

ADVENTIST PIONEER LIBRARY



Lest We Forget

"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." LS 196

THE IMPORTANCE OF THE PIONEERS

all your ways be established." Proverbs 4:26.

by Fred Bischoff

We are living in a time when foundations are being tested. "Every wind of doctrine" (Eph. 4:14) is testing us to see upon what we are established. When the wind turns into a flood, it will be shown in a final way whether we have built on "the Rock" or "on the earth without foundation" (Luke 6:49).

Scripture tells us that the Rock we need is Jesus Christ (1 Cor. 3:11; 10:4). Built on Him we are secure. We need then to know Him (John 17:3). But the stability of the person of Christ is fully seen only with an understanding of His "sayings" which He personified (Luke 6:47), the foundation principles of the Christian church (Heb. 6:1, 2). So this Person and His principles are inseparable, both being dimensions of the Whole Being that He is. It is in this way that we are told both to build on Christ and to build on His teachings.

Christ in His wisdom shared that founding position, which He had as the "chief cornerstone," and upon which He built His church (Matt. 16:16-18), with other godly men, the "apostles and prophets" (Eph. 2:20). The apostles were those who met two criteria. First they must have seen Christ, not just casually or figuratively, but deeply and in a literal way. It was thus that Paul could claim to be an apostle though not numbered among the twelve (1 Cor. 9:1; 15:7-9). They were eyewitnesses in a special sense. Secondly, as the word implies, they also were commissioned in a special way to go and tell what they had seen.

The prophets were individuals who in a similar special way were spokespersons for God, sent with messages to "those who believe" (1 Cor. 14:22), those who had accepted the gospel that the apostles preached. So it was the ministry of these, "first apostles, second prophets" (1 Cor. 12:28), duplicating the ministry of Christ, that

continued on page seven

PIONEER

WIVES

by Joy Radzik & Frances Foster



We do not read a lot about the wives of the pioneers, and the women who were connected with the Millerite movement and the early years of Adventism. However, these women had heavy responsibilities, and quietly and without fanfare carried on their work in the home and family and wherever the Lord opened avenues of service.

The reminiscences of Mrs. Jennie Ayars-Kellogg in her account of "Growing Up With the Third Angel's Message," give us a glimpse into the lives of these courageous distaff pioneers. Jennie's father, Hazael Manning Ayars, married one of four daughters of a Mr. Stanbrough of New York. Mr. Stanbrough's first wife, and mother of two of his daughters, was a Seventh-Day Baptist and had instructed her children in her religious beliefs before her death. Each of the four daughters married a Seventh-Day Baptist young man. Eventually, Mr. Stanbrough persuaded three of his sons-in-law to give up what he termed, "this queer seventh-day religion". However, Jennie's mother and father refused to give up their faith. Mr. Stanbrough threatened to "remember this when I make up my will," but Mrs. Ayars declared she would rather do right and lose a large inheritance. She held the truth of the seventh-day Sabbath to be a more precious inheritance than her father's property.

It was no less difficult in those days to give up the material security and physical comfort that a sizeable inheritance would have afforded; and certainly there was no less intolerance of religious beliefs that did not conform to the popular theology of the day. But we praise God that Mrs. Ayars, with her husband, and in concert with many other stalwart young pioneers, chose to walk in the light of truth. In place of her share in her father's wealth, Jennie's mother chose instead the "Pearl of great price."

Jennie also recalled her marriage to Alonzo Kellogg, and the practice in those early years of Adventism of holding meetings and Sabbath services in various homes. It was customary for the wives to make the communion bread and prepare the wine. Sometimes when they could not get grapes, they would use raisins. In every instance it was the women who made it possible for the believers to gather together in fellowship and to hold meetings and worship services in their homes. With ready and willing hearts and hands, they extended hospitality to friends and strangers alike. Opening their hearts to God's message and their homes to God's messengers, our pioneer women made their hearts and homes places of worship.*

*Excerpts from Mrs. Jennie Ayars Kellogg's account, "Growing up with the Third Angel's Message," *Advent Review & Sabbath Herald*, Vol. 112:15-20; April 11 to May 16, 1935.

THIS ISSUE shows the time frame and relevance of the pioneers of the Seventh-day Adventist church. This topic will be continued in the following issues, the next issue of which is devoted to the importance of the life and work of William Miller. We encourage your letters of comment and criticism and will give space for airing your views.

The issue in hand is a reprint of Volume 1, Number 1, which was published in 1991. We hope you appreciate this renewed presentation of the material. We invite our readers to order the complete collection of *Lest We Forget* published since 1991.

Contents

| | |
|-----------------------------|-----|
| Importance of Pioneers..... | 1 |
| Pioneer Wives | 2 |
| Seekers of His Glory | |
| Part I | 8 |
| Timelines - Pioneers, | |
| Events & Doctrines: | |
| Pullout center spread .. | 3-6 |

X
1845
SDA

(CONDITIONAL IMMORTALITY) X

1852 1863
SDA FIRST SDA PRESIDENT

MILLERITE MOVEMENT (CONDITIONAL IMMORTALITY) X

1846
DA UNDERSTANDING OF THE SANCTUARY

EMENT,' OCT 22, 1844 X

844/1845
EEP SABBATH SDA

MPIRE TO THE DAY (DAY FOR A YEAR) X

1867
O WASH., NH, CHURCH SDA

1852
SDA WRITER, POET, MINISTER

SANCTUARY TRUTH WITH EDSON AND HAHN X

1852
EDITOR, SDA RIGHTEOUSNESS BY FAITH

1846
SDA AUTHOR, EDITOR, ORGANIZER

1846
GOD'S MESSENGER TO THE SDA CHURCH

1852
SDA EVANGELIST (WIFE - 1ST BIBLE INSTRUCTOR)

1846 1874
SDA 1ST FOREIGN MISS. TO SWITZERLAND

PUBLISHING HOUSE WORKER

1852 1878 - 1883
SDA EVANGELIST ENGLAND SDA HISTORIAN

1852
SDA EDITOR AND AUTHOR

1853
SDA EVANGELIST & ADMINISTRATOR

1856
SDA MINISTER & ADMINISTRATOR

1870-1873 1873
ARMY SDA 1888 MESSENGER, EDITOR, AUTHOR, MINISTER

1888 MESSENGER, EDITOR, MINISTER, PHYSICIAN

2, 1844

INSTRUCTION:
Pull out sheet to view both pages of centerfold.

SEE JEHOVAH'S STATELY STEPP

The Pioneers, the Three Angels' Messages, the D

1755 Lisbon Earthquake.

1780 Dark day, Moon to blood.

1798 End of 1260 year prophecy.

1831 William Miller began to speak and publish on the first angel's message and the fulfillment of the 2300 year prophecy announcing the second advent.

1833 Falling of the stars.

1838 Josiah Litch wrote on the seven trumpets of Revelation and set a date for the sixth trumpet as the fall of the Ottoman Empire on August 11, 1840.

1844 In July the Midnight Cry began. There was heavy opposition to the first angel's message and the second angel's message, "Come out of her my people," was given to separate a people out of the confused, creed-bound churches.

1844 At the Exeter campmeeting in August, S. S. Snow showed the tenth day of the seventh month, October 22, to be the end of the 2300 days prophecy. The cry went forth, "Behold, the Bridegroom cometh!"

1844 William Foy had a third vision; but when he saw the cost and sacrifice required, he ceased public speaking. Soon afterwards he sickened and died.

1755

1780

1798

1840 Joshua Himes published the *Signs of the Times* and united with William Miller going from city to city. The fall of the Ottoman empire on August 11, demonstrated the day-for-a-year principle and many believers joined the Advent movement. Hundreds of pastors joined Miller in preaching the prophecies of Christ's 2nd coming.

1842 Following the counsel in Habakkuk 2:2,3, Charles Fitch was encouraged to develop a chart showing the prophecies in Daniel and Revelation. William Foy was given two visions which he shared publicly until the autumn of 1844.

1844 During the winter J. N. Loughborough heard and accepted the first angel's message. There were 256,000 conversions in the U.S.A. between 1840 and 1844.

1844 On March 12, the first disappointment took place and there was a tarrying time. Churches began to shut their doors to the message.

1844 Rachel Preston, a Seventh-day Baptist, moved to Washington, NH and shared the Bible Sabbath with members of the Christian Church. An Editorial in the *Midnight Cry* agitated on the obligation to keep the Sabbath. Frederick Wheeler began to keep the Sabbath.

1844 In September, George Storrs published "Six Sermons" which explained the doctrine of the "unconscious state of the dead."

1844 In early October, Hazen Foss was given on two separate occasions a vision showing the three steps to heaven, but he refused to communicate the vision. T. M. Preble began keeping the Bible Sabbath.

1844 October 22, DISAPPOINTMENT.

1844 October 23, Hiram Edson received an insight that the Sanctuary to be cleansed was in Heaven. O.R.L. Crossier published the Sanctuary doctrine in the *Day Dawn* early in 1845, and again in the February 7, 1846 issue of the *Day-Star*.

1844 Between the Disappointment and January, 1845, some members of the Washington, NH church, following the example of William Farnsworth, began keeping the Bible Sabbath. They formed the first group of Sabbatarian Adventists.

1844 December, Miss Ellen Harmon received her first vision at the home of Mrs. Haines.

1845 In the February 28 issue of *The Hope of Israel*, T. M. Preble published an essay calling the attention of

INGS IN THE SANDS OF TIME:

by Arthur Mallon

doctrines, the Prophecies, and the Prophetic Gift

the Advent body to the Sabbath and the fact that Christians were obliged to keep it.

1845 Joseph Bates studied with the Sabbath keepers in NH, was affirmed in the light, and began preaching the truth from state to state. He soon published a tract.

1846 On a visit to New Bedford, MA, Miss Ellen Harmon became acquainted with Joseph Bates who urged the importance of the Sabbath upon her and James White. They accepted his Scriptural evidence and shortly thereafter she was shown its importance in vision.

1846 The third angel's message, connected with the first and second, began to be proclaimed. The Sabbath

truth, connected with the Ark of God and the light on the Sanctuary, confirmed that the Advent movement was ordained of God. Now the meaning of the "three steps up on the pathway to the city of God" was clear.

1847 In April, James White wrote, "since the seventh month of 1844, the third angel's message was, and still is, a warning to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of during the second angel's cry."

1848 SDAs were learning that the Sabbath of the 4th commandment was the sign, or seal, of God, and that the time had arrived for the proclamation of the sealing message of Revelation 10:1-4.

1831 1833 1838 '40 '42 '44 '46 '48

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. 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. 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, 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. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it

were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews (the father of J.N. Andrews), who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God."

Selected Messages Vol. I, pp. 206, 207.—Ellen G. White.

| | 1780 | 1790 | 1800 | 1810 | 1820 | 1830 | 1840 |
|-----------------------------------|------|------|------|---------------|-----------------------------------|-------------|--|
| 1. William Miller 1782-1849 | M | | | | | | DAY FOR YEAR - PROPHETIC INTERPRETATION 1844 |
| 2. Joseph Bates 1792-1872 | | M | | HEALTH REFORM | 7TH DAY SABBATH REFORM | | |
| 3. George Storrs 1796-1879 | | | M | | STATE OF THE DEAD | | |
| 4. John Byington 1798-1887 | | | | METHODIST | UNDERGROUND RAILROAD | | |
| 5. Stephen Pierce 1804-1883 | | | | M | EARLY SDA MINISTER | | |
| 6. Charles Fitch 1805-1844 | | | | M | DESIGNED '1843 CHART' | | |
| 7. Joshua Himes 1805-1896 | | | | M | PUBLISHER, PROMOTER, ORGANIZER OF | | |
| 8. Hiram Edson 1806-1882 | | | | M | EARLY SDA | | |
| 9. Samuel Snow 1806-1870 | | | | M | INITIATED THE 'SEVENTH-MONTH M | | |
| 10. William Farnsworth 1807-1888 | | | M | EARLY SDA | FIRST LAYMAN TO KE | | |
| 11. Josiah Litch 1809-1886 | | | | M | PREDICTED FALL OF OTTOMAN | | |
| 12. Rachel Preston 1809-1868 | | | | M | SDB INTRODUCED THE SABBATH | | |
| 13. Roswell F. Cottrell 1814-1892 | | | | | SDB | | |
| 14. O. R. L. Crosier 1820-1913 | | | | | M | STUDIED THE | |
| 15. J. H. Waggoner 1820-1889 | | | | | | EVANGELIST, | |
| 16. James S. White 1821-1881 | | | | | M | EARLY SDA | |
| 17. Ellen G. White 1827-1915 | | | | | | | SDA |
| 18. Merritt E. Cornell 1827-1893 | | | | | | M | |
| 19. J. N. Andrews 1829-1883 | | | | | | M | |
| 20. George Amadon 1832-1913 | | | | | | | |
| 21. J. N. Loughborough 1832-1924 | | | | | | M | |
| 22. Uriah Smith 1832-1903 | | | | | | | |
| 23. Stephen N. Haskell 1833-1922 | | | | | | | |
| 24. George I. Butler 1834-1918 | | | | | | | |
| 25. A. T. Jones 1850-1923 | | | | | | | |
| 26. E. J. Waggoner 1855-1916 | | | | | | | |

26 Pioneer TIMELINES

of many who had a part in discovering the doctrines and laying the foundations of the Seventh-day Adventist Church.

prepared by Frances Foster

Key: M = Millerite
SDB = Seventh-day Baptist
X = did not become SDA
SDA = Seventh-day Adventist and joined the SDA movement at the date indicated

SEEKERS OF HIS GLORY continued from page eight

wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:1-3.

All the world is still wondering after the beast. That deadly wound was given when the French General Berthier took the Pope of Rome captive in 1798. This event ended the dark ages of Papal persecution and prepared the way for final development on earth of God's remnant church of Revelation 10:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, ... that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go [and]

take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation 10:5-9.

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

Part 2 continues next issue.

THE IMPORTANCE OF THE PIONEERS

continued from page one

"Through wisdom a house is built; and by understanding it is established." Proverbs 24:3

demonstrated their position as co-founders of that which Christ was building upon Himself and them.

A parallel process was seen in the establishing of the Seventh-day Adventist church out of the advent awakening of the early 1800's. There were godly men and women who by faith saw that God was leading them in spite of the disappointment they had experienced, who were eyewitnesses of the genuineness of the work that the Lord had wrought from the beginning of the movement.

Out of the large group professing a belief in the second coming of Christ, this remnant came, "little companies of seekers after truth" [1MR-52 (Letter 38, 1905)], who searched the Scriptures "as for hidden treasure," looking beyond the foundation truths of Christianity to find the foundation truths for the last days. Out of these came those who are identified as "pioneers in our work" (RH 5/25/05), or, as we

like to call them, "apostles of the advent."

It is of interest and importance to note that she whom the Lord chose as a "messenger" did not contribute of herself to this process of discovering the pillars of present truth for our time. She relates that she "could not understand the reasoning of the brethren," that her "mind was locked," but that when the others in their search for truth "came to the point in their study when they said, 'We can do nothing more,' the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me." (Ibid.) The Lord did this to confirm His order of using "first apostles" in laying down truth, and "second prophets" to confirm and instruct in the process.

Of what importance then are these "first apostles" of Seventh-day Adventism? We have the words

of the messenger easily available to us, for which we must ever thank God. But how important is what the apostles of the advent left for us? The messenger tells us how God feels about this question: "We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. Let that which these men have written in the past be reproduced." (Ibid.) The prophets confirm the words of the apostles.

We hear God calling us all to complete the affirmation of this dimension of our foundations by doing what was stated, "repeat the words of the pioneers". Let us rise and reactivate their voice, for the storm is rising that will sorely test our establishment upon the truth they uncovered.*

(References from NKJV.)

SEEKERS OF HIS GLORY

THE SEVENTH-DAY ADVENTIST PIONEERS *by Ray Foster*
Part 1

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

God has a purpose, an agenda for every age. The agenda for the last generation is the most glorious, for it is written:

"God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:40.

The agenda for the last generation completes the work of all generations of all time. The mystery of God is to be finished in the last generation:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Revelation 10:7.

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

It is important that we know God has an agenda for

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

WHO ARE THE SEVENTH-DAY ADVENTIST PIONEERS?

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

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were
continued on page seven

Volume 1

ADVENTIST PIONEER LIBRARY

Newsletter Periodical Compact Disk Books Seminars

Number 1

EDITORIAL COMMITTEE

Fred Bischoff, Gary Foster,

Ray and Frances Foster

LOGO: Donna Wical

RESEARCH & LAYOUT: Marlene Steinweg

Copyright © 1993

Health Ministry Foundation

Adventist Pioneer Library

P.O. Box 1844

Loma Linda, CA 92354, USA

Address Correction Requested

Non-profit
Bulk Rate
US POSTAGE
PAID
Loma Linda, CA
Permit No. 12

SUBSCRIPTIONS:

One Year (4 issues) US\$7.50 in USA

Overseas - US\$9 surface and US\$12 air.

Three Years (12 issues) US\$20 in USA

Overseas - US\$25 surface and US\$35 air.