

Adventist History

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The Story Pre-Creation | Creation | Fall | Covenant | Messiah | Church | Re-Creation

- We will focus on the closing aspects of the “Church” phase of the Story!



The Importance of the Past

- The first step in liquidating a people is to erase its memory. Destroy its books, its culture, its history... Before long the nation will begin to forget what it is, and what it was. —Milan Hübl
- Progress, far from consisting [simply] in change, depends on retentiveness. When change is absolute there remains no being to improve and no direction is set for possible improvement: and when experience is not retained, as among savages, infancy is perpetual. Those who cannot remember the past are condemned to repeat it. In the first stage of life the mind is frivolous and easily distracted, it misses progress by failing in consecutiveness and persistence. This is the condition of children and barbarians, in which instinct has learned nothing from experience. —George Santayana
- We have nothing to fear for the future, except as we shall forget... —Ellen White

The Story in Light of the Two Principles

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of **the two principles** that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the **two antagonistic motives**; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. —Ellen White, (*Education*, page 190.2; emphases supplied) Remember this one!!!

The Two Principles (Motives) in the Story		
Pre-Creation, Creation	Fall	
Unselfishness	Selfishness	Luke 9:23; 12:21; <i>Education</i> , p.154
Humility	Pride	Philippians 2:6-8; Isaiah 14:12-14
Giving	Taking	John 3:16; Luke 19:8
The Truth	The Lie	John 8:44; 14:6; 18:37; Romans 1:25
Rock	Sand	Matthew 7:24-27
Stand	Fall	Ephesians 6:11, 13; Revelation 6:17
God's Kingdom	All earthly kingdoms; Babylon	Daniel & Revelation
Great Controversy: contending for the supremacy, antagonistic		
Covenant, Messiah, Church	Militant	“Until...”
Re-Creation	“The End”: conclusion of a process	What is this process?

Triumphant



The Transition Process

Both Daniel and John were shown the conflict between the two principles from their day until “the end”—the end of the temporary principle and all systems built on it, and the “*Re-Creation*” of everything on the eternal principle. “The End” not simply a point in time, but is the conclusion of a process of transition, pictured in various ways. Consider how Daniel saw the process in each of his overviews:

- Daniel 2 Stone (verses _____)
- Daniel 7 Judgment (verses _____)
- Daniel 8 Cleansing (verse _____)
- Daniel 11, 12 Tidings/trouble (verses _____)

In the last two visions the process occurs during what is called “the time of the end” (Daniel 8:17; 11:35, 40; 12:4, 9). The time prophecies in Daniel and the Revelation pertain to the **beginning** (not the length nor the end) of this process.¹

What are these two major time prophecies in actual span of years, and where do you find them?

1. _____ years, in Daniel 7:____; 12:____; in Revelation 11:____, ____; 12:____, ____; 13:____
- 2: _____ years, in Daniel 8:____

The Sanctuary Points to the Process

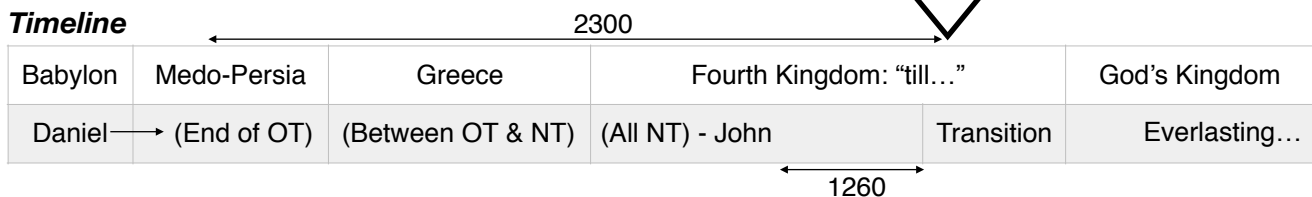
The sanctuary showed in its **daily** events the ongoing conflict between the two principles—the vital necessity of God pouring His life out, of cleansing, of nourishment, of light, of intercession; and of the horror of continual death—blood, fire, burning flesh, and ashes. The *daily* does not picture the ultimate end of the temporary, destructive principle. But the **yearly** events in the sanctuary predicted a series of one-time events, when God would step into history to bring the conflict to an end, removing the temporary principle and re-establishing everything on the eternal principle. These *yearly* festivals have two clusters, a spring cluster and an autumn one. The first pictured the one-time events clustered around Messiah’s first coming, and the second, those around His second coming.² There was one fall festival that pictured the transition process of the “time of the end”: the Day of Atonement.

Where is the High Priest, and what is He doing?

God’s Partners in the Beginning of the Process: the Advent Movement

The Advent Movement was raised up to cooperate with God in the *first portion* of this process, the part from the beginning (based on the time prophecies), up to just before the second coming of Jesus.

Timeline



1798-1844 Transition Begins

46 year interval: significant events that led people to study the prophecies—

American Revolution and French Revolution had just occurred.

The events surrounding the exile of Pope Pius VI in 1798 pointed to the end of the 1260 year period in Bible prophecy.

At least 19 Bible Societies established around the world during this period.

(en.wikipedia.org/wiki/Bible_society)

¹ Daniel’s use of “till” simply introduces the beginning of the transition. Revelation’s more detailed uses of the words meaning “till” point to various parts of the transition. See the overviews dealing with this time element in Daniel and the Revelation at www.fredbischoff.com/?page_id=405. (Search for the word “till” on that site.)

² See “The Daily and Yearly in Salvation” at http://www.fredbischoff.com/?page_id=712.

Advent Movement Timeline 1831 to 1910: The Pioneers






The Messages

The Landmarks

The Ministries











plus the Delay and the Importance of Our History

- The Adventist Pioneer Library (APL) website (www.APLib.org) has many resources on the following history. The original version of this timeline was published in the APL *Lest We Forget* periodical, Vol. 12, No. 2, pp. 7, 8, to summarize the overview of Advent history covered in Vol. 11, No. 1 through Vol. 12, No. 2, that explained the background for Ellen White's cluster of documents around 1905 on the importance of our history. PDF files of all back issues from Vol. 1 No. 1 are on the APL website.
- References with no author listed are from Ellen White's writings, and others are from books like her biography by Arthur White, and J. N. Loughborough's *The Great Second Advent Movement*.
- Notice that there are 27 **Pioneers**, 6 **Messages**, 7 **Landmarks**, and 5 **Ministries** covered. (These specific font styles will highlight each of these.) There are 3 second-generation **pioneers** in this group of 27. As well we name 9 more individuals, Ballenger, Henry, Kellogg, Kress, Magan, Paulson, Sadler, Stahl, and Sutherland. The **messages** are summarized in chapters 22-35 of *Spiritual Gifts*, Volume 1. The **landmarks** are succinctly outlined in *The Ellen G. White 1888 Materials*, page 518.2. The references to the Delay in the mission are marked in the right margin with a "D."
- More biographical details about each of the 27 pioneers whose pictures are in this timeline are given in the *Lest We Forget* periodical, Volumes 1-10. There is also an online video lecture on each of them on the APL website. Books with an asterisk * have been republished by APL (see pages 18-20).

1831	 <p>1782-1849</p> <p>Deist > Baptist Church</p> <p>"In Jesus I found a friend." William Miller. Jesus is coming!</p> <p>First Angel's Message: Revelation 14:6, 7</p> <p>William Miller (farmer) begins preaching First Angel's Message (<i>Spirit of Prophecy</i>, Volume 4, page 207.1); imminent Second Coming based on time prophecies of Daniel and Revelation, looking to Spring 1843 to Spring 1844; <i>Meetings</i> and <i>Publishing</i> are used extensively. (See biography <i>Memoirs of William Miller*</i>.)</p>
1838	 <p>1809-1886</p> <p>Methodist Episcopal Church</p> <p>Josiah Litch (preacher) accepts Second Coming. Points to August 11, 1840 fall of Ottoman Empire.</p>
1839	<div>  <p>1792-1872</p> <p>Christian Church</p> </div> <div>  <p>1805-1896</p> <p>Christian Church</p> </div> <div>  <p>1806-1890</p> <p>Infidel</p> </div> <p>Joseph Bates (see <i>Autobiography of Elder Joseph Bates*</i>; temperance work), Joshua Himes (preacher), Samuel Snow (writer) accept Second Coming.</p>

1840	 <div>1827-1915</div> <div>Methodist Church</div> <p>Ellen Harmon and family accept Second Coming. She is 13 years old.</p>
1841	<div>  <div>1820-1881</div> <div>Christian Church</div> </div> <div>  <div>1805-1844</div> <div>Presbyterian Church</div> </div> <p>James White (teacher; see <i>Life Incidents*</i>), Charles Fitch (preacher) accept Second Coming.</p>
1842	<div>  <div>1796-1879</div> <div>Ex-Methodist</div> </div> <div>  <div>1807-1888</div> <div>Christian Church</div> </div> <p>George Storrs (preacher) , William Farnsworth (farmer) accept Second Coming.</p>
1843	<div>  <div>1820-1913</div> <div>Methodist Church</div> </div> <div>  <div>1806-1882</div> <div>Methodist Church</div> </div> <div>  <div>1829-1883</div> <div>(age 14)</div> </div> <p>O. R. L. Crosier (teacher), Hiram Edson (farmer), J.N. Andrews accept Second Coming.</p>
1844	<p>Spring: first disappointment (<i>The Great Controversy</i>, pages 368.2, 391.1)</p> <p>Summer: Second Angel's Message begins to sound (especially Fitch) (<i>The Great Controversy</i>, page 389.2); Midnight Cry Message begins to sound, based on Snow's study, pointing to October 22; goes like a tidal wave (<i>The Great Controversy</i>, pages 398.2&3 to 400.1&2).</p> <p>Charles Fitch dies. Second Angel's Message: Revelation 14:8; Midnight Cry: Matthew 25:1-13</p> <p>October 22: "passing of the time" (<i>The Great Controversy</i>, pages 403.2, 429.1, 431.3); "Great Disappointment"</p> <p>Third Angel's Message begins to sound (<i>The Great Controversy</i>, page 431.3; <i>Early Writings</i>, page 254.1). Third Angel's Message: Revelation 14:9-12</p> <p>December: Ellen Harmon's first vision (see <i>Early Writings</i>, page 13, following), a journey metaphor; told Midnight Cry was the essential light at the beginning of the path, shining all the way.</p> <p>Landmarks tied to Third Angel's Message discovered over next 5 years or so, especially 1848 Bible Conferences: Cleansing of Sanctuary (Crosier, Edson), 3 Angels' Messages (Miller, Fitch, White), Commandments of God (White), Faith of Jesus (<i>neglected</i>), Sabbath (Farnsworth, Bates), Non-immortality of Wicked (Storrs). (See page 13 herein: "Landmarks and Two Principles." See "Flow of Landmarks in Advent History" at http://bit.ly/2i8plc2.) But 6 key individuals do not continue with the Third Angel's Message: William Miller, Josiah Litch, Joshua Himes, Samuel Snow, George Storrs, and O. R. L. Crosier. (See also J. N. Andrews' books on the Sabbath, <i>The History of the Sabbath and First Day of the Week*</i>, and <i>Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and the First Day*</i>)</p>
1847	<p>William Miller has a very important dream. (<i>Early Writings</i>, pages 81-83; <i>Brother Miller's Dream</i>, James White, 1850); see "Brother Miller's Dream" at www.fredbischoff.com/?page_id=764)</p>

All about Jesus!




1848	Ellen White has a vision that James needs to start his own <i>periodical</i> . The Advent periodicals had stopped publishing anything on the Third Angel's Message at least by 1847. Bible conferences are held to discuss what became landmark truths.	
1849	In July James White <i>publishes</i> <i>The Present Truth</i> , Vol. 1, No. 1 in Middletown, Connecticut. William Miller dies in December.	
1851	<div>  <div>1820-1889</div> <div>Baptist Church</div> </div> <div>  <div>1814-1892</div> <div>Seventh Day Baptist</div> </div> <p>J. H. Waggoner, R. F. Cottrell accept Third Angel's Message.</p>	
1852	<div>  <div>1804-1883</div> <div>Baptist Church</div> </div> <div>  <div>1832-1903</div> <div>(none)</div> </div> <div>  <div>1798-1887</div> <div>Wesleyan Methodist Church</div> </div> <div>  <div>1827-1893</div> <div>(Adventist)</div> </div> <div>  <div>1832-1924</div> <div>(Adventist)</div> </div> <p>Stephen Pierce, Uriah Smith (see <i>Daniel and the Revelation*</i>), John Byington, M. E. Cornell, J. N. Loughborough (see <i>The Great Second Advent Movement*</i>) accept Third Angel's Message. Laodicean Message begins to sound (<i>Early Writings</i>, page 107.2). Laodicean Message: Revelation 3-14-22</p>	
1853	<div>  <div>1832-1913</div> <div>(none)</div> </div> <div>  <div>1833-1922</div> <div>Congregational Church</div> </div> <p>George Amadon, S. N. Haskell (see <i>The Cross and Its Shadow*</i>) accept Third Angel's Message.</p>	
1856	<div>  <div>1834-1918</div> <div>(none)</div> </div> <p>G. I. Butler accepts Third Angel's Message. James White writes of Laodicean Message (<i>Advent Review and Sabbath Herald</i>, October 9, 1856, page 184.7 in "Watchman, What of the Night?")</p>	
1858	<p>March 14: Ellen White has a vision at Lovett's Grove, Ohio, on the great controversy theme. She writes it up in <i>Spiritual Gifts</i>, Volume 1, found now in <i>Early Writings</i>, pages 133-295. Don't "move a block or stir a pin" (looking back) (<i>Early Writings</i>, page 258.3; compare page iv). A message coming: earth would be "lightened with his glory" (looking forward) (<i>Early Writings</i>, page 277.1; compare page iv).</p>	

Where is Jesus?

1860	September 29: resolutions are made to adopt the beginning steps of <i>Organization</i> : names chosen of “Advent Review Publishing Association” and “Seventh-day Adventists” (<i>Ellen G. White, Biography Volume 1, pages 421-424</i>).
1861	October 5: resolutions are made to “associate ourselves together as a church, taking the name Seventh-day Adventists” and that “the churches in the State of Michigan to unite in one conference with the name of the Michigan Conference of Seventh-day Adventists” (<i>Ellen G. White, Biography Volume 1, pages 454-455</i>).
1863	May 20: General Conference is formed; John Byington first president (<i>Ellen G. White, Biography Volume 1, page 479; Volume 2, pages 31, 32</i>). June 3: Vision on <i>Health</i> (<i>Ellen G. White, Biography Volume 2, page 11.1</i>).
1866	May 22: General Conference adopts <i>Health Reform</i> resolution (<i>Ellen G. White, Biography Volume 2, page 136.2</i>). July 20: J. H. Waggoner makes statement on <i>Health Reform</i> . (See under Reference section.) September 5: <i>Western Health Reform Institute</i> opens. (<i>Ellen G. White, Biography Volume 2, page 142.2&3; 176.3</i>)
1867	 <p>1809-1868</p> <p>Seventh Day Baptist</p> <p>Rachel Preston accepts Third Angel's Message. Active 23 years earlier in spreading Sabbath truth.</p>
1868	June 12: “So many would be found unready”; “so long delay” (<i>Pamphlet Number 98 [PH098], p. 16.2; also Testimonies for the Church, Volume 2, page 193.3; may be earliest statement on delay</i>). Rachel Preston dies.
1872	Joseph Bates dies (<i>Ellen G. White in Europe, D. A. Delafield, page 34.1</i>). June 3: <i>Education</i> : opening of first school (<i>Ellen G. White, Biography Volume 2, page 338.5&6</i>).
1874	September: J. N. Andrews to Europe as first official missionary.
1876	Events in this year address the role of the study of nature (science) and the Creator. See “Reflections on the Year 1876” (http://www.fredbischoff.com/?page_id=1099).
1878	J. N. Loughborough's experience of value (<i>The Great Second Advent Movement*</i> , J. N. Loughborough, pages 484, 485, quoting Ellen White).
1881	James White dies (<i>Life Sketches, page 470.4</i>).
1882	Hiram Edson dies.
1883	J. N. Andrews dies (<i>Ellen G. White, Biography Volume 3, page 296.1</i>); Stephen Pierce dies. If Millerites had accepted “the message of the third angel and in the power of the Holy Spirit proclaimed it to the world”, “Christ would have come ere this” “Unbelief, murmuring, and rebellion”, “worldliness, unconsecration, and strife” “have kept us in this world of sin and sorrow so many years” (<i>Selected Messages, Volume 1, pages 68.1 to 69.1</i>). Observations: 1858: the first mention of the importance of the history. 1868: the first mention of the delay. 1878: the first mention of Loughborough's importance. 1883: the 40-year statement about the delay, 40 years after the beginning of the first year expected as the fulfillment of Daniel 8:14.
1886	November: Message beginning that “will lighten earth with its glory” (<i>The Ellen G. White 1888 Materials, page 166.1; hereafter, abbreviated EGW1888</i>). Loud Cry : Revelation 18:1-4
1887	John Byington dies.

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1888	<p>October, November: Minneapolis General Conference. See <i>The Ellen G. White 1888 Materials</i> in the Ellen White writings, Miscellaneous Collections section (documents from 1887 to 1910). See also <i>Manuscripts and Memories of Minneapolis</i> in the Adventist Pioneer Library, Miscellaneous Titles (Ellen G. White Estate). "Justification by faith and the imputed righteousness of Christ" — the Loud Cry Message joins "the faith of Jesus" with "the commandments of God" (<i>EGW1888</i>, pp. 1136.2; 1073.7; compare page 217.3 "the law and the gospel going hand in hand").</p> <div style="display: flex; justify-content: space-around; align-items: flex-end;"> <div style="text-align: center;">  <p>1855-1916 (raised SDA)</p> </div> <div style="text-align: center;">  <p>1850-1923 (U. S. Army)</p> </div> <div style="text-align: center;">  <p>1855-1944 (raised SDA)</p> </div> </div> <p>E. J. Waggoner, A. T. Jones, W. W. Prescott are messengers (<i>Ibid.</i>, page 1455.2). See "Overview of the Advent Movement in Light of the Final Messages to the World" and "Overview of the Advent Movement Focused on the 1888 Message" under Reference section. Jones testifies against a proposed national Sunday-law bill in a U. S. Senate Committee, one of many attempts to pass such a law during that time period. (See <i>The National Sunday Law</i>.) William Farnsworth dies.</p>
1889	J. H. Waggoner dies.
1890	<p>October 7: Loughborough is needed to build faith in the "rise and progress" of the message, to counter "this unsettled state of unbelief" in "the light that God has given" (<i>Ibid.</i>, pages 716.3ff). November 21: Statement on what "makes us what we are," as Seventh-day Adventists. (Diary, <i>Manuscript Releases</i>, Volume 21, page 448.3. See "Twenty Year Span of Statements on Seventh-day Adventist Identity" at www.fredbischoff.com/?page_id=764.) December 23: <i>Review and Herald</i> article "Be Zealous and Repent" contains the sentence "One interest will prevail, one subject will swallow up every other, -- Christ our righteousness." Ellen White will use the "one interest ... one subject" theme through 1911. (See "One Interest ... One Subject" — Review of These Phrases 1890-1911" at www.fredbischoff.com/?page_id=764.)</p>
1891	April 13: A General Conference committee invites Ellen White to visit Australia. (<i>General Conference Daily Bulletin</i> , April 13, 1891, page 256.38 & 39). She moves to Australia for 9 years.
1892	<p>September 19: "It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God." (<i>EGW1888</i>, page 1044.3) [to Uriah Smith] October 17: In letter to J. H. Kellogg: "Christianity is intensely practical"; addressed this practical issue at least ten times from then to 1907. (Lt. 20, 1892; in <i>Manuscript Releases</i>, Volume 19, page 91.2. See "Intensely Practical" at www.fredbischoff.com/?page_id=764.) November 22: "...The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." (<i>Review & Herald</i>, November 22, 1892 paragraph 7) November 23: Truth "the past few years, is immense in its importance, reaching into heaven and compassing eternity"; Satan "made every effort to cover up, to confuse minds, to make of none effect" (Lt. 22, 1892; <i>Pamphlet</i>, Number 2 [PH002], page 25.2; read entire letter, pages 23-28) December 19: In a letter reviewing the history of how Sabbath-keeping Adventists were led to adopt church order (<i>Organization</i>), and its importance, the words were first penned, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history." (<i>General Conference Daily Bulletin</i>, January 29, 1893 paragraph 5, in "We Had a Hard Struggle"); for the background and the content of the entire letter see "Historical Background and Context for the Statement 'We have nothing to fear for the future, except as we shall forget...'" at www.fredbischoff.com/?page_id=689.) R. F. Cottrell dies. <i>The Rise and Progress of Seventh-day Adventists</i> by J. N. Loughborough published.</p>

"The precious, golden links of truth ... link after link, form one string of golden truth, ... with Christ as its living center." (*Ibid.*)

1893	<p>January 9: "It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith.</p> <p>"There is danger that this course of action will produce the very result which they are seeking to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment." (Lt. 77, 1893; in <i>EGW1888</i>, page 1127.2&3)</p> <p>"If every watchman ... had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind." (also Lt. 77, 1893; in <i>Ibid.</i>, page 1129.4)</p> <p>M. E. Cornell dies.</p> <p>February: At the 1893 General Conference session, Doctor J. H. Kellogg presents a series of 8 talks on <i>Medical Missionary Work</i>, explaining how Isaiah 58 outlines our mission, and how the Loud Cry would look in practical expression. Though he was confused on what begins the Loud Cry, Ellen White repeatedly endorses the health work he was doing against bitter opposition. However, the doctor's eventual response to the opposition derails his spiritual judgment. (See 1903/04/03 and www.fredbischoff.com/?page_id=422 for the 8 talks and two evaluation papers.)</p>	D
1894	<p>February 19: "Romanism the Religion of Human Nature" (<i>Signs of the Times</i> article)</p> <p>November 14: If people of God "had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory." (Lt. 84, 1894; in <i>Manuscript Releases</i>, Volume 16, page 38.2)</p>	D
1895	<p>February: W. W. Prescott gives sermon series on "The Divine-Human Family" at the 1895 General Conference Session; republished by Adventist Pioneer Library with the same title.*</p> <p>February 9: In her diary Ellen White notes: "Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to do a work that needs to be done. The angel that is to lighten the earth with His glory has waited for human instrumentalities through whom the light of heaven could shine, and they thus cooperate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world." (Ms. 59, 1895, in <i>Manuscript Releases</i>, Volume 15, page 222.2)</p> <p>September: In a testimony entitled "Thou Shalt Have No Other Gods Before Me" Ellen White states that the problems in the administration of our <i>Organizational</i> ministry was due to an experiential ignorance. "The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit and their whole life experience." The error of abuse of authority was "inherent in their nature" and was causing the leaders so affected to be "in the track of Romanism." (<i>Testimonies to Ministers and Gospel Workers</i>, pages 362.2; 363.2&4). This is an illustration of the "intensely practical" nature of our message and mission.</p> <p>October: Prescott preaches sermons at Armadale, Australia, including one entitled "The Law in Christ," published in serial form <i>The Bible Echo</i>, April 20 & 27, May 4, 11, 18, & 25, June 1, 1896. (See June 6 under 1896 below.) (Adventist Pioneer Library republished eight of his sermons, in the book <i>In the Spirit's Power</i>*)</p>	D
1896	<p>January 16: Battle Creek has experienced "showers from heaven of the latter rain." But some have shown "contempt" and "felt annoyed" with "hearts full of unbelief"—saying, "This is only excitement; it is not the Holy Spirit...." (Lt. 6, 1896; in <i>EGW1888</i>, page 1478.1)</p> <p>May 22: If Satan has his way "the time of preparation will be prolonged" (Lt. 83; <i>Ibid.</i>, page 1525.2)</p> <p>June 6: Ellen White writes Uriah Smith the letter in which she first takes a stand on the law in Galatians. She also describes the success of Satan in keeping the Loud Cry Message "away from our people, in a great measure" and "in a great degree ... away from the world", and used many of Prescott's concepts from his sermon "The Law in Christ." (Lt. 96, 1896; in <i>Ibid.</i>, pages 1575.2 to 1576.3) This could be seen in the fact that the book committee in Battle Creek had already rejected Prescott's manuscript of the sermon as containing "fundamental errors." (<i>W. W. Prescott</i>, Gilbert Valentine, p. 116)</p> <p>July 21 <i>Review</i> article "Why the Lord Waits" connects the righteousness of Christ and the Latter Rain. (paragraph 2).</p>	D D D

All about Jesus!

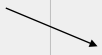
All about Jesus!

1896 cont'd.	<p>October 12: In a letter to the head physician at the St. Helena Health facility, Ellen White points out how he had never learned the lessons of "justification by faith" — "learning of Christ His meekness and lowliness." This need was described right before another need, to "understand physiology in its truest sense." (Lt. 73; in <i>Manuscript Releases</i>, Volume 20, page 117.2-4). This is yet another example of how unbelief in the message affects our "intensely practical" mission.</p> <p>November: Mrs. S.M.I. Henry, prominent evangelist with W. C. T. U., patient at Battle Creek, accepts the Sabbath, joins the movement. (<i>My Mother's Life</i>, Mary Henry Rossiter, p. 301)</p> <p>November 8: "Great waymarks of truth" "are to be carefully guarded" (Ms. 1, 1896; in <i>Manuscript Releases</i>, Volume 17, page 1.2)</p> <p>December 1: Ellen White writes to O. A. Olsen, explaining the "workings that led me here to Australia." "There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord. The result is before you." (Lt. 127, 1896; in <i>EGW1888</i>, page 1622.1&2)</p>	
1897	<p>April 22: "...There is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message." (Lt. 1, 1897; in <i>Manuscript Release</i>, Volume 9, page 358.3)</p> <p>Uriah Smith publishes his last edition of <i>Daniel and the Revelation</i>.*</p>	
1898	<p>October 15: The observation is made that had "the message of mercy" been given, "Christ would have come." (<i>Australian Union Conference Record</i>, 10/15/98 par. 12)</p> <p>Dream is given Ellen White that she would rest in the grave before Christ came (<i>Ellen G. White</i>, Biography Volume 6, page 445.2-5)</p>	D
1899	<p>May 10: "The third angel's message, in the place of swelling into a loud cry, is being smothered." (Ms. 177, 1899; in <i>Manuscript Release 311</i>, page 47.1; context: God "gave them light in <i>medical missionary lines</i>. This branch of the work was to be to the ministry of the Word what the right hand is to the body. But the right hand became the whole body and could no longer rightly represent the gospel ministry.... <i>Medical missionary work</i> is not to take the place of the ministry of the Word. It is not to absorb the means which should be used to sustain the Lord's work in foreign fields." (paragraphs 1, 2, 15)</p> <p>May 11: Confusion still exists as to "what constitute the pillars of faith." (<i>EGW1888</i>, page 1687.1).</p> <p>P. T. Magan publishes book <i>The Peril of the Republic of the United States of America</i>.*</p>	D
1900	<p>September: Ellen White returns from Australia; shortly purchases Elmshaven home. (<i>Ellen G. White</i>, Biography Volume 5, page 26.1; 34.3)</p> <p>See "Turn of the Twentieth Century" for statements of Ellen White clustered around this time, at www.fredbischhoff.com/?page_id=764. What warranted such cryptic and serious statements?</p>	
1901	<p>April: At the General Conference Session Ellen White addresses both unbelief and rebellion, notwithstanding the numeric growth and world-wide expansion of the church in the 1890's under the spirit of the Loud Cry message. Light of the past 10 years "assented to" but "elements of unbelief" prevented light from being acted upon (<i>General Conference Bulletin</i>, April 3, 1901 paragraphs 1-3, 12; entire speech is very important; see also "Entry of Seventh-day Adventists into World Countries" in Reference section). W. W. Prescott confesses the continuing opposition to the Minneapolis message (13 years), and calls for repentance (<i>Ibid.</i>, April 18, 1901, page 321.3-7). The <i>organizational</i> structure of the church is changed by adding Union Conferences and removing the position of General Conference president. (See <i>Ellen G. White</i>, Biography Volume 5, page 91.4; 95.6.)</p> <p>The <i>college</i> is moved from Battle Creek to Berrien Springs by E. A. Sutherland and P. T. Magan and renamed Emmanuel Missionary College. (See <i>General Conference Bulletin</i>, April 6, 1903 par. 3, in "Our Duty to Leave Battle Creek.") Magan almost dies of typhoid fever, and writes to Ellen White in discouragement (<i>For God and CME</i>, Merlin Neff, p. 92). She replies to encourage him, and to explain the insubordination behind the opposition to the work of applying gospel principles to education (<i>educational reform</i>), which was the context in which she projected the possibility of a delay of the mission of Adventism "many more years" (Lt. 184, 1901; in <i>Manuscript Releases</i>, Volume 20, page 312.7; 313.1).</p>	D

1902	<p>February 5: Need for “the old hands, the aged workers”; many “have fallen asleep in Jesus”; “greatly appreciate the help of those who are left alive” (Lt. 47, 1902; in <i>Ibid.</i>, page 219.3&4)</p> <p>Two ministries remaining in Battle Creek burn, the <i>Battle Creek Sanitarium</i> in February and the <i>Review and Herald Publishing House</i> in December (<i>Ellen G. White</i>, Biography Volume 5, page 148.3, 223.3). The plates for <i>The Rise and Progress of Seventh-day Adventists</i> are destroyed.</p> <p>July 7: Ellen White writes E. J. Waggoner, regarding the importance of understanding and presenting the book of Revelation. “No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost.” (Lt. 97, 1902; in <i>Manuscript Releases</i>, Volume 12, page 212.3). This continues the theme of how “intensely practical” the message and mission are.</p> <p>Elmshaven writing room is added. (<i>Ellen G. White</i>, Biography Volume 5, page 185.5)</p>	All about Jesus!
1903	<p>January 1: Ellen White writes “What Might Have Been” regarding 1901 GC Session--“a Pentecostal season” that failed to occur. (<i>Testimonies for the Church</i>, Volume 8, page 104.1, following)</p> <p>January 14: Ellen White writes that the 1901 GC Session was “the greatest, the most terrible, sorrow of my life. No change was made.” (Lt. 17, 1903; in <i>Manuscript Releases</i>, Volume 13, page 122.3).</p> <p>Uriah Smith dies</p> <p>March 30: If people of God “had obeyed His word”, “would today be in the heavenly Canaan” (<i>General Conference Bulletin</i>, March 30, 1903, paragraph 25)</p> <p>April 3: “God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on <i>health reform</i>, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation.” (<i>Ibid.</i>, April 6, 1903, paragraph 24)</p> <p>April 14: Need for “the gray-haired pioneers” to “stand in their place in His work to-day” (<i>Ibid.</i>, April 14, 1903, paragraph 38)</p> <p>June 1: Need to “do as the Lord directed Moses to do”, “to rehearse ... all the dealing of the Lord”; the “early history of our work must be <i>republished</i>. 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 <i>circulation of this book</i>.” (Lt. 105, 1903; in <i>Manuscript Releases</i>, Volume 17, page 344.3&4). Loughborough's book is the 1892 edition. Later he recounts the sequence of events from 1892 this way: “After the <i>printing</i> of the book, it was used in connection with my public labors, until the Review and Herald fire in Battle Creek, Mich., when the plates of the book were melted. Then the General Conference committee requested me to write <i>The Great Second Advent Movement...</i>” (<i>The Great Second Advent Movement*</i>, J. N. Loughborough, page 486.2)</p> <p>October 2: Ellen White writes first of five documents addressing the danger of “free love,” in a letter to E. J. Waggoner. (Lt. 230, 1903; in <i>Manuscript Releases</i>, Volume 21, page 172.3. See “Free-Lovism, Free-Love, Unholy Spiritual Love” at www.fredbischoff.com/?page_id=764.)</p>	D

1903 cont'd.	<p>J. H. Kellogg <i>publishes</i> his book <i>The Living Temple</i> in the face of opposition by the General Conference (<i>Ellen G. White</i>, Biography Volume 5, pages 290.2 to 294.1). In regard to this book Ellen White writes, "We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. [See the story of William Sadler.] It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error." (<i>Review and Herald</i>, October 22, 1903 paragraph 2, in "Teach the Word".</p> <p>See the study paper "The Mystical in Ellen White's Writings" www.gospelstudygroup.org/?page_id=664.</p> <p>The initial opposition to the Loud Cry message was based on a false charge that it was undermining the landmarks (Ms. 13, 1889; in <i>EGW1888</i>, pages 518, 519). In the confusion that followed, by 1903-1905 the sanctuary landmark is under attack by A. F. Ballenger and J. H. Kellogg. (See <i>Manuscript Release</i>, Number 760, especially pages 4.4, 8.3, 10.2, 14.2, 15.2&3, 21.1, 23.3.)</p> <p>Peak year for number of EGW letters and manuscripts = 472. (See "Ellen White's Writing History" under Reference section.)</p>
1904	<p>May 23: Magan and Sutherland resign from Emmanuel Missionary College, and the next month with Ellen White buy the property for the <i>Madison School</i> in Tennessee. (See appendices in <i>Studies in Christian Education*</i> by E. A. Sutherland.)</p> <p>July 14: Crisis: "make of no effect the truth for this time"; "not a stone is to be moved in the foundation of this truth—not a pillar moved" (Lt. 237, 1904; in <i>Manuscript Releases</i>, Volume 19, page 311.3)</p> <p>December 15: Ellen White's article "A Call to Repentance" is <i>published</i> in the <i>The Review and Herald</i> (based on a 1902 manuscript she wrote) in which she again applied the Laodicean Message to us. "I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people." (par. 9). She explained Christ's feelings. "In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description.... Christ is humiliated in his people." (par. 8) (See <i>Manuscript Releases</i>, Volume 18, page 192.1&2, for 1902 manuscript.)</p>
1905	<p>Ten documents: need to reaffirm the foundations—"the fundamental principles that are based upon unquestionable authority"—reprint; repeat; reproduce; Kellogg "under Satan's special guidance"; Ballenger "led by satanic agencies" (<i>Manuscript Releases</i>, Volume 10, page 45.1; <i>Manuscript Release</i>, Number 760, page 14.2 and 4.4; see <i>Lest We Forget</i>, Volume 12, Numbers 1 & 2 for extracts of these ten documents.)</p> <p>J. N. Loughborough publishes <i>The Great Second Advent Movement*</i>, an updated history book.</p>
1906	<p>Five documents: continued call to "strengthen our belief in the past experience" (Lt 40, 1906; in <i>Manuscript Release</i>, Number 760, pages 20.4 (See <i>Lest We Forget</i>, Vol. 12, No. 2 for extracts of these five documents.)</p>
1907	<p>July 7: Need to "vindicate the advent message, the most important message that will ever come to the world... God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844.... Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to those who have never heard it. God calls upon us to make known to all men the truths that have made us what we are--Seventh-day Adventists." (Ms. 125, 1907; in <i>Manuscript Release</i>, Number 760, page 30.1&2)</p>

All about Jesus!



1908	<p>March 25: Need “to <i>publish</i> the early experiences of the cause of present truth” (Ms. 13, 1908; in <i>Spalding-Magan Collection</i>, page 426.4)</p> <p>October 11: In a document titled “An Appeal to Ministers and Church Officers” Ellen White addresses the mixed picture of progress and delay during the 1890s and 1900s: “As I read the reports of labor <i>published</i> in the Review and our other denominational periodicals from week to week, my heart is rejoiced over the progress of the third angel's message in the home field and abroad. Our workers are having many remarkable experiences. The Lord is going before them, preparing the way, and the cause of present truth is making rapid advancement. This should be a source of profound gratitude to God. As we contrast the present prosperity of the work with the early years of poverty passed through by the pioneers of this cause, when our numbers were but few and our resources were limited, we can but exclaim, ‘What hath God wrought!’ [See “Entry of Seventh-day Adventists into World Countries” under Reference Section in light of the two decades after Minneapolis.]</p> <p>“And yet there remains much to be done. In the past we have not been as diligent as we ought to have been in seeking to save the lost. Precious opportunities have been allowed to pass by unimproved. This has delayed the coming of our King. Had the people of God constantly preserved a living connection with Him from the beginning of the great advent movement, had they obeyed His word and advanced in all His opening providences, they would today be in the heavenly Canaan.” (<i>Pamphlet</i> Number 10, page 3.1&2)</p> <p>It appears the significant progress was fueled by individuals who had received the beginning of the Loud Cry, and it was as fire in their bones. Trace for example the gospel references in the work of Dr. David Paulson (<i>Footprints of Faith</i>, pages 21-23, 63); Dr. Daniel Kress (<i>Under the Guiding Hand</i>, pages 64, 87-90); and Ferdinand Stahl (<i>In the Land of the Incas</i>, pages 15, 129, 134, 136, 146, 188, 229, 271, 280, 281, 285).</p>
1910	<p>“The messages which the Lord gave us in the past are very important at this stage of the earth’s history.” (Lt. 130, 1910; in <i>EGW1888</i>, pages 1811.4)</p> <p>By 1910, E. J. Waggoner and A. T. Jones are out of the church, choosing to work with Dr. Kellogg who was also out of the church by then (<i>Ellen G. White</i>, Biography Volume 5, pages 348.4, 420.5). However, recall the September 1892 warning against the “fatal delusion.”</p> <p>M. L. Andreasen visits Ellen White at Elmshaven to check on portions of her writings he was sure she had not written. Becomes convinced of the divine origin of this gift of the testimony of Jesus. (<i>Without Fear or Favor</i>, Virginia Steinweg, pages 73-78).</p>

D

Some Summary Thoughts on the Delay

The response to the messages causes the delay.

- Unbelief can be manifested by refusing the practical application of the messages.
- One cannot give what one does not have.
- An imbalance in the landmarks causes the message to be marred in our hands. (See *EGW1888*, page 367.1)

The importance of our history increases as the delay increases.

- There is increasing need to explain what has happened, and explain the evidences for the delay.
- The question of God’s leading becomes vital.
- Those things that “know no haste and no delay” (*Desire of Ages*, page 32.1) need to be differentiated clearly from those that properly answer such a question as, “Why has the Lord so long delayed his coming?” (*Review and Herald*, March 27, 1894, paragraph 14), and that carefully unwrap titles like “Why the Lord Waits” (*Review and Herald*, July 21, 1896).

The Messages, Landmarks, and Ministries in Light of the Two Principles (See page 1.)

All about Jesus!

Messages and the Two Principles

All about Jesus!

Eternal Principle	Temporary Principle
1831: Global; First Angel's Message : hour of judgment; worship Creator	1844: Second Angel's Message : Babylon is fallen, is fallen; global, fornication
1844: Midnight Cry : wise virgins, oil in vessels, follow Bridegroom into wedding; but...	...Foolish virgins left out; 1844: Third Angel's Message : worship beast, image; but...
...Remnant keep commandments of God & faith of Jesus; 1852: Laodicean Message	1886: Loud Cry (beginning); Babylon is fallen, is fallen; party, power, profit; glorify self; take life; but...
Latter Rain : empowers final message	
Loud Cry : ... message has great authority, and the earth is lightened with glory of the truth	<<Come out of Babylon: powerful, final calling out of the lie

All about Jesus!

Landmarks and the Two Principles

Landmarks: all are found in Revelation 14!

Landmark	Eternal Principle	Temporary Principle
Second Coming	Jesus' return to rescue those sealed by the truth.	Those refusing to give up the lie are left, put to sleep for 1000 years.
Cleansing of the Sanctuary	Before Jesus returns, there is a preparation of following Jesus (and His blood) into the Most Holy Place.	Those who are unwilling to go there with Jesus reject the principle of the cross, like Judas, to the end.
Three Angels' Messages	Those embracing the truth carry God's final messages to call all into the Most Holy Place before Babylon's physical fall.	Those who insist on living for self are pictured as "Babylon" with its religious, political, and financial systems.
Commandments of God	God's law still expresses the love that defines His character and how we are to reflect His image.	Those who are "lawless" reject living with unselfish love, and their selfishness abounds.
Faith of Jesus	The gospel of the cross gives the only hope any sinner has, and enables them to live by faith (in God and in others) to the end, as Jesus.	Those who reject the gospel demonstrate the inability to trust anyone, including God, as the crop of selfishness ripens.
Sabbath	The worship of the Creator God reveals those whose conviction is that He is alone is worthy.	Those who refuse God's sign of being Creator and Redeemer insist on worshipping the creature.
Non-Immortality of the Wicked	The dependence the creature has on the Creator reveals that on-going life is dependent on union with Him.	Those who continue to embrace the devil's lie refuse to face the fact that the result of living for self is death.

Ministries and the Two Principles

How successful have the ministries been in portraying the eternal principle of unselfish love, or how contaminated have they been with selfishness? Consider these examples of counsel (bolding supplied):

<i>General</i>	1890: Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. (<i>Manuscript Releases</i> , Volume 1, page 197.2)
<i>Meetings</i>	1888: There are many Christless sermons preached, which are wholly destitute of the power and Spirit of God. The speaker may please the ear; but his words do not impress the soul. God will work through humble men, who love and fear him, and who will not ascribe the glory to themselves; but will give all the praise of their being a light in the world to the Source of all light. O, for less of self , and more of Jesus! It is human pride and self-confidence, mingled with human depravity, that has enfeebled the churches, until they are sickly, and ready to die. (<i>Review and Herald</i> , September 4, 1888 paragraph 7)
<i>Publishing</i>	1857: I saw that there was a feeling among the hands in the Office, too selfish . There must be a sacrificing spirit with every one. Their interest must be in the paper, that everything be just right about it, that there be no errors in it. (<i>Pamphlet 16, To Brother J. N. Andrews And Sister H. N. Smith</i> , page 30.2)
<i>Organization</i>	1910: Those who are standing in responsible positions should understand clearly that they are not rulers over their fellow-workers. Men in responsibility should be Christ-like in deportment. They need to be leaders in every reformatory movement for the purification of the church. They are to reveal that angels of God are constantly round about them, and that they are laboring under the influence of the Holy Spirit. Carefully are they to avoid everything that savors of a spirit of selfishness and self-esteem; for in meekness and humility of heart they are to be ensamples to the flock. (<i>North Pacific Union Gleaner</i> , April 6, 1910, paragraph 9) (See also September 1895 on the timeline, tying principles of administrative leadership with the righteousness of Christ.)
<i>Health</i>	1868: I was shown that there was a spirit in that Institution to get all the means they could. An avaricious spirit was manifested by Dr. Byington, also by Dr. Lay and the helpers; a selfish spirit, that brought the frown and curse of God upon those who possessed it.... There was not an unselfish devotion to the work, and laboring with an unselfish interest.... God wants this branch of the work to live and flourish, and all who act a part in it to possess a spirit of self-denial, a spirit entirely different from that heretofore exhibited, which has been to get just all that it was possible to get, and to advantage self, out of the Institute. (<i>Pamphlet 97, Testimony for the Church at Battle Creek</i> , page 48.1). (See also October 12, 1896 on timeline, tying the medical work with justification by faith.)
<i>Education</i>	1893: Impulse, impatience, pride, selfishness , and self-esteem, if cherished, will do a great amount of evil which may thrust the soul upon Satan's battle ground without wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. Every teacher has his own peculiar traits of character to watch lest Satan should use him as his agent to destroy souls, by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ, His meekness, His lowliness of heart, then self will be hid in Christ, and he will meekly wear the yoke of Christ, and consider that he is dealing with His heritage. (<i>Fundamentals of Christian Education</i> , page 277.1)

Summary of the Two Principles, the Early Advent Movement, the Messages, the Landmarks, and the Ministries

Underlying the whole movement is the struggle over the two principles.

Time Summary:

1830's and 1840's: the **First Angel's Message** to the **Third Angel's Message**, the discovery of all the **Landmarks** (but neglecting the **Faith of Jesus**), employing *Meetings* and *Publishing*

1850's: the expansion of the *Publishing* ministry under the **Third Angel's Message**, and a window of opportunity through the **Laodicean Message** for the Latter Rain and **Loud Cry** (but not experienced)

1860's: the beginning delay requiring two more ministries, *Organization* and *Health*

1870's: the ongoing delay necessitating yet one more ministry, *Education*, completing the ministries

1880's: the beginning of final **message** of the **Loud Cry**

1890's onward: the impact of the battle over the two principles on the **Messages**, the **Landmarks**, and the *Ministries* (further windows of opportunity; the best and the worst often side by side)

Table Summary:

Two Principles		
Unselfishness		Selfishness
The Truth		The Lie
Eternal		Temporary
Messages	Landmarks	Ministries
First Angel	Second Coming	Meetings
Second Angel	Cleansing of the Sanctuary	Publishing
Midnight Cry	Three Angels' Messages	Organization
Third Angel's Message	Commandments of God	Health
Laodicean Message	Faith of Jesus	Education
Loud Cry	Sabbath	
	Non-immortality of the Wicked	
<u>Block</u>	<u>Unbelief</u>	<u>Contaminate</u>

The diagram shows three arrows originating from the 'Selfishness' header in the 'Two Principles' section. One arrow points to the 'Block' label at the bottom left, another points to the 'Unbelief' label at the bottom center, and a third points to the 'Contaminate' label at the bottom right.

Brief List of Miscellaneous Events in the Twentieth Century

- 1913: **George Amadon** dies.
- 1915: **Ellen White** dies.
- 1916: **E. J. Waggoner** dies. David Paulson dies.
- 1918: **G. I. Butler** dies.
- 1919: Important Bible conference
- 1920: *Medical Missionary* Ferdinand Stahl *publishes* *In the Land of the Incas*.
- 1921: Memoirs of David Paulson *published*, *Footprints of Faith** (excellent on *Medical Missionary Work*)
- 1923: **A. T. Jones** dies.
- 1924: **J. N. Loughborough** dies.
- 1933: December: *The Ministry* magazine *publishes* an article by F. C. Gilbert (Jew who converted to Seventh-day Adventism), "Why the Jews Rejected Jesus As the Messiah" on the impact of Greek thought on the education of Jewish young people.
- 1934: W. A. Spicer (retired GC President, former missionary to India) *publishes* *How the Spirit of Prophecy Met a Crisis: Memories and Notes of the "Living Temple" Controversy*, regarding Dr. J. H. Kellogg's book. (This is found in the APL collection under Recent Authors.)
- 1936: August 20-October 8: **W. W. Prescott** *publishes* a series on "The Gospel of the Covenant." (Published online at www.fredbischhoff.com/?page_id=712.)
- 1941: A. W. Spalding (educator, author, historian) *publishes* a book *Who is the Greatest?*
- 1943: J. H. Kellogg dies.
- 1944: **W. W. Prescott** dies.
- 1947: P. T. Magan dies.
- 1950: April 6: W. A. Spicer *publishes* an article in the *Review and Herald*, "The Spreading Cloud of Mysticism"; November 9; he authors another article "Stand Fast in the Faith" in which he quotes E. Stanley Jones (a Methodist author and missionary) writing, "Christ Himself has deficiencies, which are to be supplied by other faiths." These concepts tie from Kellogg into Emergent Christianity of today.
- 1952: E. A. Sutherland *publishes* an update of his 1915 *Studies in Christian Education: Educational Experiences Before the Midnight Cry Compared with Educational Experiences Before the Loud Cry*.* Adventist Pioneer Library *republished* this in 2015.
- 1953: A. W. Spalding writes a letter regarding the need for *education reform* in five areas: 1) Incentive, motivation; (2) Literature; (3) Recreation; (4) Nature study and occupation; (5) Parent education. (This letter is included in APL's edition of Sutherland's *book** as an appendix.)
- 1955: E. A. Sutherland dies.
- 1967: A. W. Spalding dies.
- 1973: Kenneth Wood, Editor of the *Review and Herald*, in an *editorial* December 6, stated, "If the delegates at Minneapolis [in 1888] had unitedly opened their hearts to the light, and had moved ahead in faith, God could have finished His work quickly. But while some delegates welcomed the light, others opposed it. Some were uncertain and wished to move cautiously. As a result, we are still in this world. The agony and suffering connected with the reign of sin have continued. The **coming of Christ** has been delayed." (*Review and Herald*, Volume 150, Number 49, December 6, 1973, page 2).
- 1979: Desmond Ford publicly abandons a belief that Daniel 8:14 teaches a pre-advent judgment, a revival in some respects of Ballenger's teachings; hundreds of SDA pastors and members

leave the church. The church and individuals begin to study the **sanctuary landmark** more deeply than has been done before (see www.GospelStudyGroup.org, October 2016, especially Davidson's review).

1988: Centennial of 1888 Minneapolis Conference; in the years surrounding that event *The Ellen G. White 1888 Materials* and *Manuscripts and Memories of Minneapolis* are *published* by the Ellen G. White Estate. (See the 1888 date on the timeline.)

Adventist Pioneer Library begins its *publishing* work as the first major decade of the personal computer nears its end.

1990s: First CD-ROMs of pioneer writings are *published* by the Ellen G. White Estate and the Adventist Pioneer Library.

1992: Loughborough's 1905 edition of *The Great Second Advent Movement* is *reprinted* on the centennial of his first history *The Rise and Progress of Seventh-day Adventists*.

2005: A business *publishing* partnership between the Ellen G. White Estate and the Adventist Pioneer Library leads to *The Ellen G. White Writings Comprehensive Research Edition* CD-ROM (2008), the online collections at www.EGWWritings.org (2010), and the collections in the other mobile and desktop apps developed since then.

2013: A series of English and other language translations of key pioneer books begins to be *published* by the Adventist Pioneer Library with all titles printed through a print-on-demand service.

2014: A partnership between the Adventist Pioneer Library and Portuguese translations of pioneer works helps spawn the publishing *company* Editora dos Pioneiros that works in cooperation with Centro White in Brazil.

Resources Recommended on Adventist History

Web Sites: www.EllenWhite.org, www.APLib.org

Digital Library of Pioneer Writings

Apps for laptops and desktops: www.WhiteEstate.org and www.EllenWhite.org.

Apps for mobile devices: search your app store for “EGWWritings2”

Ebooks and Audio books: www.EGWWritings.org and www.EllenWhiteAudio.org; Other pioneers: www.AdventAudio.org (Some apps also have Text-to-Speech capabilities.)

Early History

The Great Second Advent Movement, J. N. Loughborough (1905 edition with 1918 appendix, by APL last update 2015; also in Portuguese and Spanish)

“Flow of Landmarks in Advent History”, Fred Bischoff



Church:
Story
focused
on **Second
Coming**

1880's and Later

The Return of the Latter Rain, Ron Duffield, Third Edition (2012); best documentation on the 1880s into the 1890s.

1831-1910 Overview

Lest We Forget, Volumes 11:1 to 12:2 (2001-2002). PDFs of back issues: www.APLib.org under “Publications”

Biographical Information on Pioneers

Lest We Forget, Volumes 1:1 to 10:4 (1991-2000). PDFs of back issues: www.APLib.org under “Publications”

“27 Pioneers Timelines”, Adventist Pioneer Library, www.aplib.org/?page_id=359

Video Lectures and Biographical Summaries: www.APLib.org under “Resources” and “Biographies”


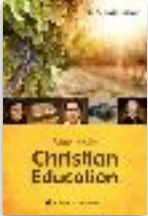


In print books in English:

<i>The Autobiography of Elder Joseph Bates†</i>		Story: Biography	<i>Footprints of Faith</i> (David Paulson)		Story: Biography
<i>Life Incidents</i> (James White)†		Story: Biography	<i>The Memoirs of William Miller</i>		Story: Biography

(† indicates translated into other languages; see below and APL web site)

Other Adventist Pioneer Library Books by Pioneers recently republished:

J. N. Andrews	<i>The History of the Sabbath and First Day of the Week</i>	 Sabbath	<i>Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and the First Day</i>	 Sabbath
S. N. Haskell	<i>The Cross and Its Shadow</i>	 Sanctuary		
A. T. Jones	<i>Ecclesiastical Empire</i>	 Story: History & Prophecy	<i>The Great Empires of Prophecy</i>	 Story: History & Prophecy
	<i>Lessons on Faith</i>	 Faith of Jesus	<i>The National Sunday Law†</i>	 Sabbath
	<i>The Third Angel's Message (1893)</i>	 Faith of Jesus		
P. T. Magan	<i>The Peril of the Republic of the United States of America</i>	 Story: History & Prophecy		
W. W. Prescott	<i>The Divine Human Family</i>	 Faith of Jesus	<i>In the Spirit's Power†</i>	 Faith of Jesus

Uriah Smith	<i>Daniel and the Revelation</i>		Story: History & Prophecy		
E. A. Sutherland	<i>Studies in Christian Education†</i>		Educational Ministry		
E. J. Waggoner	<i>Lessons on Faith</i>		Faith of Jesus		
James White	<i>Word to the Little Flock</i>		Story: History & Prophecy		

(† indicates translated into other languages; see below and APL web site)

Current Non-English List:

Portuguese:

Joseph Bates: *As Aventuras do Capitão José Bates*
A. T. Jones: *A Lei Dominical Nacional*
J. N. Loughborough: *O Grande Movimento Adventista*
W. W. Prescott: *No Poder do Espírito*
E. A. Sutherland: *Estudos em Educação Cristã*
James White: *Experiências de Minha Vida*

Spanish:

Joseph Bates: *Las Aventuras del Capitán Joseph Bates*
A. T. Jones: *La Ley Dominical Nacional*
J. N. Loughborough: *El Gran Movimiento Adventista*
E. A. Sutherland: *Estudios en Educación Cristiana*

Reference: Other Material

Source of Quotes at Beginning

- Milan Hübl, quoted in *The Book of Laughter and Forgetting*, Milan Kundera, 1999
[bookhaven.stanford.edu/tag/milan-hubl/]
- George Santayana, *The Life of Reason*, Volume 1, 1905
[www.quotationspage.com/quotes/George_Santayana/]
- Ellen White, see entry herein for 1892 December 19 on page 7.

The Two Principles

The Truth vs. the Lie, Fred Bischoff (audio, PDF of slides; 10-part series, plus other presentations) www.fredbischoff.com/?page_id=640 (Adventist History is covered in parts 9 and 10.)

J. H. Waggoner's Statement on Health Reform (1866)

I esteem it a privilege to say to all the scattered ones, through the Review, that, since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:12. Sometimes lukewarmness and formality have taken possession of my heart, and then I accepted the Lord's appointed means as a necessity; sometimes the cutting reproof seemed to bow me to the earth, and I trembled before it as something to be feared; but of late, I have looked upon it only as a precious blessing sent by a loving Father, to be embraced with thankful joy. I have often felt that an attack on that point, backed up by the prejudice of the world and churches united, might wound us most deeply, but that feeling, I trust, is forever laid aside. Never have I felt that abiding confidence in the complete triumph over all opposition of this branch of present truth, that I have felt since the war has been waged in Iowa against the visions given through sister White.

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril. Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time (so to me it appears) when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it. (Waggoner, J. H, "Present Truth," *Advent Review and Sabbath Herald*, August 7, 1866, p. 77; his article was dated July 20)

Overview of the Advent Movement in Light of the Final Messages to the World

Overview of the Advent Movement In Light of the Final Messages to the World (Fourth Kingdom of Daniel) Fred Bischoff www.scripturefirst.net

2300 Dan. 8:14

First Angel's Message Rev. 14:6, 7	Second Angel's Message Rev. 14:8	Midnight Cry Matt. 25:1-13	Third Angel's Message Rev. 14:9-12	Laodicean Message Rev. 3:14-22	Latter Rain James 5:7	Loud Cry Rev. 18:1-5	Time of Trouble Rev. 7:1-3; 13:15-17	Second Coming Rev. 14:14-20
1831 (GC 330.2; 368.1)	Summer 1844 (GC 389.2)	Late Summer 1844 (GC 398.3)	After October 22, 1844 (EW 254.2)	June 10, 1852 (EGW; October 9, 1856 JW)	Begun (by 1896; 1888 1478.1)	Begun (by 1892; 1888 1073.7)	Future	Future
William Miller began to preach	Churches closed their doors to the Advent message	Study pointing to October 22, seventh month of Jewish year = 7 th Month Movement	Included sanctuary and Sabbath teachings from Bible	Preparation for Latter Rain	Preparation for Loud Cry and Time of Trouble and Translation	Final Message to World	Reaction to Final Message	Translation
To every nation: >worship God	(To every nation:) >not Babylon	For messengers: don't be a foolish virgin, and lack the oil	(To every nation:) >nor the beast or its image	For messengers: recognize your own need, and God's solutions	Refreshing from the presence of the Lord (Acts 3:19)	(To every nation:) >come out of Babylon	Harvest ripe (Rev. 14:15)	
		"like a tidal wave" GC 400.2		"heeded the counsel of the True Witness, ... will receive the latter rain" 1T 187.1	"living testimony ... revived" 1SG 197.1	"power and strength far exceeding the midnight cry" 1SG 195.1	"last great warning ... stirred up and enraged the inhabitants of earth" 1SG 197.1	
		October 22, 1844 was the last fixed prophetic date; dates following are conditional mostly upon God's people			"fitted for the loud cry" 1T 186.1	"power and force to [third angel's] message" 1SG 193.2	"last conflict" RH 5/27/62 par. 2	
					"strengthens them to pass through the time of trouble" RH 5/27/62 par. 2		(Shaded area quotes on pp. 34-36, <i>The Return of the Latter Rain</i>)	

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. {1888 960.5} (1891)

Overview of the Advent Movement Focused on the 1888 Message

Overview of the Advent Movement Focused on the 1888 Message

Fred Bischoff

www.scripturefirst.net

2300 Dan. 8:14

October 22, 1844

.....>

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<p>The messages before October 22, 1844 were to prepare people to follow Jesus into the Most Holy Place in the heavenly sanctuary--</p> <p><i>First Angel:</i> "judgment is come," preparing for time in Daniel 8:14.</p> <p><i>Second Angel:</i> "Babylon is fallen," opening the books on fourth kingdom.</p> <p><i>Midnight Cry:</i> "the Bridegroom cometh," prepare to follow Him into the wedding.</p> <p>After October 22, the messages come from the Most Holy Place, inviting us to join Jesus there by faith, to enter into intimacy with Him in this antitypical Day of Atonement. This was the context of the message of 1888, which expressed all of the messages (especially the last three), and what Jesus was working to accomplish.</p>								
			"Several have written to me, inquiring if the message of justification by faith is the third angel's message , and I have answered, 'It is the third message in angel's verity.'" (RH, April 1, 1890 par. 8)	"The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church , and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays." (1888 1052.2)	"The Lord God who dwelleth in the holy place, sees every soul that shows contempt for the manifestations of his Holy Spirit.... He has given a large measure of his Holy Spirit to the believers... the beginning of the angel whose glory shall fill the whole earth." (1888 1073.7)	"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." (1888 1073.7)	"God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness," (1888 347.2)	"He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth." (1888 30.1) "Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming? " (1888 421.2)

Entry of Seventh-day Adventists into World Countries

SDA Entry into New Countries by Year, 1848-1998

Fred Bischoff

(based on data distributed at the 2000 GC Session in Toronto)

