

# CONTINUING EDUCATION



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## Tell It to the World †

### Part I

By C. Mervyn Maxwell

Objectives and test materials by Joe Engelkemier

#### GOAL

The purpose of this study is to explore God's leadings during the early development of the Seventh-day Adventist Church in order that we may possess and share an ever-increasing confidence in Christ.

#### OBJECTIVES

When you have completed your study of the information presented here, you should be able to:

1. Recognize the wide influence of the Millerite movement.
2. Explain how the Millerites arrived at the precise date of October 22, 1844, for predicting Christ's coming.
3. Describe how Adventists discovered that the sanctuary to be cleansed is in heaven rather than on earth.
4. Explain how early Adventists discovered what Jesus is now doing for us in heaven.
5. Identify the key emphasis in each of the three angel's messages.
6. Explain how early Adventists began keeping the seventh-day Sabbath.
7. Describe what it means to proclaim the Sabbath "more fully."
8. Summarize the results of the Bible-study conferences of 1848.
9. Describe the development of the *Adventist Review*.

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**10.** Explain how Sabbath-keeping Adventists developed an understanding of the investigative phase of the preadvent judgment.

**11.** Summarize why the sanctuary truth is “the foundation of our faith.”

### The Second-Advent Awakening

Seventh-day Adventists regard themselves as a dynamic movement commissioned to bear a vital and highly relevant message to the world during the current generation. Their roots strike deep into the great intercontinental second-advent awakening of the first half of the nineteenth century.

In the United States, the most prominent leader of the second-advent awakening was William Miller. After his conversion in 1816, an intense desire to understand the Bible led him to lay aside all helps except marginal references and *Cruden's Concordance* and conduct for himself a systematic study of the Bible, beginning with the first verse of Genesis 1.

Letting the Bible speak for itself, he found that most of the problems that had earlier seemed insoluble faded away.

Best of all, he found that Jesus, his loving Friend and Saviour, had promised to come again to earth! He found that many other prophetic promises had been fulfilled, so why not this one? Then one day he came across the text that was to mark him for the rest of his life, Daniel 8:14: “*Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*”

His study intensified dramatically, sometimes lasting all day; sometimes all night. Correctly, he determined (using Ezekiel 4:6, Daniel 9:24-27, and other texts) that the 2300 days were 2300 years, and that they began in 457 B.C. Incorrectly he assumed that the “cleansing of the sanctuary” was the end of the world and the second coming of Christ. In 1818, after two years of undeviating concentration, he came to the startling conclusion that Christ would return “about the year 1843” (2300 years after 457 B.C.), and that “in about twenty-five years . . . all the affairs of our present state would be wound up.”

The end, within twenty-five years? Then others must be warned. A voice burned into his soul, “Go and tell it to the world.”

For five years Miller brushed the call aside and vigorously analyzed his position. He was afraid, he wrote later, “lest by some possibility I should be in error, and the means of misleading any.” More objections occurred to his mind than any of his opponents brought up later. When years of research removed all doubt, fear of public speak-

ing took its place. “I told the Lord I was diffident and had not the necessary qualifications.”

Miller filled an increasingly active role in his local church. He paid closer attention to the conversion of sinners. And he shared his convictions about the coming of Christ with acquaintances and correspondents. But nothing could satisfy the persistent inner call to *preach*. By August, 1831, after thirteen years of procrastination, the burden on his soul seemed suddenly insupportable.

“Go and tell it to the world.

“I have appointed you a watchman. Tell it to the world!”

The story of Miller's vow, made on this occasion, to go and preach if someone would send him an invitation to do so, and of how such an invitation arrived within an hour, much to Miller's dismay, and of his subsequent struggle and surrender—and of his notable success in winning souls to Christ during his very first series—is so well known as not to need repeating here. We are impressed that Miller preached on the 2300-day prophecy not because he wanted to (for he most certainly did *not* want to) but because he had incapable reason to believe that God very much wanted him to.

### Publishing the Message

Right from the start Miller received more invitations than he could fill. Congregationalists, Methodists, Baptists, Presbyterians vied with each other to draw him away from his farm and into their pulpits. To help stanch the demand he published a pamphlet of his sermons at his own expense. When this only increased the demand by widening people's awareness of his work, a printer published a book of sermons at *his* expense.

Other notable leaders who joined Miller included Josiah Litch, a Methodist who had already become widely known as an interpreter of the prophecies and who accepted Millerism only after he was sure it did not disagree with Methodism. He preached widely, published a 200-page book on Miller's lectures, and, among other things, helped persuade Charles Fitch to join too. Fitch was a Congregationalist pastor in Boston, who at one time had been an executive assistant to the famous evangelist Charles G. Finney. With the aid of Apollos Hale, a well-known Methodist, he developed the “1843 Chart,” which probably all the lecturers used, showing many Bible prophecies converging on 1843. He also designed a Daniel 2 image that came apart, kingdom by kingdom.

Besides these outstanding leaders there were many more. We think of James White, like Himes a minister of the Christian Connection; and of Joseph Bates, also a member of that denomina-

tion, a layman who was regarded as a minister. But no one knows how many helpers there were! Contemporary estimates ran from 700 to 2000. Of 174 known ministers, about half were Methodist, a fourth were Baptist, and the rest included Congregationalists, Christians, Presbyterians, Episcopalians, Lutherans, Dutch Reformed, Quakers, and several others.

It cannot be overstressed that Miller was not the only leading Millerite! A large company of able, thinking men from the major denominations supported him, not a few of whom had been blessed with considerable academic training. It was an impressive testimonial for the "old farmer." Millerism was a Christ-centered reformation that was warmly accepted by many, both laymen and leaders, in the respected churches of the day, and by thousands of infidels, deists, and indifferent souls in the restless world outside.

### Setting the Time

Miller's initial calculations carried him down to "about the year 1843." In the early part of 1843 he published in the New York *Tribune* an open letter to Joshua V. Himes, making clear what he meant by the term.

Miller understood that the Bible year 457 B.C. began in the spring, or, more specifically, on March 21, 457, and that therefore the twenty-three hundredth year after it would begin in the spring of 1843 and end in the spring of 1844.

So he announced in the *Tribune* that he set the time no closer than somewhere between March 21, 1843, and March 21, 1844.

But, alas, in spite of all the sermons preached, in spite of all the publications distributed, in spite of all the camp meetings held, in spite of Miller's clear Bible evidence, and in spite of his miraculous call to tell it to the world, his year of the end of the world passed and Christ did not return.

The believers were perplexed. They had set their hopes on no particular day within the year, so their disappointment in the spring of 1844 was not so acute as it was going to be on the day after October 22. The movement still breathed, but its pulse was slowed and its eyes cast down.

Yet thousands of Millerites reported themselves mysteriously sustained by the inner working of the Holy Spirit.

Turning again to their Bibles, they read in Habakkuk 2:3, "The vision is yet for an appointed time . . . : though it tarry, wait for it; because it will surely come." In particular they drew courage from the words of Christ, "While the bridegroom tarried," all the virgins slumbered and slept until at midnight a cry was made, "Behold the bridegroom cometh" (Matthew 25:5, 6).

Discovering that the Bible predicted a tarrying

time became a source of real courage. In the month of May, 1844, Josiah Litch published the *Advent Shield*, a review of God's leading and teaching thus far in the advent awakening. This, too, was a source of cheer.

At about this same time, opposition to the advent hope which had been developing in the various Protestant denominations reached a climax, and Millerites were disfellowshipped. As they saw their home churches reject the first angel's message of Revelation 14, they recognized that these had become the "fallen" churches of "Babylon" predicted by the second angel of that chapter. This further contributed to their confidence that they were a people of prophecy and that God was with them.

A few Adventists, notably Samuel Sheffield Snow and his friends, remembered a letter William Miller wrote to *Signs of the Times* on May 3, 1843, in which he showed that just as Jesus died at Passover time in the "first month" (in the spring of the Bible's ceremonial year), He might perhaps be expected to return on the Day of Atonement in the "seventh month" (in the fall). It was a seed thought destined to bloom.

Thus in the summer of 1844 the Millerites saw themselves as the virgins in the tarrying time, proclaiming and fulfilling both the first and the second angels' messages. They clung to the promises, studied the prophecies, distributed their publications, continued their prayer services and tabernacle rallies, convened in multiplied thousands at frequent camp meetings—and prayed for the midnight cry.

### The Midnight Cry

The midnight cry came at last during an August camp meeting in Exeter, New Hampshire. S. S. Snow demonstrated from the Bible that the close of the 2300 days could not occur sooner than the autumn of 1844, because the decree of Cyrus, Darius, and Artaxerxes (Ezra 6:14) that marked the beginning of the 2300 days did not become effective until the autumn of 457 B.C. He further reasoned that if Jesus fulfilled the antitype of the Passover by dying on the literal Passover Day in the spring of A.D. 31, He would fulfill the antitype of the Day of Atonement of cleansing the sanctuary on the literal Day of Atonement in the autumn of A.D. 1844.

When Snow showed that the Day of Atonement in 1844 would fall on October 22, the people were convinced that the time had indeed arrived for the midnight cry, "The bridegroom cometh; go ye forth to meet him."

Solemn, humble, but electrified, the believers took to the trains, steamboats, and wagons as they made their way back home. Everywhere they car-

ried the tidings. Camp meeting after camp meeting witnessed the same quiet but thrilling response.

The granite hills of New England soon rang with the "midnight cry." With almost irresistible power it leaped on the wings of the wind from one part of the land to another. From Canada to Maryland, from the Atlantic to the Middle West, simultaneously and almost unanimously, the "seventh-month movement" spread until every city, village, and hamlet heard the news. Himes challenged it, but then took his stand, assured that God was in it. William Miller studied it meticulously, prayed over it intensely, and then wrote about it joyously: "I see a glory in the 'seventh month' which I never saw before. I am almost home. Glory! Glory! Glory!"

October 22! Only days until the end.

What a time to be alive!

As the last days of time ran out, Adventist businessmen close their stores; mechanics lock their shops; employees give up their jobs. At the camp meetings, scores confess their faults and flock forward for prayers. Large sums are donated so the poor can settle their debts and so the papers can be published—until the publishers say they can use no more, and would-be donors turn away in grief.

In the country some farmers abandon their harvest to prove their faith. Potatoes remain in the ground, apples rot in the orchards, hay falls down in the fields. In the cities people—many school teachers, several justices of the peace, even a Norfolk magistrate—resign their posts.

In Philadelphia a tailor on Fifth Street closes his shop "in honor of the King of kings who will appear about the twenty-second of October." A large concern in Brooklyn discharges its employees. Methodists, Congregationalists, Presbyterians hasten to the waters of baptism.

### **Anticipation Runs High**

Steam presses run night and day turning out the *Midnight Cry* and other papers. Hundreds of thousands of copies are published in New York and Boston in the last three weeks. Besides other thousands in Rochester, Topsham, Philadelphia, Lancaster, Utica, Cleveland, Cincinnati, Detroit, and Toronto.

Anticipation. Publication. Preparation. Consecration. The climax at the close.

October 15, seven days to go. October 16, six days. October 17. October 18. October 19.

On October 19 the presses stopped running. The great tent had already been rolled up for the last time. The speakers had returned to their homes to be with their families. Joshua V. Himes hurried to Low Hampton to be with Miller.

Within the movement the believers waited with joyous longing. Teen-ager Ellen Harmon later

wrote, "This was the happiest year of my life. My heart was full of glad expectation."<sup>1</sup>

Outside, the world waited in suspense. Thousands who had never joined the movement searched their hearts for fear it might be true.

October 20. October 21. October 22, 1844.

As October 22 dawned, Millerites collected in companies large and small; in their tabernacles, in churches, in meeting tents, in private homes; in meetings solemn with prayer and joyous with praise. At Low Hampton, New York, Miller's friends gathered by the maple grove beside his house, on what are known today at the Ascension Rocks. They watched all day, for they knew not what hour their Lord doth come.

The sun arose in the east, as "a bridegroom coming out of his chamber." But the Bridegroom did not appear.

It stood at the meridian, warm and lifegiving "with healing in his wings." But the Sun of Righteousness failed to shine forth.

It set in the west, blazing, fierce, "terrible as an army with banners." But He that sat upon the white horse did not return as the leader of the hosts of heaven.

Evening shadows stretched still and cool across the land. The hours of night ticked slowly past. In disconsolate Millerite homes, clocks tolled twelve at midnight. October 22 had ended. Jesus hadn't come. He hadn't come!

### **Miller More Right Than Wrong**

William Miller was unquestionably right in preaching the second coming. He was unquestionably right, too, when he urged people to get ready. Jesus said, "Wherefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

Emphasis on getting ready was so prominent in Miller's mind that for him the time for Christ's return, though important, was secondary. "My whole object was a desire to convert souls to God," he wrote after the disappointment, "and to induce my fellowmen to make that preparation of heart which will enable them to meet their God in peace."<sup>2</sup> On one of his early itineraries he poured out his burden for the folk back home. "O God, do awaken the people of God in Hampton. . . . Do, my Father, convert my children!"<sup>3</sup> Many of his neighbors did accept Christ; and as for his family, by 1843 he could rejoice, "I have a wife and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself."<sup>4</sup>

So much greater was Miller's emphasis on preparation of heart than on calculation of time that when Jesus did not come on October 22, he could say in all honesty, "I wish to enquire whether my teachings have been materially

affected” by the disappointment.<sup>5</sup>

Miller was, of course, wrong about the event that fulfilled the “cleansing of the sanctuary” at the end of the 2300 days; but he need not have been modest about his calculation of time. His interpretation of the 2300 days as 2300 years was rooted in the concept (Ezekiel 4:6) that symbolic days in prophecy equal whole years. Many prophecies in the Bible contain similar symbolic language. Women represent churches, animals represent empires, bodies of water represent people, and so on. Even Miller’s vigorous opponents, like the Reverend George Bush, admitted to him that “in taking a day as the prophetic term for a year, . . . you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others.”<sup>6</sup>

In making this admission, Bush was right. The 2300 days had been recognized as 2300 years by many men before Miller, stretching back to Nahawendi in the early ninth century, nearly a thousand years before William Miller was born.<sup>7</sup>

Martin Luther and a good many other Reformers believed in the year-day principle, as did Sir Isaac Newton, one of history’s greatest scientists. Newton indeed studied theology and church history all his life and wrote more words (1,300,000) on these subjects than in the realm of science.<sup>8</sup> To his mathematical mind, the long-time prophecies held a special fascination.

In the eighteenth century a monumental discovery was made under God’s direction by Johann Petri (1718-1792), a pastor in Germany of the Reformed Church.<sup>9</sup> Petri was the first (1768) to recognize that the 2300 days of Daniel 8 began at the same time as the seventy-week prophecy of Daniel 9, thus making it possible at last to calculate with some reliability when they would end.

The validity of Petri’s argument—which does make good sense—is attested by the independent discovery of similar lines of reasoning by Hans Wood in Ireland (1787), John A. Brown in England (1810), and W. C. Davis, a Presbyterian minister in South Carolina (1811)<sup>10</sup>—all before William Miller, a Baptist layman in New York, came to the same general conclusion independently in 1818. Depending on their starting points and the precision of their mathematics, all these men concluded that the 2300 days would close in the 1840s or (in the case of Hans Wood) in the 1880s.

Manuel de Lacunza, a Jesuit Priest; Joseph Wolffe, a Christian Jew; Henry Drummond, an English banker and member of parliament; William Cunningham; Heinrich Richter; Mortimer O’Sullivan; Louis Gaussen; William Pym; George Croly; Henry Manning; Alexander Keith;

James A. Begg; George Stanley Faber; and a great many others in Scotland, Ireland, France, Germany, Holland, Switzerland, South America, the Middle East, and (the largest number) in England wrote books, preached sermons, published journals, and held conferences in a second advent awakening that more or less paralleled Miller’s second advent awakening in North America.

The European awakening did not have the unity of America’s, and it did not discover the precise date, October 22, 1844; but by 1844 a large number of ministers, including 700 Anglican priests,<sup>11</sup> were proclaiming the second advent in stone churches and little chapels all over the English countryside, taking as their text the first angel’s message, “The hour of his judgment is come.” Thomas B. Macaulay, the famous historian and member of parliament, recorded in 1844 that the number of those who believed in an imminent return of Christ included men “distinguished by rank, wealth, and ability. . . . Noblemen,” he added, “and members of parliament have written in defence of it.”<sup>12</sup>

Equally impressive in its own way was the appearance at this time of “child preachers” in Sweden. Beginning about 1841 and continuing till the summer of 1844, young people and even little children confidently called for reformation in preparation for the return of Christ.

By law, no adult could preach in Sweden without permission of the state church. To circumvent this, God called children. Even so, some were persecuted. Ole Boqvist, for example, was unmercifully thrashed in the presence of his sister, then unexpectedly released to carry on.

One very small girl regularly played with her toys while neighbors gathered in her home. Then she preached with authority for an hour or so, afterward returning to her dolls.

Dr. Sven Erik Sköldberg, a government medical officer for thirty years, examined the “preaching sickness,” as its enemies called it, and reported that some of the children preached lying down with their eyes closed, unconscious, and apparently not breathing. Lis Andersdotter, Mary Swensdotter, and perhaps other teen-agers, if their lips and nostrils were compressed while they were singing, continued to hum the melody. Dr. Sköldberg reported that the children proclaimed the essentials of Christianity—Christ, prayer, repentance, and conversion—but he offered no explanation of their physical manifestations. When the children were asked to provide their own explanation, they quoted Joel 2:28, “It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy.”

And what was the theme of their message? Basically the same as Miller’s and the English

Adventists', the first angel's message of Revelation 14: "The hour of his judgment is come."<sup>13</sup>

Jesus didn't come on October 22, 1844, and those who looked for Him were deeply disappointed. But the reason was not that Miller had invented a harebrained system based on interpretations peculiar to himself. His message was in most of its essentials absolutely right. And it was part of the great second-advent awakening—an intercontinental, interdenominational movement which proclaimed a grand prophetic truth whose time had come. The Day of Atonement *had* arrived! Miller was wrong only in thinking that the sanctuary to be cleansed in Daniel 8:14 was on earth and in concluding that Christ's cleansing of the sanctuary would be fulfilled in His coming to earth to cleanse the world and judge the church as King of kings.

He made no greater mistake than the disciples made when they thought that the prophets foretold Christ's coming as a king in the year A.D. 31.

But if this is so, why didn't Jesus clarify the issue with Miller and make sure he had his message straight?

The answer is that He tried! Phrases in Daniel 7, Luke 12, Hebrews 8 and 9, Revelation 10, and Revelation 1, rightly understood, would have prevented the disappointment of 1844—just as other phrases in the Old Testament could have saved the disciples from their disappointment when Jesus died on the cross.

But if in these particulars Miller was wrong, why did God have him preach at all? Why didn't He leave him sowing grain and milking cows for the rest of his life? After all, that was what Miller wanted. And then there would have been no 1844 disappointment.

We just gave the reason. Jesus was about to enter upon a great new work in the heavenly sanctuary—and the world needed to know about it so that people could learn and believe and live.

### **New Light From God's Word**

It is well known that a new understanding of October 22, 1844, came to Hiram Edson while he was walking through his grainfield the following morning.

Did Edson, as some suggest, have a prophetic vision in the grainfield? He may have. He does not, however, state that he actually saw Jesus enter the most holy place. Instead, in his best-known account, he says that he saw "that" Jesus entered it on October 22. In a different account he says nothing about "seeing" anything, but recalls instead that he heard a voice speaking to him. Possibly he himself did not know exactly how his valuable insights came to him, but trying to settle exactly what happened is unnecessary. What mat-

ters is that he learned something that we, too, can learn from the Bible.

Let us quote a little more from what he says and then analyze it. "I saw . . . that he [Christ] came to the marriage at that time [October 22, 1844]; in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and we must wait for his return from the wedding; and my mind was directed to the tenth chapter of Revelation where I could see the vision had spoken and did not lie; the seventh angel had begun to sound; we had eaten the little book; it had been sweet in our mouth, and it had now become bitter in our belly, embittering our whole being. That we must prophesy again, etc., and that when the seventh angel began to sound, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, etc."

When the Millerites read Daniel 8:14 ("Unto two thousand three hundred days; then shall the sanctuary be cleansed"), they assumed that the sanctuary was on earth and that such a long time prophecy as the 2300 days reached down to the end of the world.

In 2 Timothy 4:1 they read that Christ will "judge the quick and the dead at his appearing," and they assumed that this judgment at the second coming is the only judgment that will ever take place. Then they turned to Daniel 7:10-13 and read incorrectly, "The *judgment* was set. . . . One like the Son of man came with the clouds of heaven [*to the earth*]."

In the grainfield, however, Edson suddenly realized that Daniel 7:13 does not say, "to the earth" but "to the Ancient of days"! Although a judgment will certainly occur when Christ comes to earth (2 Timothy 4:1), the Bible here foretells another judgment that will take place prior to the end, at which Jesus, after coming to the Father on the clouds of heaven, receives "dominion, and glory, and a kingdom." This is very important.

The Millerites concentrated their attention so much on Christ's parable (in Matthew 25) of the ten virgins waiting for the bridegroom to come to the wedding, that they scarcely noticed Christ's other wedding parable in Luke 12. The "tarrying time" after the spring disappointment, the "midnight cry" in August, and the "trimming of lamps" during the deeply spiritual seventh-month movement all fitted the parable of the virgins so convincingly that of course they believed the Bridegroom would come on October 22.

And He did come—but not to the earth. He came to the wedding, as the parable said he would. He came on the clouds to the Father to receive His kingdom, that is to "marry" it. (It's an old Bible idiom.)

Out there in the grainfield, with his excited breath making puffs of steam in the frosty air,

Edson had his mind directed to Christ's words in Luke 12:35, 36: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding."

Edson was so astonished that when he wrote down the account he underlined the words, "return *from the wedding*." One can imagine him fairly shouting in the field, "We are to wait till Jesus returns from the wedding! The wedding is Christ's marriage to His bride the New Jerusalem, the capital of His new kingdom (Revelation 21). On October 22 we were supposed to enter the wedding with him *by faith*. When the wedding is over, then He will come to take us to the marriage supper (Revelation 19). If only we had noticed this, we would have been spared our disappointment!"

They didn't notice it, of course, and they were disappointed; but the great disappointment itself was actually proof that they were on course! The Bible says so in Revelation 10, the passage to which Edson's attention was attracted next.

### The "Little Book"

In Revelation 10 a mighty angel stands on land and sea, symbolizing a worldwide prophetic movement. In one hand he holds a "little book open"; the other hand he lifts to heaven, and he swears that "there should be time no longer." Quite properly the Millerites saw the little book as a symbol of the time prophecies of the book of Daniel which had been inadequately understood ("closed"; see Daniel 12) until their own day, but which during the great second advent awakening were proclaimed by an intercontinental prophetic movement.

In the first part of Revelation 10:10, John says that in his vision: "I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey." Plainly this prefigured the joy of the Adventists as they looked for the coming of the King. "Yours in the blessed hope," they signed their letters. "The happiest year of my life," remembered Ellen White.

In their happiness they failed to comprehend the words that followed: "And as soon as I had eaten it, my belly was bitter." But on the morning following October 22, these words no longer seemed incomprehensible. Wrote Edson, "I could see the vision had spoken and did not lie; . . . we had eaten the little book; it had been sweet in our mouth, and it had now become bitter in our belly, embittering our whole being."

So the great disappointment of October 22, 1844, had been predicted nearly 2,000 years in advance! Far from disproving the advent awakening, it served to verify it as a genuine fulfillment of prophecy!

After the words about the bitter belly, Reve-

lation 10 closes with this verse: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Here was a statement that even Edson was not prepared for. Indeed, Adventists would not fully understand it for many years. But at the moment it was enough to notice, as Edson did, that "we must prophesy again, *etc.*" Prophetic time periods ended on October 22, but real time to preach the gospel would continue till the mystery of God was finished.

Finally, Edson tells us, he noticed in the grainfield that "when the seventh angel began to sound, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This is a reference to Revelation 11:15-19. When the seventh angel blows his trumpet, "the kingdoms of this world" become the kingdoms of Christ. The "time of the dead" arrives, when they are to be "judged." And the "temple of God" is opened in heaven, and the "ark of his testament" is seen. The Millerites applied all of this to the judgment at the second coming on October 22. Edson saw that far more was involved; and he began to wonder, now that Jesus had for the first time entered the most holy place of the heavenly temple where the Ten Commandments are stored inside the ark of the testament, if perhaps new light would soon be forthcoming about the keeping of the commandments. It was a pregnant thought, but it was not clear to him just then.

All this time, while Edson was standing in the grainfield tingling with excitement over his new understanding of the Bible, his companion was walking on, too engrossed in his own thoughts to notice that he was alone. All at once he halted, turned quizzically, and shouted back, "Hiram, why are you stopping so long?"

To which Edson replied, "The Lord is answering our morning prayer, giving light with regard to our disappointment."

### The New Understanding Confirmed

Hiram Edson was not the only post-Disappointment Millerite Adventist to notice in the Bible that the saints must wait until Jesus returns from the wedding. Joseph Turner and Apollos Hale, prominent Millerite editors, published the same understanding in January, 1845, in their paper, the *Advent Mirror*. They had not heard about Edson's experience.

Ellen Harmon of Portland, Maine, had neither heard about Edson's experience nor read the *Advent Mirror* when she received her first vision in December, 1844. This vision answered the question, Was the "midnight cry"—the message that October 22, 1844, marked the end of the 2300 days—a message from God or not? In this vision the midnight cry was symbolized as a bright light.

It shone behind the people of God as they continued their journey to the Holy City and illuminated their path all the way.

Still without having heard of Edson's experience or reading the *Advent Mirror*, Ellen received her first vision of Jesus in the sanctuary while witnessing in Exeter, Maine, in February, 1845.

This vision was based on the literal language of Daniel 7, where at judgment time the Ancient of days comes to the judgment and then the Son of man comes to the Ancient of Days on the clouds of heaven (Daniel 7:9-14, 22).

"I saw a throne," she told the people when it was over, "and on it sat the Father and the Son." Until this moment she had known only that October 22 was important; she had not known the reason why. Now she was shown inside the heavenly sanctuary. As she watched, she "saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down."

Jesus, too, stepped from the throne. And as He did so, He raised His arm and said to His followers who were represented as worshiping Him there, "Wait here; 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."

Fascinated, she watched as "a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat."

"There," said Ellen, "I beheld Jesus, a great High Priest, standing before the Father."<sup>14</sup>

This was Ellen's turn to learn about the Bridegroom's going to the wedding on October 22 and returning from it at the second coming. But more clearly than Edson or Turner, she saw the precise fulfillment of Daniel 7:9-14. After the four "beasts" of Daniel 7, the ten "horns," and the terrible "little horn" have run their fearful course and history nears its close, Daniel saw that majestic thrones would be set in place and the Ancient of Days would come and take His seat. "The judgment was set, and the books were opened." Then "one like the Son of man" would come "with the clouds of heaven" to the Ancient of Days to receive dominion and a kingdom.

Thus the Bible predicted that prior to the second advent, when the time for judgment arrived, the Father would move from one part of heaven to another and the Son would follow Him there. In Exeter, Maine, in February, 1845, Ellen was shown, to her total astonishment, that this prophecy had now been fulfilled.

So this was why October 22 was so important!

She also got an idea of the magnificence of the heavenly sanctuary. Grand enough for flaming chariots and retinues of angels, "no earthly structure could represent its vastness."<sup>15</sup>

### What Is Jesus Doing Now?

"So we know *where* Jesus is now; He's in the most holy place of the heavenly sanctuary. And we know what He's doing there; He's attending a 'wedding' and participating in the preadvent 'judgment.' But what, in simple language, does all this mean? What *is* Jesus doing now?"

Edson and O. R. L. Crosier were seated in Edson's Port Gibson farmhouse, where Crosier made his home part of the time. A third friend had joined them, Dr. F. B. Hahn of Canandaigua, the secretary of his county medical society. Bibles, a copy or two of *Cruden's Concordance*, and probably some Millerite publications lay before them.

Joseph Turner's article in the *Advent Mirror* was still some weeks in the future, and Ellen's visions would remain unknown to them for over a year; thus the Port Gibson three sought their answer in the best of all places, in their Bibles.

As the three of them met time after time to study and pray for new light, their understanding of the heavenly sanctuary deepened. They became convinced, for example, that it was a real place, as real as the "city which hath foundations" (Hebrews 11:10) in which it is located, and as real as the "many mansions" that Christ has gone to prepare in His Father's house (John 14:1-3).<sup>16</sup>

But their study was guided principally by key sentences in Hebrews 8 and 9: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle." "There are priests . . . who serve unto the example and shadow of heavenly things." "The first tabernacle was a figure." "It was therefore necessary that the patterns of things in the heavens should be purified by these [the sacrifices of animals]; but the heavenly things themselves with better sacrifices than these."

From passages such as these they came to realize that Christ's sacrifice on the cross and His priesthood in heaven were symbolically prefigured in the ceremonial rituals of the Old Testament. They learned that God directed Moses to set up the tabernacle and its services as an object lesson to teach great truths about Jesus Christ. And they saw that if we want to know what Jesus our High Priest is doing in the heavenly sanctuary today, it is vital to discover what the priests did in the Old Testament sanctuary long ago. Here was a key to immense treasure!

Reading in Exodus and Leviticus, it can scarcely have taken them long to learn that the earthly sanctuary (or "tabernacle," as it was often called)



was a portable two-room tent used by the Israelites during their long journey through the wilderness from Egypt to the Promised Land. Every day, as people came to confess their sins, they offered an animal sacrifice and were forgiven. Then the priest, either directly or indirectly, † conveyed a small quantity of the animal's blood into the first room (the "holy place"), depositing it on the beautiful little golden altar located there. By doing this he carried into the sanctuary a record of confessed sin; and because sin is terribly unclean, even this record of confessed sin polluted or "defiled" the sanctuary.

Once a year, on the Day of Atonement, the high priest carried sacrificial blood right on into the second room (the "most holy place"), and sprinkled some of it on the sacred, gold-plated chest (the "ark") that contained the Ten Commandments which, by sinning, the people had broken.

To Edson, Crosier, and Hahn, the Day of Atonement seemed the most significant event of all. It was the Day of Atonement that had provided Samuel Snow with his proof at the Exeter, New Hampshire, camp meeting that the 2300 days ended on October 22, 1844; and quite evidently it was the most solemn and salient occasion of the ancient ceremonial calendar.

But before we find out what they learned about the Day of Atonement, let us look for a moment at the word "atonement" itself. This interesting word is based on the idiom "to be at one." William Tyndale, who translated the Bible into English at the cost of his life in the early 1500s, used "atonement" for the *restoration* of friendly relations (at-one-ment) between God and sinners, and also for the *means by which* this good relationship is achieved. From Tyndale's Bible it was transferred about a century later into the King James Version, and from there it entered the vocabulary of every English-speaking student of the Word.

Sinners are "at odds" with God, separated from Him by their sins (Isaiah 59:2). Because they cannot restore themselves, someone else must provide at-one-ment. To fill the need, Jesus laid down His life; and this is the reason that most Protestant theologians speak of Christ's death as "the" atonement. Adventists, however, in their eagerness to learn all they can about Jesus, have come to understand atonement in a significantly broader sense.<sup>17</sup>

Hiram Edson and his friends, for example, noticed that in the earthly sanctuary services, as

the people offered their sacrifices and confessed their sins day by day, they were forgiven and an atonement was made for them. (See Leviticus 4:26, 31, 35.) Notwithstanding this, every year their forgiven sins were reviewed and cleansed away on the Day of Atonement.

On this solemn Day of Atonement (Leviticus 16), God required the high priest himself to perform the rites. No ordinary priest would do. On this one day in all the year the high priest entered the most holy place, where the presence of God was symbolized by a brilliant, supernatural light above the ark. And the high priest's purpose on this special day in this special place was emphatically stated in the Scriptures: to "make an atonement for the holy sanctuary," and to "make an atonement for you [God's people], to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:33, 30).

Cleansing of the sanctuary and ultimate cleansing of forgiven people went hand in hand in Old Testament times. Thus, Edson and his friends reasoned, cleansing of the heavenly sanctuary and the ultimate cleansing of God's forgiven saints must be the meaning of Christ's special ministry in heaven's most holy place since October 22, 1844.

With the help of their concordances, Edson, Crosier, and Hahn looked up the words "atone" and "atonement" every time they occurred in the (K.J.V.) Bible, and they found that they were associated with such words as "cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem [and] blot out."<sup>18</sup> They paid particular attention to the promise in Acts 3:19-21 that in an ultimate sense sins will be "blotted out" just before God sends Jesus back to earth at the end of the world.

They reasoned that the daily atonement was a type of Christ's gracious death on the cross and of His ministry in the heavenly *holy* place, making forgiveness of sin available to every sinner; and that the annual Day of Atonement was a symbol of Christ's ministry in the heavenly *most holy* place, blotting out the sins of every believer who has remained sincere since his confession. Thus they developed the triumphant conclusion. As sinners have sought forgiveness through the ages, Jesus has carried the record of their confessed sins into the holy place where it has defiled the heavenly sanctuary. And just as it was necessary that the "patterns of things in the heavens should be purified" by animal sacrifices, so it became necessary in time that "the heavenly things themselves" needed to be cleansed (Hebrews 9:23). The cleansing of the sanctuary now in progress is a truly great work of at-one-ment; it is nothing less than the final removal and blotting out of every sin that separates God's people from Himself.

Crosier, the best author in the group, was com-

† In many cases the priest ate a portion of the people's sacrifices, thus transferring their guilt to himself. Later, when he made his own sacrifice, he carried blood into the holy place, thus transcribing there a record not only of his own but also of the people's sins. See Leviticus 4:27-35; 1-7, 13-20; 6:24-30.

missioned by the others to write up the results of their research. Enoch Jacobs, a friendly Adventist editor in Cincinnati, agreed to publish his article at their expense in a special number (or "extra") of his journal, the *Day-Star*. The cost was about \$30, and so tight were their circumstances that Edson and Hahn, who agreed to underwrite the expense if Crosier undertook the writing, were hard put to it to come up with even half of it. Mrs. Edson sold some of her silverware to help out. They hoped the balance would be contributed by grateful readers.

Some of the Adventists among whom Ellen Harmon was traveling at the time in Massachusetts and other parts of New England were evidently on the mailing list; and when the *Day-Star* Extra of February 7, 1846, arrived, she was delighted. It harmonized strikingly with the visions she had received.

Her enthusiasm was quickly endorsed. In another vision soon after, the Lord showed her that "Brother Crosier had the true light, on the cleansing of the sanctuary, &c., and that it was His will that Brother Crosier should write out the view which he gave us in the *Day-Star* Extra, February 7, 1846." She commented, "I feel fully authorized by the Lord to recommend that Extra to every saint."<sup>19</sup>

Many years later, after receiving much further light on the subject, she still spoke as they had done of "this great work of atonement," the "blotting out of sins."<sup>20</sup> She also called their new concept one of the "landmarks" of the Seventh-day Adventist message.<sup>21</sup> Unless we understand it, she said, "it will be impossible" for us "to exercise the faith essential at this time."<sup>22</sup> Near the end of her life she reiterated her emphasis: "The sanctuary is the foundation of our faith."<sup>23</sup>

*The sanctuary is the foundation of our faith!*

Seventh-day Adventists exist to bear to the world a message about what Jesus is doing now for those who put their trust in Him.

For those who put their trust in Him. Even in Old Testament times, when the high priest cleansed the sanctuary, he cleansed the people too, as the Lord through Moses told the people, "that ye may be clean from all your sins before the Lord." "The passing of the time in 1844," Ellen White wrote in 1889, "was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth."<sup>24</sup>

How very glorious and how very personal that relationship is to God's people on earth she hinted at in *The Great Controversy*, page 485: "Thus will be realized the complete fulfillment of the new-covenant promise, 'I will forgive their iniquity, and I will remember their sins no more.' In those

days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.' Jeremiah 31:34; 50:20."

Edson and his friends learned a good deal about Jesus; but Adventists had to wait till later for an explanation of the vital ways in which Christ's high-priestly ministry was related to the wedding and the judgment, as also to the third angel's message, the seal of God, the spirit of prophecy, and, in particular, to the seventh-day Sabbath.

### **The Third Angel's Message**

The first angel's message, preached during the intercontinental second-advent awakening, was that the judgment foretold in Daniel 7 was about to commence. The American Adventists discovered that the specific date for this fulfillment was October 22, 1844. The second angel's message was proclaimed as an appeal to those who believed in the first message to part company with those who vehemently denied it. The third angel's message was not given much if any serious attention by the pre-Disappointment Adventists, but after the Disappointment Joseph Bates and then others came to see that it foretold a special proclamation of the truth about the Sabbath.

Soon a relationship like this was seen among the three messages. Because Jesus has entered the most holy place to cleanse His sanctuary and His people from all sin, and because He is now standing beside the ark that contains the Ten Commandments, He is calling people everywhere to leave their fallen organizations and by His grace come into victorious harmony with all of the commandments and especially with the fourth, which is the very symbol of holiness.

How this doctrinal development took place cannot be traced in detail here. (For more detail, see *Tell It to the World* and the forthcoming *Sabbath in Scripture and History* by Kenneth Strand [to be published in Summer, 1981, by the Review and Herald Publishing Association].)

It is well known, of course, that in Washington, New Hampshire, a Seventh Day Baptist, Rachel Oakes (later Preston), called the Sabbath to the attention of her pastor, Frederick Wheeler, who thus, in March, 1844, became the first known Sabbath-keeping Millerite Adventist minister.

A little later another Millerite minister, T. M. Preble, began to keep the Sabbath, probably from contact with Wheeler. In March, 1845, Joseph Bates, a third Millerite leader, adopted the Sabbath after reading some things Preble had written.

Bates in turn tried to persuade James White and Ellen Harmon to keep the Sabbath, but at first he was not successful.

When they first met early in 1846, Ellen Harmon didn't believe in Joseph Bates's Saturday

Sabbath. Nor did the captain believe in Ellen Harmon's prophetic visions.

Ellen found in Bates, who was more than thirty years her senior, a kindly second father. She was deeply puzzled, however, that so genuine a Christian should so emphasize the *fourth* commandment.

Didn't he know, she wondered, that there are nine others?

For his part, Bates accepted Ellen as a wonderful Christian youth, but though he found nothing contrary to Scripture in her visions, he "felt alarmed and tried exceedingly" by them and supposed that they came only from her depressed state of health.

He interrogated her and her sister closely outside of public meetings. In November that year she had a vision about stars and planets. He knew she was ignorant of this subject, which he, as a sailor, knew a good deal about. He was so impressed that he finally acknowledged her gift to be the true spirit of prophecy.

### Differing Interpretations

Meantime, the Millerite Adventists, who had stood gloriously united in their belief that Christ would come to cleanse the "sanctuary" of earth and church on October 22, 1844, had by now divided along several different seams. A large number had rejected the whole concept and either returned to their former denominations or abandoned the Christian faith.

By contrast, a small but energetic number of Millerites chose to believe that they were correct about the time of Christ's return. Jesus had come on October 22 all right, but *invisibly* and *only* to His true believers—that is, to *themselves*.

According to these people, Jesus had cleansed His sanctuary (themselves) from every stain of sin, with the result that they could never sin again.

To her great perplexity, Ellen was summoned by the Lord to help lead these people out of their delusion. As she saw that their claims to holiness were accompanied by foolishness and even immorality, she developed a strong aversion to all kinds of fanaticism. Through the years that followed she often warned against claiming to be free from sin.

A sizable body of Millerites (perhaps 40,000 or more) continued to believe that Christ would come to cleanse the church and the earth at the close of the 2300 days, but they said they had been mistaken in the initial date for their calculations (457 B.C.). These Adventists regrouped in April, 1846, at a conference in Albany, New York. For decades they continued to set new dates for Christ's return. They still exist, about 30,000 in number, as the Advent Christian Church.

It was among these disappointed but still believing Adventists that Edson and Crosier (with their

light on the sanctuary), Ellen Harmon (with her light on the sanctuary and the spirit of prophecy), and Bates (with his light on the Sabbath) exerted their efforts.

Before the end of 1846 several nuclei of believers in Sabbath, sanctuary, and spirit of prophecy had formed in scattered places around New England and the state of New York in Fairhaven and Port Gibson, of course, and also in Topsham, Maine, for example, under the leadership of a county engineer named Stockbridge Howland and in Dorchester, Massachusetts, south of Boston under Otis Nichols, a lithographer.

Otis Nichols, incidentally, wrote William Miller a letter in April, 1846,<sup>25</sup> urging him to accept Ellen Harmon as God's prophet and her new light on the sanctuary as God's truth. Miller, sad to say, was too old and tired to understand.

James White and Ellen Harmon were married in Portland, Maine, on August 30, 1846. Having been disfellowshipped from their former churches because of their advent faith, they exchanged their vows before a justice of the peace.

James had been very successful as a Millerite Adventist evangelist. His six-week campaign one winter resulted in 1,000 conversions. Visiting Portland from time to time, he was impressed by reports that Sister Ellen Harmon was being invited by different ministers to witness in their churches. After the disappointment he met Ellen again about the time she had the "Bridegroom" vision. After that they traveled together now and then, duly chaperoned, of course, by Sarah Harmon or Louise Poss or sometimes up to half a dozen others, to encourage the disappointed Adventists. Now—almost penniless—they were married. Mr. and Mrs. Robert Harmon, who had moved back to Gorham, invited them to call their place home, and they gladly accepted.

James and Ellen studied Joseph Bates's new book on the Sabbath, compared it with the Bible, and found that the seventh day is indeed God's true Sabbath.

During that same autumn and winter of 1846-1847, after visiting Edson and Crosier in Port Gibson and watching Ellen have her vision on astronomy in Topsham, Bates went home to Fairhaven to revise and enlarge his first book on the Sabbath, the supply of which was nearly exhausted.

In the second edition of *The Seventh Day Sabbath, A Perpetual Sign*, Bates developed a clear exposition of the third angel's message. He also developed Hiram Edson's thought that perhaps Revelation 11:18, 19, was then being fulfilled. He noted that Preble, Cook, and others, including himself, had been impressed to publish light on the Sabbath question. And he suggested that the reason may have been that when the "seventh

angel began to sound” in 1844, the “temple of God was opened in heaven,” and the “ark of his testament” (containing the Ten Commandments) was then seen.

### **A Halo of Glory**

Bates was modest about this second point. “I do not say that this view is positive,” he cautioned, “but I think the inference is strong.”<sup>26</sup> By early spring, however, his doubts were removed. Ellen had received two remarkable visions.<sup>27</sup> One came on March 6, 1847, the other on April 3, 1847. These were similar enough so that we can treat them both by telling the story of the second.

Let us imagine the scene, reconstructed from early accounts.<sup>28</sup>

Welcome spring was on its way at last to Topsham, Maine. Undoubtedly the snow was melting, crocuses were blooming, and robins were hunting worms in the grass. Indoors at Stockbridge Howland’s place, the believers were kneeling in prayer on Sabbath, April 3, seeking God’s light and truth. All at once Ellen, in her warm, pleasant voice, cried out, “Glory! Glory!” Everyone knew she was having another vision.

After a time she inhaled deeply, her first breath since the vision began.

Everyone was eager to know what she would have to say. She gazed around the room while her eyes grew accustomed to earth’s dimness after heaven’s brightness.

“Can you tell us now what the Lord has shown you?” James asked quietly.

“Yes, yes, I can.” Ellen replied.

“I saw an angel flying swiftly toward me. He carried me quickly from the earth to the Holy City. In the city I saw a temple, which I entered. Then I passed into the holy place.

“Jesus raised the veil and I passed into the holy of holies. There I saw an ark, covered with purest gold. Jesus stood beside it. Inside were tables of stone folded together like a book. Jesus opened them, and as He did so, I saw the Ten Commandments. On one table was written four commandments and on the other, six. The four on the first table shone brighter than the other six, but the fourth, the Sabbath commandment, shone above them all. The holy Sabbath looked glorious. A halo of glory was all around it.”

At this, the people looked at each other in surprise, and Ellen noticed their reaction. “I was amazed, too,” she agreed. “I had no idea that the Sabbath was so very special in God’s sight.”

After a pause she went on. “I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints.”

Again looks of surprise passed around the room.

Ellen thought for a moment, struggling to find the best words to express what she had seen and wanted to tell. “I saw God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”

“Was there anything else, Ellen?”

“Yes, there was,” she replied. “It was about the third angel. I saw that it represents the people who receive the Sabbath and go out to warn the world to keep God’s law as the apple of His eye. I saw that if we gave up the Sabbath, we would receive the mark of the beast. I also saw,” and she smiled, “that in response to the warning, many people would embrace the true Sabbath.”<sup>29</sup>

### **Publishing the Vision**

Ellen White wrote out this vision immediately, and within days Joseph Bates had a thousand copies printed as a “broadside” (a single sheet printed on one side). James White raised \$7.50 to pay off Bates’s expenses. Soon afterward White republished the vision, along with several other items, in a tract called *A Word to the “Little Flock.”* Later (in 1851) he published the visions in a booklet entitled *A Sketch of the Christian Experience and Views of Ellen G. White.* (The word “views” here mean “visions.”) It is available today in *Early Writings.*

When the believers read the vision of April 3, 1847, some were perplexed. They understood that after the time of trouble begins, everyone’s probation will be closed and their cases decided. “What good will it do,” they asked, “to preach the Sabbath to them then?” Ellen White explained in her next book<sup>30</sup> (now included in *Early Writings*):

“ ‘The commencement of the time of trouble,’ here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the latter rain, or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”<sup>31</sup>

### **Proclaim the Sabbath More Fully**

The early Sabbathkeeping Adventists were fascinated with the prediction that they were to “proclaim the Sabbath more fully.”

More fully than whom? More fully than what?

More fully in what way? The importance of these questions cannot be exaggerated.

Back in 1847 the answer was at least this: They were to attach to the Sabbath far greater meaning and deeper personal experience than the Sabbatarian Anabaptists had in their day or the Seventh Day Baptists had from whom the Adventists received the Sabbath.

The Seventh Day Baptists and Sabbatarian Anabaptists had said that the Sabbath is binding for the following reasons: (1) It is a part of the moral law, (2) Jesus and the apostles endorsed it, and (3) The apostate church changed it in fulfillment of prophecy. Was anything wrong with their position? No. It was Biblical, and it showed a high regard for the fulfillment of prophecy in past history.

But there was much more to the Sabbath truth than this. And today it is no vague something-or-other that distinguishes Seventh-day Adventists from other Sabbathkeepers. There is a vitally different way of living and thinking involved here, a vastly broader understanding of why we exist and what we're expected to do and to be.

This difference involves insights into such Bible terms as "the seal of God," "the three angels' messages," "the mark of the beast," "the sanctuary," and "the judgment." Seventh-day Adventists accept essentially all that the Seventh Day Baptists taught, but from Bible study they have added highly practical concepts relating to last-day prophecy.

As the handful of Adventist pioneers studied the three angels' messages of Revelation 14, they came upon the solemn evidence that *they themselves were occupying a specific role at a specific time foretold in Scripture.*

As Millerites in the early 1840's they had helped to herald the first angel's message concerning the *judgment hour and the everlasting gospel* (Revelation 14:6,7). In 1843 and 1844 they had helped proclaim the second angel's message, that *Babylon had fallen* and that *God's people must in consequence come out of the churches that "Babylon" represented* (Revelation 14:8; 18:1-4). In 1846 they noticed that the third angel proclaimed a Christ-centered message about *Sabbathkeeping*—the very truth that was just then attracting their attention (Revelation 14:9-12).

To their astonishment they came to realize that *they were being summoned to fulfill the third angel's message, just as they had helped to fulfill the first and second angels' messages.*

Their discovery was confirmed by Ellen White's visions on March 6 and April 3, 1847.

Here was a significant advance beyond the Seventh Day Baptists. It provided a new sense of destiny, an awareness that they were being called to fulfill another prophecy whose time had come.

Their sense of timing was further reinforced in the March and April visions by the indication that since October 22, 1844, Jesus had been standing beside the ark, displaying the law and revealing a halo of glory about the Sabbath. Another vision two years later, in March, 1849, provided the specific information that "the *time* for the commandments to shine out with all their importance . . . was when the door was opened in the most holy place [that is, on October 22, 1844] . . . where He [Jesus] now stands by the ark."<sup>32</sup> In another vision Ellen saw an angel quoting the third angel's message, and as he did so, pointing upward to the heavenly sanctuary.<sup>33</sup>

Now, Jesus will not stay in the most holy place forever. As we observed in chapter nine, in October, 1845, Ellen saw the moment arrive when Christ will leave that place and step onto the cloud that will carry Him to the earth as God's judgments fall upon sinners. Revelation 15 and 16 also foretell this time and indicate that God's judgments will fall in the form of plagues.

### The Seal of God

The third angel's message not only talks about Sabbathkeeping but also tells specifically who the people are who will have to suffer these last plagues. They are those who do not exercise enough faith to keep the commandments of God, and who instead accept into their minds the "mark of the beast."

It became clear to these early Adventists that Revelation speaks of two opposite insignia that people will receive into their minds before the close of probation, the "mark of the beast" and the "seal of God." Because the mark of the beast is placed on those who do not keep the commandments, the early Adventists began to see that the seal of God is for those who do keep them—who keep all of them, including the Sabbath.

They discovered, in fact, that the seal of God is the Sabbath, properly observed through faith in Jesus. And this interpretation of theirs was confirmed through extensive Bible study and by one or more visions given to Ellen White.<sup>34</sup>

As they examined Revelation 7, they saw that another special angel is commissioned in the last days to attend to this "sealing" of God's people into the Sabbath experience. They saw also that the seven last plagues will not fall until every sincere follower of Jesus has been sealed.

As the pioneers pondered all of this and more, a sense of urgency and purpose emerged based on the awareness that the Sabbath is important because time is short and Christ is coming soon.

While doing His *closing* work in heaven Christ calls attention to the Sabbath. In these *last days* He is blotting out sin, and Sabbath breaking is, of course, sin.

As the dark clouds of the final time of trouble gather in the skies and the impending storm is about to break in fury, the great controversy between Christ and Satan reaches its climax on the earth. Good angels and wicked demons are abroad seeking to attract men's allegiance to God or to the beast. In the process, characters are being formed irrevocably either in the image of God or in the likeness of the evil one. No one can escape involvement. All must and will take sides. Only those who choose God's truth will escape the plagues and share the joy of the second coming of Christ.

Into this fray every Sabbathkeeper who understands the times is called to enter with all his energy, treasure, and talent: "*Let the message fly, for the time is short!*"<sup>35</sup>

The third angel of Revelation 14 proclaims his message "with a loud voice." In order for this part of the prophecy to be fulfilled so that the message could fly to those who knew it not, the believers began to sense a responsibility to launch a regular publication.

### **The Good Old Review**

The periodical that James White launched in November, 1850, was for more than a century known to oldtimers as "the good old *Review*." It was registered with the post office as *The Advent Review and Sabbath Herald* (now altered to *Adventist Review*).

*Advent Review?* If the "advent" is the second coming of Christ, how could a periodical review an event before it happened?

The answer in 1850 was that the advent which the *Review* reviewed was the great second-advent awakening. After the spring disappointment in 1844, Josiah Litch had initiated *The Advent Shield*, tracing the providence of God and the fulfillment of prophecy in the advent movement up to that time. In the summer of 1847 Joseph Bates wrote *Second Advent Waymarks and High Heaps*, an updated history on the same theme.

Ellen White had seen in her first vision that the bright light of the midnight cry was to shine all along the path to the Holy City. This is one reason why there have been so many histories about early Adventism, including the one you are reading now. This is one reason, too, for the *Advent Review*.

*And Sabbath Herald.* The new paper was to herald a crucial message from Jesus in the most holy place designed to separate men and women from sin and draw them to Himself.

Between the initial Sabbath-in-the-sanctuary discoveries and the inauguration of the *Review and Herald*, two-and-a-half significant and formative years elapsed marked by intensive and prayerful study of the Bible.

"Many of our people," wrote Ellen White in 1904,<sup>36</sup> "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 . . . 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. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power."

Ellen White's own role was limited but valuable. "When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me," she reports, "I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively."

The brethren at once looked up her suggestions in their Bibles and concordances and were thrilled to find that they really did clarify the points at issue.<sup>37</sup> These contributions of Ellen White's seemed particularly impressive because "the brethren knew that when not in vision," she tells us, "I could not understand these matters." The general outline was plain enough, of course. But often she could not understand the Bible texts or the earnest reasoning that the brethren used to support their various points of view.

"I was in this condition of mind," she says, "until all the principal points of our faith were made clear to our minds, in harmony with the Word of God." Evidently it was God's purpose that the brethren should understand that the truth He was calling them to hold and proclaim was rooted in the Bible itself and not—as some might be tempted to say—merely in a young woman's dreams.

### **The 1848 Conferences**

When the relationship of the Sabbath to the sanctuary and the 1844 disappointment had come clear to their minds, Joseph Bates and James and Ellen White were ready to hit the road with it. Between April, 1848, and the end of 1850 some twenty weekend "conferences" were conducted in the various geographic centers of Sabbathkeeping that were developing, in kitchens, parlors, a carriage house, a "large unfinished chamber," and in several swept-out barns.

The seven 1848 conferences have been accorded special fame. The first of them, held in Albert Belden's home in Rocky Hill, Connecticut, deeply impressed James White. Accustomed to attendance by only a dozen or so believers even in Top-

sham, he found the sight of about fifty believers distinctly encouraging. Years later he evaluated this particular conference as “the first general meeting held by Seventh-day Adventists. In point of numbers and influence, it marked a new era in the cause.”<sup>38</sup>

A conference might last from Friday to Sunday or from Thursday afternoon to Monday morning. One was held on Sunday and Monday. James White, like some living “Advent Review,” presented evidence that the true events preached by the Millerite movement culminated in the entrance of Christ into the most holy place. Joseph Bates, himself a living “Sabbath Herald,” preached on the Sabbath in the ark of His testimony and on the need to adopt the third angel’s message.

The men and women who attended these meetings had been through the preparation and disappointment of 1844. Now, several years removed from that ecstasy and agony, they asked each other whether it was true? Did the 2300 days really end in 1844? Did Jesus indeed enter the court of the heavenly sanctuary? Did we truly preach the first and second messages? Is it “duty” now to pass along the third?

They were experienced in the sacrifice entailed in espousing an unpopular theology. They were inexperienced in the vagaries of liberal philosophies. Their criteria were the same as Luther’s at the Diet of Worms—Scripture, common sense, and conscience. When they found that the Bible spoke clearly on the claims of the seventh-day Sabbath, most of them willingly staked their lives on it.

The final gathering in 1848 was held at the Otis Nichols home in Dorchester on November 18 and 19. In some ways it was the most significant to that time. As the believers had come into ever closer unity on the great themes they were studying, a burden had developed that someone should lead out in publishing them. Should Elder Bates, perhaps, get out another book?

In Dorchester they prayed much for guidance in publishing the message. On Sunday, Mrs. White had a vision during which she spoke aloud about the Sabbath as the seal of God (Revelation 7) rising in the east like the sun and growing warmer and brighter until the saints are made immortal. After the vision she bade Brother Bates publish what she had said.<sup>39</sup> Turning to her husband she added, “I have a message for you. You must begin to print a little paper and send it out to the people.”<sup>40</sup>

A little paper. Books are good, of course, but frequently they suffer neglect. Periodicals are more persistent.

Mrs. White discussed the proposed paper: “Let it be small at first; but as the people read,” she promised, “they will send you means with which

to print, and it will be a success from the first.”<sup>41</sup>

After a pause she added, “From this small beginning it was shown to me to be like streams of light that went clear around the world.”<sup>42</sup> That was an impressive prophecy to present to a handful of poverty-stricken pioneers!

In July of the following year, the same month in which his first son was born, James White finally got the paper off the ground. It dealt largely with the Sabbath. But he found that many people were not impressed with the Sabbath until they learned that in 1844 Jesus entered the heavenly sanctuary to take His stand by the Ten Commandments and to purify a people while He cleansed the sanctuary. So in the summer of 1850 he launched the *Advent Review*, a sister periodical in which he could review the evidence that God was in the advent movement that climaxed on October 22, 1844. Then in November, 1850, James White merged the magazines into the *Second Advent Review and Sabbath Herald*, shortening the title slightly in 1851. Its name indicated that it dealt primarily with the sanctuary doctrine and the Sabbath. In addition, of course, it published other items on a variety of Biblical themes; also letters from Sabbathkeepers, and notices on the whereabouts and activities of their few, ever-traveling ministers.

#### A Link of Love

Subscriptions, free at first, were set after a while at one dollar a year to those who could pay, though still free to those who could not. Almost every Adventist home received it, and most paid for it. It became a link of love binding the movement together and leading it forward.

Today the “good old *Review*,” much improved, enlarged, and renamed, still helps to keep the Seventh-day Adventist Church united and moving ahead while remembering the past. In recent years, indeed, the large growth in membership outside North America has led to the launching of special editions adapted to readers in other places, such as in Europe and South America.

In 1855 the believers in Michigan invited the Whites to move from Rochester to Battle Creek and offered to build a little factory for them. The offer was gladly accepted, and a small two-story wooden structure was quickly erected.

During the decades that followed, steam-powered equipment replaced the little hand press. Increasingly spacious buildings replaced the tiny first one, until the Seventh-day Adventist Steam Press in Battle Creek became the largest and best-equipped printing establishment in the entire State of Michigan.

But Adventists have never forgotten that their first headquarters was the home that housed the

press in Rochester, and that their first institution was a printing company. It was in order to incorporate this company as a legal publishing association that the leaders sat down in 1860 and selected the denomination's name. And as long as the General Conference offices were located in Battle Creek (from 1863 to 1903), they occupied rooms in the Review and Herald plant.

All of this is symbolic. The Seventh-day Adventist Church was called into existence on account of a special last-day message. Its mission is to live that message and to let others know about it (through books and papers and in other ways) so that they can live it too.

### Jesus and "Investigative Judgment"

When asked today, "What new work did Jesus begin in 1844?" an Adventist instinctively replies, "The investigative judgment." Surprisingly, when Hiram Edson's friend wrote out their great new understanding of the Day of Atonement in the *Day-Star* Extra—the publication which Ellen Harmon felt "fully authorized by the Lord to recommend to every saint"—he breathed not one word about investigative judgment! His emphasis, instead, was on Christ's work of blotting out sins in the sanctuary and on the cleansing of the people.

Probably this was providential. The primary purpose of the ancient Day of Atonement was indeed the blotting out of sins in the sanctuary and the cleansing of the people. The Lord (through Moses) told the people that the high priest entered the most holy place to "make an atonement for the holy sanctuary" and "to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:33, 30).

But the Day of Atonement was *also* a day of judgment. The Israelites were expected to "afflict their souls" on that day. That is, they were required to search their hearts to the core to see if they were truly sorry for the sins which they had confessed day by day during the previous year. An Israelite who refused to do this was to be investigated by the elders and cut off from the congregation (Leviticus 23:29). But the Day of Atonement was not primarily *a day of judgment*.

It was primarily *a day of intimate communion with God and of ultimate cleansing from sin*. Backsliders were "disfellowshipped" on that day not so much because it was a day of judgment as because it was *a day of supreme spiritual opportunity—and they didn't care*.

Everything hinges on our relationship to Christ, on our entire submission to the will and work of the Saviour. While our High Priest is engaged in His final atonement we, like the Israelites of old, must earnestly afflict our souls, our proud self-sufficient souls; for if we do not do this, we, like

they, will be cut off—not because we have sinned (the very purpose of atonement is to forgive sins), but because Jesus engaged in a very special work of grace, and we didn't care.

Thank God, the grace of Christ is a wondrous strong detergent. If we submit ourselves to it we can be made eternally sweet smelling and clean. "He is like a refiner's fire, and like fuller's soap," Malachi 3:2 says; and then, speaking of the work Jesus is doing now in the heavenly sanctuary, Malachi adds in the next verse, "He shall purify the sons of Levi."

### A Promise of Cleansing

He shall purify the sons of Levi! In ancient Israel the priests were the sons of Levi. Since all believers in Christ are now called priests (1 Peter 2:9; Revelation 1:6), this promise to cleanse "the sons of Levi" is also a promise to cleanse every Christian who avails himself of the opportunity. The cleansing of the sanctuary, then, involves the cleansing of the people who look to the sanctuary. The blotting out of sins is not concerned merely with accounts but also with attitudes; not merely with the quantity of sins confessed but also with the quality of lives changed.

Here is where the Sabbath truth comes in. The Sabbath demands the very holiness that is required for the "blotting out of sins" in a person's daily experience. "In order to keep the Sabbath holy, men must themselves be holy. . . . When the command was given to Israel, 'Remember the Sabbath day, to keep it holy,' the Lord said also to them, 'Ye shall be holy men unto Me.' "43 (See Exodus 20:8, 22:31.)

Now, "holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; . . . it is trusting God in trial . . . ; it is walking by faith . . . ; it is . . . resting in His love."<sup>44</sup>

To keep the Sabbath holy in the ultimate sense, a person will live for an entire day with his will in complete surrender to Christ's power and holiness—living by the Word, walking by faith, resting in love. Who can do this all day on Sabbath unless he practices it every day all week? Thus true Sabbathkeeping and experiential "blotting out of sins" are one and the same.

But the Sabbath not only demands holiness, it also points to the only possible source of holiness. "I give them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12).

### Blotting Out of Sins

*As Christ stands beside the Ten Commandments in the most holy place blotting out sins in heaven, by His grace He sheds precious light on*



the world to help men and women, boys and girls, reach the standard of dedicated, well-informed victory that will enable them to stand in the time of trouble after Jesus leaves the heavenly sanctuary. "From the holy of holies," wrote Ellen White in 1886, "there goes on the grand work of instruction."<sup>45</sup> Accepting, believing, cooperating with this instruction, be the price what it may, is part of what is involved in bringing one's life to Christ to be washed, to have his sins "blotted out" in an experiential sense. "There must be a purifying of the souls here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven."<sup>46</sup>

Instruction about the *sanctuary* informs us what Jesus, the Lamb of Calvary, is doing now, and that we are living in a peculiarly crucial movement in human history.

*Sabbath* and *sanctuary* together remind us that as Jesus in the most holy place removes sins from records, He also seeks in a unique sense to remove sin from people's lives.

The *sealing* message points to the climactic moment when, through an indissoluble relationship with Jesus and an intelligent understanding of Sabbath and sanctuary, God's people will be settled into the truth, both intellectually and spiritually, so they cannot be moved.

The doctrine of the *sleep of the dead* guards against the supposition that people go to heaven or hell when they die, a belief that makes nonsense of any day of judgment. Why should God judge people after He has already sent them to heaven or hell?

Within this total context, the *spirit of prophecy* manifested through Ellen G. White is seen as a series of messages dispatched from the great High Priest, lovingly guiding His followers into the genuine Christlike holiness of character which he so much desires.

All together these concepts constitute a truly grand work of at-one-ment in which Jesus seeks to link His people into an ultimate and eternal bond of unity with Himself.

Wrote James White in 1868: "Seventh-day Adventists dwell upon this subject [of Christ in the sanctuary] with great delight. . . . They treat [it] . . . in their sermons and books, and find a place for it among the symbols of prophecy upon their charts. . . . It is the great center around which all revealed truth relative to salvation clusters, and contributes more toward defining their present position, than any other."<sup>47</sup>

While the great truth of Jesus and the investigative judgment was first coming clear in the 1850's, the movement was growing at a very rapid rate, and the need for a central organization, much feared by some, was strongly urged by others. In Part II we will turn from doctrinal matters to the growth and organization of the Seventh-day Adventist Church through the years.

**(Part II will appear in the April-May, 1981, issue of the JOURNAL.)**

#### FOOTNOTES

<sup>1</sup>Ellen G. White, *Testimonies for the Church* (Mountain View, California: Pacific Press Publishing Association, 1948), vol. 1, p. 54.

<sup>2</sup>William Miller, *Apology and Defence* (Boston: Joshua V. Himes, 1845), p. 24.

<sup>3</sup>William Miller to his son William, November 17, 1838, in Francis D.

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Nichol, *The Midnight Cry* (Washington, D.C.: Review and Herald Publishing Association, 1944), pp. 65, 66.

<sup>4</sup>William Miller, February 4, 1843, to *Signs of the Times*, in Sylvester Bliss, *Memoirs of William Miller* (Boston: Joshua V. Himes, 1853) pp. 180, 181.

<sup>5</sup>Miller, *Apology*, p. 34.

<sup>6</sup>George Bush, *Reasons for Rejecting Mr. Miller's Views on the Advent, With Mr. Miller's Reply* (Boston: Joshua V. Himes, April 15, 1844), p. 11.

<sup>7</sup>Nahawendi began the 2300 years in 942 B.C. with the destruction of the tabernacle at Shiloh and ended it at the projected coming of the Messiah in A.D. 1358. See L. E. Froom, *The Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald Publishing Association, 1950), vol. 1, p. 173; *Seventh-day Adventist Bible Commentary*, vol. 4, p. 54.

<sup>8</sup>H. McLachlan, Ed., *Sir Isaac Newton: Theological Manuscripts* (Liverpool: University Press, 1950), pp. 1-25.

<sup>9</sup>Petri began the 70 weeks in 453 B.C., ending the 2300 days in 1847. See Froom, *Prophetic Faith*, vol. 2, pp. 713-719.

<sup>10</sup>Froom, *Prophetic Faith*, vol. 2, pp. 719-722; vol. 4, pp. 210-221.

<sup>11</sup>Mourant Brock, *Glorification* (American Millennial Association reprint, 1845), p. 134, in Froom, *Prophetic Faith*, vol. 3, pp. 705, 706.

<sup>12</sup>Thomas B. Macaulay, *Critical and Miscellaneous Essays* (Philadelphia: Cary and Hart), vol. 5, p. 234, in Froom, *Prophetic Faith*, vol. 3, p. 268.

<sup>13</sup>Ellen G. White, "Notes of Travel," *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* (Basle: Impremerie Polyglotte, 1886), pp. 201-207; Ole Boqvist, *Review and Herald* (October 7, 1890), p. 612; Froom, *Prophetic Faith*, vol. 3, pp. 671-686.

<sup>14</sup>Ellen G. White, *Early Writings of Ellen G. White* (Washington, D.C.: Review and Herald Publishing Association, 1945), pp. 54, 55.

<sup>15</sup>\_\_\_\_\_, *Patriarchs and Prophets* (Mountain View, California: Pacific Press Publishing Association, 1958), p. 357.

<sup>16</sup>O. R. L. Crosier, "The Law of Moses," *Day-Star Extra* (February 7, 1846), p. 38.

<sup>17</sup>Seventh-day Adventists regard the entire plan of salvation, from beginning to end, as the atonement. See *SDA Encyclopedia*, art. "Atonement." See also *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald Publishing Association, 1957), pp. 341-390. The cross is Christ's supreme atoning act. His ministry in heaven, however, is considered "equally essential" (Ellen G. White, *The Great Controversy Between Christ and Satan* [Mountain View, Calif.: Pacific Press Publishing Association, 1888, 1911, 1950], p. 489), and is called "atonement" by Ellen White in many passages, such as *Spiritual Gifts* (Battle Creek, Mich.: [vols. 1, 2] James White, 1858, 1860; [vols. 3, 4] Steam Press of the Seventh-day Adventist Publishing Association, 1864), vol. 1, p. 158; *Testimonies for the Church*, vol. 5, p. 575; *The Great Controversy*, pp. 420, 489, 623; \_\_\_\_\_, *Testimonies to Ministers* (Mountain View, California: Pacific Press Publishing Association, 1961), p. 37.

<sup>18</sup>Crosier, "The Law of Moses," p. 40.

<sup>19</sup>James White, et al., *A Word to the "Little Flock"* (Probably printed in Brunswick, Maine, in 1847), p. 12.

<sup>20</sup>Ellen G. White, *Patriarchs and Prophets* (Mountain View, California: Pacific Press Publishing Association, 1958), p. 358.

<sup>21</sup>\_\_\_\_\_, *Counsels to Writers and Editors* (Nashville, Tennessee: Southern Publishing Association, 1946), p. 30.

<sup>22</sup>\_\_\_\_\_, *The Great Controversy*, p. 488.

<sup>23</sup>\_\_\_\_\_, Manuscript 20, 1906.

<sup>24</sup>\_\_\_\_\_, *Counsels to Writers and Editors*, p. 30.

<sup>25</sup>Otis Nichols to William Miller, April 20, 1846, written on the back of a copy of the April 6, 1846, broadside of Ellen Harmon's first visions.

<sup>26</sup>Joseph Bates, *The Seventh Day Sabbath, A Perpetual Sign*, 2d ed., revised and enlarged (New Bedford: Press of Benjamin Lindsey, 1847), p. iv.

<sup>27</sup>The vision of the Sabbath in the sanctuary that begins on page 100 of *Life Sketches* is the April 3 vision, and is the same as the one described in *Early Writings*, pp. 32-35. It is also the one that Joseph Bates published in his broadside, *A Vision*, vol. 1, No. 1 (April 7, 1847). In his "Remarks" in this same broadside Bates refers to a "similar vision" given to Ellen White on March 6, 1947, and it may be assumed that it is

this vision that is described in *Life Sketches of Ellen G. White* (Mountain View, California: Pacific Press Publishing Association, 1922), pp. 95, 96. Careful examination of these two pages tends to confirm this conclusion.

<sup>28</sup>Adapted from J. N. Loughborough, *The Great Second Advent Movement* (Washington, D.C.: Review and Herald Publishing Association, 1909), pp. 244, 245.

<sup>29</sup>The statements attributed here to Ellen White are slightly adapted from *Early Writings*, pp. 32, 33, 85, 86; *Life Sketches*, pp. 95, 96, 100-103; and *Spiritual Gifts*, vol. 2, pp. 82, 83. They combine elements from both the March 6 and April 3 visions.

<sup>30</sup>Its title and date: *Supplement to the Christian Experience and Views of Ellen G. White*, 1854.

<sup>31</sup>Ellen G. White, *Early Writings*, pp. 85, 86.

<sup>32</sup>*Ibid.*, p. 42.

<sup>33</sup>*Ibid.*, p. 254.

<sup>34</sup>See especially *Ibid.*, pp. 36-38; also *SDA Encyclopedia*, art. "Seal of God."

<sup>35</sup>*Present Truth*, No. 4 (September, 1849), p. 28.

<sup>36</sup>Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Publishing Association, 1958), Book 1, pp. 206-207.

<sup>37</sup>Joseph Bates, *A Seal of the Living God. A Hundred Forty-Four Thousand, of the Servants of God Being Sealed, in 1849* (New Bedford, Mass.: Press of Benjamin Lindsey, 1849), p. 31.

<sup>38</sup>James White, *Life Incidents, In Connection With the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV* (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1968), p. 271, which puts the attendance at "less than thirty." In Ellen G. White, *Spiritual Gifts*, vol. 2, p. 93, a contemporary letter of his is quoted that puts the number at "about fifty."

<sup>39</sup>Ellen G. White, *Life Sketches*, p. 116, footnote.

<sup>40</sup>*Ibid.*, p. 125.

<sup>41</sup>*Ibid.*

<sup>42</sup>*Ibid.*

<sup>43</sup>\_\_\_\_\_, *The Desire of Ages* (Mountain View, California: Pacific Press Publishing Association, 1940), p. 283.

<sup>44</sup>\_\_\_\_\_, *The Acts of the Apostles* (Mountain View, California: Pacific Press Publishing Association, 1911), p. 51.

<sup>45</sup>\_\_\_\_\_, Letter 37, 1887.

<sup>46</sup>*Ibid.*

<sup>47</sup>James White, *Life Sketches*, pp. 308, 309.

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