

Flow of Landmarks in Advent History
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Keys: Bold = major agent for the landmark of that column. Underlined = the periodical *Lest We Forget* covers their biography (Note: These tracing are taken from the accounts in *Lest We Forget*. They are not meant to be exhaustive.)

Second Advent	Cleansing of the Sanctuary	Three Angel's Messages	Commandments of God	Faith of Jesus	Sabbath	Non-Immortality of the Wicked
Christ was coming soon, based on time prophecy of Dan. 8:14 (1843, 1844)	Cleansing of the sanctuary was transpiring in heaven; decided relation with God's people on earth	Three angels' messages 1: Hour of judgment has come 2: Babylon is fallen 3: Mark of the beast	Law of God, seen in the ark in the heavenly sanctuary	Faith of Jesus	Sabbath of the fourth commandment	Non-immortality of the wicked
<p>Miller > Litch (1838) > Fitch (1838 agreed, 1841 joined; 1842 Chart with Apollos Hale) > Bates (1839) > Himes (1839); influenced Fitch to join (Butler family in 1839) > Snow (1839; see below for MC) > Ellen Harmon (1840) 1840 General Conference in Boston (attended: J. V. Himes, Henry Dana Ward, Henry Jones, Josiah Litch, Joseph Bates) Mother > James White (1841) (heard Miller in 1842) Calvin French > Storrs (1842) Joshua Goodwin > Farnsworth (1842) Crosier (1843) Edson (1843 probably heard Himes, Fitch, and Miller) James Barry > Loughborough family (1843) Andrews (1843) (Byington 1844 not fully accept) Pierce (Cottrell initially rejected as lacking Sabbath) Cornell</p>	<p>Edson, Crosier, Hahn (1844) > White (1845) Harmon (WhiteE) (1845 vision) Edson > Bates (1845(6?) Sanctuary Conference) > Cottrell (1849) [Litch: May 1844 considered the possibility that date was correct but event not; but rejected sanctuary explanation] (Crosier repudiated by 1847)</p>	<p>1: Miller 2: Millerites (Fitch) 3: after passing of the time; James White (see three links article by FDN) [EW257 describes "leading men" influencing Miller from accepting 3rd angel's message] Third angel's message usually meant Sanctuary and Sabbath.</p>	<p>(Fitch emphasis on holiness) Whites (picture of James) [EW257 describes "leading men" influencing Miller from accepting commandments of God] Commandments of God usually meant Sabbath truth (q.v.), as all Christians believed in the other nine commandments.</p>	<p>(Occurs only seven times in 8 volumes of Himes' <i>Signs of the Times</i>, 1840-1845)</p>	<p>Seventh Day Baptists (Nicholas Cottrell settled in Rhode Island 1638; Stephen Mumford organized first SDB church in American 1671 in Rhode Island) > Preston > Wheeler (1844), Farnsworth (1845) Cottrell (before First Angel's message; rejected it because it lacked the Sabbath) Wheeler > Preble (1844) > Bates (1845) > Edson, Crosier (1845(6?) Sanctuary Conference), Whites (1846) (picture of James) also Preble > Andrews (1845) (Crosier repudiated by 1847) 1848 Sabbath Conferences (Whites, Bates; attended: Pierce) Bates > Butler's mother (1848) and father (1850)</p>	<p>Deacon Henry Grew > Storrs (1837) > Fitch (1844) (Miller rejected, 1844) Cottrell (before First Angel's message father had left Seventh Day Baptists over immortality of the soul) Mother > Ellen Harmon</p>
<p>Snow: Midnight Cry (Seventh Month Movement; August 1844) > Bates, James White > Miller (2-3 weeks before 10/22) > Fitch > Litch (11 days before) Ellen White (vision December 1844)</p>						
The following are tracings after the first coalescing of beliefs during the end of 1840's. (Some of these were children during the 1840s.)						
<p>Haskell (1852)</p>	<p>H. S. Case & W. Phelps > J.H. Waggoner (1851) Andrews > Loughborough (1852) > Amadon (1853) Smith (1852) Bates > Haskell (1854)</p>	<p>H. S. Case & W. Phelps > J.H. Waggoner (1851) Bates > Haskell (1854)</p>	<p>Bates > Haskell (1854)</p>	<p>(Ellen White and Pierce corresponded some regarding this; see Letter 2, 1851 in 18MR 251.1, and Letter 4, 1857; 5MR 290.2) Neglected until Jones and E.J. Waggoner (1888)</p>	<p>H. S. Case & W. Phelps > J.H. Waggoner (1851) Pierce (1852) <i>Review and Herald</i> > Byington (1852) Bates > Rebekah and Annie Smith (1851) Bates > Cornell (1852) > Henry Lyon and J. P. Kellogg (1852) Andrews > Loughborough (1852) > Amadon (1853) Smith (1852) William Saxby > Haskell (1853) > Thomas Hale (1854)</p>	<p>Bates > Haskell (1854)</p>

Adventists who accepted the Sabbath and the Sanctuary after the 1840s were taught the other landmarks. See Rebekah Smith's mention of "the Sabbath and its attendant truths." (*Poems: With a Sketch of the Life and Experience of Annie R. Smith*, 1871, p. 98.2)