

J. N. ANDREWS

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Miriam Symeson

**FOUNDERS OF
THE MESSAGE**

FOUNDERS of the MESSAGE

By

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DEDICATED

To my children, Donald, Lorle Ann,
and Arthur, with the hope that this
volume will give them a clearer vision
of the life for others and a greater
love for the "faith of our fathers."

PREFACE

THE advent movement in America was conceived by honest men who were willing to receive truth when it came to them. In sincerity they accepted and lived it, expecting in a short time to be translated. Following the great disappointment, all groped in darkness. From the midst of confusion there emerged three strong characters, two men and a woman. These, like Moses, Aaron, and Miriam of old, who led the children of Israel out of Egyptian bondage, led God's people out of the darkness of disappointment and despair into the light of abiding faith. These three—Joseph Bates, James White, and Ellen White—were soon joined by others, and together they labored amid poverty and hardship.

In this volume it has been my purpose to present the inspirational incidents in the lives of these leaders and their associates without any attempt to discover their human weaknesses or foibles. I make no claim that the volume is a critical, scientific history, but have

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frankly attempted to produce a popular work which will inspire to nobler living and greater self-sacrifice the young people of this denomination, which the founders gave their all to establish.

The sturdy characters who made history are waiting to reenact the scenes of the past for you. Turn the page. EVERETT DICK.

CHAPTER ONE
WILLIAM MILLER

WILLIAM MILLER

Father of the Advent Movement in America

WILLIAM MILLER, the eldest of sixteen children, was born February 15, 1782, at Pittsfield, Massachusetts. His father, a soldier in the Revolutionary War, had married at the close of that struggle and established his home in western Massachusetts. No doubt the soldier's impoverished condition in early married life was due to the great sacrifices and sufferings which he, like others, endured in his country's struggle for freedom. When his eldest son, William, was yet a child only four years of age, the war veteran moved to the region of New York just south of Lake Champlain in a district called Low Hampton. Mr. Miller's wife was Paulina Phelps, the daughter of Elnathan Phelps, who was pastor of a near-by Baptist church in Vermont. His presence in this frontier region doubtless accounted for the location of the young couple, who were seeking a home of their own and an easier livelihood in the region of cheap land and ample opportunity. The young soldier,

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although poor in this world's goods, was rich in courage and fortitude.

The farm selected in the new location consisted of about one hundred acres, and was rented for the sum of twenty bushels of wheat annually. This amount, which seems small in a day of machinery, was no mean amount in a day when wheat was sown by hand, cut with a cradle, and threshed with a flail. As was the manner on the frontier, a clearing was made and a rude log house was built from the felled trees. The first few years of life in a new country are filled with hardships and privation, and William grew up in this environment. With land to clear, brush to grub, and other toil incidental to life in an unexploited region, he developed a rugged physique and learned the lessons to be gained from working with the hands. Since he was the eldest child, these responsibilities fell especially upon him. But being the eldest child was not without its blessings, for it developed in him an initiative, independence, and leadership which is denied younger and more protected children.

As was customary in the West at that time, the length of the school term was but three months each winter. William's mother taught him to read and write, and when the district school opened, he entered an advanced class.

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In that little "brush college," with its half-illiterate teachers, he received his entire formal education. At first the only reading matter available in the home was a Bible, a songbook, and a prayer book. In time other volumes were added to this scanty supply of reading material. The first volume which the intellectually famished lad obtained, was a copy of "Robinson Crusoe." Eager for this book, he entreated and cajoled his father into allowing him to earn the money for the purchase of the prized volume by chopping wood at leisure hours.

A few other volumes were secured in this manner, but the great contribution to young Miller's reading was made by educated gentlemen living in the community who took an interest in him and lent the ambitious boy volumes from their comparatively large libraries. Among these were a Congressman, a judge, and a man of some education who had migrated from Scotland, bringing a considerable number of books. Through the good will of these men he became an ardent student of history, and accumulated a store of historical facts during a period of his life when it was most easily grasped by his retentive memory.

The parents, who hoped by dint of hard work and economy to save up enough money

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to buy the farm on which they lived, felt they could not afford the luxury of candles. This led William to the expedient of using pine knots. He selected pitch wood, split off long slivers, and put them in a convenient place for use during the long winter evenings.

This difficulty solved, another presented itself when the spring work opened up. William's father feared that his night reading might interfere with his efficiency as a farmhand, and insisted that his son go to bed at the same time as the rest of the family. With good books bursting with intellectual food, he could not wait until another day had passed in order to enjoy the feast; and when the other members of the family were asleep, he was accustomed to slip around to the fireplace, thrust a pitch stick into the embers, and lying flat in front of the fireplace, spend the midnight hours in reading. When the fire grew dim, he held another stick in the embers until the heat fried the pitch out of the wood and renewed the blaze. He read until the book was finished, or as long as he dared, and then crept stealthily back to his bed. This piece of deception in due time brought him to the verge of disaster. His father woke one night, and seeing the blaze from the burning stick, thought the house was on fire. Hurrying from his bed and finding the cause of the disturbance, he

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pursued his flying son with a whip, breathing out threats of punishment.

As the circumstances of the family improved, the log house gave way to a comfortable frame building, in which William had a room all his own. Now he had the means to enjoy an occasional new book, perused in luxury by the light of a candle. He became known in the neighborhood for his learning and his cleverness with a pen. He was often called upon to write verses, compose letters, and execute penmanship designs. He seems otherwise to have attained the recognition of the public, for he was promoted to the office of sergeant in the militia.

In June, 1803, he was married to Miss Lucy Smith, who lived just across the State line in Vermont, some six miles from his father's home. The couple settled in the bride's home community near Poultney, Vermont, where Mr. Miller took up the occupation of farming.

In his childhood, William Miller had been taught at his mother's knee to revere the Scriptures as a revelation of God to man. As he grew older, he was perplexed at what he thought were inconsistencies and contradictions which he was unable to harmonize or explain. Not doubting the authenticity of the Holy Book, and being exceedingly anxious to reconcile all its various parts, he attempted

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to have these difficulties removed by preachers, but these men either gave the opinion of commentators, often contradictory, or told him that they themselves did not understand them, and that *he* could not, for God had hidden the meaning. This had perplexed him more than ever, and had left him in a receptive attitude for skepticism.

One feature of his new home which gave him more pleasure and satisfaction than any other was a public library. Here for the first time in his life he enjoyed the supreme satisfaction of an intimate contact with a large number of good books. At every opportunity he took occasion to read in that haven of learning. His constant use of this public-service institution brought him into contact with some of the better educated and informed men of the community. These men were deists, and placed in his hands the works of Voltaire, Hume, Paine, and other deistic writers whose works were popular at that time. They discussed in such a plausible way the difficulties which had previously bothered him, that he came to the conclusion that the Bible was only the work of designing men, and he accordingly discarded it. He retained the belief in a Supreme Being as revealed by the works of nature and providence, and believed that in the hereafter the happiness of man

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would be in proportion to the virtue of his life in the present world.

Mr. Miller possessed an attractive personality, and won for himself a recognition of his merit. He served as constable, justice of the peace, and deputy sheriff, and there is reason to believe that offices of greater responsibility were on the verge of opening before him when, suddenly tiring of politics, he decided to take up a military career. He had begun to despair of finding unselfishness and holy motives in civil life. Later he said: "I fondly cherished the idea that I should find one bright spot, at least, in the human character, as a star of hope: a *love of country*—patriotism."

At the time Mr. Miller went into the army, there were premonitions of the War of 1812. He received a lieutenant's commission in the militia in 1810, was made a captain of volunteers when the war began, and a little later was inducted into the Regular Army with a first lieutenant's commission, and assigned to the 30th Infantry on April 10, 1813. Although all but three officers of the 30th Infantry received their commissions on the same day, in answer to an inquiry from the Secretary of War as to the relative qualifications of his lieutenants and their fitness for promotion, the colonel of the regiment placed William

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Miller's name at the head of the list. This honor of promotion soon came to him in the form of a captain's commission, February 1, 1814. He took part with the 30th Infantry in the maneuvers which culminated in the Battle of Plattsburg, acquitting himself as a brave soldier.

At the close of the war, he returned to private life. His father had died during the war, and he moved to Low Hampton, New York, in order better to care for his widowed mother. Here, separated from the busy life and the stirring scenes of the past few years, he had more time for study, reading, and the contemplation of religious things.

During the war Miller had begun to think more seriously on religious matters. He had become convinced that deism was inseparably connected with the denial of a future existence, and everything to him became dim and uncertain. After the war he went through a tremendous spiritual and mental struggle. Of this period he says:

"The heavens were as brass over my head, and the earth as iron under my feet. *Eternity!—What was it? And death—why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be con-

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trolled. I was truly wretched, but did not understand *the cause*. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right."

Naturally of a hospitable disposition, Mr. Miller often entertained his grandfather Phelps and his uncle, Elihu Miller, pastors of neighboring Baptist churches. These unpolished frontier ministers became suitable subjects for caricature in Miller's mind. Although he received his pious relatives kindly, after they left he was in the habit of imitating with the utmost ludicrous gravity their words, tones of voice, crude gestures, and fervency, by way of entertainment for his skeptical associates, to their intense delight.

His uncle, Elihu Miller, was pastor of the Baptist church at Low Hampton, and Mr. Miller became a constant attendant there and contributed liberally to its support. His relation to the pastor and the close proximity to the church caused his home to become a sort of denominational headquarters in that region. Preachers from a distance found hospitality, and though he was fond of bantering them about their faith and making them the butt of ridicule and the subject of mirth to his infidel friends, he was always glad to receive them.

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When the pastor was absent, the deacon read from a book of sermons. On these occasions Mr. Miller declined to attend worship. Mr. Miller's mother, noticing his absence at these times, remonstrated with him. His excuse was that the deacon read so poorly that he did not care to go. He intimated that if he could do the reading himself, he would attend. Mrs. Miller spoke to the deacon about the matter, and it was arranged that the deacons should choose the sermon as before, but that Mr. Miller should do the reading. This he did, although he still entertained his deistic ideas. Nevertheless he was thinking seriously, and a sermon one week gripped the whole community, and caused Mr. Miller and his skeptical friends to give up a ball which they had planned on the anniversary of the Battle of Plattsburg. On the following Sunday he was asked to read the Sunday-morning sermon. In the midst of the reading, overcome with emotion, he was unable to proceed further, and sat down.

"Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. . . . I saw that the Bible did bring to view just such a Saviour as I needed. . . . I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The

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Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. . . . The Bible now became my chief study, and I can truly say I searched it with great delight. . . . I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. . . . I lost all taste for other reading, and applied my heart to get wisdom from God."

Mr. Miller immediately erected the family altar and publicly confessed his faith in the religion which formerly he had made the subject of jesting and ridicule. He united with the little church which he had viewed with good-natured contempt, and became a pillar in the structure which formerly he had merely tolerated. Having attacked the church many times, he knew the mode of attack and the channel of thought of the deist. No doubt a great deal of his fame in later years was due to his skillful handling of deist and infidel attacks and his masterly battles for the church in which scores of infidels were converted.

Nevertheless, immediately following his conversion he was soon to feel the steel of the attack of his former compatriots who turned the tables of ridicule and fun making on him. Mr. Miller felt these taunts and this sarcasm

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very keenly. Even his Christian friends reminded him of his former questionings with regard to certain perplexing questions. He was at first troubled, but he said to a friend who was making it unpleasant for him: "Give me time, and I will harmonize all these apparent contradictions to my own satisfaction, or I will be a deist still."

He then devoted himself to a prayerful study of the word of God. Laying aside all commentaries, Mr. Miller determined to study the Bible itself, and with the help of a Bible dictionary and Cruden's Concordance, to explain obscure passages by other passages. In this way after a two-year intensive study of the Bible, he became fully satisfied that the Bible is its own interpreter.

During his deep study of the Bible he found it at variance with certain accepted interpretations of the time. The millennium was at that time thought to be a period before the end of the world when sin would be practically wiped out, death would all but cease, and universal happiness would prevail as the result of the great enlightenment in the world and the conversion of those in its remotest corners. This thousand-year period was often referred to as "the happy days." Mr. Miller came to the conclusion that this doctrine is unscriptural and that the Bible plainly teaches that

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the millennium is a period following Christ's advent, and that the prophecies point to Christ's coming as the next great event in the history of the world. His view of this was brought about by a thorough study of Bible chronology and prophecy.

At this time the prophecies were thought to have been hidden by an all-wise God, but as he studied, he discovered to his own satisfaction that God had revealed the approximate time of the advent of His Son. He arrived at this conclusion as the result of studying several texts, but one of the most prominent was Daniel 8:14—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In Mr. Miller's time the sanctuary was thought to be the earth, and he understood the cleansing of the sanctuary to mean the purification of the earth by fire as it had been cleansed by water in Noah's day. If he could determine when the twenty-three-hundred-year period—for other references indicated that a day is a year in prophecy—began, he could determine the date of Christ's second coming and of the destruction of the world. He spent whole days and nights in Bible study and research. After some time it became clear to him that the twenty-three hundred years began in 457 B.C. with the decree of Artaxerxes to rebuild Jerusalem. By a simple mathemat-

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ical calculation he arrived at the conclusion that the period ended in 1843. It followed that Christ would appear the second time and the world would come to an end in that year.

His study of the Scriptures during this period led him to form other distinctive beliefs. His principles, briefly stated, were as follows:

1. That Christ would personally return visibly in the clouds of heaven about the year 1843.

2. That the righteous dead would be raised incorruptible and the righteous living would be changed to immortality and both would be caught up together to reign with Christ in the new earth.

3. That the saints would be presented to God.

4. That the earth would be destroyed by fire.

5. That the wicked would be destroyed and their spirits kept in prison until their resurrection and damnation.

6. That the only millennium taught in the Bible was the thousand years following the resurrection.

When he had established to his own satisfaction the doctrine that Christ would return to earth in his own lifetime, and that he would

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live to see his Redeemer and go home with Him without tasting death, he was filled with unspeakable joy and an ardent longing to participate in the blessing of Christ's advent. He thought that all Christians would joyfully acclaim Christ's second coming, and that it would be necessary only to present it, in order for them to receive and rejoice in it.

There then came to him the solemn conviction that with such momentous events in the near future, he had a duty to warn the world of that great day. He drew back from presenting it, however, as long as there was any shade of doubt in his mind that he might be mistaken. For five years he occupied himself in bringing up every conceivable objection to his discovery. He afterward stated that he found more objections than his opponents later advanced. When he was unable to find any valid objection to his interpretation, he began to converse on his beliefs with his neighbors, the ministers, and friends. To his astonishment, however, he found few who would listen to him, and he was disappointed to find no one who was interested enough to take up the subject and proclaim it. As time went on, he was more and more convinced of his duty to get his message to the people. As he went about his work, this impression kept ringing in his ears: "Go and tell it to the world." For nine

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years more he struggled on, trying to interest some one who would present this message to the public.

One Saturday in August, 1831, as he sat down after breakfast, he was much troubled about his duty of presenting his message. He arose to go to work, and with great force there came to him the words, "Go and tell it to the world." The impression was so real that he covenanted with God that he would do so, provided some one would ask him to preach. Thinking that this was well-nigh impossible, he felt relieved of his burden, and rejoiced that he would probably never be called upon.

Within half an hour a boy came, bearing an invitation for him to speak to the people at Dresden, New York, the next day on the subject of the prophecies. At first he rebelled, left the boy, and went into a little grove near by, where he wrestled with God for about an hour. Having gained the victory, he accompanied the youth.

The next day he preached his first sermon, to a well-filled house. As soon as he commenced speaking, his diffidence was gone, and fired with enthusiasm and impressed with the importance of his subject, he was entirely successful in his presentation. He was so well received that he was invited to stay and lecture during the week. He consented, and as a re-

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sult, the people assembled from the towns of the vicinity, a revival began, and it was said that of thirteen families all but two persons were converted. Arriving at home, he found a letter from the pastor of a neighboring town, inviting him to speak in his church. This minister had not learned of Mr. Miller's experience at Dresden. From there he went by invitation to other towns in the vicinity. From this time on, invitations poured in upon him, and he was soon unable to answer half the calls that came to him. Thereafter, until the time of the great disappointment he was occupied, with hardly a pause, in the proclamation of Christ's soon coming.

In answer to numerous requests, Mr. Miller published his views first in the *Vermont Telegraph*, a Baptist paper, and in 1833 he published a sixty-four-page pamphlet, entitled, "Evidence From Scripture and History of the Second Coming of Christ, About the Year 1843." In the meantime he was busy answering calls in the rural sections of New England and Canada. He went everywhere he was invited, and was especially welcome in the Baptist, Methodist, and Congregational churches.

It was not until 1839 that his ministry began to bear abundant fruitage. This was brought about by his securing the allegiance of a young

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assistant, Joshua Vaughan Himes. Mr. Himes became a veritable megaphone, multiplying tenfold the efforts of Mr. Miller, by his ingenuity and energy.

At that time Mr. Miller was a man fifty-eight years old, the father of eight children, a plain farmer with no pretensions to great learning and no claims for inspiration or special revelation from God. His message was founded wholly on years of Bible study. Within five years this country squire became a front-page figure in the metropolitan newspapers, and his name was a household word.

Doctor Armitage, a leading Baptist historian who knew him well, described Mr. Miller as follows:

“In person, he was large and heavily built, his head broad and his brow high, with a soft and expressive eye, and all the inflections of his voice indicated the sincerest devotion. . . . He exerted a large influence on all who knew him, from his many excellencies and spotless character.”

The Cincinnati *Commercial* at the time of his series of meetings in that city said of him:

“He is quite an old-fashioned man in his speech, very candid, and commands universal attention from his audiences. Whatever people may think of his belief, which is peculiar,

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one thing is conceded by all, that he is a Christian at heart."

Wherever Miller preached, revivals followed. As his activities extended into the more populous areas, his influence was correspondingly greater. During the spring of 1840, following Mr. Miller's course of lectures in Portsmouth, New Hampshire, David Millard reported in the *Christian Herald* that crowds flocked to hear him. The meetings continued after he left, and an intense state of feeling pervaded the congregation such as Millard had never before witnessed anywhere. An awful spirit of solemnity settled down on the place. From sixty to eighty came forward for prayers in an evening. The work spread from this congregation to the other churches in town, and for weeks the ringing of bells for daily meetings gave the town an atmosphere of a continual Sabbath. The effect was powerful throughout the community, and the number of conversions was estimated at from five hundred to seven hundred. The oldest living inhabitant had never witnessed such a season of revival.

The *Morning Star* said of his meetings at Portland, Maine, where Ellen G. Harmon and her parents heard of him:

"Sinners by scores and hundreds are bowing to the mild scepter of the Prince of Peace. . . . Truly it is the Lord's doings and it is marvel-

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ous in our eyes, similar no doubt to the work of God in other places at the present day."

Of the same meeting L. D. Fleming of the Christian Church reported that there had never been such an interest among the inhabitants as there was at that time. At some of the meetings after Mr. Miller left, as many as two hundred fifty went forward for prayers. Rum sellers turned their shops into meeting rooms, and these places, once scenes of drunkenness and revelry, were devoted to prayer and praise. Mr. Fleming stated that down in the business district he was conducted into a room over a bank where he found thirty or forty men of the different denominations engaged with one accord in prayer at eleven o'clock in the forenoon.

Mr. Miller's power lay in his great sincerity, his implicit faith in the doctrine he preached, and his burden for those around him.

Upon his return from a preaching tour he wrote to Joshua V. Himes: "Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking. I can see them perishing by the thousands."

As a leader, Mr. Miller retained the highest confidence of his followers from first to last. By his thorough understanding of the Scriptures and his power as a speaker, he commanded the deepest love, respect, and admira-

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tion of his followers, who referred to him as "Father Miller." He was humble and ready to be advised or taught by his brethren. He never sought to place himself in a position of influence or power. He furthermore was charitable toward his advent brethren who held views with which he had little sympathy.

Mr. Miller was an incessant worker. Although he was an old man in ill-health, afflicted with palsy, he spent months away from home, traveling by train, boat, or stage, oftentimes enduring hardships incidental to travel at that time. Sometimes he was snowed in for days. Again he was stricken with sickness while away from home. Arising from an illness of several months' duration in 1843, he toured New England and New York, preaching eighty-five times in sixty days, besides attending to all his other duties. In January, 1844, he stated: "I have preached about 4,500 lectures in about twelve years, to at least 500,000 people."

Soon a little group of workers surrounded him. Josiah Litch, a minister of the Methodist Episcopal Church, was his first outstanding associate. Joshua V. Himes, mentioned before, joined Mr. Miller soon afterward, and Charles Fitch united with him a little later. These four men might logically be called the Big Four in the 1844 movement. They were joined by a host of lesser lights, many of whom

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threw their whole life into the movement. ✓ Mr. Himes began publishing a paper called, *Signs of the Times*,* the first Adventist paper in America, in the spring of 1840, and this publication became a means of rallying those who were striving to forward the message. It served as a general medium for the exchange of articles and the publication of reports, and as a bulletin board for the announcement of conferences and meetings. It, together with other papers established by Mr. Himes, probably had more influence in the work of William Miller than any other one factor.

On October 14, 1840, enough leaders had gathered around Mr. Miller to hold a general conference or convention. It was feared that there would be a lack of unity, inasmuch as there had been considerable spirited contention and injurious debate at previous reform conventions. During the conference, however, the utmost harmony prevailed, although among the friends who had never met before there were those who held most divergent views on the general subject. Every resolution passed unanimously.

Mr. Miller started to this conference, but when he was only about two miles from home, he became so ill with typhoid fever that he

* This is not to be confused with the present *Signs of the Times*, which was not founded until a third of a century later.

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had to be taken home, where he was obliged to remain until after Christmas. He was deeply disappointed in not being able to meet with the little group of supporters who were rallying to him at this time. It was not until the fifth general conference was held at Low Hampton, November 2-4, 1841, over a year later, that Mr. Miller had the opportunity of meeting in conference with his brethren.

The general conferences, which were simply general meetings of the leading brethren, were the first step by way of organizing the movement. From the time Mr. Miller began to preach until after the great disappointment,* no Adventist church was organized. He started preaching as a Baptist layman. While he was away preaching, unbeknown to him, his brethren of the Baptist Church granted him a license to preach, and he remained a Baptist until his church disfellowshipped him after the great disappointment.

He never had the least desire to found a new church. The group which was drawn together by a common hope in the second advent came from the various churches. Nevertheless it was necessary for some sort of organization to be formed in order to forward the

* The great disappointment was the terrible disappointment which the advent believers suffered on October 22, 1844, when the Saviour did not come in the clouds of heaven to take His redeemed ones home, as they had expected He would.

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warning message. The general conferences brought cohesion and secured the support of the believers. Committees were appointed to carry forward certain work. Furthermore, plans were laid for the advancing of the cause. Between conferences the *Signs of the Times* formed a bond of unity, and the publishing committee seems to have acted as a sort of standing executive committee. Mr. Himes appears to have been the central figure, or secretary, of the movement.

Mr. Miller, although the leader of the movement, was busy traveling here and there, and allowed his younger associate, who controlled the paper, to become the focal figure in the organization. He conducted a heavy correspondence, thus forming a central, unifying point in what might otherwise have been a mass of divergent opinions and actions.

The second general conference, in June, 1841, recommended second advent associations. These served the purpose for local organization, and before the great disappointment they had appeared in almost every town of any size in the northern part of the United States. The constitutions of two of these second advent associations, in New York and Philadelphia, have been preserved.

The members of these associations, according to the plan as expressed in the constitu-

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tion, met together for the purpose of studying the Bible each Sunday afternoon. Many of the members were ministers or leading officers in their various churches who attended to their duties in the forenoon and evening and met together in the afternoon to study this subject of common interest. These associations also raised money for various purposes, such as sending out lecturers or scattering literature. A large number of ministers later gave up their charges and devoted their full time to preparing the world for Christ's second coming. Hundreds of laymen also traveled everywhere proclaiming the message.

No specific arrangement was made for the support of the preachers. The minister ordinarily traveled to a new place, rented a hall or schoolhouse if necessary, although usually it was secured gratis, and proclaimed the message. Ordinarily friends would supply him with funds to enable him to travel to the next town and pay board until he made friends there. The itinerant lecturer thus accepted the Bible instruction that the laborer is worthy of his hire.

For a time Mr. Miller and his message were tolerated and even welcomed by the local pastors of the various denominations, for the preaching was accompanied by revivals; but when the message began to spread in earnest

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and to cause wide attention, the higher officials of the churches and the ministers who had accepted the doctrine were asked to cease preaching it or sever their church connections.

Adventism in time naturally brought more or less division to the churches. Sometimes a minister accepted the message and almost the entire church followed him. In other places a minority of the congregation became Adventists, while the minister and others rejected the teachings of Miller and his associates. The Adventists were naturally zealous in warning the world of its danger, and thus caused some agitation in the congregation. Their hearts were in this work more than in the regular church activities, and these things, together with the natural intolerance of the human family, caused the churches to make the advent believers unwelcome. At first the *Signs of the Times* advocated remaining in the churches and living a life that would tactfully influence one's fellow church members. It was argued that the Adventists among the other members would be a leaven to leaven the whole lump, and that only the impossibility of being heard should silence them, and only persecution should dissolve their connection with their sect.

In the summer of 1844 the cry was given

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by many voices, "Come out of Babylon," and a large portion of the Adventists left their churches or were disfellowshipped. This movement has since been interpreted by Seventh-day Adventists as the second angel's message of Revelation 14:8. The first angel's message of Revelation 14, "Fear God, and give glory to Him; for the hour of His judgment is come," was given by William Miller.

William Miller and Joshua V. Himes in the spring of 1842 opened a meeting in New York City. At heavy expense, they rented a hall on Broadway, and for lack of friends to extend hospitality to them, they used an anteroom adjoining the hall for a sitting and lodging room until friends were found who brought in a cot and relieved them of sleeping on the board floor. For two weeks they worked under these conditions, laboring night and day, paying most of their own expenses, before an impression was made. The collections were small, and the outlook was discouraging. Josiah Litch says the impression had gone abroad that the Adventists were monsters, and this impression was so strong and general that a number of days passed before a woman dared appear at the services. Before the effort was over, however, prejudice had given way, and the meeting closed under very favorable circumstances. In the autumn of that year, fol-

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lowing the Newark (New Jersey) camp meeting, another big effort was carried on in New York. A daily newspaper was established; it ran during the course of this campaign.

In the meantime Josiah Litch began a big campaign in Philadelphia. After a short time the churches were all closed to him, but in December, 1842, friends came forward and opened a building. They disputed the ground inch by inch during the first month, but at length the fierce opposition was broken before the attack. With the outer fortifications carried by Mr. Litch, Mr. Miller and Mr. Himes determined to put on a tremendous offensive in the City of Brotherly Love in the spring of 1843. Mr. Litch had rented the Chinese Museum, which was considered one of the biggest gathering places in America. This mammoth hall was said to hold fifteen thousand people. While this is probably an exaggeration, there is no doubt that it was a large hall. Mr. Litch paid three hundred dollars for the use of it for thirteen days and nights. Mr. Miller lectured twice a day for a week. The interest and excitement increased until it was deemed unsafe to continue meetings further. The great auditorium was literally jammed, and the whole street was filled with people anxious to find entrance to the building. The occasion for discontinuance of

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the meetings was a disturbance caused by the great crowds. A woman fainted inside the hall, and when the doors were opened to carry her out, the disappointed crowd waiting in the street made a rush for the door to gain entrance. Suddenly a mischievous boy yelled, "Fire," and immediately the whole mass of people was in commotion. Order was finally restored, but the nervous crowd became aroused again, and since the police were unable to control the excited assemblage, it was thought best by the proprietors for the safety of the building to terminate the series of meetings.

Mr. Miller's farewell address the next day was given to a packed house. His leaving came as a surprise to the congregation, and the farewell was very touching. In bidding the people adieu, he said they would see his face no more in this life, but he expected in a few months to see the faithful ones in the kingdom. When Mr. Miller asked how many believed the Saviour was at the door, a large number rose, and the speaker and many in the audience were in tears.

Probably at no time in his career did Miller's power show up more significantly than at these Philadelphia meetings. He held a full house for an hour and a half, and then nearly two thirds stayed for prayer meeting after-

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ward. So numerous were the accessions that the brethren shortly afterward rented the Chinese Museum for their regular place of assembly.

The year 1843 witnessed a large increase in the number of ministers and workers. N. N. Whiting, a well-known Hebrew and Greek scholar, joined the ranks, and in the autumn Elon Galusha, son of Governor Galusha of Vermont, a man highly esteemed in Baptist circles, fully accepted the message as a result of the personal work of Mr. Miller. Mr. Galusha at the time of his uniting with Miller was president of the American Baptist Anti-Slavery Society and president of the New York Baptist Association, which office corresponds to the presidency of a local conference in the Seventh-day Adventist Church.

During the entire summer of 1843 Mr. Miller was out of the field on account of illness. He was taken ill while returning home in March, and was afflicted with boils like Job of old. In May he wrote to Mr. Himes that his health had improved, and now he had only twenty-two boils from the size of a grape to the size of a walnut on his shoulder, side, back, and arms. By September he was in the field again, however.

The general interest of the public in Mr. Miller's work is seen in a hoax perpetrated in

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Washington, D.C., on January 22, 1843, when he was at his home in New York. Handbills were circulated over Washington, D.C., and vicinity, announcing that Captain Miller would lecture from the portico of the Capitol on Sunday afternoon. The commissioner of public buildings or some other attendant in preparation for the event erected barriers in order better to handle the crowd, and the police department detailed men to help care for the audience. At the appointed hour the reporters estimated there was a multitude of between five and six thousand persons assembled on the Capitol grounds. The crowd finally dispersed after breaking down the barricade and otherwise showing impatience at the trick. It was supposed some printer's devil perpetrated this hoax.

From the beginning of his work Mr. Miller had set no definite date for the advent. His published works spoke of the advent as probable about the year 1843. After the beginning of that year he was pressed for a more definite date. Many began to speculate. Some thought one date probable; others were satisfied that Christ would appear on an entirely different date. In order to correct any wrong impressions, Mr. Miller wrote a letter which was published in the *New York Tribune* and widely copied. In this public statement he

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said he expected the Lord sometime between March 21, 1843, and March 21, 1844, and that he had never set any particular month, day, or hour. The reason Mr. Miller set the date for the year 1843 from March to March instead of from January to December was because the Jewish year began about March 21. Since the prophecies were given to the Hebrews, in a Jewish setting, he accordingly computed the date by the Jewish calendar. In spite of Mr. Miller's view, many set different dates, and considerable confusion resulted, for the public attributed to Mr. Miller the various dates set by impatient individuals. February 10, February 15, and April 14 were the outstanding days of expectation.

As the first few weeks of 1843 began to pass, the whole public mind was stirred by William Miller's teaching. Articles appeared in leading magazines and newspapers. Advertisers took advantage of the public interest to make use of the subject in catchy advertisements.

Scoffing, ridicule, and jeers met the earnest believers. At Bangor, Maine, a wag advertised that he was making an immense balloon to carry people out of the way of harm when the "Millerite" conflagration should take place in April. He advertised tickets for reserved seats at two hundred dollars each.

Another joke said that a petition had been

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introduced into the Ohio senate which was said to have come from the citizens of the State asking for a law postponing the end of the world until 1860 and giving as their reason that they wanted to die under a Whig administration, and it was not thought that there could be one for a quarter of a century.

New Orleans and vicinity had received an unusually large amount of rainfall during 1843, and a New Orleans newspaper remarked that the end of the world could not come in 1843 because the earth was too wet to burn. To the true Adventist this scoffing and ridicule of the unbeliever was merely a fulfillment of 2 Peter 3:3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

These fun makers not only fulfilled prophecy, but their activity shows the intense interest of the country in the proclamation of the advent message. If there had been no popular interest, there would have been no scoffing and fun making.

Following the days of expectation in the spring of 1843 those who were unstable were laughed out of the movement by their neighbors. For the most part, however, the believ-

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ers held firm. Soon the lecturers were going out, and the camp meetings were in full progress. Nearly a year remained in which to work before the time of Mr. Miller's calculation should expire.

In many places the religious fervor of this year was intense. A correspondent for a New York newspaper residing in Albany, who was none too friendly toward the revival, gave regular reports to his paper, and among other things he traced the progress of religious revival in that city. His reports, although unfriendly, give a picture of the wonderful spiritual awakening of the first angel's message. The good work began in the fall of 1842, when "the great tent" visited that city. Early in 1843 it was given added impetus. One paragraph from the correspondent stated: "The religious excitement still wages with increasing intenseness. In every church almost, protracted meetings are being held. Verily the millennium approaches."

A little later he wrote that fully half the inhabitants were crazy with religious excitement. Even two or three members of the legislature had been converted, he said. Amusements of every kind were on the decline, and theatrical performances were nightly presented to empty seats. In March he wrote that the religious excitement had not abated. He stated that it

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was in its effects the most wonderful and strange that could be imagined. Some of the most influential citizens of the town and members of the legislature had been carried away with the fervor, he remarked.

At this time it was estimated that nearly two thousand had been converted, and that between three and four thousand were attending meetings every night.

In the spring of 1844 Miller and Himes visited the nation's capital. Mr. Himes secured a hall near the White House on Pennsylvania Avenue, in order that the members of "Caesar's household" might have the light if they chose. He reported that a distinguished member of the Senate remarked that he thought the Millerites must be in town, for he had never heard so much singing and praying in Washington before. A number of members of both houses attended the lectures, and Miller was the general subject of conversation.

March 21 was the farthest time to which Mr. Miller's calculation extended. After years of labor in warning the world, he rested from his toil and waited for the fulfillment of the prophecy. Day after day passed while Mr. Miller and his followers patiently waited for the grand consummation of their hopes. Finally, during the last week of May at the

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annual conference held in Boston, it was announced that William Miller would make a statement. A reporter was present and wrote the following account of it.

“FATHER MILLER’S CONFESSION.— Many people were desirous of hearing what was termed Father Miller’s Confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the ‘conclusion of the whole matter;’ and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller’s faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God’s goodness, or in the entire fulfillment of His word, or in the speedy coming of our Saviour, and the destruction of the world. Although the supposed

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time had passed, God's time had not passed. 'If the vision tarry, wait for it.' He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity. D."

The Adventist papers fully and frankly admitted that the time had passed and that they could find no new dates for the termination of the prophetic periods. They expressed the determination to look for Christ during the short time that human calculation might have varied from exact chronology. It was felt that the time occupied was the tarrying time as spoken of in the parable of the ten virgins. Matt. 25:5. In the parable, while the bridegroom tarried, the virgins all slumbered and slept. The believers were exhorted to be ready to go in to the marriage feast. With the passing of the time, the keenest disappointment settled down on the believers, and not a few gave up the faith. This was the first disappointment.

The opponents of the movement had expected to see it melt away like snow in June, but to their surprise a large portion of the watchers started in with renewed zeal, and soon lecturers were traveling and the camp meetings were flourishing.

During the late summer of 1844 Mr. Himes

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and Father Miller and his son made a preaching tour through the West. While they were there, the tenth-day-of-the-seventh-month movement arose. Mr. Miller had never attempted to fix on a definite day as the time for Christ's coming. In his absence, however, S. S. Snow and others began to teach that Christ would come on the tenth day of the seventh month, Jewish time. This was the Day of Atonement, which fell on October 22 of the year 1844.

At one time Mr. Miller had pointed out that the seventh month was a period of interest, and that it was worthy of consideration. During the summer of 1844 writers in the papers called attention to the fact that in order to make the number "twenty-three hundred" complete, all of the year 457 B.C. and all of the year 1843 A.D. must be included. They pointed out that from a given point in the year 457 B.C. to the same time in 1843 A.D. would be only 2299 years, or, in other words, would lack one year of the complete twenty-three hundred. This was on the principle that a child is only one year old when he enters upon his second year. It is readily seen that if the twenty-three hundred years began at a given point in the year 457 they would not end until that same point was reached in 1844. If then, the decree to rebuild Jerusalem went forth in the

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autumn of 457 B.C., Christ would come in the autumn of 1844 A.D. All through the summer of 1844 the believers took the position that they were occupying the short period of time just before the Bridegroom's coming, which is designated in the parable of the ten virgins as the tarrying time. The Adventists were in an expectant attitude ready to receive any new light which might come.

The idea that Christ would come before another winter, originated among some of the expectant ones in New Hampshire, who were so impressed with the idea that they would not cut their hay or cultivate their fields. The brethren in Maine were stirred about the same time.

At the camp meeting held in Exeter on August 12, 1844, these ideas flowed together, forming one stream. The tenth-day-of-the-seventh-month movement, or "true midnight cry," may be said to have taken shape at this camp meeting. As at Christ's first advent several of the Jewish observances typical of that event were chronologically fulfilled, the argument ran, in the same manner those typical of the second advent must be fulfilled. Accordingly, as the Passover lamb was slain on the fourteenth day of Abib, the first month of the Jewish calendar, Christ, the Lamb of God, was crucified on the fourteenth day of

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Abib. The wave offering, consisting of waving the first fruits of the harvest before the Lord, occurred on the first day of the week following the Passover. As typical of this, Christ arose from the dead, the first fruit wrested from the grave by God.

Since these events and others had been fulfilled chronologically, it was argued that the various other types, "shadows of good things to come," would be fulfilled in the same way. Thus the blowing of the great trumpet of jubilee on the tenth day of the seventh month was a type of the last trump. As the Jewish trump of jubilee released all captives, canceled all debts, and restored every man's possessions every fiftieth year, the great universal release from earthly cares and the bondage of sin might be expected then. The tenth day was also the Day of Atonement, when the high priest went into the most holy place to intercede with God for the sins of the people. This cleansing of the sanctuary, it was thought, was typical of the cleansing of the earth by fire at Christ's second coming, and as the high priest came out and blessed the waiting people of God, so Jesus, the high priest, would appear on the tenth day of this same seventh month to bless His waiting people and finish their salvation.

At first Father Miller was not disposed to

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accept this new movement which had arisen during his absence. He had never pointed out an exact day, and he apparently hesitated to be so specific, in view of the Bible statement, "Of that day and hour knoweth no man."

He had come home from his strenuous trip through the West with Mr. Himes, worn with fatigue, and so exhausted by his bodily infirmities that on September 30, 1844, he had written that he feared he would not be able to labor in the future as he had in the past. In laying off the armor, he took this occasion to express his gratitude to his followers who had stood by him so faithfully:

"I wish now to remember with gratitude all those who have assisted me in my endeavors to awaken the church and arouse the world to a sense of their awful danger. . . . Many of you have sacrificed much—your good names, former associations, flattering prospects in life, occupation and goods; and with me you have received scorn, reproach, and scandal from those whom it was our souls' desire to benefit. Yet not one of you to whom my confidence has ever been given, has, to my knowledge, murmured or complained. You have cheerfully endured the cross, despised the shame, and with me are looking for and expecting the King in all His glory."

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This generous letter of appreciation speaks much concerning the character of this man of God. Disdaining to take credit unto himself, unmindful of his own sacrifices—for he had never received any salary, had neglected his own business, and spent two thousand dollars of his own money for traveling expenses—he thought of his fellow laborers as he saw his work was nearly done.

When Father Miller saw the “true midnight cry” going like a whirlwind, with a stir in the advent bands throughout the length and breadth of the land, and his leading associates accepting it, he studied the question and felt the movement must be of God. On October 6, he wrote to Joshua V. Himes:

“DEAR BROTHER HIMES: I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. Thank the Lord, O my soul. Let Brother Snow, Brother Storrs, and others, be blessed for their instrumentality in opening my eyes. I am almost home. Glory! Glory! Glory! Glory!!”

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He was not yet as positive on a particular day as his brethren, however, for in the same letter he wrote: "If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring."

As the tenth day of the seventh month drew near, preparation for the day of God was in evidence on every hand. The message was carried in feverish haste, the press carried stories of the unusual—men seeking to make old wrongs right, and a general preparation of heart for the great consummation of the Christian's hope.

In a letter dated October 11, 1844, Mr. Miller wrote:

"I think I have never seen among our brethren such *faith* as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet Him seems to be the labor of their agonizing spirits. There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice

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together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, 'Behold, the Bridegroom cometh; go ye out to meet Him.' Amen. . Even so, come, Lord Jesus."

Father Miller and Mr. Himes spent the day, October 22, 1844, at the former's home at Low Hampton, New York. No doubt they spent the day in meditation, prayer, and heart searching. Probably they looked back over the years since they had begun to work together, with a sense of dissatisfaction with themselves that they had not been able to do more, and yet they felt a clear conscience in that they had obeyed the call of duty. The day slowly passed, and the next day dawned and drew to a close. Again they were disappointed. So strong had been their faith and so certain their expectation, that the disappointment was far deeper than that of the spring. In addition to their own disappointment, they had to bear the brunt of criticism,

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scoffing, and jeers of the world for having led the people in a movement which had come to such fruition. When the time passed, Joshua V. Himes, to whom inactivity was little short of punishment, left to gather up the fragments of the movement following the great disappointment.

On November 10, 1844, Father Miller wrote to Mr. Himes:

“DEAR BROTHER HIMES: I have been waiting and looking for the blessed hope, and in expectation of realizing the glorious things which God has spoken of Zion. Yes, and although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in Spirit, and has comforted me. I have now much more evidence that I do believe in God’s word; and although surrounded with enemies and scoffers, yet my mind is perfectly calm, and my hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt it to be my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow man, and my conviction of duty to God. I could not see that I should harm my fellow men, even supposing the event should not take place at the time specified, for it is a command of our Saviour to look for it, watch, expect it, and be ready. Then if I

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could by any means, in accordance with God's word, persuade men to believe in a crucified, risen, and coming Saviour, I felt it would have a bearing on the everlasting welfare and happiness of such. . . .

"Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God gives me more light—and that is *Today*, TODAY, and TODAY, until He comes, and I see HIM for whom my soul yearns."

To the end of his life his faith never faltered, but he looked steadfastly to the coming of the Saviour in the near future. On December 3, 1844, he wrote to Mr. Himes and Sylvester Bliss: "I cannot sit down to write without the reflection that this letter may never reach its destination. Yet I believe in occupying until Christ shall come."

Immediately following the great disappointment, confusion abounded. The believers had pinned their entire faith upon Christ's coming on October 22, and so certain were they that the time for the advent had arrived that they were in a complete quandary. It was as though a large number of people were standing on an island which should sink into the ocean, leaving this mass of humanity struggling to secure a firm footing. Many were ready to grasp at straws. Fanaticism and con-

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fusion reigned. Early in 1845 Father Miller wrote:

“This is a peculiar time. The greatest variety of fanciful interpretations of Scripture are now being presented by new luminaries reflecting their rays of light and heat in every direction. Some of these are wandering stars, and some emit only twilight. I am sick of this everlasting changing; but, my dear brother, we must learn to have patience.”

These different lights mentioned by Mr. Miller soon led out in the formation of a number of divergent views. Some said Christ had come and that the millennium had begun. Some thought “the door of mercy” had been closed on October 22, 1844. Some taught that bodily exercises and mesmeric ecstasies were indicative of inner religious experience. Some claimed the power to discern the spiritual condition of others. They denounced those whom they felt devoid of spiritual light and consigned them to hell, using their own standards of measurement.

The subject which possibly created the greatest dissension was that of the so-called “shut door.” Mr. Miller at first seemed to feel that probably the door of mercy had closed. In a letter dated November 18, 1844, he said:

“We have done our work in warning sin-

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ners, and in trying to awake a formal church. God, in His providence, has shut the door; we can only stir one another up to be *patient*, and be diligent to make our calling and election sure. We are now living in the time specified by Malachi 3:18; also Daniel 12:10; Revelation 22:10-12."

Many of his followers took this view, while others were equally certain that probation could not possibly have closed. With schism and confusion and division facing the movement, Miller hesitated to take a stand, for he was reluctant to encourage either group. On the other hand, each faction was anxious to annex his support, and he felt that in order to be honest he must give his views. In a letter to Sylvester Bliss, which appeared in the *Advent Herald* for February 12, 1845, he wrote:

"But you ask why I do not show whether the probation of sinners is ended. I answer, It is a close point, and if handled at all, it ought to be done very wisely and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren; therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and wine."

On March 10, 1845, he wrote N. N. Whiting

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in answer to his question as to whether Mr. Miller believed probation closed on October 22, 1844, as follows:

“My mind was not definite on that day. But the experience and scenes of that month were astounding to me, and my mind was brought to a conclusion that God, by His invisible angels, was separating the two classes of men, the chaff from the wheat. But to say my judgment was fully convinced that it was closed, I must say, No.”

Further on in the same letter he said: “With our present light, it would be impossible for any man to prove that the door is shut.”

Perhaps at no time does Miller's greatness so stand out in silhouette as in this troublous period of disappointment. He spoke words of courage, pleaded for strong faith and moderation, and gave his views tactfully in order not to offend his brethren. Kindly he spoke to the different factions, urging kindness, brotherly love, and charity.

The question of the Sabbath was presented to Mr. Miller, but he looked upon the seventh-day Sabbath as a Jewish institution and did not see the importance of observing it. Neither did he accept the doctrine of the sleep of the dead which was brought forward by George Storrs and which was later accepted as a cardinal point among the major

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portion of the advent believers. Thirteen years of arduous toil without cessation except as sickness occasioned it, had worn the old veteran to the point of inactivity. He preached the first angel's message and did it well. Mrs. E. G. White said of him:

"Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust." "Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—"*Early Writings*," pp. 232, 258.

As a leader of a movement which had resulted in disappointment, Mr. Miller thought it well to make a statement to the public. In the month of July, 1845, Sylvester Bliss visited him at his home and wrote the "Apology and Defense" as Mr. Miller dictated it. The reader who peruses its thirty-six pages is struck with the logic and sincerity of the old warrior who kindly but firmly presented his case in a straightforward, masterly way.

During the remaining years of his life he

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occasionally went on lecturing tours when his health would permit, sometimes staying in the field as much as two months at a time. He contributed occasional articles to the *Advent Herald*. As time went on, however, it became apparent that his work was nearly over. Toward the last of January, 1848, his eyes began to grow dim. This deprived him of the chief joy of his life, the privilege of reading and writing. From this time forth he had to depend on others to read to him and write his letters. Two months later, in a pathetic attempt to see to read for himself, he had his son take the lens from the spyglass, and holding it to his eye, he read a few words. His daughter-in-law wrote: "Father bears his affliction well. I have never heard him murmur, nor say it was hard. I think that he feels somewhat 'cast down, but not forsaken.'" Father Miller, anxious to send a word to his beloved fellow workers, added the following without being able to see a word:

"God bless you, bless you all, and save you, is my prayer."

In September, 1848, he wrote to Mr. Himes:

"Permit me to write a few words, although you may not be able to read them. Yet it may fill up a lonesome hour or two of many a wearisome day to think I have indited some of my thoughts to my old brother traveler. It

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would, indeed, be a sad and melancholy time with me were it not for the 'blessed hope' of soon seeing Jesus. In this I flatter myself that I cannot be mistaken. And although my natural vision is dark, yet my mind's vision is lit up with a bright and glorious prospect of the future."

About the last of April, 1849, his health rapidly declined. From this time on he was largely confined to his room. During part of this long period he had been confined to his bed or easy chair. He suffered excruciating pain much of the time. His body was much swollen by dropsy.

On December 13, 1849, he suffered his most painful attack. It was thought that he would not survive twenty-four hours. In his last hours his thoughts went back to his old comrade in arms and at his request the family telegraphed for Joshua V. Himes to come at once.

When Mr. Himes entered the room, Mr. Miller immediately recognized his voice, and though his eyes were dim, he was able to distinguish his features when he approached the bedside. He grasped his hand and held it, exclaiming with affection, "Is this Elder Himes?—Is this Elder Himes? O, is it Elder Himes? I'm glad to see you." He then spoke of the advent cause, expressing much

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anxiety, and charging his comrade to be faithful in the discharge of his duties. He then fell into a sleep, and when he awoke he said: "Elder Himes has come; I love Elder Himes."

He was comforted when the beautiful hymn by Doctor Watts was sung:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

During his last hours he would break forth with expressions like the following: "Mighty to save!" "Oh, I long to be there!" "Victory! victory!" "Shouting in death," and other exclamations. He finally sank into an easy sleep, awaking occasionally. At three o'clock in the afternoon of December 20, 1849, he peacefully fell asleep. Thus the great advent reformer passed to his rest, firm in the belief that he had done his duty in warning the world of Christ's soon coming, and in the full hope of rising at the sound of the "voice of the Archangel, and . . . the trump of God," to be caught up to meet his Saviour.

In the little graveyard half a mile east of the old home, which is still preserved, the visitor notices a stone monument bearing the name "William Miller." On the top of the

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monument is the following inscription from the book of Daniel:

“At the time appointed the end shall be.”
And near the base are these words:

“But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

CHAPTER TWO
JOSHUA V. HIMES

JOSHUA V. HIMES

The Great Publicity Agent

JOSHUA VAUGHAN HIMES was born May 19, 1805, in North Kingston, Rhode Island. His father, a man of some means, was a West India trader and a prominent member of the Episcopal Church. It had been the plan of the elder Himes to educate Joshua for the Episcopal ministry at Brown University at Providence, Rhode Island. When Joshua was still a lad, however, a great financial disaster overtook his father. In 1817 he sent a valuable cargo to the West Indies under the charge of a ship captain who proved unfaithful to the trust, sold the ship laden with goods, and disappeared. This disaster ruined the father financially and was destined to change the whole life of Joshua, who was obliged to give up going to college. Mr. Himes was convinced his son should learn a trade, and accordingly apprenticed him to a cabinetmaker in the vicinity of New Bedford.

While there, during the years of his apprenticeship, he began to attend the meet-

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ings of the Christian Church held in New Bedford. He united with that group at the age of eighteen. Exhibiting talent, he was encouraged to develop his aptitude, and conducted evangelistic services in neighboring schoolhouses, where success crowned his efforts. By the time he had completed his apprenticeship he had developed into a full-fledged minister. At the age of twenty-two he raised up a church of one hundred twenty-five members at Fall River, Massachusetts; and in 1830, while still in his twenties, he went to Boston as pastor of the Christian church there. He was very progressive and active, and consequently he and a number of the congregation moved too fast for the major portion of the group. As a result, his special friends and admirers withdrew, formed the Second Christian church, and elected him their pastor. From a little handful numbering less than fifty, this congregation grew under the leadership of the youthful pastor until the Chardon Street Chapel, with a capacity of about five hundred, was built for a church home.

Like Joseph Bates, Himes was a reformer by nature and found his greatest satisfaction in crusading against the prevailing evils of his day. He was an energetic temperance reformer and had associated with Joseph Bates in the great crusade against liquor. He was

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one of the outstanding assistants of William Lloyd Garrison in his spectacular battle against slavery. Indeed, the Chardon Street Chapel was the birthplace of William Lloyd Garrison's New England Anti-Slavery Society.

The following item in the *Liberator*, Garrison's historic abolition paper, gives the reader an idea of the prominent place which this church, built by Himes, occupied in reform movements in Boston:

"Chardon Street Chapel—The meetings of the New England convention will be holden in this chapel—a building which is destined to be honorably famous in the history of Boston, and for which we entertain more respect and affection than we do for any other in the city."
—*Liberator*, May 20, 1842.

Garrison reluctantly and regretfully released his friend when Himes felt he must give his full time to the advent movement. Mrs. Himes was an officer in the women's division of the abolition society. Mr. Himes was also an organizer and officer of the Non-Resistance Society, which was one of the forerunners of our present-day peace associations or societies for the prevention of war and strife. His church was open for reform meetings, and became the reform headquarters of Boston.

On the eleventh day of November, 1839,

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William Miller began a series of meetings at Exeter, New Hampshire. On the twelfth, a conference of Christian ministers convened there, and during their session, prompted by curiosity, they called on Mr. Miller in a body. Mr. Himes had previously written a letter inviting Mr. Miller to give a series of lectures in his church. He now made the acquaintance of Mr. Miller and renewed the invitation in person. The meeting that November day was an eventful one in the lives of both men, for Miller, who had worked so untiringly in the rural sections and small towns for six years, was introduced to the world by the indefatigable Himes. And Himes gave up his other reform activity and became the publicity agent for Mr. Miller. At this time Mr. Himes was barely thirty-five. He was described as pleasant, urbane, and congenial. His neat dress, charming personality, sharp black eyes glistening with ardor as though zeal were burning in him, and his entire manner and bearing begat confidence and the assurance that he was a very honest, sincere young man. One who knew him declared critically that only with the greatest difficulty was an interview obtainable, for he could not be kept still long enough for a person to obtain much satisfaction on any point. While this criticism was no doubt overdrawn, there

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is little question that this minister who espoused Miller's cause was a restless and energetic crusader.

Mr. Miller stayed at the home of Mr. Himes while he gave his first series of lectures in Boston. The two men had many talks about the advent message, Mr. Himes' plans for the future, and his responsibilities. Although at this time not fully in accord with Mr. Miller's views, he was convinced of their general correctness in regard to the soon coming of Christ, and he felt a deep interest in getting this great truth before the people.

Mr. Himes, in relating his experience later, reported the following conversation with Mr. Miller:

“ ‘But why have you not been into the large cities?’

“He replied that his rule was to visit those places where invited, and that he had not been invited into any of the large cities.

“ ‘Well,’ said I, ‘will you go with me where doors are opened?’

“ ‘Yes, I am ready to go anywhere, and labor to the extent of my ability to the end.’

“I then told him he might prepare for the campaign; for doors should be opened in every city in the Union, and the warning should go to the ends of the earth! Here I began to ‘help’ Father Miller.”

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Miller had greatly felt the need of a medium of communication to the public that would give his views and act as a shield against abusive stories circulated in other journals. He had made several attempts to start such a journal, but had not been able to find a man who would risk his reputation and possible financial loss in order to establish the desired publication. While giving another series of lectures in the Chardon Street Chapel, Mr. Miller confided to Himes his great need. Mr. Himes immediately offered to start such a paper, and shortly afterward, on March 20, 1840, the *Signs of the Times* began its regular appearance. Mr. Himes made an arrangement with an antislavery firm in Boston whereby he would furnish the editorial matter and act as editor free of charge and the establishment would take all pecuniary risks and receive the proceeds. This arrangement was continued for one year, at which time Mr. Himes bought the paper for one hundred dollars and the promise to give the firm the printing. Ten years later one of the members of the firm, in commenting on the transaction, said they had never had reason to regret their bargain, for Mr. Himes did all he agreed to do and gave them a large job of printing, paying them as often as they desired.

The paper grew steadily. By July 15 the

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circulation list had grown to 800, by October 1 it stood at 1,000, and at the end of one year it had climbed to 1,500. The announced policy was to make the paper a medium for the discussion of the condition of the church and the world in reference to Christ's second coming, with the hope that the paper would promote prayer, Bible study, revivals, and entire consecration among the church members. The paper was nonsectarian, and during the first year its columns became a veritable forum where both opponents and proponents were given an opportunity of presenting their views. As time passed and the arguments were fairly well exhausted, old arguments were not republished, and the editor adopted the policy of printing only arguments in favor of the advent views.

Next Mr. Himes took in hand the publication of a third edition of Miller's lectures at a time when it was thought it was a bad financial venture, since it was supposed that with opposition developing the demand was declining. This work, which was the progenitor of the thousands of pages of literature on the subject, was kept in print by the vigorous work of Himes. From this time forth Himes was in charge of the publication and distribution of literature. He published large charts, small charts, stationery, pamphlets,

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songbooks, tracts, books, and various other types of printed matter.

The distribution of literature and the preaching of the message went hand in hand, for wherever the lecturer went, there was an immediate call for literature, and wherever literature was sent, there was a demand for preachers. The scarcity of lecturers hindered the spread of literature, but the ever-ingenious Himes bundled up quantities of papers and sent them to the post offices and newspaper offices over the country. Ship and harbor workers placed publications on the ships for the sailors and bundles of papers to be left for distribution at various points.

The lighthouse tender who sailed up and down the Atlantic coast supplying the lighthouses with oil was an advent believer, and along with his various duties, he distributed literature in order that the isolated lighthouse-keepers might prepare for the day of the Lord. This man's work was described by Mr. Himes:

"Captain H. has just returned from a long tour, in visiting the principal lighthouses in the U.S., to supply them with oil. Before he left Boston on his way south he took a good stock of light from our office and has thereby scattered the light along the entire coast. We trust many a weary voyager, by this light, will be guided into the port of life."

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In an effort to acquaint New York with the message, in the fall of 1842 Himes and Miller determined to launch a big campaign in that great metropolis. Himes accordingly established a daily paper, the *Midnight Cry*, in connection with this mighty evangelistic "drive."

Ten thousand copies were printed daily and hawked on the streets of the city by newsboys, or given away. After the close of the evangelistic meetings the paper continued publication as a weekly.

This policy of starting a paper to run a few weeks in a new place while a big evangelistic effort was in progress was followed more or less consistently after this time. This policy was certainly not a money-making scheme, for the first few weeks of a periodical's existence there is almost sure to be financial loss. It was felt, however, that the money thus lost was well spent. Papers so started in connection with a big campaign held at certain vantage points, were usually discontinued when the effort was concluded, but sometimes the interest was so great that the periodical was continued.

Rochester seemed to present a vantage point for attack, located as it was at the gateway to the lake region. In connection with the evangelistic effort conducted there, Mr. Himes established the *Glad Tidings of the Kingdom* to

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Come, which he announced in the first issue would run for thirteen weeks "if time continue." Hundreds of dollars' worth of literature was distributed free of charge.

From the beginning of his connection with the advent message Mr. Himes held a key position. Although "Father Miller," as he fondly called him, was the unquestioned leader of the movement, he delegated a great deal of the activity in connection with the work to his younger associate. The latter held the complete confidence of his chief, who was drawn to him as a father to a son. The very nature of his work threw great responsibility into the hands of Mr. Himes. The first general conference of advent believers met in his church at Boston, and the Chardon Street Chapel, which had reechoed to the voices of Emerson, Theodore Parker, William Lloyd Garrison, and Wendell Phillips as they planned their campaign to strike the fetters from the slave, now became the cradle of the second advent movement in America. Mr. Himes, who had seen much dissension in other reform meetings held in his church, used the utmost caution in arranging for the conduct of this first meeting. He proposed the raising of \$500 for printing the report of it for the public. Indeed, as editor of the paper, he became the center of the loosely formed

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movement and furnished the dynamic power which enabled it to burst forth into full bloom. He never held any higher office than secretary, but was always there boosting and planning. As editor of the paper he made calls for needy fields and dispensed money where he felt there was an opportunity to do good.

Of all Himes' contributions to the advent movement, perhaps none is more interesting than his part in the great camp meetings. The camp meeting as an institution had come down to the advent believers from the Methodists. At the general conference held in Boston in May, 1842, it was determined, in the face of some misgivings, to hold three of these meetings that season. As it turned out, the first meeting of this nature was held in Canada as a result of the hearty reception of Josiah Litch, who visited there immediately after this conference. The interest was so intense that he entered into plans for a camp meeting, although the first one had been planned for the United States. The one originally planned as the first under Adventist auspices was held at East Kingston, Massachusetts, in the last week in June, 1842.

Mr. Himes was the superintendent, and with his usual efficiency had arranged everything in a most satisfactory manner. The

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location was exceedingly favorable. The ground was only a hundred feet from the Boston and Portland Railroad. There was an abundance of pure cold water, tall hemlock trees furnished cool shade, and secluded adjacent groves provided retreats for retirement for private prayer and devotion. Although from seven to ten thousand people from all over New England attended this meeting, excellent order and harmony prevailed.

During this first general assembly of believers, at one meeting individuals were given the opportunity of telling how the message came to them. One received the light from reading part of a copy of the *Signs of the Times* which the storekeeper had used to wrap a package of tea. Many other interesting means were reported. The offering in gold, silver, jewelry, and other items amounted to a thousand dollars.

Although Mr. Himes led out in the camp meeting project, personally superintending the first one, the camp meeting program soon grew beyond all expectation, and was beyond the ability of any one man to superintend. During 1842 thirty-one camp meetings were held. In 1843 there were forty, and during the season of 1844 at least fifty-four were conducted. These meetings were much larger than present-day camp meetings, the reported

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attendance running from four thousand to fifteen thousand. Whole countrysides flocked to hear the stirring message of Christ's soon return. It is estimated that in the 125 camp meetings held during the 1844 movement between five hundred thousand and a million people were in attendance.

The Adventist camp meeting of Mr. Himes' day was different from that of the present time in a number of respects. The camp superintendent leased a suitable tract of woodland, well watered and accessible. The place of assembly consisted of an oval clearing furnished with rude seats and a platform at one end. Here under the boughs of the great trees the worshipers had their sanctuary. Surrounding this place of assembly, drawn in a huge circle, were the tents. It was not customary to have small family tents such as are used today. The entire church or believers of a given town occupied one tent. Some of these church tents were thirty by fifty feet. At the East Kingston meeting, for example, might be found the Salem tent, the Roxbury tent, and perhaps the Lynn tent. If there were a large number of delegates from one place, several tents were brought. If rain prohibited holding the meeting in the open air, services were conducted in the several tents at the same time.

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The regular program called for three meetings a day in the general assembly: at ten in the forenoon, at two in the afternoon, and at "six and one half" in the evening, as it was quaintly put. During intermissions, prayer meetings and labor for sinners took place in the living tents. At the close of the meeting, before camp was struck, it was customary for the camp secretary to call at each church tent on the last day and ascertain the number of conversions during the session. His report of the meeting appeared in one of the Adventist papers shortly afterward.

A long dining tent was pitched, where the campers could procure meals for \$1.42 to \$2 a week. Stable tents were erected, and horses were cared for at the rate of twenty-five cents a day. Scores of vehicles stood in the woods, and large numbers of horses were tied under the trees. Stages and omnibuses from the neighboring towns were coming and leaving. As the number and size of camp meetings increased, the railroads provided a tent for a temporary depot on or near the campground, and the trains stopped to accommodate passengers. Laymen rode for half fare and ministers were carried free.

The group occupying a given tent was known as a tent company, and it chose a leader whose duty it was to keep order and

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represent the group in the general committee of the camp. This man was called the tent master. This is the origin of the term which has come down to us today. During meetings in the general assembly the men sat on one side and the women on the other.

At the East Kingston camp meeting it was voted to procure a large tent at a cost of \$800. Immediately the larger portion of this amount was raised, and Mr. Himes purchased the tent. The reasons for this move were: first, nearly all the churches were closed to Adventist preachers; second, the crowds were altogether too large for the buildings, even when these could be procured. Buildings were crowded to suffocation, and many were turned away. With the tent the lecturers had only to secure a plot of ground and raise their tabernacle. There was no exorbitant rent to pay and no moving from church to hall or other meeting place as the owners changed their minds about allowing their buildings to be used. Himes wrote that the tent answered the purpose in every respect.

The tent purchased at this time was said by the Newark *Daily Advertiser* to be the biggest in America. It was 120 feet in diameter and had a pole 55 feet high. Mr. Himes reported that there were seats for four thousand people and that an additional two thousand could be

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crowded into the aisles. The immense size of the tent won for it the name "the great tent," and it was heralded in the newspapers over the entire country. Everywhere people flocked to see "the great tent," and remained to hear the message. One writer in recent times has said of Himes: "He spread more canvas than any circus in America."

Four persons were detailed to travel with the tent, and these became known as the tent company. The use of "the great tent" soon developed a new type of meeting, the combination tent meeting and camp meeting. When "the great tent" was pitched on the outskirts of a town, people flocked in from neighboring towns, and the big tent was used as a place of assembly for the camp meeting. This anticipated the modern camp meeting, where the worshipers are protected in their meeting place by a canvas pavilion.

The camp meetings were conducted with a minimum amount of disorder and confusion. At the time of the Salem (Massachusetts) camp meeting, the *Salem Gazette* voiced its approval of the conduct of the meeting, stating that it had expected an influx of rowdyism, but because of the precautions of the city authorities and the energetic care of J. V. Himes, the camp had been free from outside interference and fanaticism alike.

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The editor spoke highly of the good order, the talent among the ministers, and the spiritual tone of the services. In fact, he stated that many who went to scoff remained to pray.

Even that tent of such enormous spread was unable to accommodate the tremendous crowds, and Joseph Bates, who attended this meeting, tells us that on Sunday the crowd filled the tent and the circle of the tents, and overflowed the whole ground, and here and there under the shade of the trees, groups gathered to listen to lecturers explain the advent doctrine from the "43 charts" hung up on the trees.

"The great tent" enabled the brethren to hold camp meetings as late as November. At Newark, New Jersey, stoves were placed in the tents for heating purposes. In the spring of 1843 "the great tent" was pitched at Rochester. While T. F. Barry was preaching, a severe rain and storm blew the tent over. Although a large audience was in attendance, providentially not a single person was injured. When the heavy squall struck the tent, fifteen of the guy chains and several inch ropes parted. In an instant the windward side was pressed in toward the audience, and by the pressure of the wind, the leeward side was raised up, so that the audience passed out

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without harm. The expense of repairing and raising the tent was so heavy that the tent company at first despaired of erecting it again in that city, but so great was the interest of the people that the public offered to pay all expenses connected with repairing it and putting it up once more.

While the tent was down, Mr. Himes in one day gave three addresses to several thousand people from the surrounding country. These sermons consumed about eight hours. In spite of the fact that the people had to stand, they gave excellent attention. This day's program gives us some insight into the character and activity of J. V. Himes. He was general manager, as it were, of a chain of papers; he was in charge of a great tent effort. The tent was being repaired, and in the midst of this he took time to do a full day's work preaching to the interested people who swarmed into the town.

In the *Signs of the Times* of January 11, 1843, Mr. Himes announced that there was such an anxiety to hear the momentous truths of the times at Boston that only a small portion of the people who desired to hear could gain admittance to the Chardon Street Chapel, and since no other place large enough could be secured to accommodate the immense crowds which nightly flocked to hear the mes-

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sage, the brethren of Boston had determined to build an inexpensive tabernacle. The building was in progress at the time. An elevated roof running to a point like a circus tent was built thirty-five feet high. The building, 110 feet by 84 feet, was capable of serving an immense congregation. At the dedication sermon preached in May, 1843, it was judged there were not less than three thousand five hundred present.

Miller, whose age had begun to lessen his activity and at times took him out of the field, was sick with boils during the summer of 1843. Never, apparently, caring for active leadership, Miller allowed his young adjutant a free hand. Himes, ever an aggressive leader and organizer, was at his best during the year 1843. With his chief inactive in camp, he dashed here and there on the field of battle, strengthening the weak places, helping repel fierce attacks, and taking personal command of a gallant assault on the enemies' lines.

On one occasion he is seen making an appeal for \$500 to spread the message in Canada. Another time he is urging the sustention of "the great tent." Again he is supporting the distribution of \$2,500 worth of literature in the West. At another time he pleads for \$100 to contribute to the American Bible Society for the benefit of the blind. On another oc-

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casion he is raising money to help the poor people of New York. A project to send a mission to Great Britain next claims his attention.

The fact that Mr. Himes held the ownership of the publishing work in his hands as his private property brought severe criticism on the part of unbelievers. He handled large sums of money, and the distribution of vast quantities gave rise to stories that he was using his position to enrich himself. No proof was ever offered for these stories, and Mr. Himes maintained the fullest confidence of the brethren. Certainly he was in a position to take money if he desired to do so. Time and time again, however, he urged the support of projects and appropriated money from the treasury which it was evident would not be returned in money. In April, 1843, he wrote to Charles Fitch concerning the paper, the *Second Advent of Christ*:

“The paper which you have started is of the utmost importance to the cause, and must be sustained. I shall send you more publications soon, but nevertheless the paper must be kept alive. You must write more for it, and bestow more labor upon it if possible; it can be made to speak *trumpet-tongued*. I have sent you *one hundred dollars* to sustain it, twenty-five of which was from a friend in

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Providence, Rhode Island, the rest from the Lord's Treasury, 14 Devonshire Street." (He spoke thus of the *Signs* office.)

The *Voice of Elijah*, a paper published in Montreal, was largely supported by people in the United States through the efforts of Mr. Himes. It became an important means of carrying the message to England. Transportation of papers between England and Canada was free, and many packet boats plying the waters between the daughter and the mother country carried quantities of the *Voice of Elijah* and other literature.

Himes reported, September 2, 1843, that 12,000 copies of the *Voice of Elijah* had been scattered the last few months in the Canadian provinces, and in England, Scotland, and Ireland. The paper continued to send its message in "trumpet tones" until the great disappointment.

Following the meeting at Rochester in the summer of 1843, "the great tent" was moved to Buffalo. After a short trip back to Boston, Mr. Himes returned to the West for the big offensive of the season, the tent meeting at Cincinnati. This city was the big metropolis of the frontier region. Several days before the big tent arrived in Cincinnati, the daily papers began to comment on the plans of Himes and his associates. Mr. Himes wrote: "We hope

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and expect to see one mighty gathering in the West." He planned on scattering \$2,000 worth of literature in Ohio and that part of the Union, to establish an advent library in every town, and to furnish all the ministers with literature. The progress of "the great tent" across the country had aroused the keenest anticipation, and on the opening night there was a great assemblage. People came from one hundred fifty miles around. Mr. Himes started the *Western Midnight Cry* in connection with this great meeting. Although it never did have enough subscriptions to be self-sustaining, it was continued for thirty-nine weeks because its strategic position seemed to warrant it.

During the summer of 1844 Himes and Miller made an extended preaching tour into the West. This was Father Miller's first appearance in Cincinnati, and all were anxious to hear him. On his return to the East, Mr. Himes announced that he now felt he had done his duty by America, and that he and Josiah Litch would go to England. Although there was not much money available, he declared on September 25, that he would trust God, as he felt a burden for the work in the British Isles. For three years he had cherished the idea of a trip across the Atlantic. At two different times he had been persuaded to give

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up making the journey in deference to the counsel of his brethren, who felt that the cause in America needed the services of Litch and himself. But now when this plan was on the verge of consummation, at this third proposal, a new movement arrested him.

While he and Miller had been in the West, the brethren in the East had begun to teach a new doctrine. These brethren were convinced that Christ would return to earth on October 22, 1844. It was thought that the Day of Atonement was a type of the cleansing of the earth, for the sanctuary was thought to be the earth, which would be cleansed by fire at the end of the 2300 days. About the middle of August at a camp meeting at Exeter, New Hampshire, S. S. Snow presented his view that Christ would return at the regular time for the Jewish cleansing of the sanctuary on the tenth day of the seventh month, which corresponded to the twenty-second day of October in 1844. Upon returning to the East, Himes and Miller opposed it. The papers which were in the control of Himes naturally did likewise. Cautiously the *Advent Herald* suggested that if one day might be looked to above others as the day of the advent, October-22 would be the day. It was not until the first of October that the tried leaders began to fall into line. At that time

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the *Advent Herald* printed Mr. Snow's argument and advised the readers to consider the question carefully.

One writer in speaking of this experience said there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. When these leaders saw the tenth-day-of-the-seventh-month message spreading over the land with the rapidity of a prairie fire, there was a feeling that the movement was of God, and that they dare not resist it further. One by one they declared in favor of it. On October 9, Mr. Himes came out in favor of the new view, confessing his imperfection, pride of opinion and self, and his slowness to receive new truths when they came to him.

A stir and bustle of preparation was seen everywhere throughout the land. This was as apparent in the daily press as in the advent papers. As early as February in 1844 a general conference resolution had exhorted the believers to have their hearts, their property, and their all on the altar as the first Christians had and to consecrate themselves, their houses, lands, goods, and all they possessed to

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spread the "glad tidings." Early in October the following item, which shows the tense feeling of the time, appeared:

"We are living at an awful point of time; the world so long ripening for destruction, has almost filled its cup of crime, and in a few short days, the fearful hour will have come. . . . Brethren in the advent cause, do you really believe it?—Has the solemn and thrilling truth become a living reality in your soul? Do you truly believe that but an inch of time more, as it were, and probation is forever ended? Then let it speak in all your looks, your words, your actions. Every second now is unspeakably precious. . . . Is your all upon the altar? *Are you there?* Are your talents, your property, there? O! be diligent. Time is almost gone, . . . and immortality in a few fleeting days is yours."

An editorial in the *Midnight Cry* at this time gives an indication of the earnest devotion:

"'By works is faith made manifest.' The brethren in this city (New York) and Philadelphia, are waked up as they were never before. . . . In both cities stores are being closed, and they preach in tones the world understands though they may not heed it.

"We are printing the *Bible Examiner* and *True Midnight Cry* as fast as steam can carry

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the presses. We shall issue our next paper probably before this week closes."

There was a general preparation in temporal matters, with merchants closing their stores, mechanics locking their shops, laborers forsaking their employ, farmers abandoning their crops, and a complete putting away of worldly things.

The newspapers of the day give a graphic story of this period of preparation. A Brooklyn paper reported a sign in a window of that city bearing these words: "This store is closed on account of the near dissolution of all things. The articles in this store will be given to those who may call for them on Monday."

In Luzerne County, Pennsylvania, a store-keeper gave notice that he would give away his goods to the public, and invited the sheriff to assist him in the distribution of the goods. Farmers left their corn standing unharvested, the potatoes in the ground undug, the hay uncut, and the apples on the ground. In some instances the town councils appointed guardians to harvest the crops for the brethren, who were believed demented.

As on a deathbed, expecting soon to close his eyes on earthly scenes, a person makes preparation for the end, so the advent believer prepared for Christ's return on the twenty-second of October. The last confessions were

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made, and wrongs were made right. Newspapers printed accounts of criminals' giving themselves up for trial, of men making restitution for money ill gotten, and of earnest attempts to make all wrongs right. The mayor of New York received three dollars from a man who said he owed that amount to the city. The Secretary of the Treasury of the United States acknowledged the receipt of five dollars from an anonymous person who sent the following note: "Sir, I am indebted to the revenues of the United States the amount enclosed, \$5. I wish you to understand the reason of my doing this is to make me at peace with God and my fellow men."

The Merchant's Exchange Bank of New York received a letter of the same tenor, enclosing one hundred dollars which the writer had wrongfully secured, asking forgiveness, and signed "Repentance." One brother, anxious that nothing be left undone in straightening up his worldly affairs, published the following: "NOTICE.—If any human being has a just pecuniary claim against me, he is requested to inform me instantly. Signed: N. SOUTHARD."

The Biblical injunction, "Owe no man anything," was carried out to the letter. A spirit of brotherly love and mutual trust abounded. Large sums of money were

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brought to the meetings by those who had settled their business. Some of the brethren owed debts for grocery bills or other things. Quickly they were given the money to straighten up their business. Notes held by believers to the amount of hundreds of dollars were canceled. The steam presses ran continually, turning out papers, and the messengers of the kingdom went from house to house distributing by the thousand the printed page, the final warning. Amid all of this hurried preparation, Joshua V. Himes rushed here and there directing the stirring activities.

As the appointed date for the glorious appearing approached, the ministers returned to their homes and "the great tent" was furled for the last time, as they thought, never to be unrolled until the heavens were rolled together as a parchment scroll. Day and night the believers met in their places of worship to await the voice of the Archangel and the trump of God. The presses stopped running, with no provision for the publication of a paper beyond October 19. Joshua V. Himes journeyed from Boston to Low Hampton, New York, to spend the day of expectation with his beloved Father Miller.

October 22 dawned a beautiful day in New York. As the congregations met together in quiet, solemn expectancy, such words as these

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were on the lips of the worshipers: "The last hours of time," "On the brink of eternity," "~~Time will soon be over.~~" The day wore on, and far into the night the faithful ones kept their vigil. On the morning of the twenty-third the sun rose as usual, and the worn and weary watchers wended their way homeward.

No one except those who passed through the bitter experience will ever realize the awful blow which these believers suffered. Hope failed them, and, stunned, they withdrew to the seclusion of their homes. When the believers appeared in public, they were greeted with scoffing and ridicule. Neighbors reminded their acquaintances, and relatives reminded believers, that they were still in the mortal state by such talk as, "Well!— I thought you were going up the other day," or, "Well, I see you haven't gone up yet." In connection with this, persecution broke out. Mobs burned meeting places, destroyed property, and even surrounded homes where meetings were held, breaking windows and bemeaning the worshipers. The terrible blow to their hopes left the believers groping in dense darkness. Many had impoverished themselves financially also.

In the midst of this confusion, like a general rallying his broken columns at a disastrous

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defeat, appeared Joshua V. Himes. He started the *Advent Herald*, the successor to the *Signs of the Times*, once more. He also resumed publication of the *Midnight Cry*, changing the title of the periodical to *The Morning Watch*. One of the first matters which he urged was that of raising funds for the destitute. Some still sat at home studying their Bibles, looking for Christ's coming. Others believed that probation had ceased, and that the people of God had entered into the great Sabbath and it was therefore wrong to work. Mr. Himes counseled the brethren to prepare for another winter, and traveled about gathering funds to care for those who needed clothing and fuel for the cold season. He urged the advent believers who still had funds to help the others, lest they become a public charge and thus bring reproach to the cause.

Little by little the leaders began to bring order out of the chaotic condition which existed for some time following the great disappointment. In April, 1845, a conference, which convened at Albany, organized an Adventist church. William Miller was chairman, and Joshua V. Himes was secretary of this convention. Mr. Himes spent the summer of 1846 in Great Britain.

During the following years he was among

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those who set different times for the expected advent. This group was called timists by George Storrs, on account of their having set various times when they expected the Lord's return. Mr. Himes never accepted the Sabbath, but continued to look for Christ's return all his long life. He continued to publish the *Advent Herald* for some years, and later moved to the West, where he published the *Voice of the West* at Buchanan, Michigan, and still later the *Advent Christian Times* at Chicago.

Through an unfortunate misunderstanding, in 1879 he left the Advent Christian Church to which he had belonged for a number of years, and returned to the church of his birth, the Episcopal denomination. He spent his declining years in the ministry of that church. But he never lost his love for Christ's coming. During his last sickness he went to the Battle Creek Sanitarium, where he remained for a long course of treatment for cancer. He received much help temporarily from his treatment, and greatly enjoyed associating with old friends of the advent movement with whom he had a bond of interest and friendship, and who never forgot his magnificent leadership in the 1844 movement.

While in Michigan, he was invited to attend the regular Seventh-day Adventist camp meet-

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ing. He spoke in the large tent to an immense crowd, and although he was ninety years of age, and was afflicted with the dreadful malady which was to carry him to his grave, he spoke with the old-time fire and vigor. The old warrior, as he stood under that huge canvas, addressing that great congregation, must have been carried back in thought to the time when he held thousands spellbound in "the great tent," when he was a central figure in the 1844 movement.

While at the sanitarium, he gave the flag which flew over "the great tent" * to the medical superintendent of the sanitarium. One of the staff, Dr. D. H. Kress, recounts that Mr. Himes was always pleasant and cheerful in spite of his affliction; and down through the nearly half a century since that time, rings his answer in response to the doctor's cheery, "Good morning! How are you this morning?" "I'm comfortable, thank you. I serve a God of peace, and every day He gives me a portion."

In spite of the best of care, his disease proved incurable, and on July 27, 1895, the great foe of the human race, death, carried him away at his home at Elk Point, South Dakota. Uriah Smith, in writing an obituary, correctly

* This flag is now in possession of the General Conference.

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stated: "All through that movement [1844 movement] he was the leading and most aggressive human instrumentality, pushing on the cause of publishing, preaching, and organizing the various enterprises connected with that work. Mr. Miller acknowledged and appreciated his great services, and Seventh-day Adventists have always respected and honored him for the noble part he acted in that great prophetic religious awakening."

CHAPTER THREE
JOSEPH BATES

JOSEPH BATES

*Pioneer of the Pioneers Among
Seventh-day Adventists*

PROBABLY the most interesting character among the founders of the Seventh-day Adventist denomination was Joseph Bates. He was born July 8, 1792, at Rochester, Massachusetts, not far from where the Pilgrims landed. His father had been a captain in the Revolutionary War, serving the full seven years of that long struggle so filled with hardships and suffering. One of the great pleasures of his later life was in greeting General Lafayette when he paid a visit to America in 1820. Captain Bates had been assigned to service under the personal command of the French general and was much pleased that the famous visitor remembered him.

While Joseph was a lad, his father moved to New Bedford, where he went into business. This was destined to be Joseph's home until he moved with his family to Michigan in 1858. The town of New Bedford was divided during the War of 1812, and the eastern part was renamed Fairhaven.

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While yet a schoolboy, Joseph had an ardent desire to become a sailor. He had the natural characteristics of a pioneer and felt that he would be at the height of his glory if only he could sail on a voyage of discovery and see what was on the other side of the world. When he talked to his mother about his desire to go to sea, she tried to persuade him to choose some other occupation, and he was afraid to ask his father about it. Finally his parents decided to allow him to go on a short trip by water to Boston to cure him of his mad desire. This, however, only whetted his appetite to go out into the great unknown, and finally in the year 1807 his father secured a place for him as cabin boy on a new ship sailing for Europe.

On the return trip a shark followed the ship all day long. Sailors are a brave and hardy group, but they are superstitious. There is a saying that if a person is sick on board, a shark will follow for days in order to get the corpse when it is buried at sea. Sailors have a dread of being eaten by a shark. When a shark followed the boat, various stories about sharks swallowing men alive, biting them in two, or swallowing them in two mouthfuls were revived.

Toward evening the cabin boy ascended the main mast to see whether he could catch sight

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of a vessel. As he came down, when about fifty feet from the deck and sixty from the water, he missed his hand hold and fell. Fortunately he struck a rope which broke his fall and saved him from being dashed upon the deck, but it whirled him into the ocean.

As he came up he saw the ship, his only hope of rescue, passing rapidly beyond his reach. Hindered by his thick, heavy clothes, he was almost unable to swim, but fortunately his plight was immediately seen, and the captain and crew rushed toward the stern of the ship. The first officer hurled a coil of rope with all his might, and the floundering boy caught the end of it with one hand. "Hang on," came the shout, and they hauled him through the sea and set him safely on the deck. After it was ascertained that he was unhurt, some one asked where the shark was. Immediately the boy began to shake with fear as the crew had been doing while he was in the water. The lad had not thought about the shark while in the water. When they looked, there it was, placidly swimming along on the opposite side of the ship.

Joseph Bates had many adventures as he sailed the seven seas. On one voyage from New York to Russia the ship collided with an iceberg. It was thought that all was lost, but by skill and good fortune the seamen were

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able to clear away the wreckage and save their ship. Refitting in Ireland, they sailed toward Russia, finally falling into the company of a British merchant fleet in the convoy of British battleships, and proceeding into the Baltic. After narrowly escaping shipwreck on the inhospitable shores of the Baltic, they were captured by Danish privateers, and their ship was confiscated, in accordance with Bonaparte's Berlin and Milan decrees, for having intercourse with the English. The sailors lost their ship, cargo, and wages, and having been stripped of everything but their clothes, were given their freedom. The youth shipped on a brig for Prussia and then on an American boat bound from Russia to Ireland. From Belfast, Joseph and a companion crossed the Irish Sea to Liverpool to seek employment on a ship bound for America.

At this time during the life-and-death struggle between France and Great Britain, the former nation under Napoleon's domination was striving to crush the island power, and the latter was endeavoring to keep her navy up to its highest efficiency. It was with the greatest difficulty that she was able to secure enough men to man her ships. The navy had therefore resorted to impressing men for sea service. Press gangs scoured the streets of London and other ports, impressing men in

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order that His Majesty's ships might not leave port undermanned.

While Joseph Bates and his American friend were in their boarding house one night, a "press gang" (an officer and twelve men) entered and inquired their nationality. They produced their American papers showing that they were citizens of the United States. Neither papers nor arguments availed, however. Seizing their captives, the gang dragged them to the rendezvous where they were confined until morning. In the morning they were hustled away like criminals to the gallows, to join the British navy. On arriving on board a recruiting ship, they were placed in the prison on a lower deck with about sixty others who claimed to be Americans and were impressed like themselves. This occurred on April 27, 1810.

On board this ship the prevailing feeling among the Americans was that they were illegally held, and hence any means they might use to escape would be justifiable. In a few days a large proportion of the officers and crew went on shore to bury one of their number, and while they were gone, the prisoners determined to break the iron bars and bolts in the porthole, jump overboard, and by swimming in the swift current, escape. The bars were broken, but when the prisoners were

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ready to jump overboard, the shore party returned and discovered the opening. As a punishment for this, one by one the men were taken out and whipped on the naked back. Before this long, cruel job was over, an order came to transfer them to a frigate that was going to sea. While at Plymouth before putting to sea, Joseph Bates and another young man from Massachusetts determined to escape even if they died in the attempt. They prepared a rope from a blanket, and when the soldiers and sailors were being relieved from their posts, at midnight, the two daring lads slid down their thirty-foot blanket rope and slipped into the water. Joseph was last, and the alarm was spread aboard the ship before he reached the water. Exposed to the fire of the sentinels, he soon slid into the water and swam to a hiding place. Unfortunately the boat crew sent out to search for them discovered its quarry and took the escaping sailors back, and they were placed in close confinement for thirty hours. Then the two friends were separated and sent to different ships. In a short time Joseph Bates found himself on the seventy-four-gun ship, the "Rodney," sailing for the French Mediterranean coast.

On the Mediterranean, once more the impressed sailor with two companions sought to escape in a native boat. They reached the

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shore, but after two days and nights of vain effort to find a way of escape, they ventured back to the ship and narrowly escaped a public whipping for desertion. Their returning was accepted as evidence that they were not attempting to desert. On the shore at Malaga the British and Spanish were locked in deadly combat with the French. At this point the "Rodney" engaged in the battle, firing its broadsides into the French lines. Joseph Bates and the other members of the crew went aloft and furled the sails while exposed to the enemy. Fortunately no shots were fired until the crew had done its work and reached the deck once more. Blockade duty kept the "Rodney" engaged along the French coast for months.

In warm weather the sailors' uniform consisted of white duck clothes and a straw hat. At nine in the morning all hands were mustered on deck and inspected. If a sailor's clothes were found soiled, he was placed on the black list and required to do all manner of scouring brass, or iron, and to perform the filthy work in addition to his regular duty. This deprived him of his rest and free time. This punishment was disgraceful and was dreaded by all. If sufficient changes of clothing had been allowed or time and a place provided to wash clothes, it would have been

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bearable. As it was, the sailors had only three suits and only one day in the week was allowed to clean them, about two hours before daylight. At that time seven hundred men had to scrub their clothes on the upper deck. There was not half enough room, and consequently when the time had expired, often many had not had time to do their washing. That made no difference. The orders were to hang the clothes up and begin to "holystone" the deck. Orders were strict that any one washing or drying clothes at other times should be punished. In order to keep clean, sometimes Joseph Bates washed his clothes early in the morning, contrary to order, put them on and allowed them to dry on him. One day he washed his trousers and placed them behind a sail to dry, but it was furled suddenly, and the lieutenant saw his trousers. As a result he was found out, and the chief boatswain's mate was ordered to whip Bates with a rope. Feeling the injustice of the situation, Bates jumped overboard and placed himself on the ship's bobstays down near the water's edge and waited for his would-be flogger, who ordered him to come up. Bates invited him to come and get him if he dared, intending full well to grasp the fellow and drag him into the water if he came within reach. He remained there an hour, and then,

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to his great surprise, was allowed to go about his business. He learned the next morning that he was black-listed for about six months.

At the end of three years' service, a ship was allowed to return to England, where the sailors were paid and allowed one day's liberty. Bates resolved to make his escape during this twenty-four hours, but just as the "Rodney" was departing for England, he was detailed, along with about forty-nine others, to report to a ship that had just come out from England for a three-year station. The way looked dark indeed. A few days after the new ship sailed to blockade Toulon, a friend of Mr. Bates' father arrived, bearing papers proving his American citizenship and a demand for his release. His father, who was a man of some influence, had appealed to the President of the United States and the governor of Massachusetts and sent full proof of Joseph's citizenship. The admiral would not release him, however.

This was the first news Joseph had had from home in three years. All letters which he had written had been intercepted and destroyed and apparently any directed to him had suffered the same fate up to this time.

Afterward when the United States declared war on Great Britain, the Americans were allowed to become prisoners of war. On one

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occasion the lieutenant of the ship tried to make Bates man a gun when the fleet anticipated action with the French. He refused, although all his American comrades acquiesced in the face of threats. Personal or moral cowardice was never a part of the make-up of Joseph Bates. After being kept as prisoners of war for eight months on the ships of the fleet, they were taken to England, where they were confined on a prison ship.

At one time when the commander refused to give the prisoners their regular rations, they struck, and when some of the officers came down, the prisoners seized them, threatening to kill them if any reprisal was made. The full ration of bread was forthcoming.

A little later, in an attempt to bring about an escape, with a common table knife fashioned into a crude saw, these determined men sawed a hole through three-inch planks in the side of the ship and then demolished a solid oak timber bit by bit. All this had to be done with as little noise as possible, since a soldier walked past a few feet above the spot. Forty men were engaged thirty or forty days at this. Finally the opportune moment for a prison break arrived. A company sang sailor and war songs to detract attention and drown the sound of escaping prisoners' paddling in the water. It brought joy to the hearts of the

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prisoners to hear the guards on each half hour as the bell was struck, cry out with a loud voice, "All is well." Eighteen escaped that night.

At daybreak the block was placed in the hole with the hope of concealing the aperture until the next evening, when more could escape. Another hole had been cut in such a way that when the count of the prisoners was taken eighteen of them crawled back through the hole and were counted again. This might have gone on for several days had not two men secured some liquor, and having taken enough to make them boisterous, insisted on being allowed to go out the hole first on the second night. In order to keep them quiet, they were allowed to do so. One, however, floundered about in the water and was caught, giving the whole thing away. Mr. Bates had helped make the hole and was deeply disappointed at so narrowly missing his liberty. The next day the king's carpenters came on board to repair the large hole, and while they were at work some of the prisoners picked up some of their tools and began cutting out a hole on the other side of the ship equally satisfactory. The soldiers above attributed the hammering and sawing to the carpenters. The first night was so clear it was thought imprudent to venture out, and through negli-

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gence on the part of the committee the hole was discovered during the day. Shortly after this the American prisoners were hustled off to the famous Dartmoor prison. The commander of the ship was said to have stated that he would rather take charge of six thousand French than six hundred Yankees. At Dartmoor the captives dug a subterranean passage under the inner and outer wall, and a large number were ready to escape when one of their number informed the guards. The prisoners were kept at this prison for weeks after the treaty of peace was signed. One day the commander of the soldier guard fired on the prisoners without justification, killing seven Americans and wounding sixty. This Dartmoor massacre occurred four months and a half after the treaty of peace was signed.

Just five years to a day from the time he was impressed, Bates was freed and started homeward. He had spent two and one-half years in the British service and two and one-half as a prisoner of war. With what feelings of joy these emaciated prisoners in their ragged clothes and worn-out shoes started for their beloved land!

He arrived at home after an absence of six years three months. He was overjoyed at seeing his father, mother, brothers, and sisters,

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and among others, a certain young lady, Prudence Nye, the daughter of Captain Obed Nye, whose friendship he had cultivated before he left home.

During the next few years Mr. Bates continued to follow a seafaring life. As a result of his experience in the British navy he was able to command a position as first mate, or second in command of the ship. On February 15, 1818, Mr. Bates married Miss Nye and they lived in happy companionship until separated by death in their old age.

One of the most remarkable voyages on record was made in 1819 when a ship was nearly six months sailing from Gothenburg, Sweden, to New Bedford, a distance which should have been covered in less than sixty days. Mr. Bates was first mate. As the ship encountered contrary winds and storms, the crew threw overboard forty tons of iron and finally ran low on water and provisions. Friends were, of course, overjoyed to see the crew when they returned, for they had almost been given up as lost. This was the third time Joseph Bates had been home in ten years.

In 1821 Mr. Bates was promoted to the captaincy of a boat sailing to South America. His brother was the chief mate. On this first voyage as captain he became convinced of the error of a habit which he had followed for

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more than a year; namely, the drinking of ardent spirits. He had limited himself to one glass a day, taken at noon, and now he came to the point where he had a stronger desire for that one glass than for his food. While reflecting on the matter, he resolved never to drink another glass while he lived. He testified after forty-six years that he had never violated that resolution except to use alcohol for medicinal purposes. At the time of his resolution it was considered genteel to drink wine in company, and he continued this practice.

On the next voyage after his first step in reform, Mr. Bates, while at Lima, Peru, resolved never to drink another glass of wine. This extreme reform completely isolated him from those with whom his vocation caused him to associate. He was exposed to jeering remarks when he refused to drink with his associates. On one occasion Captain Bates was invited to a large dinner party at Lima in honor of the officers of American ships in the harbor on George Washington's birthday. On this occasion the gentleman giving the dinner singled Mr. Bates out before the whole assembly and challenged him to drink. Mr. Bates boldly flew his colors, however, and filled his glass with water!

At about the same time the doughty cap-

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tain was convicted of the error of smoking, and resolved never to use tobacco in any form again. On this voyage to the Pacific coast of South America, Mr. Bates also tried hard to break himself of the habit of swearing. He studied his Bible. He later remarked, "I concluded that I was *making myself* a tolerably good Christian." Thus step by step this strong-willed man of high ideals attempted in his own strength to reform, and succeeded in becoming a clean man of irreproachable habits.

The next few years of Captain Bates' career were consumed in a seafaring life. Year in and year out he trod the quarter-deck, commanding his men and conquering wind and wave. A sailor's life of a century ago was filled with privations and hardships that are little realized in this modern age of fast steamer and airplane transportation. Captains, crew, and supercargoes were absent from home for months and even years. On his return from the above-mentioned voyage to the Pacific coast of South America in 1824, Mr. Bates saw for the first time his sixteen-months-old daughter, who had been born during his two years' absence. After a few months' stay at home, he was off again for South America.

As the years had come and gone, Captain

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Bates had won the esteem of his craft until on this voyage he was part owner of the ship and had the confidence of his partners in the venture to the extent that he was authorized to sell and purchase cargoes as often as it proved advantageous, and to use his own judgment in traveling to any part of the world which he deemed might be profitable. Captain Bates was thus supercargo as well as captain and part owner. And yet with all his pleasant prospects and good fortune, he was troubled. He had laid out a good-sized pile of books to take on his voyage. His wife felt there were more novels and romances than necessary, and accordingly placed a New Testament on top of the pile of books in the trunk. This was accompanied by an appropriate poem which arrested the captain's attention and made him in his lonely hours think more and more upon spiritual things. He wanted to be a Christian, but he was passing through a severe struggle. At this time a member of the crew became ill and grew worse day by day. This intensified his feelings. In his despair he thought of jumping overboard as a solution to his problem. Finally after intense mental suffering he decided to pray, but had no secret place. He was afraid his officers and men would learn that he was under conviction. Finally he contrived a

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secret place under the dining table in the captain's cabin. He tells us that the first time he ever bowed the knee in prayer it seemed to him his hair stood out straight. The death of the sick member of the crew brought the matter to a climax, for he, the captain, an unconverted man, had to take charge of the burial service. He was conscience smitten, and retired to his hole under the table to pour out his soul before God in an earnest plea for forgiveness. He signed a covenant with God pledging to serve and honor Him, and immediately he felt the approbation of God and enjoyed peace in his resignation to the will of his Master. From this time forth he formed the habit of spending his time before breakfast in prayer, Bible reading, and meditation.

On his return from this voyage, Captain Bates was baptized and joined his wife in her membership in the Christian Church. He was now impressed to work for others, and feeling that his temperance reform was the most important reform in his whole career, he determined to bring the same blessing to others. Accordingly he led out in forming what was to his knowledge, the first organization of this type in the world, the "Fairhaven Temperance Society." This was not the first, however. The majority of this society were

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former ship captains, and before long the temperance society as an institution became very popular. The Massachusetts State Temperance Society soon followed.

On his next voyage Captain Bates made his ship a reform institution. When the ship was well out to sea, he called the crew together and gave the members their instructions. The officers were to treat their men with kindness. There were to be no liquor and no intoxicating drinks on board except a small amount in the medicine chest to be dispensed by prescription of the captain. There was to be no swearing. This raised some objection, but the captain's word is law on a ship. He furthermore forbade the sailors to work or to go ashore on Sunday. He gave them Saturday afternoon off to mend and wash their clothes whether at sea or in port. He gathered the crew onto the deck in fair weather, or into the cabin in stormy times, and conducted daily worship. After he had announced the rules for the voyage, the captain knelt down and commended the boat and crew to God, who alone was able to guide and protect them on their way through unseen dangers in the days and months ahead. When Captain Bates returned from this voyage, nearly all of the crew desired to remain with the ship and sign up for another voyage with the same working policy.

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Two men were converted during the voyage, and many were led to think seriously of their state of being. Captain Bates' brother at this time took the ship on another cruise with the same policy, and our hero retired June 20, 1828, just twenty-one years from the time he had sailed on his first European voyage in the capacity of cabin boy.

Mr. Bates was an enterprising businessman, and God had prospered him during these long years of privation and danger, and he now gave up the sea at the age of thirty-six with a snug fortune for that period.

The next few years were given over to improving a little farm which his father had bequeathed to him. With the aid of an agricultural journal and some ready cash he wrought some visible changes in the place. He was a book farmer, however, and little income resulted from his efforts. He also gave much attention to church work and to numerous reform movements. He read regularly the various magazines and papers which a seafaring life had hindered him from enjoying. He took an active interest in Christian work, uniting with three brethren to build a church. He supported the benevolent work for sailors, was interested in distributing religious tracts, and ardently supported temperance work.

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Each time he took up a new reform movement he lost some of his friends, until, as he said, there was a pretty thorough sifting of his friends. Yet he felt it his duty to take up the cause of the black bondsmen in his homeland. In the face of denunciation and opposition, Mr. Bates, with about forty of his neighbors and friends, formed an antislavery society. Although threatened and opposed, this group of men continued to work for the eradication of what they felt was a great evil.

During this period he became convinced of the harmful effects of tea and coffee, and he and his wife discarded these articles from their table.

Never probably was Mr. Bates' idealism and reform more clearly brought out than in his projected manual-training school. He built a building on his farm and planted mulberry trees for the purpose of furnishing food for silkworms. He planned to produce silk and to use the students in the school to furnish the labor necessary to prepare it for market. By 1839 he had three mulberry orchards in thriving condition and was on the verge of setting his project into operation.

One day during the autumn of that year while Mr. Bates was working in his orchard, a friend who was a minister in the Christian Church invited him to attend a lecture that

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evening on the second coming of Christ. He was astonished that any one could find anything in the Bible concerning the time of Christ's second advent. When he and his wife heard this first presentation of the advent message, they were deeply interested. On the way home they rode in silence some distance, absorbed in this new and important subject. Finally the head of the house broke the silence with, "*That is the truth!*" His wife replied, "Oh, you are so sanguine always!" He argued that the minister had made it plain to him, but assured her that they would hear some more on the subject. He then obtained a copy of Miller's "Lectures," which interested him more than ever in the subject. Mr. Bates apparently fully accepted the doctrine within the next few months, for in September of the next year, when a call was made for the first general conference of advent believers in all the world, Joseph Bates was one of the sixteen men who signed the call. Mr. Bates attended this meeting and thus became the earliest of all those who later became Seventh-day Adventists, to embrace and participate in the advent movement. Evidently through Mr. Bates' solicitation, Mr. Miller began a series of meetings at Fairhaven in March, 1841. At that time he was so anxious to have others hear the message that he felt he was

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willing to give up his seat to allow his friends and neighbors to hear, in case the building was crowded. After listening to the first lecture, however, he thought he could not be denied the privilege of hearing the stirring message of the great reformer whose preaching was infinitely more interesting and inspiring than his written lectures.

In May, 1842, one of the most important general conferences of the 1844 movement took place at Boston. Joseph Bates' ability and standing in the advent movement was recognized in his election as chairman of the conference. At this outstanding meeting three items of great importance were taken up, and plans were adopted. Charles Fitch and Apollos Hale presented the proposal that prophetic charts be made to portray graphically the pictorial prophecies in connection with the advent movement. In introducing the plan, these brethren exhibited a chart made of cloth, which they had made by hand. The conference voted to have three hundred charts similar to this one lithographed for the use of the lecturers, who were becoming very numerous. The second proposal adopted was that of conducting camp meetings. Some of the brethren felt that it would be unwise to attempt to hold a camp meeting, since the advent believers were few in number and

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lacking in organization. These timid brethren were finally won over to the project, however, and it was planned to hold three such meetings during the season. When these got under way, their reception was so hearty and enthusiastic that thirty-one were held that year.

During the summer of 1842 Mr. Bates attended camp meetings at various places, apparently in the capacity of a layman, but obviously he was considered a leader, was a member of committees, and supported the various plans and arrangements. He tells us in his autobiography that following the camp meeting at Salem, Massachusetts, in September, 1842, he and a number of others who had attended the meeting were detained at the railroad station by a wreck farther along the line. This group, Mr. Bates tells us, began to sing advent hymns and became so animated and deeply engaged that the people from the city came out in crowds and listened with rapt attention until the coming of the train changed the scene. Shortly afterward a minister held meetings in the city, and thousands flocked to hear him.

Owing to the fact that some of the members of the church where Mr. Bates worshiped, opposed the advent message, he was finally constrained to withdraw from their fellow-

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ship. At that time he sold his share in the \$9,000 church which he and three other men had built, and three quarters of which they still owned.

In 1843 he disposed of his home and the greater part of his real estate, paid all debts in order that he might owe no man anything, and prepared to go into the field and give the last warning message. He had a burden to go down into the slave-holding States and present the truths so important for all. Thus far the lecturers who went into the South had been driven out by the people who were hostile to the Adventist lecturers, many of whom were ardent abolitionists. Mr. Bates was warned that if he went South he would be killed because of his abolitionist principles. In spite of the danger, he determined to go into Maryland and begin work. He and another worker who accompanied him met with instant success in their meeting. Large numbers of people came out to hear the message, and soon the interest was excellent. The success naturally aroused opposition, and finally a Methodist class leader arose during a meeting and began talking about riding the two messengers on a rail. At this the old sea captain arose in his dignity and with calm control, as though walking the deck of his ship in a stormy sea, replied: "We are all ready for that, sir. If

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you will put a saddle on it, we would rather ride than walk."

This quick-witted reply left the man non-plused, and then Mr. Bates continued: "You must not think that we have come six hundred miles through the ice and snow, at our own expense, to give you the midnight cry, without first sitting down and counting the cost. And now, if the Lord has no more for us to do, we had as lief lie at the bottom of the Chesapeake Bay as anywhere else until the Lord comes. But if He has any more work for us to do, you can't touch us!"

This experience was reported in the *Baltimore Patriot*. The editor, after relating the story of the threat of riding on a rail and Mr. Bates' reply, remarked: "The crush of matter and the wreck of worlds would be nothing to such men." The two continued for some weeks to present their message to the people in Maryland with good interest, and then returned north. They next visited the islands along the Massachusetts coast. Many of the ten thousand inhabitants of these islands professed to believe in the second coming of Christ.

Along with the other believers Mr. Bates experienced the first disappointment in the spring of 1844. He with others, while waiting for further light, relied upon the scripture,

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"If it [the vision] tarry, wait for it." All the early part of that summer the advent people waited.

In August Mr. Bates attended a camp meeting held at Exeter, New Hampshire. While he was on the way, the idea was presented to him that he would find new light there. When he came upon the grounds, he passed from tent to tent to learn if there was any new light. The "true midnight cry" message was given at this meeting; namely, that Christ would appear October 22, 1844. The people scattered, carrying with them the thought that within sixty days Christ would come. As the people on foot, on trains, and in stages, wagons, and buggies, dispersed into the various States, a mighty cry went up throughout New England: "'Behold, the Bridegroom cometh!' Christ, our blessed Lord, is coming on the tenth day of the seventh month! Get ready! Get ready!!" Mr. Bates participated in the stirring activities incident to the tenth-day-of-the-seventh-month movement. With tens of thousands of believers at that time he was deeply disappointed.

In those dark days of disappointment in the fall of 1844 and during the months following, Mr. Bates, with the others, sought diligently for light. Occasionally before the great disappointment, individuals had brought up the

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matter of observing the seventh day as the Sabbath. In September, 1844, just previous to the great disappointment, there was quite a stir about this matter. At two different times the editor of the *Midnight Cry* took notice of this matter in the following words: "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." One week later the editor made this comment: "We last week found ourselves brought to this conclusion: *There is no particular portion of time which Christians are required by law to set apart as holy time.* If this conclusion is incorrect, then we think the seventh day is the *only day* for the observance of which there is any law."

At Washington, New Hampshire, Mrs. Rachel Preston, a Seventh Day Baptist who came to visit in the community, persuaded the members of the Adventist company of the necessity of keeping Sabbath while she joined them in looking for the second coming of Christ. This occurred about the time of the great disappointment. Shortly thereafter, two men, J. B. Cook and T. M. Preble, wrote in favor of the Sabbath, calling the attention of the advent believers to the need of observing the day.

In the spring of 1845, Mr. Bates visited the company of Adventists in Washington, New

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Hampshire, who were keeping the Sabbath. Through their influence and the reading of the article by T. M. Preble, he was led to the observance of the Sabbath.

He began to keep the Sabbath in March, 1845, and was thus the first of the outstanding pioneer leaders of the Seventh-day Adventist people to accept the Sabbath. In fact, for over a year he stood alone in teaching this doctrine which later became one of the cardinal beliefs of the Seventh-day Adventist Church.* Once Mr. Bates was convinced of a reform, he immediately took hold of it in earnest and began to proclaim it. This is well demonstrated in connection with his acceptance of the Sabbath. When he started across the bridge at Fairhaven on his return from the journey to the Washington Sabbathkeepers, he met a neighbor, a Mr. Hall, who called out: "Hello, Brother Bates! what's the news?"

"The seventh day is the Sabbath," earnestly replied the old sea captain.

As has been stated, he began at once to proclaim this new-found truth, and became the true father of the Sabbath among the people who were to become the Seventh-day Adventists. In August, 1846, he published the first Sabbath tract ever put out by Adventists,

* Frederick Wheeler, of Washington, New Hampshire, also began to keep the Sabbath in March, 1845, but he apparently was not active in proclaiming it, except in his own community.

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The story of the production of this tract is a classic among Adventist pioneer stories and is given here as J. N. Loughborough says Captain Bates gave it to him in 1855.

“He said that while in prayer before God, he decided to write the book, and felt assured that the way would open to publish it. He therefore seated himself at his desk, with Bible and concordance, to begin his work. In the course of an hour, Mrs. Bates came into the room and said, ‘Joseph, I haven’t flour enough to make out the baking;’ and at the same time mentioned some other little articles that she needed. ‘How much flour do you lack?’ asked Captain Bates. ‘About four pounds,’ was her reply. ‘Very well,’ he replied. After she left the room, he went to a store near by, purchased the four pounds of flour and the other articles, brought them home, and again seated himself at his writing desk. Presently Mrs. Bates came in and saw the articles on the table and exclaimed, ‘Where did this flour come from?’ ‘Why,’ said the Captain, ‘isn’t there enough? You said you wanted four pounds.’ ‘Yes,’ said she, ‘but where did you get it?’ ‘I bought it,’ said he; ‘is not that the amount you wanted to complete the baking?’ ‘Yes,’ continued Mrs. Bates, ‘but have *you*, Captain Bates, a man who has sailed vessels out of New Bedford, to all parts of the world, been out and bought *four*

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pounds of flour?' 'Yes, was not that the amount you needed to complete the baking?' 'Yes,' said Mrs. Bates, 'but have you bought *four pounds* (!) of flour?'

"Another trial soon followed. When Captain Bates left the sea, he sold out his interest in a ship for \$11,000, but now he had spent his all to advance the cause of truth. Up to this date Mrs. Bates did not know his true financial condition, but he felt that he must now acquaint her with it; so he calmly said, 'Wife, I spent for those articles the last money I have on earth.' With bitter sobs Mrs. Bates inquired, 'What are we going to do?' The Captain arose, and with all the dignity of a captain directing his vessel, said, 'I am going to write a book; I am going to circulate it, and spread this Sabbath truth before the world.' 'Well,' said Mrs. Bates, through blinding tears, 'what are we going to live on?' 'The Lord is going to open the way,' was Captain Bates' smiling reply. 'Yes,' said Mrs. Bates, 'the Lord is going to open the way! that's what you always say,' and bursting into tears, she left the room.

"After Captain Bates had continued his work for half an hour, the impression came to him to go to the post office, as there was a letter there for him. He went, and sure enough there was a letter. In those days the

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postage on letters was five cents, and prepayment was optional. The writer of this letter had for some reason failed to pay the postage. And here again Captain Bates was humbled, as he was obliged to tell the postmaster, Mr. Drew, with whom he was well acquainted, that he could not pay the postage, as he had no money; but he said, 'Will you let me see where it is from?' 'Take it along,' said the postmaster, 'and pay some other time.' 'No,' said the Captain, 'I will not take the letter out of the office until the postage is paid.' While he had the letter in his hand, he said, 'I am of the opinion that there is money in this letter,' and turning to the postmaster, he asked, 'Will you please open it? If there is money in it, you can take the postage out; if not, I will not read it.' The postmaster complied with his request, and lo! it contained a ten-dollar bill. He found, by reading, that the letter was from a person who said the Lord so impressed his mind that Mr. Bates was in need of money that he hastened it to him. In the haste he probably forgot to pay the postage.

"After paying the postage he went to a provision store, bought a barrel of flour for \$4, besides potatoes, sugar, and other necessary articles. When giving orders where they were to be delivered, he said, 'Probably the woman will say they don't belong there, but

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don't you pay any attention to what she says; unload the goods on the front porch.' He then went to the printing office and made arrangements for publishing one thousand copies of a tract of about one hundred pages, with the understanding that as the copy was furnished the printers were to put it in type as rapidly as possible, sending proofs to him. He was to pay for the work as fast as he received the money, and the books were not to be taken from the office until the bills were all paid. Captain Bates knew well there was no money due him, but he felt it his duty to write this book, believing that the Lord would move on the hearts to send the money when it was needed. After purchasing paper, pens, etc., thus giving time for the household supplies to go in advance of him, he went to the head of the street leading to his house. On seeing that the articles were there, he went into the house by the back entrance, and seated himself again at his desk.* Mrs. Bates came in and said excitedly, 'Joseph, just look out on the front porch. Where did that stuff come from? A drayman came here and would unload it.' . . . 'Well,' said Captain Bates, 'I guess it's all right.' 'But,' said Mrs. Bates, 'where did it come from?' 'Well,' said the

* The top of this desk on which the first bit of Sabbath literature was written in 1846 is preserved at Union College.

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Captain, 'the Lord sent it.' 'Yes,' said Mrs. Bates, 'the Lord sent it! that's what you always say.' He then handed the letter to his wife, saying, 'Read this, and you will know where it came from.' She read it, and again retired for another cry, but it was of a different character from the first; and on returning she humbly asked his pardon for her lack of faith."

As men struggled during the dark days of the great disappointment, new light came to them on the question of the cleansing of the sanctuary. Hiram Edson, of Port Gibson, New York, was praying in a cornfield, he said, when the Spirit of God came upon him in such a powerful manner that he was almost smitten to the ground. At that moment he was indelibly impressed that the sanctuary to be cleansed is in heaven. He told O. R. L. Crosier this, and the latter, after a careful study of the subject with Mr. Edson and others, wrote an article presenting this light.

As a result of study and investigation a little group of believers were confirmed in their conclusion that the 2300-year period had come to a close October 22, 1844, and that the sanctuary to be cleansed was in heaven. At that time Christ, our high priest, having completed His ministrations in the holy place, entered the "holy of holies" to cleanse the sanctuary. There He would re-

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main until the second advent.* This light proved to be one of the foundation pillars of the doctrines developed by the pioneers. It constitutes a characteristic belief of Seventh-day Adventists.

At first James White and Ellen Harmon, the other members of the trio of original pioneers of the third angel's message, did not accept the Sabbath, but in 1846 they did so, and from that time on presented a united front in building up the advent body. During the next few years Joseph Bates traveled among the scattered companies of advent believers, presenting these newly discovered principles—the Sabbath and the true significance of the sanctuary.

In carrying out this work Mr. Bates went everywhere searching out those who would hear him. He was away from home almost continuously, stopping a day or two here, a day there, visiting homes, holding meetings, cheering the discouraged, and bringing new light to the despairing.

Captain Bates was a man of great faith. Although he had little money, he was in the habit of saying, "The Lord will provide." At one time he felt that he should go into New Hampshire and present the message there.

* See "The Great Controversy," Chapters XIX and XXIII, for full explanation.

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Having no means, he was on the point of starting his journey on foot when the money came unexpectedly from a young woman who had hired herself out at a dollar a week in order to secure money to help the cause of Christ. After working only two weeks, she felt so impressed that Mr. Bates needed money that she went to her employer and drew five dollars in advance. This came just in time to enable Mr. Bates to make the trip by train.

At another time when he felt the Lord wanted him to go to a certain place, so strong was his faith that he actually took his place in the chair car without money or a ticket. Before the train started, a stranger came and handed him five dollars to assist him in his work. These experiences came to be common in the life of this man of God who hung onto the arm of God and received help just when it was most needed. (See "Origin and Progress of Seventh-day Adventists," M. E. Olsen.)

During the last half of the decade of the forties he not only visited New England and New York, but was the first man to take the Seventh-day Adventist message into the West. As early as the summer of 1849 he made a tour through Michigan, hunting out isolated members and secluded companies of those who had a part in the 1844 movement, laying deep the foundation for the sturdy structure which

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was to be reared there in the near future. He raised up a church at Jackson. The liberality of Mr. D. R. Palmer and others of this company was a great source of added strength to the cause, not only in that early period, but in later years.

In August, 1851, Joseph Bates wrote to James White: "Within two years the true Sabbathkeepers have increased fourfold in Vermont and New Hampshire. Within one year we believe they have more than doubled their number, and they are daily increasing. . . . In these two States alone conferences have been held within a few months, where one year ago not one believer in the message could be found."

During these years when the third angel's message was in the embryonic stage, Mr. Bates went through some of the most grueling hardships and privations that can be imagined. Sometimes he was away from home six to nine months at a time, and when on shorter journeys, he stayed at home only a few days and then left directly to strengthen the brethren and to carry the message to those unacquainted with it.

On January 1, 1852, he wrote from Montreal: "Have been working our way to the west, along the south shore of Lake Ontario, and wherever we have learned that there were

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scattered sheep in the back settlements north of us, we have waded through the deep snow from two to forty miles to find them, and give the present truth; so that in five weeks we have traveled hundreds of miles, and gained on the direct road westward one hundred eighty miles. . . . The first twenty days of our journey we were much tried with the deep snow, and tedious cold weather, and with but few exceptions, cold and impenetrable hearts."

Joseph Bates was a prodigious worker, never sparing himself. After working hard all day he would walk eight miles to talk with those who had been in the 1844 movement and for whom he carried a great burden. He not only preached publicly from the Scriptures in the pulpit, but after the meetings the believers gathered in a home, got better acquainted, received the news of the progress of the work, and learned more about the church paper, the literature, and other matters of interest.

In the summer of 1852 Joseph Bates again visited the church at Jackson, Michigan, and while there was impressed to go farther west. He was further impressed to get off the train at Battle Creek. Here he went to the postmaster and inquired who was the most honest man in town. The postmaster directed him to the home of David Hewitt, a Presbyterian. Walking to the home of this man, he said, "I

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have been directed to you as the most honest man in Battle Creek; if this is so, I have some important truth to present to you." The reply was, "Come in; I will hear it." As the result of that visit, Mr. Hewitt kept the next Sabbath, and became the first Seventh-day Adventist in Battle Creek. A few weeks later, in August, after Mr. Bates had returned from Wisconsin, he had the joy of baptizing this convert, at Jackson, Michigan, together with others who were to become active supporters of the work, such as Henry Lyon, M. E. Cornell, and J. P. Kellogg. (See *Review and Herald*, Sept. 2, 1852.)

It was during this journey to Wisconsin, in July, 1852, at Albion, that people came as far as seventy miles, some in wagons and some afoot. When these people gathered from their isolated cabins in the wild forest or out on the lonely prairie, they longed for spiritual communion and companionship and were closely drawn to the kindly man who had come so many miles from the East to minister to them. A writer in Michigan in 1852, wrote to the *Review* concerning Mr. Bates' visit:

"The Lord has greatly blessed the labors of Brother Bates in this region, and there was much weeping on his departure; but his appointments were sent on, and he left full of faith and the Holy Ghost."

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In January, 1853, Joseph Bates visited William Miller's family at Low Hampton, New York, was kindly received, and gave a lecture, although so far as is known none of the family accepted the third angel's message at that time.

A trip taken by Mr. Bates in the winter of 1853-54, as reconstructed from his letters, gives a fair sample of the itineraries followed by the old pioneer as he moved about here and there in the Western wilds, searching out honest hearts. Leaving home about December 1, 1853, he conducted a conference in New Ipswich, New Hampshire, then met an appointment at Springfield, Massachusetts. He spent several days at Rochester and Fredonia, New York. Then by a thirty-six-hour journey in the stage and over the railroad he arrived at Jackson, Michigan, December 27. After journeying through Michigan, he went into the northwest corner of Illinois, working from January 17 to February 2. Here he preached in district schoolhouses, distributed books, and acted as a subscription agent for the *Review* and the *Youth's Instructor*.

He worked in Illinois until March 29, and then labored in Michigan until about the middle of April, when he went into Ohio to hold a conference. He then worked his way slowly back toward the East, arriving at his home at Fairhaven, May 22, after an absence of five

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months and twenty-two days. In all that trip he never slept in a Pullman car and probably never stayed at a hotel. He never knew where he would stay the next night. Long, cold rides in stagecoaches or open buggies, or cold tramps through snow, ice, and sleet, were the rule, and at nights he was entertained in the crowded little homes of the new country in which he was working.

His letters tell the story of a trip beginning when he left Fairhaven in time to attend the general conference held in Battle Creek, November 16, 1855, when he was sixty-two years of age. He was chosen chairman of that meeting, and shortly after it was over, he started west toward Chicago on the train. Suddenly the cars were thrown from the track by a broken rail. The passengers were jostled about, and the fire was jolted from the stove by the impact. Mr. Bates helped extinguish the fire, and the passengers, although not seriously injured, were obliged to sit in the woods for five or six hours. To him it was merely an incident in a busy life, and he thanked God for His protection and went on his way.

About this time two of the leading workers in Wisconsin left the main body of believers and began to publish a paper in opposition to the *Review and Herald*. Mr. Bates went into

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the State, spent the rest of the winter there holding meetings and bringing order out of chaos. An extended journey through Wisconsin in the winter, facing severe climatic conditions and meeting brethren whose minds had been poisoned by enemies within the fold, was anything but inviting. He made a circuit of the State, traveled slowly toward the Illinois line, and began work there at the end of March. From there he entered Iowa. While on the road, he said, he fell in with some families moving north to Minnesota. In writing of this he said: "We sent some of our publications there for distribution. Lord set home the truth!" Probably this was the first introduction of Seventh-day Adventism into Minnesota.

It is interesting to note that Joseph Bates was the great pathbreaker. He was the first leading worker in Michigan, having entered that State in 1849; and while all the world was flocking to California in the gold rush, the veteran worker was digging out nuggets, the honest in heart, among the forests of that State. Again in 1852 he was the first of the original pioneers to enter Wisconsin. He was also among the earliest workers to visit Iowa.

In 1856 he returned from Wisconsin to attend the general conference held at Battle Creek in May. He served as chairman of this

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assembly, and evidently was considered the chief speaker, for he spoke at both the morning and afternoon meetings on Sabbath.

After the general conference he turned back eastward, arriving at his home in Fairhaven, June 6, 1856. He was soon in the field once more, however, with the Michigan tent during the tent season of that year.

Mr. Bates had his first experience in the tent work in New England in the summer of 1855 when he and a companion held twelve tent meetings during the season. These efforts were naturally of short duration, and after a few meetings the tent was furled and some of the brethren hauled it to the next place, or a collection was taken up to hire it hauled. The biographer, in studying the characteristics of Mr. Bates, would judge that he was not well fitted by nature for tent work as it came into use later. Perhaps the spirit of the sea rover was too strong in his veins. At any rate he seemed ever intent upon traveling here and there, stopping only a day or two at a place. Gradually a feeling arose and was expressed by James White that where the work was intended for non-Adventists, a tent should remain in a town until the new believers were indoctrinated, as the mere inciting of curiosity would avail little.

In accordance with this principle Joseph

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Bates and M. E. Cornell began a tent effort at Hillsdale, Michigan. It continued four weeks. At the close of this meeting there were about seventy Sabbathkeepers and thirty-six subscribers to the *Review* where there had not been a Sabbathkeeper within ten miles when the meetings began.

Mr. Bates continued to work in Michigan during the autumn and winter of 1856 and 1857. The resolute spirit of the old sailor is shown in his baptism of seven persons at Monterey, Michigan, in the dead of winter. With the mercury thirty degrees below zero some of the brethren cut the ice, which was three feet thick, and the old veteran, sixty-five years of age, baptized the group.

Again he attended the general conference at Battle Creek, where he was once more chairman. During the summer he was employed in holding tent efforts in Michigan.

He arrived home in October, 1857, after an absence of what appears on the records to have been a year and a half. He stayed only a few weeks, however, and arrived in Battle Creek in time to serve as chairman of the general conference held November 9, 1857. He stayed in the field during the winter and returned to his home April 15, after nearly six months' absence.

The story of his next few years might be

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told if to the phrase "in journeyings oft" there is added, "with brief intermissions at home, and in continuous service as chairman of the general conference sessions."

When it was decided to organize the Adventist Church, the Michigan Conference was the first organization formed. On the occasion of this step, Joseph Bates was chosen chairman, or what would be called our first local conference president. He was repeatedly asked to bear administrative responsibility until the time of the organization of the general conference as a permanent administrative organization. At that time, perhaps because of his age and decreased activity, he retired from executive work, and his reports in the *Review* appeared less frequently thereafter. He was retired with an income sufficient to enable him to live in comfort. During his later years he made his home with his daughter at Monterey, Michigan, among the brethren for whom he had labored in the early days of the message in Michigan.

Mr. Bates was the first leader to adopt health reform. At a time when some of the ministering brethren had pork in their cellars, or were receiving hams for their services as gospel ministers, Joseph Bates had ceased eating flesh foods, butter, grease, cheese, pies, and rich cakes. It speaks well for Mr. Bates that al-

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though he firmly believed in this reform, he did not press his ideas upon his brethren, but in the interests of harmony allowed every man to follow his own conviction in the matter.

In another matter Mr. Bates disagreed with some of his brethren for a time. He had argued that the Sabbath began at six o'clock in the evening, and that the actual meaning of the word "even" is "the close of the twelfth hour of the day." Without special study, James White and most of the early believers accepted this view. But some from the Seventh Day Baptists, who had hitherto kept the Sabbath from sundown to sundown, accepted the faith, and maintained their practice. Others questioned, and there was a division among the believers. At a conference in November, 1855, the question was considered for an entire Sabbath day. By request, J. N. Andrews had made a thorough study of the subject, and prepared a paper in which he showed that the twelve hours of the day in Christ's time were not sixty-minute hours, as it was many years later that this system of time was adopted. He further showed the weight of Scripture evidence to be in favor of the sundown time. As a result of this presentation, most of the brethren favored the adoption of this plan, and although he had fought the

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sundown time earnestly, Mr. Bates, with true Christian courtesy, yielded to the will of the majority. This union of faith and practice was strengthened by the fact that during a prayer service, on the day following this discussion, Mrs. White was shown in vision that they had reached the correct conclusion.

For an estimate of the character of Joseph Bates, probably we could do no better than to quote from his fellow laborer, James White, who joined him in 1846 when Mr. Bates was fifty-four years of age. Although Mr. Bates was twenty-nine years older than his young comrade, the two joined forces, and, like father and son, constructed the framework of the movement which was to become the Seventh-day Adventist denomination. They were aided in this work by James White's companion, Ellen G. White. To this trio Joseph Bates brought maturity, good health, natural leadership, and prestige. He had successfully commanded all manner of men for two decades. He had been one of the recognized outstanding leaders of the 1844 movement. Naturally his two younger associates looked to him as a senior leader, and he was, in effect, the first general conference executive in that he was chairman of the general conferences regularly. If there was ever any trace of friction between him and his colleagues, there is

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not one hint of it in the records. Of Joseph Bates, James White says:

“Elder Bates was a true gentleman. We might suppose that a man of his natural firmness and independence, after twenty-one years of seafaring life, and commander of rough sailors a large portion of that time, would be exacting and overbearing in his efforts to reform others. True, he would speak what he regarded truth with great freedom and boldness; but after he had set forth principles, and urged the importance of obedience, he was willing to leave his hearers to decide for themselves. . . . Elder Bates was in the hearts of his people. Those who knew him longest and best, prized him most.”

He died in his eightieth year on March 19, 1872, at Battle Creek. Although in his last hours he suffered pain such as few men pass through, during it all he showed in a marked way the superiority of a faith in Christ over bodily suffering and the certainty of death in the near future. He was buried by the side of his wife at Monterey, Michigan.

CHAPTER FOUR
JAMES WHITE

JAMES WHITE

The Father of the Publishing Work

JAMES WHITE was born at Palmyra, Maine, August 4, 1821. He was a descendant of one of the Pilgrims who came over on the "Mayflower" in 1620. He was reared on a rocky Maine farm which reluctantly gave up its fruits to the hard-working farmer who tilled it in a successful attempt to make a living for himself, his wife, and nine children.

As a child James was sickly. When under three years of age he had what the doctors pronounced worm fever. This caused the lad to have fits and made him cross-eyed. He later said of that period that he was a "feeble, nervous, partially blind boy." As a result of this condition he did not receive the advantages of the common school. Not until he was sixteen years old, when his eyes became normal, could he so much as read a single verse in the Bible without resting his eyes. He grew rapidly, however, and by the time he was eighteen, was large for his age. Overgrown and behind in his classes, the young man was

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much embarrassed when he entered the academy the following year.

Of himself at that time Mr. White later said: "I could not then work a simple problem in single rule of three, and I could not tell a verb from an adverb or an adjective, and was deficient in the other common branches. My friends advised me to turn my attention to farming and not think of seeking for an education. But I could not take their advice."

We can see something of the low standards of education and the mettle of the youth when we know that after attending one term of twelve weeks, the youth was granted a certificate to teach the common branches the following winter.

Mr. White later mentioned that he had to study eighteen hours out of the twenty-four in order to do the work. The winter wrought a great change in his life, however. He had gained a victory in his experience. Heretofore he had felt a certain inferiority and actually regretted his existence. Now he felt his powers and hoped to develop into a real man who could make a contribution to the world.

At the age of nineteen he left home with his parents' blessing and a suit of clothes. His resolute efforts to gain an education were attended by hardship and difficulties from first to last. When he started to the academy, his

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parents gave him three dollars to pay his tuition for twelve weeks, and six days' rations of bread to take with him each Monday morning when he walked the five miles to the academy.

At the close of his first term of school teaching he walked forty miles to a sawmill and secured work. While employed there he cut his ankle severely. This kept him from work for a long time and permanently weakened his foot. During the remainder of his life he was unable to bear his weight on the left heel.

At the close of his summer's work, with thirty dollars and a scanty supply of old, worn clothing, he started to the academy at Reedfield, Maine. While others wore new clothing and enjoyed the customary conveniences of a boarding house, he lived the three months on raw apples and corn-meal mush which he cooked himself. At the close of this term of school his formal education came to a close. He had attended high school twenty-nine weeks in all, or a little less than one term, according to our present mode of reckoning. The total cost of tuition, books, and board did not exceed fifty dollars. At the time he discontinued school he had reached the place where one year's work would prepare him for entrance to college. His thirst for information had merely been whetted by this schooling, and he determined to push ahead and

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secure a college education. During the winter of 1840 and 1841 he taught a large school and also gave penmanship lessons in two districts. That spring he returned home with the purpose of continuing his education. Soon his attention was called to the matter of the second coming of Christ:

At the age of fifteen, James White was baptized and joined the Christian Church, but at the age of twenty he had become engrossed in securing an education, and had so buried himself in it that he loved the world more than Christ and was worshiping education instead of the God of heaven.

When he returned from his school, he found that a minister from Boston had been preaching the second advent, and that many in the neighborhood had accepted Christ and were enjoying a renewed consecration. Until this time he had regarded Millerism as rank fanaticism. He was surprised to hear his mother support it, and became interested in it himself when she answered his objections to the teaching.

He attended the meetings, became convicted of his backslidden condition, and renewed his consecration to God. He then felt a duty to visit the community where his school was located and do personal work for his pupils. He prayed to be excused, and receiving

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no relief, tried to work off his feelings by walking in the field. When no relief came, he rebelled against God, and stamping his foot on the ground, declared he would not go. He then packed up his belongings and departed to another academy. He secured a boarding place, bought his books, and enrolled in the school. He thought to drive away his convictions, but instead, he became confused and distressed in mind. He spent several hours over his books and then tried to call to mind what he had been studying, but was unable to do so. Finally resolving to resist the call of the Spirit of God no longer, he went directly from the door of the schoolroom to the vicinity where he had taught the previous winter and where he was engaged to teach again the following term. Hardly had he started on his way when his mind was filled with a sense of God's approbation and he raised his hands and praised God with triumphant voice. It was a trial to go into that district where he was employed to teach the next winter and talk to the students and their parents about salvation. He faced the task, warned the people, and having accomplished his purpose, left.

During the summer he was unsettled as to what he should do. He wanted to attend school and become a scholar, and yet he felt the duty of proclaiming the second coming of

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Christ. His struggle was severe, indeed, but finally he made an appointment to preach. His first few sermons, he later testified, were not very successful. He was timid and lacking in confidence. On one occasion he was urged to speak in the presence of two young ministers, but in twenty minutes sat down embarrassed and confused. He later charged his failure to lack of resignation and humility. When he finally gave up the struggle for self, and consecrated his life wholly to God, he found peace of mind and freedom of expression.

Soon after this Mr. White heard Joshua V. Himes and Appollos Hale speak on the advent, and he began more definitely to study and prepare to preach the advent message. He bought publications, studied them, and began in earnest to get ready to teach others the message of the hour.

He preached a few times that summer, and in September attended a meeting held in "the great tent" in eastern Maine by Himes, Miller, and others. Upon returning from the great camp meeting, he spent several weeks studying the advent literature. He had purchased a chart, and with this before him, and the Bible and other books at hand, he made himself familiar with the message. In October of the same year (1842) he attended a large Advent-

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ist camp meeting held at Exeter, Maine. He was profoundly impressed by the numerous tents, the clear and powerful preaching, and the advent melodies which possessed a power that he had never before witnessed in sacred music. He returned home with such enthusiasm for the message that he determined immediately to go out and proclaim it. He prepared three lectures and made provision to give them to the people.

He had neither money, horse, nor saddle. He had used up the earnings of the past winter attending camp meetings, buying literature, and securing some needed clothing. Friends provided, however. His father offered him the use of a horse for the winter, while the minister gave him a dilapidated saddle with the pads torn off, and several pieces of bridle. He placed the saddle on a log and nailed on the pads. Likewise with malleable nails he fastened the pieces of bridle together, gathered up the few pieces of advent literature, folded up the chart, and fortified with these, left his father's house on horseback. He began in the neighboring towns. At first he gave only three lectures, but with experience he added a lecture at a place until he had a series of six worked out.

He substituted a week for a school teacher friend of his and lectured each evening. At

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the close of this time sixty arose for prayers. He was astounded and was unprepared for such a situation, for he had now used up all his information, indeed had stretched it a point and had given seven lectures. With a large number of penitents on his hands he was at the end of his resources. In his predicament he sent for his brother who had been in the ministry five years. The latter raised up a large church on the interest thus begun. Shortly afterward he received an invitation to preach in a vicinity about one hundred miles away, where the advent message had never been proclaimed.

In January, 1843, in the midst of a cold Maine winter, he left on horseback, thinly clad and with no money, for his self-appointed field among strangers over one hundred miles away. On one occasion a large mob, incited by nonbelievers, gathered around the meeting-house and took out the windows. When the youthful minister began to pray, a snowball whistled through the window and spattered on the ceiling. This was the beginning of a fusillade of snowballs thrown at him. His Bible and clothes were wet with the fragments of a hundred snowballs which broke on the ceiling and showered over him and the Bible. Closing his Bible, he began to picture the terrors of the day of God. He was inspired to give

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such a sermon as he had never been able to give before. Soon under the spell of his eloquence, the rowdy crowd became quiet. As he talked, he drew a spike nail out of his pocket which had been hurled and had hit him on the forehead the night before. Holding up the spike, he said:

“Some poor sinner cast this spike at me last evening. God pity him. The worst wish I have for him is, that he is at this moment as happy as I am. Why should I resent this insult when my Master had them driven through His hands?”

At that moment he raised his arms and placed his hands upon the wall behind him in the position of Christ on the cross. With tears streaming down his cheeks, the youthful minister called on sinners to repent. The effect was powerful. More than a hundred were in tears, and nearly that many rose for prayers.

Closing the meeting, the young man started out through the subdued crowd. Some one locked arms with him and guided and assisted him through the throng. He did not know this person, and yet he seemed strangely familiar. When Mr. White got through the crowd, he missed his companion and never found out the identity of this heaven-sent protector. His lectures continued in that

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place three or four evenings without the least opposition, and resulted in a general revival.

Journeying to his field, he found a Freewill Baptist quarterly meeting in session, and after lecturing there, was invited to preach at the various churches represented in the meeting. It was the middle of February, and it was thought that not more than six weeks of firm sleighing remained to give the people a good chance to attend the meetings. Hence only twelve of the most important places were selected for his labor in the six weeks. He was to give ten lectures at an appointment. This called for him to speak twenty times a week and allowed him only half a day a week to travel fifteen or twenty miles to the next place agreed upon.

In one instance the young minister, having held a forenoon and an afternoon meeting, left the place just at setting of sun for another meeting to be held sixteen miles away that evening. He had labored excessively and was so hoarse that he could scarcely speak above a whisper. His clothes were wet with perspiration, and he should have stopped to rest, but the next appointment must be met. Hastily bidding farewell to his new-found friends, he mounted his waiting horse and rode into the stinging February evening. He was chilled to the bone, but he dared not stop and warm

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himself, though his damp clothes were nearly freezing. Finally he arrived at his destination, just as the minister was raising his hands to dismiss the congregation which had already waited an hour. Giving his horse to a friend at the door, he attempted to address the people. At first his chattering teeth cut off the words, but soon he warmed up and spoke with freedom.

In the meantime the one who took the horse had neglected to care for him, and the poor animal, reeking with sweat, was tied to the fence without blanket or protection. As a result of an hour and a half of this exposure in the cold wind, the beast had a case of chest founder the next morning.

Mr. White was ordained to the ministry at the hands of the ministers of the Christian church at Palmyra in the spring of 1843, at the close of his winter's labor. During the summer and the next winter he labored here and there among the small towns and country churches in Maine. In the spring of 1844 he, like the other advent believers, suffered disappointment.

In August, 1844, Mr. White, in company with others, attended the Exeter, New Hampshire, camp meeting where the tenth-day-of-the-seventh-month movement had its beginning. He left the campground convinced of

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the truthfulness of the message and returned to spread it in Maine. He presented it at camp meetings and in churches, visiting two and sometimes three towns in a single day, giving the final warning message: "Behold, He cometh! Get ready. Prepare to meet thy God."

Finally the long-looked-for day arrived. The believers gathered in their accustomed places to wait for the voice of the Archangel and the trump of God. James White, along with the others, was bitterly disappointed when the Saviour did not appear in the clouds.

So deep and disconcerting was this disappointment that great confusion and difference of opinion reigned among the advent believers. Many and varied were the ideas put forth by the earnest truth seekers.

Some who had been disappointed set other times as likely dates for the coming of Christ. James White himself, from studying certain statements of Christ about His coming in the second or third watch, was led to look for the advent to occur on October 22, 1845, or just one year after the great disappointment. He traveled, preaching this message. A few days before the time of his expectation passed, his future wife, Ellen Harmon, had a vision showing that they would be disappointed. Thus the Spirit of prophecy saved the believers who

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clung to this idea, from another disappointment. (See *Review and Herald*, March 21, 1935, p. 6.)

Shortly after the disappointment, however, men began to put forth the idea that, after all, the Adventists were not mistaken in the time of the event, but in the nature of it. Joseph Marsh, who did not become a Seventh-day Adventist, wrote in November, 1844, following the disappointment:

“We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month, but we cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us to expect. We now believe He did.”

As is explained elsewhere, Hiram Edson brought forth the idea that the sanctuary to be cleansed was in heaven. In this way, bit by bit, the present belief of Seventh-day Adventists developed by prayer and Bible study.

Mrs. White later wrote of this period:

“Many of our people do not realize how firmly the foundation of our faith has been laid.”

“My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844,

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searched for the truth as for hidden treasure.

“We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth.

“After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplication went up to heaven that God would help us to see eye to eye that we might be one, as Christ and the Father are one. Many tears were shed.

“We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God’s appointed way, and then there was perfect harmony. . . .

“Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and

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adjourned our meeting, that each might have an opportunity to go to God in prayer, and without conversation with them study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another."—*Review and Herald*, March 28, 1935, p. 10. (See also "Testimonies to Ministers," pp. 24, 25.)

In the winter of 1845, James White was in Orrington, Maine. There were fanatical persons among the believers there. Ellen Harmon came to Orrington, in February, and bore a decided testimony against the fanaticism. These two became acquainted, and their mutual interest in the advent hope and in public labor, formed a basis for association in service. In time the friendship formed in this fashion, ripened into love, and they were married August 30, 1846.

Joseph Bates, James White, and Ellen Harmon found a community of interest and drew together, forming the nucleus of what later became the Seventh-day Adventist Church. At first they did not see eye to eye on some important points of faith and doctrine.

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Mr. Bates began keeping the Sabbath in the spring of 1845. When James White visited Massachusetts in the summer of 1846, in company with Ellen Harmon and her sister, Mr. Bates presented the matter of keeping the Sabbath, but they saw no light in it. He in turn was unable to receive Miss Harmon's visions as being of divine origin. Miss Harmon "thought that he erred in dwelling upon the fourth commandment more than upon the other nine."

At the time of this visit Joseph Bates was writing a forty-eight-page pamphlet on the Sabbath. Soon after their marriage, James and Ellen White read the little pamphlet by Mr. Bates, and in the autumn began to observe and teach the Sabbath. Shortly afterward Joseph Bates became convinced of the heavenly origin of Mrs. White's visions, and the three united and went forth to uphold their beliefs. For more than a year they stood alone preaching their message.

James White spent much time writing letters and in copying the visions of his wife and sending them out to the little groups of believers scattered here and there who were sympathetic to their views. They saw that they might wear themselves out copying letters and yet never reach very many people. They felt the need for publications through

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which they might give the light to the world. On October 22, 1848, at a meeting in Topsham, Maine, the believers made the printing of the message the subject of prayer. A month later, at a meeting held at Dorchester, Massachusetts, after a vision Mrs. White said to her husband:

“I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first.”

Thus was conceived the first paper to be printed by Sabbathkeeping Adventists. Poverty prevented the immediate consummation of the plan, however. The brethren felt too poor to spare the necessary funds for the work of publication. James White saw that if the paper was to be started, he must finance it and must earn the money for the purpose. He was starting to town to buy a scythe so that he could hire out to cut hay in order to publish the paper. On his way to the buggy, he was called back by word that his wife was fainting. Prayer was offered for her, and she was restored. She was then taken off in vision. When she came out of the vision, she told her husband that she had been shown that he should not again enter the hayfield, but

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should write and publish. They were to move forward in faith, and the money, she said, would be forthcoming.

In that humble home set up in the large unfinished room over the kitchen in the Belden home at Rocky Hill, Connecticut, *Present Truth*, our first periodical, was born. James White walked eight miles to Middletown to take the copy to the printer, and then walked home again. Several times he had to make this trip before he finally brought the material home ready to be wrapped; though, fortunately, he was able to borrow Mr. Belden's horse and buggy for the last journey.

When the first number of a thousand copies was brought from the printing office, the papers were spread before the Lord, and the little group bowed around them in humility, and with many tears consecrated them to God, praying that these silent messengers might find open hearts. They then addressed them to all they thought would read them, and with his laden carpetbag in hand, the publisher walked once more to the post office at Middletown.

The first numbers of *Present Truth* dealt primarily with the sacredness of the Sabbath and its perpetuity.

When he began to publish, James White did not expect to bring out more than a few

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numbers, but as more means was received than was necessary, and as the state of the cause seemed to indicate the need of continuing its issuance, he continued its publication. Some surplus means was used in traveling to visit the scattered believers.

In December, 1849, the *Present Truth* was moved to Oswego, New York. As the first manifestation of liberality slackened about the first of the year 1850, James White, utterly discouraged because of the meager support, decided not to publish any more numbers. At that time his wife again had a vision in which instruction was given that it was his duty to continue publishing.

During the summer of 1850, while Mr. and Mrs. White were traveling, the publication of the paper was temporarily suspended. In September, James White began the publication of a 16-page periodical known as the *Advent Review*. When he started this, he intended to bring out five or six numbers, with the purpose of counteracting the teaching of the non-Sabbathkeeping Adventists that the 1844 movement was a mistake. He proposed to reprint a large number of articles published during the 1844 movement, thus reviewing, as the name indicates, the whole experience. In November, 1850, the last number of *Present Truth* and also the last number of the *Advent*

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Review were issued, and the new and enlarged periodical, *Second Advent Review and Sabbath Herald* made its appearance. The message contained in it, as suggested in the name, was a proclamation of the Sabbath truth and the reviewing of the advent message. This was the beginning of our church paper. It was published at Paris, Maine.

The reason for the change of place of publication was the very friendly reception on the part of the brethren at Paris. The Whites stayed with William Andrews, the father of J. N. Andrews, our first overseas missionary. In this group of believers were several others who were in the near future to bear heavy burdens in God's cause. Two of the daughters of Cyprian Stevens were to marry leaders in the cause. Angeline became Mrs. J. N. Andrews, and Harriet became the wife of Uriah Smith. Others in that group were publishing house employees and conference officials in the years to come. Here at Paris also the print shop was in the same town, and no long walks were necessary between the editorial headquarters and the press.

Once more borne down by heavy burdens, and ill because of an impoverished diet occasioned by the economies made necessary by poverty, James White decided to quit publishing. Once more came the message that he

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must continue. From this time forth he went forward with the steadfast determination to publish.

In the summer of 1851 Mr. and Mrs. White moved to Ballston, New York, where they lived in the home of Jesse Thompson. Borrowing furniture, they began housekeeping and issued the paper from Saratoga Springs for some months. At a conference held at the home of Jesse Thompson, it was decided to purchase a press. Up until this time the *Review* had been published by commercial firms. It was felt that it would be more appropriate to have the message printed where no work would be done on the Sabbath and where the Christian employees would take a sympathetic interest in the project. It was decided to carry out this plan in Rochester, New York. A vacant house was secured, and a Washington hand press was purchased in New York City.

Mr. and Mrs. White were in charge of the large dwelling which housed as high as fifteen who made up the working forces of the establishment. The printing plant was located under the same roof. The publishing family apparently got along well together, although as in the best-regulated of families, there was occasionally some friction. The girl secured to do the cooking was not an expert dietitian, and forced to economize, she provided food

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which became somewhat monotonous. After a few weeks on this program, Uriah Smith remarked to a comrade that although he had no objections to eating beans three hundred sixty-five times in succession, yet when it came to making them a regular diet, he should protest!

During the summer of 1852 the cholera raged in Rochester, and night after night the little family of Adventist publishing workers heard the rumble of carriages bearing the dead to the cemeteries. And then the dread disease struck the little company. The chief printer, Lumen Masten, was stricken. As a result of his sickness and recovery, this man, until then an unbeliever, accepted the message.

The year 1852 saw the beginnings of the *Youth's Instructor*. James White, in his introductory remarks in the first number, said:

“For some time we have been impressed that we have a special work to do for the youth, but have not been able to commence it until the present time. We now cheerfully engage in this work, praying the Lord to help us.”

Thus James White led out in the work for the young people. His interest in, and appreciation of, the need for help for the youth is further seen in his writing Sabbath school lessons for children. Some of these

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first Sabbath school lessons among Adventists were prepared by Mr. White while he was on his journeyings. At noonday he unhitched the horse and allowed it to eat while he partook of his own lunch. While the horse grazed untethered along the road, Mr. White, using his hat or the lunch basket for a desk, wrote out the lessons for the children. In this unpretentious way the Sabbath school had its humble beginnings.

Sickness and death struck the White family terrible blows during the early fifties. Mrs. White's younger brother, Robert, died in Maine, after a lingering illness. A little later Mr. White's brother, Nathaniel, and sister, Anna, both invalids, came to live with the family. Nathaniel died in 1853, Anna in 1854, and Lumen Masten, the printer, about the same time,—all of that dreaded scourge, consumption. In the midst of all of this sickness and discouragement, Willie was born to Mr. and Mrs. White. Then, too, Mr. White's health became very poor. He was troubled with a cough and soreness of the lungs, which gave a basis for the belief that he was fast sinking into the grave as a result of the ravages of the same disease which had carried away the other members of the publishing family. Mrs. White tells us that at that time she looked upon her three little boys with sadness, for

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she feared they would soon be left fatherless. All the property was made out in Mrs. White's name with that pitifully forlorn idea in mind. Mrs. White was shown in vision that her husband should cease labor and rest for the sake of his health. At that he wept and groaned: "Must I then become a church pauper?"

In April, 1855, he announced his intentions of leaving the office and getting away from the weight of its cares. Accordingly he went into the field visiting the brethren. This journey took him and Mrs. White into Michigan. As a result of this visit the brethren in Michigan urged the removal of the *Review* to Battle Creek, and in May, James White called attention in the paper to the favorable climate, and the prices of rent, fuel, and provisions, which seemed to favor removal. Elder and Mrs. White made a tour into Vermont, and the brethren there wanted to move the office to their State. There was some danger of division among the believers. James White, writing in regard to this in August, 1855, said:

"We shall no longer bear the burdens we have borne in Rochester; neither shall we move the office east or west. The office is the property of the church. The church must wake up to this matter, and free us from responsibilities that have been forced upon us, and which we have reluctantly taken. We

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must have freedom and repose, or go into the grave."

On this eastern journey Mr. White and his wife made a trip into Maine, where he had a delightful visit at his old home. He found his aged parents in good health and enjoying the advent belief, but they had not yet seen the full light on the Sabbath.

By September, 1855, the brethren in Michigan had fully decided to take the responsibility for the *Review*, and the people in Vermont signified their willingness to do so, but felt that Michigan would be nearer the center of the future field of labor. At a general conference held at Battle Creek in September, 1855, all arrangements were made to move the *Review* to Battle Creek and for a committee of Michigan brethren to take over many of the responsibilities in connection with its publication. The publishing family, upon arrival at Battle Creek, found ready for occupancy a new building which had been provided for them by the Michigan brethren. From this location they published the first number, dated December 4, 1855.

With the new arrangement James White became resident editor. For the first time the employees were given a salary. The weekly salary was five dollars.

During the winter of 1856-57 Mr. White

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and his wife made a trip into Iowa to arouse the brethren at Waukon from their Laodicean attitude.

Upon their return he urged the purchase of a power press. He called attention to the fact that the crew was badly overworked, and yet was unable to print enough material. As a result of this appeal, shortly afterward, in May, 1857, Mr. White announced that seventeen men had each pledged one hundred dollars toward the press. A little later he went East and arranged for the delivery of the press at Battle Creek for approximately two thousand dollars in cash. The press duly arrived, and the first number of the *Review* printed on it was dated July 30, 1857. Since they had no engine, it was necessary for two men to tug away at a big crank attached to the fly wheel in order to keep the press moving. Although this was strenuous work, the men declared it was easier than pulling the lever of the old Washington hand press, and it printed six times as many sheets per hour. Soon a steam engine was purchased and the printing unit was completed at a cost of less than twenty-five hundred dollars.

Friends of the cause who had given liberally to buy a publishing plant and church, now united in assisting Mr. White in purchasing a lot and building a house on it. Some con-

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tributed money, others labor, and soon a suitable dwelling arose on the selected spot.

Mrs. White's parents came to live with the family until a permanent place of residence was found for them, and later Mr. White's parents lived with them a short time until a near-by home was secured. The White family enjoyed having the parents with them. The boys loved to visit their grandparents. Their grandfather White was a shoemaker and cobbled shoes in the front part of his home. He was in perplexity over the Sabbath question. Although he felt that the Bible plainly taught the seventh-day Sabbath, he had been a member of the Christian denomination for many years, had enjoyed a blessed experience, and Sunday was very dear to him. It was now hard for him to break away from a habit long established and firmly believed to be right. For several months he observed both Sabbath and Sunday as rest days. One Sunday morning to their surprise his grandsons discovered him at his bench pegging shoes. He had made his decision wholeheartedly to obey the fourth commandment and discard Sunday.

During the last half of the decade of the fifties, Mr. White and his wife traveled much among the churches. Often they would drive through the country. James White spoke to the people, and his sermon was not infre-

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quently followed by exhortation or perhaps the relating of a vision by his wife.

A trip taken by Mr. White into Iowa and Wisconsin in 1860 reveals the rude surroundings in which the ministers of God found themselves in early times. At Ottumwa he and Moses Hull found lodging for the night in a "log tavern." We are told:

"In one corner of the large chamber to which they were assigned, there were about two hundred bushels of wheat. In order to ensure proper ventilation for the grain, boards had been taken off the side of the house, leaving an opening about ten feet square. Through this opening a chilly west wind blew directly upon the bed, causing the inmates to suffer severely from the cold."

Besides his pioneer service in the publishing work, probably the greatest contribution of James White to the Seventh-day Adventist Church was his leadership in the drive for church organization. This problem was one of the knottiest faced during the first twenty years of the history of the movement.

During the 1844 movement the advent believers had suffered an experience which was destined to mold and shape their attitude toward church organization for the next decade and a half.

When the advent believers in the various

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churches became active, a breach between them and their fellow church members gradually opened. In time, the advent believers found their church relationships strained, and they were obliged to withdraw of their own accord or they were disfellowshipped by their brethren. A cry went up over the land, "Babylon is fallen, is fallen. Come out of her, My people!" "Babylon" was interpreted to mean the various churches of which the believers were members, and they felt it their duty to withdraw from this confusion. This movement is known to Seventh-day Adventists as the second angel's message.

There was at that time a feeling that their churches were tyrannical and wholly bereft of the true spirit of God. They were felt to be sectarian and wholly contrary to the broad all-inclusive spirit of Christ.

As the months and years went on, however, the leaders of the Sabbathkeepers saw the need of certain forms of organization. For example, who was to authorize the ordination of ministers? Who was to say what the beliefs and standards of the church were? Who was to own and control property which should belong to the group? Who was to lead out in a group, that order might hold sway over confusion?

The first ministerial credentials consisted of a card signed by Joseph Bates and James

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White and given to those whom they deemed qualified to preach. The beliefs of the group were largely determined by the material printed in the *Review*. Finally by 1857 some local church groups had chosen elders and deacons. As yet, however, there was no real organization. There was no name and no legal body to hold property. When an appeal was made for the loan of money, a sister in Vermont lent one hundred dollars to the cause. When a note was sent to her bearing the signature "Advent Review and Sabbath Herald Office," she returned it, insisting that James White sign the note. He refused to take this personal responsibility, and the money was returned. The church in Battle Creek was deeded to Stephen Belden, the husband of Mrs. White's sister, Sarah, because there was no organization to hold it.

During the next few years James White repeatedly wrote in favor of organization, and articles on church order appeared continually. As the leading workers went from place to place, they talked organization. General meetings and conferences responded by passing resolutions in favor of organization. The battle was not won at a single charge, however. The idea that church organizations are oppressive and are of the devil was tenaciously held by many. While considerable discussion

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was going on among the believers, the church at Parkville, Michigan, took the lead and legally organized. Trustees were elected and a certificate was made out and filed in the county clerk's office. The members of this first legally organized Seventh-day Adventist church called themselves the "Parkville Church of Christ's Second Advent." At the annual meeting of the Michigan brethren in September, 1860, it was decided to recommend that the local churches organize. A number of names were suggested. Elder White suggested the name "Church of God." The name "Seventh-day Adventists" was finally chosen.

The Review and Herald publishing house was incorporated by action of the State legislature of Michigan, May 3, 1861, and thus became the first general denominational agency to legally organize.

It soon became clear to James White and the other leading brethren that there was need of State organizations, and in October, 1862, the Michigan Conference was organized. Other States followed in quick succession. James White through the columns of the *Review* urged the formation of a general conference to be supreme over all State conferences. One of the chief reasons for this organization was to coordinate the work throughout the field and properly distribute

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laborers where they were most needed. Michigan and Vermont had more than their proportion of preachers, while the other sections were almost without help.

In May, 1863, the General Conference was organized. On the first evening delegates were seated. During the meeting the next morning the constitution was adopted, and in the afternoon officers were chosen. James White was elected president, but declined to accept for several reasons. First, he had led out in the struggle for organization, and now the opponents of this move would feel that he had been working to secure an exalted place for himself in the cause. Then, too, he said his health was not good enough to warrant his carrying the load. In addition to his other responsibilities he was already carrying a heavy burden as president of the publishing association. John Byington was then elected in his stead. The organization effected at this time has proved to be wise beyond the highest expectations of the founders. A centralized committee makes for the maximum efficiency, and the elective features guarantee against despotism or autocracy. The organization of Seventh-day Adventists is known as the presbyterian form of organization.

In May, 1865, over his protest James White was elected president of the General Confer-

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ence. He felt that the burden would be too great for him to accept the responsibility. In order to lighten his load, however, and make his acceptance possible, he was released from his position as chief editor of the *Review*, and Uriah Smith was given that responsibility.

James White was a hard worker. He gave unstintingly of his strength, working untiringly for the advancement of the cause of God. "Better wear out than rust out," was his motto. This was a mistake, however, for a man of his temperament was bound to break. A more temperate course would probably have saved his services to the cause for many more years. He and his wife traveled from place to place, wearing themselves out completely. Their travels took them into Wisconsin for several meetings and from there into Iowa to deal with a serious situation. On their return to Battle Creek, where they hoped to rest from the strenuous labors, they were called to raise money to pay for a new church in Michigan. After answering this call they arose at three in the morning to catch the train for home, and James White remarked that he was terribly tired, more tired than he had been for many years, and that he wanted to rest when he reached home. The train missed connection, and the journey was long drawn out and tiresome, the couple arriving at home after

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midnight. With only a short sleep, he was up in the morning, going about his work. By night he was exhausted and did not sleep well. The next morning he was up and about, however, and walked with his wife to a neighbor's home. As he started to pick an ear of green corn, his right arm dropped helplessly to his side, and he staggered as though he would fall. He was helped into the house. His power of speech was affected. Later he grew better and was carried home on a couch. It was feared a second stroke of apoplexy would end the veteran worker's life, and he asked for a lawyer to put his business affairs in shape. Gradually, but slowly, he improved, however.

The couple then went to Dansville, New York, where James White was treated at the hydropathic institution. The progress of his recovery was so slow that he began to fret.

In the spring of 1867 Mr. and Mrs. White sold their home in Battle Creek and moved to a little farm near Greenville, Michigan. Mrs. White hoped that her husband would regain his health through outdoor work. Together they gardened and farmed on a small scale. After two years of continuous care Mr. White had largely recovered his health.

He played an important part in the establishment of the Battle Creek Sanitarium and lived to see it become an important institu-

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tion. He played an even greater part in the establishment of our first college. As early as 1872 he urged that steps be taken to found a central school where the young people of the denomination could be educated in the regular subjects and in addition to these could secure instruction in hygiene, health, and the Bible.

In 1869 Mr. and Mrs. White moved to Battle Creek, and soon the brethren laid heavy responsibilities on them once more, with the effect that in the spring of 1871 Mr. White sustained a second stroke of apoplexy and another in the spring of 1872. As a result, he and his wife spent the summer in Colorado and the winter in California, where he convalesced. Thus they made their first visit to the land which was later to become a stronghold of Adventism. Returning to Battle Creek in the spring of 1873, James White had a fourth stroke of paralysis, and dyspepsia followed this attack. Although he played such an important part in founding the sanitarium, he never could make use of it, for the brethren continually pressed him, seeking advice on various matters, until he found it impossible to get an hour's peace and rest without retreating to the mountains.

Again they left for California in the fall of 1873, in order to get away from the rigors of

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a Michigan winter and to be relieved of the heavy responsibilities of the work at Battle Creek. And yet James White could not stand to be idle. Soon he was cooperating in a tent effort in the city of Oakland. Ever a publisher at heart, in connection with these meetings in the spring of 1874, James White established the *Signs of the Times* in June. He lived to see this infant paper develop into a great periodical and become the nucleus of one of the largest publishing houses on the Pacific Coast.

During the seventies, attending camp meetings became a terrible burden to Mr. and Mrs. White. In several notes in the *Review* James White frankly told of some of the hardships of camp meeting attendance and the strain of travel. He said:

“After a tedious journey shut up in the cars, or shut up in the woods speaking to the people, on committees, or attending business sessions, week after week, what an unspeakable relief to weary brain and trembling nerves would be the use of a horse and carriage for a few hours each day. But no one thinks of this, only the camp meeting slave, who is shifted twice each week; first, from the cars to the omnibus and to the ground; then away by the omnibus to the cars, to be dumped off in the ditch, perhaps, bag and baggage, be-

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side the next campground, after riding day and night for twenty-four, thirty-six, or forty-eight hours in the dusty, smoky, stifled air of the cars. . . . We cannot go the rounds of your camp meetings any more, and we ask for one season's entire rest from the camp meetings to recover as far as possible from the severe wear of such efforts as the past year's."

"We have gone from meeting to meeting four weeks at a time without stepping over a threshold, only that of the railroad depot. . . . We live in our trunks nearly one third of the year. We take our tent with us in a trunk. Could lumber be in reserve on the ground for us, some one be appointed to take us and our baggage directly to the ground, and persons ready to assist in putting up our tent, and we be visited by only those who should come to our tent to assist and cheer us, and none come in the confusion of breaking up, and packing for the cars, to bid us good-by, very much of the dreaded part of camp meeting life would be removed."—*Review and Herald, March 29, 1877, p. 100.*

Again James White spoke of the difficulties of itinerating:

"We are invited to attend the camp meetings; but we dare not risk the strain. . . . We never go onto a campground, to visit, or to talk of feebleness, weariness, and pains.

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We put all the courage, good cheer, and faith into our labors possible. Hence when the meeting closes, we are like wilted leaves. Then comes the struggle of taking down tent, packing trunks, while crowded by careless visitors to take a hasty good-by, or to attend to business they have neglected until the last moment. . . . Mrs. White has been carried off the grounds several times fainting because of her hard labor, and the indiscretion of friends at the breaking up.”—*Id.*, May 24, 1877, p. 164.

An interesting prayer band met outside the city of Battle Creek in the spring of 1877. James White, in reporting it, said:

“Elder Smith, Professor Brownsberger, Doctor Kellogg, Mrs. White, and the writer, solemnly avowed to God in a covenant with each other, upon our knees in a grove near this city, to be true to God who had planted our institutions here and to each other in laboring to establish discipline and order and to resist the wrong. . . . Having no other means than a pocketknife to mark the spot of our sacred covenant, we cut five notches in an oak sapling.” *—*Ibid.*

By the time James White reached the age

* Elder Smith was editor of the *Review and Herald*; Professor Brownsberger, president of the college; Doctor Kellogg, superintendent of the sanitarium; and they met with the General Conference president and his wife.

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of sixty, he was worn out. For years he had labored from fifteen to eighteen hours out of every twenty-four. He had had no chance to rest even on Sabbath, for he generally preached two or three times on that day. He had robbed himself of sleep in riding on the train night after night and holding long evening meetings. For the first ten years of his editorial service he usually wrote his editorials in the night between the hours of eight and twelve. During the day he did the multitudinous tasks about the office, such as writing letters, counseling with the employees, caring for the business of the office, and reading proof sheets. The small books which he wrote were written in the night when he should have been in bed asleep.

It was not unusual for him to preach three times on Sabbath at Battle Creek and then, tired out, spend the time until midnight answering letters and preparing copy for the printer. On one occasion he preached four times on Sunday, commencing at nine in the morning, and transacted business with probably a hundred persons, handling amounts from penny tracts up to ten-dollar offerings, the entire transactions amounting to three hundred dollars.

In July, 1881, he attended a camp meeting at Charlotte, Michigan. While there he took

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a severe cold as the result of a sudden change of the weather. He returned home in an exhausted state. Each day he became worse. On July 31, both he and his wife began to suffer from malarial fever, and on August 3, James White and his wife were tenderly placed on a mattress in a hack, where they lay side by side for the last time, and were taken to the sanitarium. He continued to grow worse, and on Sabbath, August 6, 1881, the fragile thread that bound him to life was broken. He died with the full desire to rest. His wife, who had so loyally stood by his side through the many years of struggle, nobly upheld him in his last hours with prayers and words of encouragement. On account of the great distance some of the relatives had to come, the funeral was deferred until the next Sabbath, when Uriah Smith, his associate for thirty years in the editorial room of the *Review and Herald*, preached the sermon, and the man of God was buried in the family plot where his eldest and youngest sons had been buried before him.

The congregation was the largest that had ever assembled at a funeral in Battle Creek. For two decades he had stood as the acknowledged head of the developing denomination, and had built up the press, the college, and the sanitarium. Throughout the whole land

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members of the denomination which he had given his life to found and build up, mourned his passing and paid tribute to James White, pioneer publisher, builder, organizer, and leader.

CHAPTER FIVE
ELLEN G. WHITE

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Messenger of God

OF all the pioneers the one who has had the greatest permanent effect on the Adventist people was Ellen Gould Harmon, a twin, born November 26, 1827, in Gorham, Maine. She was one of eight children. Her parents, God-fearing Christians of the Methodist Episcopal faith, were in moderate circumstances so far as this world's goods were concerned. When Ellen was only a little girl, the family moved to Portland, where most of her early life was spent.

As a young girl she was possessed of a sunny, cheerful disposition, and gave promise of a higher-than-ordinary intellectual development. The parents held high hopes for her future. Her schooling was progressing very well, when at the age of nine an accident overtook her which was to affect her whole life.

While she was on her way home from school one day in company with some other girls, an older girl, becoming angry at something Ellen did or said, threw a rock which struck her a

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terrible blow on the nose. She was knocked unconscious and lay in a stupor for about three weeks. All hope for her recovery was given up by all of her relatives except her mother. Ellen was so weakened by loss of blood and the shock that even after the crisis had passed, she was forced to spend many weeks in bed.

One day her curiosity was aroused by overhearing a visitor say, "What a pity! I should not have known her." Whereupon the girl asked for a mirror and discovered that her face was disfigured by the terrible mishap. Her father was in Georgia at the time of the accident, and when he returned did not know his daughter on account of her broken nose. The realization of her deformity made her self-conscious and timid, and she withdrew from the association of others. This girl who had formerly been of an optimistic, sunny disposition became melancholy and spent her time alone, timidly retiring from the gaze of the more fortunate ones.

In this period of great trial when deep shadows came into her life, she lost all desire to live. She sought lonely places where she might brood over her affliction. She preferred death to the life she saw ahead of her. It seemed her lot was harder than she could bear. And yet she had always been of a religious disposition, and as she spent her time in solitude,

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she was drawn closer to God and developed a deeper Christian experience.

Ellen's health was hopelessly impaired as the result of her accident. For two years following the accident she was unable to breathe through her nose. For this reason she could attend school very little, and was very slow in her studies. It was difficult for her to concentrate on her lessons and to retain what she had learned. The girl who had brought this great misfortune to her little friend was appointed to assist her in her studies and was truly sorry for the great hardship which she had caused by her unbridled anger. She did all she could to atone for the injury she had wrought. Nevertheless she could not undo the act.

Ellen's nerves were shattered, and her hand trembled so that she made but little progress in writing. When she tried to read, the letters of the text seemed to run together on the page. As a result of her great effort, she would grow faint, and great drops of perspiration would form on her brow. Her physical condition was so weak and her progress so unpromising that her teachers finally advised her to withdraw from school until her health should warrant her taking up her studies once more. Thus at the age of ten her formal schooling practically ceased. Contrast the condition of this ambitious girl before her accident with

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her condition after she was forced to give up the development of her intellectual powers in school. Of this period in her life she afterward said:

“My ambition to become a scholar had been very great, and when I pondered over my disappointed hopes, and the thought that I was to be an invalid for life, despair seized me. The future stretched out before me dark and cheerless, without one ray of light. I was unreconciled to my lot, and at times I murmured against the providence of God in thus afflicting me.”

From this time on she experienced periods of the deepest despair on account of her physical and mental condition. The future offered no encouragement.

In March, 1840, William Miller conducted a series of meetings in Portland. His lectures thrilled the countryside, and the whole city was stirred. Day after day the people from the rural section surrounding Portland flocked into town to hear the man of God give the solemn warning: “Prepare to meet thy God.” They brought their lunches in baskets, came to town early in the morning, and did not return until after the evening meeting. At the age of thirteen Ellen, who had been a member of the Methodist Church for some time, heard this stirring message, and, feeling that she was

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not ready to meet God, went forward at the first opportunity when the invitation was given for saints and sinners to come forward for prayers. The Harmon family did not definitely align themselves with William Miller at this time, but, with hundreds of others, were greatly interested. The following summer at a Methodist camp meeting she experienced conversion and received the assurance of her acceptance by God. Something of her independence is seen in her insistence upon immersion. Accordingly, she was baptized in the Atlantic Ocean.

At this time, feeling her need of an education in order to be of greater service to God, Miss Harmon made one more determined effort to secure a scholastic training, and enrolled in a women's seminary. It soon became evident that she would have to cease her studies or pay for the effort. Sorrowfully she turned from this final effort to secure an education. In view of her meager literary equipment we marvel at the beauty of her writing and the simplicity, purity, and directness of her style in her many volumes. Equipped with only three or four years of schooling in childhood, she developed into one of the most prolific of writers, with a style admired by the most critical.

At a second series of advent meetings at

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Portland in 1842, the Harmon family became Adventists. So zealous was the Harmon family in discussing the new-found hope and attending the advent meetings, that the Methodists felt compelled to ask them to withdraw from the church. This severance of a forty-year connection on the part of the elder Harmon was due to the strong conviction that they had found new light and had a duty to walk in it. Tens of thousands at this time looked with joyful anticipation to the coming of Christ.

In looking back on this period of her life years afterward, Miss Harmon said:

"This was the happiest year of my life. My heart was full of glad expectation; but I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. We united, as a people, in earnest prayer for a true experience and the unmistakable evidence of our acceptance with God."

When the day of Christ's expected coming passed, thousands turned back to walk no more in the advent hope. It was a time of bitter disappointment. A little handful submitted patiently to the ordeal of persecution, scorn, and scoffing of the cold and unsympathizing world. During this trying time Miss Harmon's health failed rapidly. Her voice became so weak she could not speak above a whisper except in a broken tone. One physi-

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cian pronounced her disease dropsical consumption, saying that her right lung was entirely gone and her left one was affected. Her condition was such that she often awoke with her mouth full of blood. No one would have been surprised had she died suddenly.

At this time Miss Harmon received her first vision, which occurred in December, 1844. On this occasion she, with four other women, was kneeling in worship, when she seemed to be surrounded with a glorious light and felt herself rising higher and higher above the earth. She was shown the advent people, Christ's second coming, and the new earth.* Her second vision, which followed soon after the first, bade her relate the things which had been revealed to her. She was shown that she would meet with opposition and would suffer much by reason of her visions, but that the grace of God would sustain her.

This heavenly charge brought great distress to the timid, retiring seventeen-year-old girl. At this time her frail body, wasted by disease, weighed only seventy pounds. As she struggled over this call to duty, she tells us, she preferred death to the fulfillment of such a mission. Finally she submitted to the will of God and stood ready to do His bidding. Soon the way opened for her to visit different

* See "Early Writings," pp. 13-20.

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towns in company with friends to give the messages entrusted to her. One of the first opportunities was a trip to Poland, Maine, thirty-six miles from her home. For three months before this time her throat had been so weak she could talk but little and only in a low, husky voice. On this occasion she began to bear her testimony in a whisper, continuing thus for about five minutes; then her voice became clear and strong, and she continued talking for nearly two hours.

Soon after this, the way opened for her to go to Orrington, Exeter, and Garland, in the eastern part of Maine. James White heard her testimony at Orrington, and was convinced that her visions were from heaven. About two years before, on a visit to Portland, he had seen her, and had been impressed by her remarkable Christian experience, as she was asked by revivalists to exhort their congregations. Now he was convinced that in her youth and her frailty, she needed a strong protector and associate, and soon after, arranged to travel with her as she went from place to place to bear testimony of what had been revealed to her. Ellen Harmon, in all this, was jealous of her reputation, and it was arranged that one of her sisters, or some other member of her family, should accompany her, lest the voice of scandal should find occasion

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to speak evil. In due time the association thus formed between James White and Ellen Harmon led to their life union.

During the years immediately following the great disappointment, Miss Harmon was engaged principally in fighting fanaticism. In October, 1844, many Adventists had pinned their faith fully and completely on Christ's coming. So certain were they that Christ was coming on the tenth day of the seventh month, that when He did not visibly appear in the clouds of heaven, they felt that He must have come invisibly or spiritually. Many felt certain that the twenty-three-hundred-year prophetic period ended without a doubt, and that something definite had happened. Many were the conjectures as to the nature of the event.

Some felt that the time calculation was in error, and these began setting new dates for Christ's coming. All was confusion. Different ones went about the country trying to bring others to see their viewpoint. Among these were James White, Ellen Harmon, Joseph Bates. Often several traveled in a group, but at other times Ellen and another woman went together. Others felt that on October 22, 1844, the first six thousand years of earth's history had closed, and that the seventh millennium was sabbatical, and was

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therefore set apart as a period of rest. They believed it wrong to work or to bother with the cares of this world. They allowed their families or friends to care for their temporal needs, while they rebuked them for being troubled with the affairs of this world. Many felt sanctified and thought that they could not sin. Under the guise of this delusion some were practicing a type of immorality called spiritual wifery. Some followed impressions which they believed, or pretended to believe, came from God. Often such impressions followed sinful inclinations. These influences had a desolating effect, sweeping many of the small number who remained interested in the advent, away from their moorings, some following the fanaticism, and others casting away their faith in disgust at the extremists.

Into this sea of fanaticism went James White and Ellen Harmon, with warnings and protests. Time and time again Miss Harmon directed instruction to individuals in regard to their wrong course. Again and again her reproof or correction was prefaced with "I was shown," as she gave an individual instruction which she had received in vision.

As has been stated, Miss Harmon's nerves were so prostrated when she was a little girl that she could not write. Her hand trembled so that she was unable to hold the pen steady

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enough to do any good in this attempt. While in vision, she was commanded by the angel to write what had been shown her. She obeyed, and her nerves were strengthened and her hand steadied. Her thousands of pages of manuscript show a clear, steady handwriting.

On one occasion Miss Harmon felt impressed to go to Portsmouth, New Hampshire. She had no money for fare, but prepared to go, trusting in the Lord for funds. When it was about time for her to start, a brother drove up in great haste, asking if there was any one there in need of money, and saying that he had been impressed of a need. He drove the trio—Ellen Harmon and her sister and James White to the depot, and gave them enough money for the round trip.

J. N. Loughborough, who stated that he had seen Ellen Harmon in vision nearly fifty times and had talked with those who witnessed her early visions, described them as follows: As she was taken away in vision she would give three shouts, speaking the word "glory!" The first shout sounded as if coming from the upper part of the room, the second sounded still farther off, and the third shout resembled that of a voice in the distance. With this shout the Spirit of God settled down on all in the room. After the third

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shout, for a half minute or more, she lost all strength. When she was lost in vision while standing, she gradually sank to the floor as though unseen hands had gently placed her there. The action of the heart and pulse was natural, but she did not breathe. Her eyes were open as though looking into the distance. After the first moment of weakness, a *superhuman* power came upon her. She would sometimes move gracefully about the room, but in whatever position her arm was placed, it was impossible for strong men to move it so much as an inch. Physicians examined her, according to Elder Loughborough, and found not a single bit of breath.

One of her most spectacular visions occurred at Boston when she was in vision nearly four hours. Part of the time she walked about the room speaking in a clear, loud voice. Her opponents tried to sing, shout, and read loudly from the Bible in an effort to silence her and wear her out, but were finally silenced themselves. In this vision she held a large family Bible in one hand, open above her head, and turned the leaves with the other hand, repeating correctly certain texts and pointing to them, although her eyes were turned upward.

On one occasion in Portland she had a vision in which she held a family Bible which

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weighed eighteen pounds, on her outstretched left hand for half an hour while walking about the room and commenting on the preciousness of God's word. Witnesses declared that in her natural strength Miss Harmon, who weighed only eighty pounds, was unable to lift this Bible, but in this vision she held it as easily as one would a pocket Testament. This manifestation of superhuman power, although not a primary test of a prophet, was convincing to many who had hitherto been unconvinced that the visions were of God.

While on a visit to New Bedford, Massachusetts, in 1846, Miss Harmon became acquainted with Joseph Bates. He was a true Christian gentleman, courteous, and kind, but after having seen Miss Harmon in vision he expressed unbelief in visions. He felt that Miss Harmon was sincere, but he could not explain the vision. On the other hand Mr. Bates was keeping the Sabbath and urged its importance. Miss Harmon felt that Mr. Bates erred in this matter, and they separated, each convinced that the other was in error.

On August 30, 1846, Ellen Harmon was married to James White. As already mentioned, he felt that Ellen should have a protector, and he felt clear that it was his duty to take that responsibility. Judging from

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James' letters to Ellen, James was very much in love with her, and his duty by no means ran counter to his feelings. As a matter of fact, some of the advent believers at this time were opposed to the union, for they felt that the end of the world was so near they should not burden themselves with matrimony. Man's reasoning could hardly be expected to prevail against God-given instincts, however, and so the fortunes of the couple were happily and profitably united.

They entered upon their lifework penniless, with few friends, and broken in health. For about a year they apparently established no home, but traveled from place to place in the interests of the cause of God.

When they entered upon their work, there were no meetinghouses, and the believers were too few to support a tent. Consequently the meetings for the most part were held in the dwellings of the believers. The main business of the day was that of seeking out the advent believers. Usually few nonbelievers attended the meetings unless it was for the purpose of hearing a woman speak—an extraordinary thing in those days.

The hardships incident to traveling in the forties were legion, even for a strong man. We can only imagine the hardships endured by Mrs. White during the year 1847. In the

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midst of toil and privation; on August 26, her first baby was born. Elder White describes their life of travel that year:

“For want of means we took the cheapest private conveyance, second-class cars, and lower-deck passage on steamers. . . . When on second-class cars we were usually enveloped in tobacco smoke. This I could endure, but Mrs. White would frequently faint. When on steamers, on lower deck, we suffered the same from the smoke of tobacco, besides the swearing and vulgar conversation of the ship hands and the baser portion of the traveling public.

“Sleeping conveniences are summed up as follows: We lie down on the hard floor, dry-goods boxes or sacks of grain, with carpetbags for pillows, without covering, only overcoats and shawls. If suffering from the winter’s cold, we would walk the deck to keep warm. If suffering the heat of summer, we would go upon the upper deck to secure the cool night air. This was fatiguing to Mrs. White, especially so with an infant in her arms.

“This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction to give us an experience which should be of great worth to us, and an example to others who should afterward join us in labor.”

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Shortly after their marriage James and Ellen White read together Joseph Bates' pamphlet, "The Seventh-day Sabbath," and comparing his conclusion with the Bible, accepted the Sabbath as part of the fuller light into which the Lord was leading them. Thus in the autumn of 1846 the trio of outstanding leaders of the Seventh-day Adventist denomination united on the Sabbath. About six months later, on the first Sabbath in April, the importance of the Sabbath was revealed to Ellen White in a vision of the heavenly sanctuary. In a letter to Joseph Bates, dated April 7, 1847, she described what was shown to her:

"After viewing the glory of the holy, Jesus raised the second veil, and I passed into the holy of holies. In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. . . . In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone

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above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it.”

Joseph Bates, who by this time had become convinced of the heavenly origin of Mrs. White's visions, immediately printed this vision for circulation among the advent believers. For more than a year Mr. Bates and Mr. and Mrs. White in close fellowship stood almost alone in publicly teaching the Sabbath as a part of the advent message.

During the year 1847-48 Mrs. White and her husband were busy in an attempt to give the light of truth to the advent believers. Among other tasks which devolved upon them was that of giving publicity to the numerous visions which were given to Mrs. White. As has been previously stated, from her youth Mrs. White's hand had been so unnerved that it was only with the greatest difficulty that she could write plain enough for any one to read. With the heavenly message to “Write the things that are revealed to you,” came the power to write. The trembling hand that hitherto had been able to write only a few words at a time, was strengthened so that it was able to write page after page clearly. Many of the visions were copied time after time by Mrs. White or her husband and sent

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out to the believers. This laborious method was a heavy tax on their limited strength. A few of the more important visions were printed on large single sheets and were given a small circulation in this form.

From the time of their marriage, for a number of years Mr. and Mrs. White lived in the straitest circumstances. In October, 1847, with borrowed furniture, they started house-keeping in part of Stockbridge Howland's house, in Topsham, Maine. Mr. White worked at day labor, and when he could not secure the amount due him because times were close, the Howlands divided their meager living with the Whites. During the midst of this hand-to-mouth existence, one day when provisions in the home were exhausted, Mr. White walked three miles and returned in the rain in order to secure from his employer money or provisions. He returned through the rain with a sack of provisions on his back, and reached home greatly fatigued. Mrs. White tells us of her feelings on that occasion: "My heart sank within me. My first feelings were that God had forsaken us. I said to my husband: 'Have we come to this? Has the Lord left us?' I could not restrain my tears, and wept aloud for hours until I fainted."

Mr. and Mrs. White were careful to live within their means, and were determined to

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suffer rather than go into debt. In speaking of these times, Mrs. White said: "I allowed myself and child one pint of milk each day. One morning before my husband went to his work he left me nine cents to buy milk for three mornings. It was a study with me whether to buy the milk for myself and babe or get an apron for him. I gave up the milk, and purchased the cloth for an apron to cover the bare arms of my child."

There is little wonder that the child soon became ill, causing anxiety and alarm to the parents, but God in His mercy spared the infant.

An urgent letter came, inviting the couple to attend a conference in Connecticut. They decided to go, provided they could obtain the means. Upon settlement with his employer, James White received ten dollars. With five dollars the thrifty housewife bought articles of clothing needed, and patched her husband's overcoat, even piecing the patches, "making it difficult to tell the original cloth in the sleeves." With the remaining five dollars they commenced the journey. Financial help was given them on the way, enabling them to reach the town where the conference was to be held, and, not having the money to hire a carriage, Mr. White threw his trunk, containing nearly all their possessions, on a pile of

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boards, and the two, carrying the baby, traveled in search of one of their own faith.

In the latter part of 1848 the couple were called to a conference in western New York. It was felt best to leave little Henry in Miss Clarissa Bonfoey's care at Middletown, Connecticut. This was a severe trial to Mrs. White, for she had never been away from him as much as one night before. From this time forth she was separated from her child much of the time. The Howland family kept Henry five years. Mrs. White often spoke of her sadness at being deprived of the association of her children. Of all the sacrifices that of separation from her little ones made the others pale into insignificance.

In June, 1849, Miss Bonfoey offered to live with Mr. and Mrs. White. Her parents had died recently, and a division of the estate had given her household furniture and equipment necessary for a small family to set up house-keeping. Albert Belden offered them an unfinished upper room, rent free, and Miss Bonfoey kept house for the family, using her furniture. From this unfinished room with its borrowed furniture the Whites issued *Present Truth*, the first periodical ever published by Seventh-day Adventists. The publication of the successive numbers of this periodical, entailing the reading of proof

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sheets and other work, became an important factor in Ellen White's literary training.

On July 28, 1849, Mrs. White's second child, James Edson, was born. When he was only six weeks old, in answer to what she felt was the call of duty, the mother, taking the little child, started out on a four-months journey of labor in the New England States and New York. At Paris, Maine, occurred the meeting which was a large factor in securing the services of J. N. Andrews as a worker.

In a letter written early in 1850 the reader catches a glimpse of the hardships of those months: "We love you and love to hear from you. We should have written before, but we have had no certain abiding place, but have traveled in rain, snow, and blow with the child from place to place. I could not get time to answer any letters, and it took all James's time to write for the paper and get out the hymnbook. We do not have many idle moments."

Carrying all their worldly possessions, household goods, clothing, books, and other effects in a three-foot trunk, they traveled by private carriage, train, or canalboat, visiting the scattered believers.

In the autumn of 1849 they rented a house in Oswego, New York, borrowed furniture from the brethren, and commenced house-

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keeping. While there James White became discouraged with the slender support given the paper, and resolved to discontinue publication, but his wife received two messages from God saying that he must write and publish. Much time was spent during this period in visiting among the scattered believers, pointing out error, bringing harmony out of schism and division, and correcting fanaticism.

While they were on a trip to Vermont, traveling by stagecoach, some of the brethren made up a purse of \$175 and bought a horse and buggy for the couple. Three horses were brought by the brethren from which Mr. and Mrs. White were allowed to make their selection. Mrs. White had been shown this in vision the night before, and as she had been directed, chose an intelligent, beautiful, dapple chestnut. This animal, named "Old Charley," became a beloved family horse around which many cherished memories clung in later years. The covered buggy and fine horse subjected the family to much criticism of extravagance in an early day of poverty. Nevertheless this conveyance, so kindly provided by generous brethren, enabled these servants of God to make some of the most enjoyable and restful journeys of their toil-worn experience. Sometimes Mrs. White was so

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worn and weak that travel in a public carriage was extremely tiring. On their first journey to Canada after receiving the horse and buggy, about every ten miles they were obliged to stop and rest. Mr. White tied the horse to graze and then spread his wife's cloak on the grass for a resting place for her.

In November, 1850, the couple were in Paris, Maine. Conditions there seemed very favorable for publication. A firm of printers offered to do the work cheaply, and William Andrews, father of J. N. Andrews, gave them a place to board at low cost. An advantage offered at Paris lay in the fact that the printing could be done in the same town, whereas both at Rocky Hill, Connecticut, and Oswego, New York, the printing office was miles removed from their place of residence, which necessitated long trips with manuscript and proof. In the face of discouragement which seemed insurmountable, Mrs. White again received instruction that it was her husband's duty to publish. Thus at the crucial moment clearly came the voice of God through His messenger.

At a conference held near Ballston, New York, in June, 1851, it was decided to publish the paper at Saratoga Springs. Accordingly a house was rented, and again with borrowed furniture the family set up housekeeping.

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Many requests had come for copies of Ellen White's visions in a permanent form. Accordingly during the summer of 1851 she prepared a volume of sixty-four pages, entitled, "A Sketch of the Christian Experiences and Views of Ellen G. White." This volume is now incorporated in the book called "Early Writings" and forms pages 11 to 78 of the present edition. From this humble beginning, fifty volumes, many of them of considerable size, have come from her pen.

In the spring of 1852 the family moved to Rochester, where the first Seventh-day Adventist publishing house was set up. Here, for the first time apparently, they set up house-keeping with their own furniture. Among other purchases, Mrs. White, in a letter to the Howlands, mentioned two old bedsteads at twenty-five cents each, six mismatched chairs for a dollar, and four others with no seating for sixty-two cents. The latter, the thrifty matron seated with drilling.

The early years at Rochester were filled with trying experiences and bereavements. Of this period of her life Mrs. White wrote:

"Trials thickened around us. We had much care. The office hands boarded with us, and our family numbered from fifteen to twenty. The large conferences and the Sabbath meetings were held at our house. We had no

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quiet Sabbaths; for some of the sisters usually tarried all day with their children. Our brethren and sisters generally did not consider the inconvenience and additional care and expense brought upon us.

"As one after another of the office hands would come home sick, needing extra attention, I was fearful that we should sink beneath the anxiety and care. I often thought that we could endure no more; yet trials increased, and with surprise I found that we were not overwhelmed. We learned the lesson that much more suffering and trial could be borne than we had once thought possible. The watchful eye of the Lord was upon us, to see that we were not destroyed."

On August 29, 1854, the third son, William Clarence, was born.

Not alone through her teachings and writings did Mrs. White place a definite mold on the advent cause, but indirectly through her influence upon her husband, while the cause was in its infancy. Time and time again she had visions which brought encouragement to her ill and discouraged companion. In Battle Creek in May, 1855, she had a vision in which she was shown that the leaders should be encouraged to exercise faith, and should have assurance of God's care and approbation. Mr. White shortly afterward manifested a

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cheerful optimism, and gave proof of his gradual improvement in physical health and in spirit.

Again at Topsham, Maine, in the same year she had a vision warning her husband to refrain from literally working himself to death. Although his labors, far beyond his strength, were bringing individuals into the movement, he would soon go down to the grave and his labors would be lost to the cause. No doubt twenty years' service from him was saved to the cause through her instrumentality at this time and in later instances.

In the summer of 1855 the brethren decided to move the *Review* from Rochester to Battle Creek, and about the first of November the little group connected with the young publishing establishment journeyed to that comparatively new State in the West.

Shortly after their removal to Battle Creek, Mrs. White wrote a letter to Mrs. Howland which well expresses her satisfaction in her new home life: "I feel thankful that I can now have my children with me under my own watchcare, and can better train them in the right way."

At the conference held in Battle Creek in November, 1855, Joseph Bates, J. H. Waggoner, and M. E. Cornell were appointed to address the conference on the gifts of the

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church. This address, printed in the *Review* shortly afterward, was "the first official pronouncement through the *Review* regarding the manifestation of the gift of prophecy in the remnant church. It marks the beginning of a public recognition of the special gift bestowed on the church through revelations to Mrs. White and of frequent allusions to her work."

At this same conference the time for beginning the Sabbath was brought up, and the discussion became earnest. After J. N. Andrews' paper setting forth the Scriptural evidences for sunset time had been presented, Joseph Bates and some others were still unconvinced that six o'clock was not the correct time. At the close of the conference a group, feeling the seriousness of the situation, had a special season of prayer for the general welfare of the cause. In that meeting Mrs. White had a vision in which, among other things, she was shown that the sunset time is the correct time. That settled the matter, and general harmony prevailed. This brings to light one of the great services of Mrs. White to the Adventist Church. In time of crisis, when division was apparent, her counsel and messages were recognized as the voice of God, and strong men yielded points of difference and gave way to the messages. Thus was

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harmony wrought and peace was left where disruption had threatened.

Up until this time most of Mrs. White's testimonies had been written to individuals. From this time henceforth she began publishing messages to the entire church. The first was issued in a sixteen-page pamphlet bearing the title, "Testimony for the Church." The pamphlets were offered for distribution in the *Review*, and any one desiring them could secure them free of charge. This was the beginning of an enterprise which was to grow from the modest sixteen pages to nine volumes containing nearly five thousand pages.

In December, 1855, she fell and sprained her ankle. This was so serious that she was obliged to use crutches for six weeks.

In December, 1856, while at Round Grove, Illinois, Mrs. White was shown in vision that the little group at Waukon, Iowa, had "become drunk with the spirit of the world." In view of this, she asked two of the brethren to drive her and Mr. White to Waukon. This was a drive of two hundred miles in an open sleigh in severe winter weather. On the way a storm ensued and so blocked the roads with snowdrifts that they were obliged to wait day after day for nearly a week before completing their journey.

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As they continued on their journey they were able to make but slow progress, for often they were obliged to stop and dig their way through the deep snowdrifts. Just before they reached the Mississippi River, rain began to fall, and when they came to that great river, the dangerous ice was soft, and was covered with about a foot of water. Their inquiries as to the safety of a crossing brought no encouragement. A sense of the danger gripped the little party. We are told:

“Brother Hart arose in the sleigh and said, ‘Is it Iowa, or back to Illinois? We have come to the Red Sea; shall we cross?’

“We answered, ‘Go forward, trusting in Israel’s God.’

“We ventured upon the ice, praying as we went, and were carried safely across. As we ascended the bank on the Iowa side of the river, we united in praising the Lord.”

They were later told by many persons that no amount of money would have tempted them to undertake such a perilous crossing, for several teams had broken through, and the drivers had barely escaped with their lives.

That Friday night the party stayed at a hotel and remained over Sabbath. In the evening the little party sang some Adventist hymns, and as the boarders congregated to

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listen, Elon Everts hung up the chart and gave a lecture. They were invited to stop on their return and were promised that a meetinghouse would be provided.

On Sunday the party continued on through bitter cold weather. The men would watch each other's faces to see if they were freezing. Suddenly when the telltale white began to spread, one would cry, "Your nose is freezing! Rub snow on it!" The hardships of the latter part of this journey were portrayed in a letter which Mrs. White wrote to her children from Volney, Iowa, the last day of their journey, the day before Christmas, 1856:

"Here we are fourteen miles this side of Waukon. We are all quite well. Have had rather a tedious time getting thus far. Yesterday for miles there was no track. Our horses had to plow through snow, very deep, but on we came.

"O such fare as we have had on this journey. Last Monday, we could get no decent food, and tasted not a morsel with the exception of a small apple from morn until night. We have most of the time kept very comfortable, but it is the bitterest cold weather we ever experienced.

"We introduce our faith at every hotel we enter, and have some two or three invitations to hold meetings on our return. . . . There

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seems to be interest awakened at every place we stop. We think we shall have some meetings in this place next first day. . . .

“O how thankful shall I be to see home, sweet home, again, and my dear little boys, Henry, Edson, and Willie. . . . Children, be thankful for your comfortable home. We often suffer with cold, and cannot keep warm sitting before the stove, even. Their houses are so cold and your mother suffers with cold in her head and teeth all the time. . . .

“Last night we slept in an unfinished chamber where there was an opening for the stove-pipe, running through the top of the house,—a large space, big enough for a couple of cats to jump out of.”

They finally reached Waukon after many days of hardship which can hardly be imagined in a day of closed cars and automobile heaters. The work was well received by the brethren, and soon the party was on its long journey back to Illinois.*

Clarissa Bonfoey, who had made her home with the Whites for eight years, died suddenly in May, 1856. She had been a faithful governess for the White children, caring for them in the absence of the mother on long trips. Now once more when on trips Mrs. White had to leave her boys with persons not so

* See Chapters VI and VII for the details of this work at Waukon.

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dependable. When she returned from a trip, she found the children had been neglected by the one who had assured her they would have every care. The mother was grieved and sorely tried. In January, 1857, the following item appeared in the *Review*:

“We would say to those Eastern brethren who have been expecting a visit from us soon, that we can cheerfully leave our children in good hands and go abroad to labor. Is there not some brother and sister, who have no small children, who can come into our family, or settle near, with whom we can leave our children safely? JAMES WHITE.”

The provisions for caring for visitors at the general conference of believers in the autumn of 1857 give an insight into the primitive conditions at this period of the advent message. James White, in making the announcement of the conference, said:

“We will feed with hay as many horses as we can put in our barns. We will lodge as many as we can provide beds for, then give up our floors, and barn chambers to those brethren who can best endure such lodgings. Those who can, will do well to bring provisions, buffalo robes, or bedclothes, so that they can lodge in the old meetinghouse. Come along, brethren and sisters. Bring what you can, and we will do what we can for you.”

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He also asked them to bring an offering to help pay for the new church at Battle Creek:

“These are hard times, brethren, but come prepared to do something as the Lord hath prospered. We will take gold, silver, good bills, wheat, corn, oats, butter, cheese, deer-skins, or good promises of help soon. You who felt badly over our scanty invitation to come to conference last spring on account of the small size of our place of worship, come and meet with us.”

In 1857 some of the brethren helped James White financially to build a six-room house of his own, some contributing money and many giving their labor. How happy Mrs. White must have been in this first real home of her own—a new house with a garden and flowers. After her husband had left for the office in the morning she loved to spend half an hour in her flower garden. She encouraged her children to work with her. She then spent the remaining hours before noon in writing. In the afternoon her garden, sewing, mending, knitting, darning, and other duties of the house mother engaged her time. This routine was occasionally broken by trips to town or visits to the neighbors.

The parents of both James White and his wife came to live in Battle Creek. They successively occupied a room with the Whites

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until a cottage near by was secured. This arrangement was a very pleasant one both for the grandchildren, the parents, and the grandparents.

In March, 1858, at Lovetts Grove, Ohio, while Mrs. White was in vision, many scenes in the great controversy between Christ and Satan flashed before her, and she was bidden to write them out. On the way home she and her husband laid plans for writing out the vision and publishing that part concerning the great controversy.

At Jackson, Michigan, while she was conversing, her tongue seemed to get large and numb, and she could not utter a word. A strange sensation struck her heart, passed over her head, and down her right side. This was the third stroke of paralysis which she suffered, and she fully expected to lay down her life at this time. The brethren prayed for her, and a prickling sensation came into her legs until she could use them a little. For some weeks thereafter she could not feel the pressure of the hand or the coldest water poured upon her head.

And yet feeling the call of duty, she gathered paper and pen and began under the greatest difficulties to write "The Great Controversy Between Christ and Satan." At first she could write but one page a day, and then was com-

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pelled to rest three days. Her mind did not seem to be clouded, however, and she continued to write. By the time the two-hundred-nineteen-page book was written, her ailment had entirely left her. This volume was published under the title of "Spiritual Gifts," and is now the last portion of "Early Writings."

A diary which was kept during 1859 gives an insight into her everyday life. Her visits were many, but she did not make calls simply to visit, but to have spiritual communion with other children of God. She was especially interested in visiting the sick and the poor. Her diary reveals the openheartedness of the White family in connection with a certain poor family. Mrs. White bought a pair of shoes for the mother and helped buy a pair for the little boy. Mr. White gave the family a dollar in cash. Each of the White children gave a dime, and then Mr. White gave a quarter to buy a dish of something extra for the invalid in the family. The family gave some half-worn clothing and the mother put up grape and currant wine for the invalid and also sent some dried apples. Again the little diary tells the secret of a trip to the city to buy a little dress for the child of a poor family.

The Whites were entertained while on their travels and they entertained when travelers

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and workers came to Battle Creek. One is astounded at the crowds entertained. Mrs. White's diary for April 19, 1859, stated:

"In the evening Brother Hilliard comes with his wife and seven children. We are glad to see them, and we keep them overnight, and—"

Small wonder that the diary broke off suddenly, for no doubt the busy house mother was called to take up an added burden of some kind. On June 6, the diary revealed: "At dinner we had thirty-five."

In the spring as soon as it was warm she and her husband busied themselves planting pie plant, strawberry plants, currant and raspberry bushes. Gardening was part of the training of her children. The entry for April 11 stated:

"Spent the most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them."

In the autumn of 1860 a fourth son was born. This child died after a few months, which brought sorrow to the parents.

In the same year the question of organization came up. James White wrote suggesting for the organization the name of "Church of God." A council meeting in September decided, however, to call the church "Seventh-

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day Adventists" and recommended that the churches everywhere choose that name. Although the name was chosen by majority vote, some felt that a mistake had been made. Others felt it was wrong to organize at all, and a division was threatened. At that time a vision was given to Mrs. White approving organization and the name selected. Thus another crisis passed.

Mrs. White received her first vision with regard to health reform in June, 1863. While she was not the first to advocate these health principles,—Joseph Bates had adhered to them for twenty years,—this was the beginning of their widespread adoption. She published her first writings on this subject in 1864.

In 1863 Mr. and Mrs. White traveled into the New England States in the interest of the message. They took their three boys with them. The boys were left with the Howlands while the parents traveled over New England. While the parents were away, the eldest boy, Henry, caught a cold. A few days after the mother and father returned, he contracted pneumonia. Eight days later he died. Of his death the mother wrote:

"My sweet singer is dead. No more will his voice unite with us around the family altar. No more will music be called forth by his touch. No more will his willing feet and

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hands do our bidding. But we look forward with joy to the resurrection morning."

In the summer of 1865 James White suffered the first of a series of strokes of paralysis. Mrs. White received assurance that her husband would recover in spite of his discouraging condition. They went to the water-cure institute known as "Our Home on the Hill-side" at Dansville, New York. There amid the delightful scenery, with pure air and water, absolute rest, and other natural aids to health, it was thought his recovery would be rapid, but the period of complete rest did not seem to benefit Elder White. He became satisfied with doing nothing, and was reluctant to attempt any work. This became an obstacle to his recovery, and after leaving the institution, Mrs. White endeavored to get him interested in light work. She took him on trips to visit churches and gradually he began to take some interest in doing light labor. In 1867 they moved to a little farm, and she schemed to get her husband to do some farm work. On one occasion when there was hay to be put up, she went to the neighbors and asked them to make excuse that they were so busy they could not help Mr. White with his hay. When Mr. White expressed his disappointment, his wife said, "Let us show the neighbors that we can attend to the work our-

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selves. Willie and I will rake the hay (by hand no doubt) and pitch it on the wagon, if you will load it and drive the team." When they reached the stack, Mr. White pitched the hay while Mrs. White stacked. Thus by scheming, Mrs. White got her husband to exercise, and gradually he became stronger. For two long years she battled for her husband's health, and she won.

James White's sickness impressed Mrs. White's mind more deeply with the importance of the health reform message, and the need for its more effective promulgation. For many years Joseph Bates had observed certain reforms, having discarded the use of tobacco and alcohol, tea and coffee, while he was a sea captain. He had also become a vegetarian. By this time there had been a general discarding by most of the Sabbath-keeping Adventists of tobacco, and tea and coffee.

After returning with her husband from the hydropathic institution at Dansville, Mrs. White gave special attention to the advocacy of health reform. It was not long after that she wrote:

"I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness. We should not remain in-

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different, and compel those who are sick and desirous of living out the truth, to go to popular water-cure institutions for the recovery of health, where there is no sympathy for our faith."

This instruction received in vision, Christmas Day, 1865, was given at the General Conference of May, 1866. That same year, land with a residence on it was purchased, and the first Seventh-day Adventist medical institution was opened at Battle Creek. It was known as the Western Health Reform Institute. This later developed into the Battle Creek Sanitarium. The word "sanitarium" was invented by Dr. J. H. Kellogg, and the institution became one of the most famous in America.

The decade of the seventies Mrs. White devoted to traveling with her husband, visiting churches, conferences, and camp meetings. Making the round of the camp meetings became a very tiresome and trying task, and almost wore the couple completely out. Even while on the trips Mrs. White never ceased her writing. One is astonished at her capacity for work even under the most unpropitious circumstances.

Mr. and Mrs. White had fought continually against ill-health and bodily infirmities all their lives, and finally this frail little woman

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who had so nobly fought the great enemy death away from her husband, was defeated.

Never did a woman meet the loss of her beloved companion with more heroic fortitude. At the close of the funeral sermon preached by Uriah Smith, Mrs. White, who was so feeble from her sickness that she had been carried to the tabernacle for the funeral, arose unexpectedly and addressed the audience for several minutes. Her words spoken under these unusual circumstances were taken by a stenographer. Among other things she said:

“When taken from my sickbed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. . . . And now I take up my lifework alone. I thank my Saviour I have two sons whom He has given me to stand by my side. Henceforth the mother must lean upon the children, for the strong, brave, noblehearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say. . . .

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“And now I appreciate the Christian’s hope, and the Christian’s heaven, and the Christian’s Saviour, as I have never appreciated them before. And today I can say, ‘There is rest for the weary.’ When we were looking, but a short time ago, to Colorado, and to the Atlantic coast, and to the Pacific, for rest, my husband said: ‘Let us not be overanxious. We know not what a day may bring forth. God may open up a way before us that now seems indistinct and cloudy. But,’ said he, ‘I shall have rest, I shall have rest. All our ways are hid in Jesus Christ, and He will open up the way before us if we only trust Him, from day to day. Let us now trust in Him.’ And there [turning toward the coffin] my husband has found rest; but I have yet to battle. I cannot yet lay off the armor of the Lord. When I fall, let me fall at my post of duty; let me be ready; let me be where I can say as he said, ‘All is well. Jesus is precious.’”

Her pledge given in the presence of the lifeless form of her husband on that day was kept. She took up the work alone where he had left it. She made her home in Healdsburg, California, where she could be near the school which had been started there.

During the years 1885 to 1887 she visited Europe, laboring in England, Switzerland, Italy, Germany, France, Denmark, Norway,

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and Sweden. She made her headquarters at Basel, Switzerland, and made frequent journeys to the various European countries. She went to the Scandinavian countries three times, and in June, 1887, attended the first camp meeting ever held in Europe, at Moss, Norway. She visited Italy three times also.

Back in the United States she traveled and wrote. At the General Conference of 1891 S. N. Haskell made an appeal for Australia and urged that Mrs. White and her son, W. C. White, visit the field and among other interests assist in establishing a Christian school. In response they sailed from San Francisco, November 12, 1891.

The Australasian Bible School was opened in August, 1892. On the occasion of the opening day, Mrs. White was one of the speakers. Here she spoke of a work to develop far beyond their expectation, making the statement, startling indeed at that time:

“The same work must be accomplished in Australia, New Zealand, in Africa, China, and the islands of the sea, as has been accomplished in the home field.”

A committee was appointed to search for a suitable location for the kind of school that had been called for in the instruction given regarding Christian education. Among other properties, Cooranbong, in New South Wales,

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was visited. The committee were hesitant about the value of the land for agricultural purposes, but under the guidance of definite counsel received through Mrs. White, the property was secured, and the school opened. She herself bought a tract of land on the estate, and built a home which she called "Sunny-side." She lived there from 1895 to 1900, and witnessed the clearing of the land, the erection of buildings, and the coming into fruitful bearing of farm and orchard. During this time her molding influence on the school was powerfully felt.

While in Australia, Mrs. White completed the manuscript for the book, "The Desire of Ages." "Christ's Object Lessons" was also brought out, and the proceeds were given for the purpose of lifting the indebtedness from denominational schools. She traveled not only in the mainland of Australia, but also in Tasmania and New Zealand. It was during this time, and in close counsel with Mrs. White, that the first union conference was organized, under the leadership of Elder A. G. Daniells. And it was later through her positive testimony regarding the need for a reorganization of the work of the General Conference, that the plan of union conferences was adopted in 1901.

On her return to the United States she used

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her influence in strengthening the work among the colored people in the Southern States. During the General Conference of 1901, she also gave counsel that led to the strengthening of the publishing work in Nashville, and the establishing of the Southern Publishing Association.

She urged in 1903 the removal of the headquarters of the denomination from Battle Creek to some point on the Atlantic coast, and by letters to the committee who were seeking a suitable location, she guided in the search, until they were led to Takoma Park, Washington, D.C. She spent the summer of 1904 in that place, and encouraged the leaders and the workmen as the foundations were laid for conference and institutional work.

In Southern California she urged the founding of sanitariums. Through her counsel the Paradise Valley Sanitarium site was purchased at a low price, and on it there has developed an excellent institution. It was directly through her counsel that the Loma Linda Sanitarium was secured, and here also was later developed a first-class medical school for the training of Christian physicians to serve the world field. In 1909 the College of Medical Evangelists was founded, and it has indeed confirmed her forecasts given when their fulfillment seemed humanly impossible.

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In 1909, at the age of eighty-one, she made her last extensive speaking tour. She left Elmshaven, her California home, in the spring and journeyed to the quadrennial session of the General Conference which convened in Washington, D.C. On the way to and from the General Conference she traveled more than eight thousand miles during five months' time and spoke to seventy-two audiences. This shows something of the energy and the sheer enthusiasm of this tenacious worker for God.

At this conference she bore a special burden for the work in the cities. She cried out: "Behold our cities. . . . Who is carrying a burden for our cities?" Again and again she called attention to their needs. The beginning of intensive work for the cities dates from this time. The move has proved wise, for not only have thousands of persons been won, but means have flowed in for the work at home and overseas. This proved to be her last General Conference session, although she sent messages to the General Conference of 1913. The last few years of her life were spent in preparing manuscript for the press. She spent her last efforts on completing the Conflict of the Ages series. The last volume, "Prophets and Kings," lacked only two chapters of completion in 1915 when her labors

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were closed. These chapters were completed from material from her manuscript file.

In the spring of 1914 her son James Edson spent some weeks visiting with her. This was their last visit together. On February 15, 1915, she tripped and fell, breaking her thighbone. Fortunately, she did not suffer much pain, but at her age, recovery would have been miraculous. Gradually she became weaker and weaker. Her last days were spent in bed, sitting in a chair in her writing room, or at times in her wheel chair on her rose-covered veranda, which commanded a view of fine orchards and vineyards, of beautiful valleys and hills.

For a few days prior to her death she was unconscious much of the time, and finally she fell asleep quietly and peacefully July 16, 1915, at Elmshaven. Her last words spoken to her son were: "I know in whom I have believed." She was taken to Battle Creek and was buried by the side of her husband, who had preceded her in death a third of a century.

At the time of the General Conference of 1913, just two years before her death, she sent a message to her brethren which might be called her charge to the denominational workers. One paragraph from it is especially gripping:

"I am instructed to say to our ministering

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brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If ever there was a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our own lives and in our ministry."

The place of Mrs. White in the history of the Seventh-day Adventist Church is unique. At first she kept in the background, traveling with her husband, offering her testimony against error, and encouraging the scattered believers. Her place was that of one who is the dynamic power behind the leaders. When discouragement seized her husband, time and time again by divine direction she stepped in and kept him at his task. When division threatened the cause of God, she brought the inspired message which was accepted and which wrought peace and harmony. Time and time again she was used as a chosen instrument in the hand of God to direct His people.

She was a loving wife, ever keeping her place, and with fidelity and loyalty helping the man she had promised to cherish and honor. In later years, after the death of her husband, she came more to the foreground in the denominational consciousness. She

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preached more often, and while she never claimed any position of leadership, her word was universally respected and heeded. Her words of encouragement and optimism sounded time after time in the ears of the defeated leaders, and they turned, rallied the broken ranks, and changed defeat into victory.

Today, two decades after her death, her spirit still lives through the thousands of pages of her writings and through the deathless spirit of divine conquest which she possessed. Truly she, being dead, yet speaketh, and her magnificent spirit of leadership goes marching on at the head of the people of God.

CHAPTER SIX
J. N. LOUGHBOROUGH

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Chronicler of Pioneer Days

ABOUT the time Joshua V. Himes met William Miller, an orphan boy lived with his grandfather in western New York, and early became acquainted with God through his devout grandsire, who was a class leader and steward in the local Methodist church. This lad, John Norton Loughborough, was born in Victor, New York, January 26, 1832. His parents were Methodists, and his father was a local preacher of that denomination. When John was seven years of age his father died, leaving the family of five children in poverty, and his mother placed the future Adventist leader in the care of his grandfather.

No matter how busy the season of the year, this godly man always took time morning and evening for family worship. The devoted life of this grandsire made a profound impression on the youth, for forty-five years later he recalled that on numerous occasions he had seen the older man rise from prayer, his face bathed with tears, under a sense of God's pres-

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ence. Threshers, harvest hands, and other workmen sat in the family circle while the earnest head of the house read a chapter from the Bible and offered a prayer which often changed the carefree, irreverent laborers into sober, thoughtful men. The grandfather rose early in the morning and spent an hour in prayer. Again at night he retired to his secret place to seek power from on high. Often Johnnie, as he was called, heard his name mentioned in prayer, and his early religious impressions were deepened by the faithfulness of this man of God.

In the thirties in New York the Methodists were not a popular group. Some of the neighbors were bitter in their opposition to the grandfather's religion. More than once as they returned from meeting, the boy heard unfriendly people exclaim after the wagon had passed by, "Old Methodist," or perhaps more slurring expressions. Sometimes they lowered the fence, allowing loose cattle to feed on and tramp down the grain while the family was away at meeting. The grandfather would drive out the cattle, put the fence in place, and pray for his enemies.

During the proclamation of Christ's second coming in 1843 and 1844, the family accepted Miller's teaching. In the winter of 1843 the family went three miles every night for six

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weeks to attend the lectures on Christ's advent. On one occasion a certain Mr. Barry preached a sermon on the judgment to an audience of about two thousand. Every available foot of standing room was filled. At the close of the discourse, among the scores who went forward for prayers was John Loughborough. Since he was only eleven years of age, not much encouragement was given him by the Christian workers, and not until some years later did he become an active Christian. He believed the theory of it as far as his young mind could comprehend the subject, however. The *Midnight Cry* came to the home regularly, and he was much interested in the paper. Often he was sent to take it from one neighbor to another that all who wished might have an opportunity to read it. In this way the future worker did his first service in the advent message which he was to support so untiringly for three quarters of a century.

While residing with his grandfather, young Loughborough had the opportunity of attending a good district school. In 1847 he went to live with his brother to learn the carriage-making business. At the end of seven months the brother closed his shop, and the apprenticeship ended. This gave opportunity for the young man to attend the most advanced school in his native town.

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In May, 1848, he accompanied a friend on a three-day visit to his brother. While there he heard a stirring Adventist sermon and was convicted of sin. A fearful struggle possessed him for a few hours. Ambitious projects had been fostered in his mind by the school and its associations. On the one hand was the allurements of the world, and on the other was the choice of God's service. His life's destiny was wrapped up in that decision. He saw that his ambitions must be laid aside if God's service were his choice. Once the decision was made, he said, his earthly plans and worldly associations sank into insignificance compared with the work of seeking the favor of God. He accordingly hired out as an apprentice in a blacksmith shop to learn carriage ironing. Shortly afterward, about the first of June, 1848, at a prayer meeting he arose and took a public stand for his Lord and Master.

During the summer months, when business was slack, young Loughborough's employers spent much of their time chatting with the frequenters of the bar at the hotel just across the street from the shop, leaving him to remain in the establishment and watch for customers. Having spare time on his hands, the lad improved these precious moments in studying the Scriptures and praying. Hungry for

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the truths contained in the word of God, he always kept a copy of the Bible near at hand and delved into its pages when he could do so without being unfaithful to his employers. Often the midnight hour found him studying the sacred pages.

During the summer the young man regularly attended the meetings held every two weeks in near-by schoolhouses. He had not as yet obtained all the evidence he desired that his sins were forgiven. Many times while he was praying in the old coal shed attached to the shop, the duty of baptism presented itself. The conviction became stronger and stronger that in order to be free he must be baptized. Accordingly, about the fourth of July he went forward in this rite. He came forth from this experience filled with joy and with songs of praise on his lips.

The shop where he worked was near the bank of the Erie Canal at Adam's Basin, and directly back of the shop stood pools of waste water from the canal. These became a fruitful source of malaria, which he contracted after some time.

He continued blacksmithing until September, when he was obliged to change his work. There had been only one carriage in the shop during the time of his stay. The main business was that of shoeing canal horses, which

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was very heavy work for one of his size * and strength. This, together with the malaria, brought on sickness which terminated his two attempts at an apprenticeship in blacksmithing. The sickness soon developed into fever and ague. This began with a chill on alternate days, soon increasing to a chill every day, and after two months to two a day.

Two summers' apprenticeship, a term of school, and a long period of sickness left him penniless. Under these trying conditions the conviction came that he should preach the truths he had learned. He felt also an assurance that if he would yield to the "call," he would be relieved of the ague. After a hard struggle with self, he yielded.

In physical weakness, his stock of clothing low, and without financial resources, he put his trust in God, asking Him to open the way. A neighbor had a pile of wood to saw, and Mr. Loughborough arranged with him to cut it as his strength permitted. In this way the budding worker earned one dollar. The kind man also gave him a vest and a pair of trousers. Since the donor was seven inches taller than Mr. Loughborough, who was a small man, the fit was far from perfect. The young man's brother gave him an overcoat, the skirt of

* Mr. Loughborough was a small man even when he had reached maturity.

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which he cut off, making of the garment a substitute for a sack coat. With this curious outfit and one dollar he decided to go into a district where he was unknown and make an attempt at preaching. His brother gave him five dollars' worth of tracts, thinking an occasional sale would help meet expenses. When he was about ready to enter upon his new work, an Adventist friend of his father gave him three dollars to help him on his way.

He journeyed to a community about eighteen miles from his acquaintances, and accepting entertainment from a family friendly to the study of the prophecies, secured the use of the Baptist church for a series of lectures. An announcement of the meetings was made at the close of the district school, and on the evening of January 2, 1849, he gave his first discourse. The house was well filled, and the diffident youth, afraid of failing, handled his subject with ease and clarity.

At this time John Loughborough was a lad of only seventeen summers, who had tarried overnight among strangers but once before. Imagine his consternation to have the pastor of the church in which he was preaching rise on the second evening at the close of the discourse and announce to a crowded house that the meetinghouse would not be available for any more meetings, since a singing school

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was starting at once. A man from the audience quickly arose, and intimating that the minister had arranged the singing school for the purpose of shutting out the Adventist meeting, invited the boy preacher to come and preach in the schoolhouse in his district. Five lectures were held in this place. In the meantime, by dint of hard study, he had increased his scanty repertoire of ten lectures and was better prepared to preach the message which he represented. He preached in several schoolhouses to large crowds, for the sleighing was excellent, the beautiful moonlight nights promoted good attendance, and his message was well received.

After a time he returned home to see that his widowed mother had wood to burn. While he was there, the Adventists wanted him to speak to them. They seemed satisfied that he had made no mistake in beginning to preach the gospel, and gave him money to help him on his way. A motherly sister expressed fears that some might take advantage of the youth since he was still in his teens, but a good brother who had encouraged him to make the start quoted to the sister Paul's admonition to Timothy, "Let no man despise thy youth," and encouraged the lad to go forward in the work. For a time he united with an older minister in order to secure experience. Dur-

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ing the summer of 1849 he worked in his brother's carriage shop, and the next winter began preaching again. In the spring of 1850, friends among whom he had labored presented him with a horse, harness, and a light wagon. For the next few years, like Paul of old, he worked with his hands to pay expenses, and preached the word to the people. God has need today for many consecrated young people who will enter self-supporting work.

In the spring of 1852 the young minister settled in Rochester, painted houses from five and a half to six days each week to earn his living expenses, and preached each Sunday. In this manner he had worked for three and one-half years prior to his acceptance of the Sabbath.

Near the close of the summer he became a salesman, selling patent sash locks and holding meetings where his business called him. One Sunday while he was at home he attended a meeting of the Sundaykeeping Adventists where J. B. Cook, in speaking on the Sabbath question, engaged in a tirade against Mr. and Mrs. James White. Mr. Loughborough had never heard of these people, and was led to inquire as to their beliefs and teachings. In the meantime he had become much interested in the sanctuary question and certain points of doctrine held by the Sunday-observ-

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ing group of Adventists of which he was a member. Having learned that a seventh-day minister had preached to two of the churches of his circuit and that a number of his flock had begun to keep the Sabbath, he was much exercised, and prayed over their case. Upon retiring, he dreamed of being in an Adventist meeting. He saw his fellow workers in a dingy room, ill-ventilated, poorly lighted, and dirty. Confusion and discouragement reigned. Their talk was as dark spiritually as the room was physically. A door opened into a larger room, well ventilated, light, clean, and inviting. A chart hung on the wall, and a tall man stood by it explaining the sanctuary and other questions about which Mr. Loughborough had been exercised. He arose, saying: "I am going to get out of this. I am going into that other room." His brethren sought to keep him from entering the larger room of light. When entreaty did not avail, they began to threaten him and heap abuse and ridicule on him. Entering the large room, he found among others, the members of his two congregations who had begun keeping the Sabbath. The people in this room seemed happy and were rejoicing in the study of their Bibles, which were in their hands. He began to meditate on the difference between the two rooms, and awoke, deeply impressed that he would soon

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see great light on some of the questions which had troubled him.

On September 25 and 26, 1852, the Sabbathkeepers held a conference in Rochester, and one of Mr. Loughborough's group proposed that the two go to the seventh-day meeting. Mr. Loughborough, who was prejudiced against the Sabbathkeepers, refused to go. "But," replied the other, "you have a duty to do there. Some of your flock are there. You ought to go and get them out of their heresy. They give a chance to speak in their meeting. You get your texts ready, and you can show them in two minutes that the Sabbath is abolished." Mr. Loughborough agreed to go, selected his texts with which to prove that the law was abolished, and went to the meeting.

On looking around the room he saw the same chart that he had seen in his dream, and beside it stood J. N. Andrews, whom he recognized as the man he had seen explaining its figures. There also sat the members of his flock, just as he had seen them in his dream. Soon Mr. Andrews, in a calm, solemn manner, said he was going to examine the Scriptures supposed to teach that the law was abolished. He then took up the identical texts Mr. Loughborough had selected, and so thoroughly refuted the arguments the latter had in mind

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that he was left with nothing to say. Instead of speaking against the principles laid down, he left convinced that these people had important truth which he had not yet received. Thus Mr. Loughborough heard the third angel's message for the first time. His brethren, upon learning that he was determined to investigate the Sabbath question, did just as he had dreamed they would. They resorted to ridicule, unkind criticism, and abuse. This only increased his faith, and thereafter he did not work on the Sabbath. After three weeks of careful and prayerful study he took his stand for the Sabbath publicly, in October, 1852.

During the time of the conference at which Mr. Loughborough had been convinced of the Sabbath truth, Mr. and Mrs. White were on a trip with horse and carriage to the State of Maine. They arrived home on Friday evening, and Mr. Loughborough was introduced to them on that first Sabbath in October. A few days later he wrote to the *Review*:

"I had supposed there was no Sabbath, and therefore, observed none, . . . and now the Sabbath to me is a delight, and I love to keep God's holy law."

On the first Sabbath he kept publicly, Mrs. White had a vision which lasted one hour and twenty minutes. At the close of this, Mr. Loughborough tells us, she spoke to him about

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his investigation before he had cast his lot in with them. Some of these things he had never mentioned to any one.

Prior to his acceptance of the Sabbath, Mr. Loughborough had made a good living for his family selling patent sash locks. When he accepted the Sabbath the conviction came to him that he should give up business and devote himself wholly to preaching the message. He tried to make excuse, however, by telling himself that the work of proclaiming this new truth was too sacred for one so unworthy. He accordingly resolved to give his time wholly to business, and set aside some of his earnings to support the preaching of the truth.

As he called on prospective purchasers with this idea in mind he could not sell any goods in spite of his earnest efforts, although builders admitted that they intended to use the locks in their buildings. Frequently, the sales for a five-day week did not yield enough profit to pay transportation expenses to and from Rochester and hotel bills incurred on the road. This soon ate up his little savings of thirty-five dollars, and he did not have enough money to leave Rochester on sales trips.

During this period of depression and discouragement the conviction had been growing on him that he should give his time com-

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pletely to preaching the third angel's message. Finally, about the middle of December, 1852, when he was down to only a three-cent piece, he attended a Sabbath meeting at Rochester. A cloud seemed to hang over the meeting. Prayer was offered to remove it, and Mrs. White was carried away in vision. Upon coming out of vision she stated that the reason the cloud was over the meeting was that Mr. Loughborough was resisting the conviction of duty. After earnest prayer he decided that if the Lord would open the way, he would go and preach. Peace settled down upon him, he said, as he made this decision. The perplexing anxiety of support for his family melted away. Although he had only three cents and knew not where more money was coming from, he felt the assurance of God's provident care.

Shortly after this decision, his wife, who did not know how low his funds were, approached him to ask for money to buy some matches and a few other minor household supplies. Taking the money from his pocket, he said: "Mary, there is a three-cent piece. It is all the money I have in the world. Only get one cent's worth of matches. Do not spend but one of the other two cents. Bring me one cent, so that we shall not be entirely out of money. You know, Mary, I have tried

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every way in my power to make this business succeed, but I cannot." With tears, she said, "John, what in the world are we going to do?" Her husband replied, "I have been powerfully convicted for weeks that the reason my business does not succeed is because the Lord's hand is against me for neglecting duty. It is my duty to give myself wholly to the work of preaching the truth." "But," she replied, "if you go to preaching, how are we to be supported?" He answered that as soon as he decided to obey the Lord there had come an assurance that He would open the way. He did not know how it was going to be done, but he felt that the way would be opened.

His wife went into another room to weep. She was gone for an hour, and then went out to make her purchases. While she was out there was a rap at the door, and a stranger from Middleport introduced himself and placed an order for eighty dollars' worth of locks. The commission was over twenty-six dollars, and it was necessary only to carry the order one-half mile to the factory and get it filled. Thus in a few hours from the time he had decided to do his duty, a considerable sum was placed in his hands with which to prepare to enter the field.

When Mrs. Loughborough returned and handed her husband the penny, he said, "The

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way has opened for me to go out and to preach while you were gone." Then he told her what had happened, and she went out to have another cry of a different nature. On securing his commission he bought a barrel of flour and other supplies and made preparations to enter the work.

At a general meeting the next Sabbath, Mrs. White was again taken off in vision, and she was shown that Mr. Loughborough was correct in his decision to give himself to the work of the ministry.

Hiram Edson, who lived some forty miles east of Rochester, had decided not to attend the general meeting, but on Sabbath morning, while engaged in prayer at family worship, the impression came to him: "You *must* go to Rochester; you are needed there." He went to the barn and prayed. The conviction was still stronger that he should "*go to Rochester.*" At the close of the Sabbath he took the train, arriving in Rochester after the evening meeting. He told James White his impressions, asking, "What do you want of me here in Rochester?" Mr. White answered, "We want you to take Brother Loughborough and go with my horse, Old Charley, and the carriage and take him over your field in southwestern New York and Pennsylvania." In a day or two they were on their way, and J. N. Lough-

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borough was doing his first preaching in the movement he was to support for nearly three quarters of a century.

At State Line (on the line between New York and Pennsylvania) a good brother, Lewis Hocket, in announcing Mr. Loughborough's meetings had handbills printed and circulated, bearing the following announcement:

"J. N. Loughborough, of Rochester, will speak in the schoolhouse on Sunday at 2 and 7 P.M. Come and hear, for they that have turned the world upside down are come hither also, whom Lewis hath received."

Mr. Loughborough, unaware of this unusual announcement, was mystified by the way the people looked at him so amazed, so wonderingly.

On the way, because of the snow, the companions had to abandon the buggy and make a "pung," that is, a box on runners. On the way back, owing to the snow's having melted, one or both men had to walk, for the horse was unable to pull the sled over the bare ground. They reached Rochester after an absence of six weeks, and then Mr. Loughborough had to mount Old Charley with the harness on and ride fifty miles to get the buggy.

He then went on a tour through Ohio, Michigan, and Illinois, returning to Michigan

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for a conference at Jackson held June 3-5, at which Mr. and Mrs. White were present. It was decided that Mr. Loughborough, in company with M. E. Cornell, should make a missionary tour through Wisconsin, Illinois, and Indiana by private conveyance. The brethren of Jackson, Michigan, promised to meet the expenses of this journey. Brethren Cornell and Loughborough drove to Lake Michigan, where they took the horse and buggy on board the boat and after a twenty-hour journey reached Chicago. They found the little prairie city submerged in mud a foot deep. There was no pavement at that time, in 1853, and they drove to higher ground out of the mud and let the horse graze on the wild prairie grass while they planned their tour. They had a list of names of scattered believers and of two little companies. The work to be done consisted largely of visiting isolated ones. At noon the travelers turned aside into the prairie grass while the horse fed, and they ate.

On Friday afternoon just before reaching the home of a believer at Alden, Wisconsin, they stopped on the prairie and picked their twelve-quart water bucket full of wild strawberries. They then gathered some with long stems and tied them in clusters. These strawberries made a feast for them and their host for three days.

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At this time the people in general were so prejudiced because of the great disappointment that the only ones the Adventist preachers attempted to work for were the former Adventists or those especially interested in the prophecies. The brethren at this time planned to visit every one in Wisconsin who kept the Sabbath or read the *Review*. Arriving at Barron Grove, Wisconsin, the ministers held a two-week meeting in a shed between two cribs of corn. Not one whit taken aback by the rustic meeting place, they hung their charts on the corncrib and preached the message.

As they neared the close of their journey, Mr. Loughborough struck his finger on the tire of a wheel while alighting. This blow caused a bone felon. When they reached the next appointment, his finger was swollen to three times the normal size, and the whole arm was swollen to the shoulder. Although he was in so much misery that he could not sleep, he had a two-day meeting with the people.

In Wisconsin they met J. H. Waggoner, who had embraced the truth nine months previously. They returned to Michigan in September. Holding meetings as he traveled, Mr. Loughborough arrived at his home at Rochester after an absence of nearly three

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fourths of a year. During the following winter he held meetings in Ohio. As a result of this effort the number of Sabbathkeepers in Ohio was more than doubled.

The Michigan brethren had so earnestly requested Mr. Loughborough to come and live in Michigan that, accompanied by Mrs. Loughborough, he visited Ohio, intending to stay only a few weeks and then journey on to Michigan, where the brethren had offered them a home. The interest in Ohio was so great, however, that it was several months before they reached their Michigan home.

During spare moments Mr. Loughborough found time to write a fifty-two-page pamphlet, entitled, "The Two-Horned Beast." May 5-7 Mr. and Mrs. White met with him at Milan, Ohio, where the first conference of Sabbathkeepers in that State was held. Immediately following this meeting the three workers made a trip through Michigan. They spent two days at Jackson and then went by wagon to Locke. On May 20 and 21 the crowds at the schoolhouse were so large that two buildings of that size would not have held them, and the speaker stood in an open window speaking to a large audience in the house and a much larger one on the outside, seated in carriages and on the grass. This sight led to a momentous conversation among the

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workers the following day while they were en route to the next meeting. James White suggested that they might have grove meetings to meet the need, and as an afterthought added that rain might disturb such meetings. As they talked with Mrs. White on the matter, tent meetings were suggested. Mr. White said that by another season they might be able to start out with tents. Mr. Cornell inquired, "Why not have one at once?" The more the subject was considered, the more they were impressed with the importance of immediate action. They finally decided to wait and see what the brethren of Jackson and Sylvan thought of the matter.

On arriving at the home of a brother by the name of C. S. Glover, Mr. White told him what they had been thinking about doing. The good brother, when asked what he thought about the proposition, excused himself and in ten or fifteen minutes returned with thirty-five dollars, and, handing it to Mr. White, said he thought enough of it to venture that much on it. They went on to Jackson to see J. P. Kellogg, who also gave thirty-five dollars and offered to lend enough more to make up the full two hundred dollars needed, and receive it back when other pledges came in. He also offered his son Albert for the summer to take the farm wagon and team

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of horses and take care of the tent free of charge.

Near sunset that evening the trio, Brethren Loughborough, Cornell, and White, retired to a grove in Jackson and there laid the matter before the Lord. They rose from their knees assured that the purchase of the tent would be a move in the right direction. At noon the next day, May 23, 1854, M. E. Cornell started for Detroit to secure a tent. The Sundaykeeping Adventists had tried a tent in that city a year or two before and discarded it. It was thought that this could be secured at a low figure. He found that this had been disposed of, and journeyed to Rochester, where he purchased at a reasonable price—only one hundred-sixty dollars—a tent which had been used only ten days on the State fairground. The tentmaker also made for them a bunting flag fifteen feet in length, with the words on it, "What Is Truth?" In two weeks from the day the tent was first mentioned, lamps and other equipment had been purchased, and the tent was pitched in a convenient place in Battle Creek.

On the tenth day of June, 1854, Mr. Loughborough opened the first tent meeting ever held by Sabbathkeeping Adventists. The discourse was on the subject of Daniel 2. The meeting was held for three days, Mr. Cornell

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alternating with Mr. Loughborough in the preaching. The second tent meeting was held June 16-18 at Grand Rapids, Michigan. Mr. and Mrs. White had just returned from Wisconsin in time to join the pioneer tent company of two, and on the occasion of this meeting Mr. Loughborough was ordained to the gospel ministry at a home after the tent had been taken down. The certificate of ordination was written in the handwriting of James White and signed by M. E. Cornell and James White. It bears the date of June 18, 1854.

At first the tent was pitched and meetings were held at a given point over the week end. These were largely gatherings of the believers. Soon, however, it became the practice to hold much longer meetings, and to devote them to the business of bringing in strangers and unbelievers and acquainting them with the message.

At Shelby, Michigan, when haying and harvesting came, the brethren pitched the tent and held two meetings on Sabbath and three on Sunday. They then rolled up the tent and ropes and worked in the hayfield or harvest for four and a half days to help meet the expenses of the tent and support their families. They felt it would not be wise to move during harvesttime. As a result of this three-week

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program it was seen that meetings should be held longer, for an intense interest was aroused in the community for miles around. On the last Sunday morning of the Shelby meeting, the Methodist minister was asked to speak following Mr. Loughborough's sermon at nine o'clock in the morning. The tent was packed, with enough more in the grove to fill another tent. The tent master counted two hundred forty-six farm wagons full of people besides those who had walked and come in light vehicles.

At this meeting the first attempt was made to sell our literature in connection with a tent meeting. The sale of the books amounted to fifty dollars for the three Sundays. The literature was sold from the ministers' stand where it was displayed. As buyers took the literature, they laid offerings down to help defray the expenses of the effort. In this way eighteen dollars was given. The expenses of each meeting were estimated by Mr. Loughborough in 1855 at from fifteen to twenty-five dollars.

During the summer of 1855 our brother labored with another tent in New York, and during 1856 he, R. F. Cottrell, and W. S. Ingraham labored in New York and Pennsylvania. In these States funds for holding a tent effort were scanty, and the three brethren

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resorted to working with their hands in order to support the effort. Accordingly during harvest and haying they worked in the field four and one-half days each week. For this they received one dollar a day. They held tent meetings over Sabbath and "first day," as they called Sunday. In the fall a settlement for their time with the tent was made. It was the first time any of the workers had ever received a definite sum for their labors. Including what they had earned by manual labor Loughborough and Ingraham had received four dollars a week, and Cottrell received three dollars a week for acting as tent master and speaking occasionally.

In response to an invitation of Mr. White, suggesting that some Sabbathkeepers should move West and carry the message to the new field of Iowa, a number of brethren moved to this new land of promise. Among others who moved to Iowa was J. N. Andrews, with his father and family. In response to the invitation of Mr. Andrews, Mr. Loughborough, who had become somewhat discouraged financially, decided to move out there where he could secure a cheap home and land to grow supplies for his family, where he could labor to sustain his family, and preach as he found opportunity.

When he and another brother from Roch-

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ester arrived in Iowa with their money nearly exhausted and found an unsettled wilderness with no one to whom he could preach, he began to work as a carpenter.

In the fall of that year Mr. and Mrs. White began to proclaim the Laodicean message, and in December they made a two-hundred-mile journey with horses and sleigh through the snow and ice to bear testimony and a message of inspiration to the little group of Sabbath-keepers who had colonized at Waukon, Iowa. The little group at Waukon had learned through the *Review* that Mr. and Mrs. White were at Round Grove, Illinois, but they did not expect them to travel through the ice and snow to Iowa. One day as Mr. Loughborough was at work on a store, Mr. and Mrs. White drove up, and Mrs. White said, "What doest thou here, Elijah?" She repeated this three times, to his great embarrassment.

In the meetings which followed, Mr. and Mrs. White plainly pointed out that too many had moved out to that new land with the idea of seeking worldly possessions, and were by their actions saying that they loved this world and were storing up their treasures here. These meetings marked a turning point in the movement. Mr. White later reported through the columns of the *Review*: "These meetings were the most powerful we had wit-

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nessed for years, and in many respects the most wonderful we ever witnessed.”

Mr. Loughborough a few weeks later confessed that he had taken a wrong course. The following letter which he wrote to Uriah Smith, February 17, 1857, shows his sincerity and determination to give his whole energies to the support of the work:

“About the first of last October I moved from Rochester, New York, to Waukon, Iowa. My intention was not, however, to move away from the work of God; but I intended to spend most of the winter in striving to get the truth before the people; and I thought in the summer season I should labor and sustain myself, and hold meetings Sabbath and first days, as the way opened. This manner of laboring in the cause of God I *had* ever been opposed to, until it came to my own case. I often compared it (when speaking of those who were thus laboring) to a horse fastened in a pasture with a rope; he can go just to the end of his rope and no farther. So those who labor for themselves through the week, and in the cause of the Lord Sabbath and first days, are limited to a circle: they can go no farther than *so far*; if they do, they cannot get back to have the whole of *their* time to themselves. I believe *now* if the Lord calls us into His work, He calls us to be *His*

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servants, and our time should be wholly given to Him.

“When I arrived in Iowa, I found things different from what I had planned. Those of the brethren who had moved there, were all in debt. I had used up my means in getting there; a cold winter was before me, and I saw no other way for me than to labor with my hands. I commenced working at joiner work, thinking I would earn something to support my family, and then start out and labor in the cause. I felt sad as I commenced my work, whenever I thought of the suffering cause of God. Worldly prospects brightened up before me, and ere I was aware, my heart was reaching out after a treasure here. My affections began to get hold of this world, and I began to lose my interest in the *Review*, to lose my love for the brethren and the cause of God. At times when about my work, solemn convictions of my duty would roll upon me, and it would then seem to me that I must throw my whole energies into the cause of God, or die. I struggled against my convictions, and they became less and less. I would promise myself that by and by I would labor in the cause of God.

“When the testimony first began to appear in the *Review* on the Laodicean church, I thought it described my condition. As I read,

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the Spirit of the Lord touched my heart a little, but I, with others, soon struck against it. About three weeks before Brother and Sister White made their visit to Waukon, we began to feel that we were in a low state, and began to cry to the Lord to work for us. I believe the Lord answered, and sent His own servants to accomplish His work for us. . . . The Lord set home the testimony to the Laodiceans by His Spirit upon our hearts. It seems to me that the Lord's Spirit would not thus accompany a testimony that was untrue. Brethren, I believe it is true that we are the Laodicean church."

As a result of this reconsecration he put up his carpenter tools permanently and gave his whole life to preaching the third angel's message.

The brethren who had moved there were all in debt. Mr. Loughborough had used up his means in getting there. He returned with the brethren, spending the remaining portion of the winter in holding meetings in northern Illinois.

Mrs. Loughborough played an important part in her husband's reconsecration. Mr. White testified that during their winter visit to Waukon one evening the Spirit of God wonderfully attended Mrs. Loughborough's testimony as she confessed her past lack of

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consecration, gave herself anew to the Lord, and could say to her husband, "Go forth in the name of the Lord and do His work." All honor to the consecrated pioneer woman who had the spirit of sacrifice to such an extent that she could urge her husband to leave her there in that new frontier land amid crude surroundings for six months at a time while he traveled here and there far away! The godly mothers in Israel too often have occupied obscure, though important, spots in the landscape of heroic deeds, and their praises have remained unsung. A little later she went with her husband to Battle Creek, where they made their home for some years. Mrs. Loughborough took in boarders to help increase the family income and to accommodate the publishing-house employees.

Mr. Loughborough received the ordinary compensation that the ministers of the "message" got at that time. For his services in northern Illinois from January to April he received his board, a buffalo skin, an overcoat worth about ten dollars, and ten dollars in cash. On his way home he walked from McGregor to Waukon, a distance of twenty-six miles, carrying a heavy satchel on his back, in order to have a little money left when he reached home. The following summer for four months' labor with the tent in Illinois

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and Wisconsin he received his board, traveling expenses, and twenty dollars in money. The ministers were all working on a sacrificial wage and were happy in the Lord's work. During the winter of 1857-58 he used Mr. White's team in visiting the churches in Michigan, thus greatly diminishing his traveling expenses. For his labor that winter, he received three ten-pound cakes of maple sugar, ten bushels of wheat, five bushels of apples, five bushels of potatoes, one peck of beans, one ham, one half of one small hog,* and four dollars in money.

The straitened circumstances of the ministers during the hard times of that winter led to the formation of a kind of ministerial institute which was held in Battle Creek during April, 1858. J. N. Andrews led out in the study of the problem of the support of the ministry. As a result of this study the plan known as systematic benevolence was introduced, which greatly changed the status of the ministry.

During the decade and a half following the 1844 movement there had been a more or less general feeling that a church organization partook of the nature of Babylon. The cry in 1844 had been, "Babylon is fallen. Come out of her, My people." The believers left their

* Prophetic light on health reform was not received until 1863.

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churches or were ejected, and as a result of this unhappy experience there was a general antagonism against a church organization. As the movement grew stronger numerically, acquired property, and had a number of workers in the field, the leading brethren began to feel the need of an organization. Workers were traveling here and there without any system or direction. Some churches received frequent help. Others were never visited. Sometimes a number of visiting brethren were in the same vicinity, while other places languished. In short, there was lack of an organized plan and central authority to carry out that plan. James White was ably seconded in the plea for organization by J. N. Loughborough as early as 1860. When it was finally agreed to organize local conferences, Mr. Loughborough, with others, traveled during the early sixties, organizing churches.

As a result of their strenuous and unremitting labors in the Iowa Conference, both James White and J. N. Loughborough lost their health. In an effort to regain their strength Mr. and Mrs. White and Mr. Loughborough spent twelve weeks at a health institute, known as "Our Home on the Hillside," at Dansville, New York, during the autumn of 1865. This visit, no doubt, had a considerable influence in establishing our first health institution in

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June, 1866. This establishment was opened for patients September 5 and was called the Western Health Reform Institute. Another evidence of the effect of his illness of 1865 and the battle to regain his health was the writing of a volume on physiology and hygiene which Mr. Loughborough laboriously produced during the months of 1867. No doubt its inception was the result of his long illness and convalescence, during which he had an abundance of time to see his past mistakes and gain a desire to prevent others from falling into the same trap. In January he wrote that he was devoting all his leisure time out of meetings to the book and hoped to have it ready for the printers soon. He pleaded with those who had subscribed for the book to be patient with him, for he wanted to be hygienic himself while writing, for, as he said, he did not "esteem it duty to put the work of two days into one, as I have in the past."

On June 24, 1867, within an hour after the birth of a baby, Mrs. Loughborough died, leaving Mr. Loughborough alone with a son three years old and a baby daughter.

During the year 1866-67 Mr. Loughborough was president of the Michigan Conference, the most important office in the organization aside from the presidency of the General Conference at that time. While Mr. White was

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ill, Mr. Loughborough traveled much as a General Conference secretary.

In the winter of 1867-68 Mr. Loughborough, who had lived in Battle Creek for ten years, became restless and felt that a change would be well. He had dreams of California and the Southwest.

Until 1868 the work of Seventh-day Adventists was confined to the territory east of the Missouri River and north of the south line of Missouri. At the General Conference held in Battle Creek in May, 1868, an appeal was made to extend the work to California. The manner of distribution of labor at this time when all the ministers went to General Conference was for all to sit in committee of the whole and listen to the reports of various workers and receive applications for laborers from the different fields. The General Conference president then asked each worker to pray earnestly about the matter as to where he should labor another year. In a day or two the president called the names of the various fields and the worker was invited to speak up when the field was mentioned to which he felt he had a call. When the roll was called, all the fields were named except California. Finally, Mr. White said: "Has no one a burden for the California field?" J. N. Loughborough and D. T. Bourdeau then

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spoke, saying they had a burden for the work there. Accordingly, it was arranged for them to go there. Mr. Bourdeau had felt so impressed that there was different work for him to do that even before coming to conference he had disposed of all his goods, and he and his wife had come with their belongings converted into money. James White asked for one thousand dollars through the *Review and Herald* for the purpose of buying a tent and sending the first workers to the West Coast.

Accordingly, the brethren left Battle Creek, June 18, 1868. At that time the Pacific railroad lacked several hundred miles of being completed, and it was decided to go by water via Central America. They purchased a tent and equipment and sailed from New York, June 24, for the Isthmus of Darien, going by land to the Pacific and on boat to San Francisco, where they arrived July 18.

Prices were high in San Francisco, and it did not seem best to begin work with the tent in that city. They therefore laid the matter before the Lord. In answer to their petition, the next day a stranger came from Petaluma and invited them to come to that place with the tent. There was a small church there, the members of which went by the name of Independents. They saw an item in some

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Eastern paper that two ministers had sailed for California, bringing a tent in which to hold religious services. They made the coming of these ministers a subject of special prayer. The night following the prayer meeting, one of the prominent members of the group dreamed that he saw two men kindling a fire to light up the surrounding country which seemed enveloped in darkness. As the two men had a fire kindled and shining brightly, the brother in his dream saw the ministers of Petaluma trying to extinguish the fire by throwing on brush, grass, and other things. All their efforts seemed only to increase the flame. While he watched, the men lighted a second flame in another quarter and the ministers tried to quench it. This continued until the two men had five fires burning brightly. This man related the dream to his brethren, saying he would know the men when he saw them. When he saw the Adventist missionaries, he declared they were the identical men he had seen in his dream.

Naturally this company did all in its power to get the brethren started with their tent meetings. All of the little church of Independents paid close attention and accepted the message until the Sabbath question was presented. In the end six of their number joined with the Sabbathkeepers. The min-

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isters opposed the work of the two brethren. On April 9, 1869, at a general meeting of the brethren in the State a temporary State organization was formed, called a "State meeting," which voted to support the mission and relieve the brethren in the East of the financial burden. This action was supported by pledging gold coin to the amount of \$750. This occurred less than eight months after the tent was first set up on the Pacific Coast.

The brethren continued to hold meetings in spite of considerable opposition. In one instance when the two married daughters of a farmer accepted the Sabbath, the man of the soil said that Loughborough would never preach again, and arming himself with a heavy club and a butcher knife, he lay in wait for the minister. Fortunately, Mr. Loughborough was an early riser, and although he knew nothing of the threat, he had passed the spot long before the infuriated man took his place in hiding. As a result of this opposition and the refusal of certain people to allow meetings in the schoolhouses, there arose a demand for a church, and the first Seventh-day Adventist church west of the Rocky Mountains was completed and ready for occupancy by the first of November at the town of Santa Rosa. At a conference, February 15 and 16, 1872, California was organized as a conference with 238

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Sabbathkeepers, and with J. N. Loughborough as president.

In February, 1878, a group of Sabbathkeepers who had migrated from California into Nevada called for a mission in that State. Mr. Loughborough responded to the call, baptizing the first Adventist candidates in Nevada, three persons, at St. Clair Station. He found ten Sabbathkeepers, and as the result of meetings, the number was doubled. These not only met Mr. Loughborough's expenses, but purchased a tent which was used during the season. At the end of this season, Mr. Loughborough organized the Nevada Conference with himself as president. There were at that time forty-five Sabbathkeepers. At the time of organization, February 24, 1878, the cost of tent and all expenses for the season were paid, and there was fifty dollars in the treasury.

At a General Conference committee meeting June 27, 1878, it was recommended that a mission be established in England immediately, and that J. N. Loughborough be the man to take charge. At the General Conference that fall a vote was taken reaffirming the action of June. Mr. Loughborough had married again, and he and his wife accepted the responsibility. They arrived in Boston on December 16, expecting to sail on the ship "Homer" of the Warren line. On arriving

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at the ship, the workers were denied passage by the captain. The agent for the company said he did not know the reason for this, inasmuch as he usually carried passengers. He would not do so on that trip, however, and so the agent secured passage for them on the "Nevada," sailing from New York the next day, without further expense to themselves. They had a safe and prosperous passage. The ship "Homer," on which they had planned to sail, was never heard from again. It is supposed it foundered in a storm. By this act of divine Providence Mr. Loughborough and his wife were spared to the cause of God for many years.

When the General Conference sent Mr. Loughborough to England, it passed the following action with regard to the administration of Europe: "*Resolved*, That there be a committee of three to take supervision of the entire work in Europe, who should act in harmony with and under the direction of the General Conference. That Elder J. N. Andrews, J. N. Loughborough, and a third brother whom these two appoint be that committee."

Mr. William Ings, a colporteur, had done some work by way of preparing the field for the arrival of Mr. Loughborough, and soon a few people accepted the Sabbath.

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In England * Mr. Loughborough faced a much more difficult field than California. He began meetings in a hall in Southampton early in 1879. After fifteen lectures he discontinued the meetings because of his inability to secure the privilege of holding Sunday meetings. In the spring he laid plans to start tent meetings. A large number of people gave evidence of their interest in the project by subscribing small amounts of money. Some gave the proceeds of flower sales. A friend, hearing of the need, gave fifty dollars, and the tentmaker agreed to discount the price seventy-five dollars and also gave a fifteen-foot British flag to serve as an ornament for the top of the tent.

Another obstacle presented itself. Where could a location be found for pitching the tent? The tentmaker aided in securing a place. Therewith followed what was probably the first poster advertising by Seventh-day Adventists in any part of the world. Two men were hired to keep posters on every advertising board for three miles around for the space of a month. Mr. Loughborough also advertised in a local paper.

The lectures began with an audience of

* The author is indebted to his colleague, Dr. Gideon D. Hagstotz of the Union College History Department, for much of the data concerning the beginnings of the work in England. See Gideon D. Hagstotz, "Seventh-day Adventists in the British Isles."

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six hundred on Sunday, May 18, 1879. Mr. Loughborough considered this the official beginning of his ministry in England. The season proved very unfavorable for tent work, for from May 18 until July 4 twenty-four consecutive hours had not passed without rain. At that time the tent was beginning to mildew, and Mr. Loughborough was fearful that it would not be usable another season. J. N. Andrews helped somewhat during this first great effort, but failing health prevented his giving vigorous aid. A great deal of literature was distributed, and house-to-house work went forward untiringly. Nevertheless, this meeting, probably the longest in duration ever held by Seventh-day Adventists up to that time, closed August 17 on account of the continuous rain and cold weather.

Mr. Loughborough then rented a large building known as Ravenwood in which to continue his meetings, and this became the first official headquarters of the Seventh-day Adventists in England. The structure had seventeen rooms in addition to a meeting hall. It served for a book depository and a home for the workers and one layman's family. In one of the lower rooms Mr. Loughborough constructed a portable baptismal font, and in it the first six converts were immersed on February 8, 1880.

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The work went slowly, but in spite of discouragement Mr. Loughborough and the little handful of workers with him continued to battle against the hosts of difficulties which faced them, and with grim determination carried on.

The second summer, although easier, had its trials and besetments. On Sabbath afternoon, August 7, 1880, a severe gale raged in the vicinity where the tent was pitched. Four sections were torn out of the top of the tent, and it was damaged so badly that it could not be used any more until it was thoroughly repaired. Only a few persons accepted the message of Christ's second coming as a result of this meeting.

In the summer of 1882, in response to an urgent request that he visit J. N. Andrews at Basel, Switzerland, to see if anything could be done to relieve him, Mr. Loughborough made the journey. At that time, as a result of prayer and good care, Mr. Andrews seemed to be getting better.

In the fall of 1881 Mr. Loughborough was asked to come to America, attend the General Conference, and take back with him to England a force of workers who might be trained in the work, so that he could return again to labor in America. This request came on such short notice that money from America could

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not be obtained in time to buy the ticket and at the same time leave enough money to carry on the work during his absence. The matter was laid before the Lord in prayer, and as a result, on the morning of his departure two letters came bearing the necessary money. In one instance a man paid his tithe six weeks early because he was impressed of the need. In another, a man not of our faith said: "I feel impressed that it is my duty to send you £5 [\$25] to aid in your work." Thus came a direct answer to prayer, and Mr. Loughborough went on his way with a consciousness of God's blessing.

A group of workers, including his son and daughter, accompanied him back to work in England. At the General Conference of 1882 it was voted that Mr. Loughborough return to America as soon as it could be arranged for others to take over his work. In October, 1883, he returned to America again. His work in England had resulted in the baptism of thirty-seven persons, and shortly before he left for America the first Adventist church in England was organized at Southampton, with a membership of nearly twenty. Contrast the result of his five years of labor in England with that in California, where five strong churches were organized in the short space of three years, and where the first effort

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in San Francisco brought over fifty into the message.

On his return from Europe Mr. Loughborough, as a representative of the General Conference, visited the camp meetings on the Pacific Coast in company with Mrs. E. G. White and her son, William. Apostasy in the ranks of the workers in the North Pacific region had brought about confusion which called for strong leadership. Accordingly, at the camp meeting of the Upper Columbia Conference, Mr. Loughborough was elected president. He seemed to have had wider influence than the ordinary conference president, however, for he continued to travel with Mrs. White to the other camp meetings on the West Coast, and served as a member of the conference committee of the California Conference.

In 1887 he returned once more to the field of his early labors in the West and was elected president of the California Conference. This conference was a large one at that time, supporting several camp meetings each year. He retained this position several years. In 1890 there came from the press, "The Rise and Progress of Seventh-day Adventists," the first history of the Seventh-day Adventist denomination. This volume, written by Mr. Loughborough, while not a scholarly production,

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placed him in a position all by himself as the earliest chronicler of the Seventh-day Adventists.

During the nineties he served as a member of the General Conference Committee, and for a time was superintendent of District Number Five of the North American field, which roughly corresponded to our present Southwestern Union Conference with the addition of the States of Kansas, Missouri, Colorado, and Arizona. His headquarters were at Topeka, Kansas.

In 1898 he laid down General Conference burdens and returned to California, where he spent the remainder of his life. In 1905 he issued a revised and enlarged edition of his denominational history, entitled, "The Great Second Advent Movement."

In 1908 at the age of seventy-six he began a tour around the world, visiting the principal centers of the Seventh-day Adventist work. He traveled thirty thousand miles by water and six thousand miles by land. This closed his active service except for an occasional trip to a camp meeting or a General Conference session, or to take up his pen to write reminiscences of bygone days. He made his home with his daughter, Mrs. J. J. Ireland, at Lodi, California. When she and her husband were called to Washington, D.C., his health was

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failing, and he spent his last years in the St. Helena Sanitarium, where peacefully he passed away April 7, 1924, at the ripe old age of ninety-two. His funeral was held in the St. Helena church, which was one of the first churches he had raised up in California more than fifty years before.

CHAPTER SEVEN
JOHN NEVINS ANDREWS

JOHN NEVINS ANDREWS

Pioneer Theologian, Defender of the Sabbath, First Overseas Worker

JOHAN NEVINS ANDREWS was born in Poland, Maine, July 22, 1829, and was reared in the State of his birth. He did not enjoy the blessings of a higher education, but was a self-made man. As such he was well educated. He was the type of individual who loves study and could gather information and develop himself independently. Through his own efforts in this way he gained a working knowledge of Latin, Greek, and Hebrew. These subjects he pursued with the motive of understanding the Scriptures and gaining a fuller knowledge of God's purpose for man as revealed in His book.

Although he was only a boy of fifteen at the time of the 1844 movement, he had a deep spiritual experience, looked earnestly for the coming of the Lord in October, 1844, and passed through the refining fiery ordeal of disappointment and persecution at that time. During the period of uncertainty following

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the great disappointment, he came in contact with the little group which was preaching the third angel's message. As a result, he took his stand with Joseph Bates and Mr. and Mrs. White publicly in a meeting at Paris, Maine, September 14, 1849, and accordingly became one of the quartet of outstanding early founders of the Seventh-day Adventist movement. (See "Origin and Progress," M. E. Olsen, p. 749.)

The first number of the *Review and Herald*, a semimonthly, published in 1850, stated that the responsibility for the paper rested on a publishing committee, which consisted of Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. Although he was only twenty-one years of age, this earnest youth held an important place at this incipient period of the denominational development, and became a shining example of what consecrated young people can do, once their whole heart is in God's truth. At twenty-one he became one of the leading writers for the *Review*. His article in the May number of 1851 occupied five full pages, and is believed to be the first detailed exposition of the thirteenth chapter of Revelation, interpreting the two-horned beast as the United States. (See Idem, p. 210.)

This youthful warrior in gleaming armor became one of the leading champions for the

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Sabbathkeeping Adventists, and ably defended the cause in a series of articles, entitled, "Review of O. R. L. Crosier," on the Sabbath and the law. These articles appeared February 3 and 17, 1852.

This manuscript was written while Mr. Andrews was traveling. He was staying at the home of Cyrenius Smith at Jackson, Michigan, and often his voice was heard in subdued tones far into the night, pleading with the Lord for light wherewith to meet the objections of Mr. Crosier; and when light came, praise and thanksgiving ascended to God. On one such occasion these words were heard: "O Lord, guide me in using this light. O Lord, help me to smite this once," and similar words. (See "Rise and Progress," J. N. Loughborough, p. 165.)

Letter after letter from readers appeared in the *Review* during the following weeks of 1852, expressing appreciation and praise for his excellent defense of the truth.

~~The next few years were spent in traveling from place to place seeking out those who were ready to listen to an unpopular message from the mouth of a youth.~~ The long journeys, accompanied as they were by tiresome riding with few conveniences and amid the greatest hardships, were destined soon to undermine the health of the frail worker. A letter

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written by Hiram Edson in 1851, during a journey through New York and Pennsylvania with Mr. Andrews, gives the twentieth-century reader some idea of the difficulties which these brethren encountered:

"A portion of our journey was through a country that was new. The roads were new and rough, over cradle knolls, stumps, and rough log ways, slough holes, and trees fallen across our pathway. Much of our route was through deep valleys, and deep and narrow ravines, with almost perpendicular banks, so that fallen trees reaching across the ravine from bank to bank, were many feet above our heads as we drove through beneath them. Then again we were climbing the mountains and high hills of the Alleghenies.

"But being guided by the good hand of our God, we found a goodly number of the Lord's scattered but chosen ones, here and there, upon the mountains and high hills, famishing for the bread of life, to whom was given a 'portion of meat in due season.' "

During this six weeks' tour of six hundred miles, a strip of territory from the Great Lakes to the Allegheny Mountains was covered.

~~Winter and summer he traveled and wrote. One worker, writing during the winter, spoke of the deep snows and arctic blasts which beat~~

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through the raiment of the none too heavily clad itinerant. In the morning the man of God awoke with his beard covered with frost and ice as the result of the moisture of his breath congealing in the unheated spare room or cold cabin. And yet in spite of the hardships, in a letter written October 27, 1851, he said:

“In the midst of tribulation and affliction my soul is joyful in God. I was never more deeply impressed with the importance of the work in which we are engaged, than at the present time. My heart is bound up in it, and in a work so sacred I would cheerfully spend and be spent. Souls are perishing, who may now be reached, the time for labor is short, the night in which no man can work is at hand. Shall we not, then, while the day lasts, do what we can, so that by any means we may save some?

“I spent the first Sabbath after leaving you, with the brethren in Oswego. Found them strong in God, and well established in the present truth. Several who have not been with them heretofore, have recently united with them in keeping the commandments of God and the faith of Jesus.

“In Cleveland, Ohio, I found a few who are willing to manifest their love to God by keeping His commandments. I regret to say, however, that by a cunningly devised fable,

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some others are making void the seventh commandment. Those, however, who make void the fourth commandment by a similar fable, are not well prepared to rebuke such iniquity.

"In Norwalk and Milan, we had a season of considerable interest. Some things which had hindered the work of God were removed, and several who were halting between two opinions, took a decided stand for the truth. May the blessing of God rest upon His people in that place. . . .

"I shall leave in a short time for Indiana. I hope to go with the blessing of God resting upon me, and labor with Him in His cause. Adieu."

In the autumn of 1852 Mr. Andrews held a series of meetings at Rochester, New York. At one of these meetings, J. N. Loughborough, a minister of the Sundaykeeping Adventists, came with an array of Bible texts in hand to refute the Sabbathkeeper's argument. To Mr. Loughborough's great surprise the youthful speaker answered every objection from the ~~word of God even before it was presented.~~ As a result of this and the following meetings, Mr. Loughborough cast in his lot with the Sabbatarians.

The exhaustive journeys and incessant work actually did use up the young soldier of the cross; and in the editorial of the issue of the

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Review and Herald dated February 20, 1855, James White made an eloquent appeal for the support of the young man who was later to become the first Seventh-day Adventist missionary overseas:

“We cannot close our remarks without introducing the case of Brother J. N. Andrews, who has been more or less connected with the Review office.—But few persons have any idea of his sacrifices, and present discouragements. For the last four years he has given himself exclusively to preaching and writing. His love and zeal for the truth, and for the salvation of souls, has been such that he has toiled on, day and night, with little regard for health, till several times he has been brought so low that we could have but little hope of his recovery. He is penniless and feeble (though attention to his situation, with proper hours of study and exercise, is improving his health). He now thinks of returning to Maine in a few weeks, to labor with his hands, hoping to regain his health and sustain himself. His father is one of the poor of this world, and quite infirm, and his only brother a cripple. Judge of our feelings to see a dear brother, a fellow laborer, with whom we have toiled side by side for years, placed in his situation.

“We appeal to the Lord’s stewards in our brother’s behalf. He should have a steady

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boarding place, where he can be surrounded with all those means necessary to the recovery of health. He should have (and must have to be useful) a suitable library. To you who know his able defense of the truth, and have been benefited by his writings, we appeal for help. The attention of those in the morning of life, who enjoy the blessing of health, we especially call to the situation of our dear brother. He has toiled so incessantly for your salvation that he is broken down at the age of twenty-five. It must be a pleasure to you to sacrifice something to help one who has so cheerfully labored for you. His sacrifices have been great. Relatives have offered to give him a collegiate education free, or place him in a situation to acquire wealth; but these he refused, to follow in the despised path of Bible truth. Brother Andrews is ever opposed to our speaking in his behalf, but we have felt called upon to introduce his situation in this manner, though it be without his knowledge. And here we would say, that from money sent in to relieve the office, \$50 shall be given to Brother Andrews. Let others give as the Lord hath prospered them, and it shall be acknowledged in the *Review*."

About this time James White invited some of the advent believers living in the East to move to Iowa, secure homes cheaply, and

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bring the third angel's message to that new State. Among the first of these were Edward Andrews and his wife, the father and mother of J. N. Andrews, who left Maine and settled in the northeast corner of the State in the autumn of 1855. Mr. Andrews, broken in health, came with his parents to help hew a home from the virgin wilderness.

He spent that winter clerking in his uncle's store at Waukon, and in the spring the elder Andrews secured a quarter section of fertile Iowa land about three miles south of the village, where they were joined by their former neighbors of Maine, the Stevens family. They purchased tools, implements, oxen, and other farming necessities, and built log houses and barns. They evidently gave a good report of the land, for during the summer other families followed, until by autumn the company numbered about thirty. Among these were families which were later to shine brilliantly in denominational leadership. There were in the group two future presidents of the General Conference, J. N. Andrews and George I. Butler; J. N. Loughborough, the first worker on the West Coast of the United States and also the first worker in Great Britain; and the future wives of Mr. Andrews and Uriah Smith.

In the autumn of 1856 Mr. Andrews mar-

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ried Miss Angeline S. Stevens, whose parents, as has been stated, had also moved from Paris, Maine, and settled in Iowa near the parental home of Mr. Andrews. About this time, apparently this man of God became somewhat discouraged and downcast. Poverty stricken and in poor health, he became possessed of a spirit of lukewarmness which seemed to have settled on the members of the little Adventist colony in that new land.

For the time being these brethren, surrounded by the large group of settlers who had been lured to the West by the prospect of wealth and personal gain, were led to partake of the same spirit. Glowing pictures were painted by real-estate boomers. They saw people all around them growing rich, and joined with the pioneers who were exerting every effort to subdue the tough prairie sod and wrest a competence from the rich soil. Hardships and long hours of labor crowded out the spiritual things. Then, too, J. N. Loughborough and J. N. Andrews had borne the heat of the battle and had been forced to retire from the lines for lack of support. Murmuring and dissatisfaction with the cause grew until when Mr. and Mrs. White visited them they were not at all anxious to see their visitors.

Mr. and Mrs. White, having sensed the

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situation, during the month of December traveled through the winter snows, enduring many hardships, to present the Laodicean message to the little group at Waukon, Iowa. The result of their visit was evident immediately in renewed consecration and efforts to get into the field once more. Mr. Loughborough at once went into the field and Mr. Andrews confessed his past discouragement and expressed his interest in the people in the region; ~~and in April, 1857, he wrote to Mr. White, stating that his health was much improved and that he thought his throat would bear his speaking several times a week. He was determined to give the message to those in the region near at hand.~~

During this month he contributed an article for the *Review*, calling upon God's people to ~~cleanse themselves from the tobacco habit. Taking his text from 1 Corinthians 3:16-18, he exhorted his brethren to cast tobacco, an active poison, out of their bodies, and cleanse themselves from the filthy habit.~~

In February, 1858, he attended a conference at Round Grove, Illinois. J. H. Waggoner, in reporting this meeting, speaks of having met Mr. Andrews for the first time, and states that all partook of his feelings when on this occasion he thanked God as he heard Mr. Andrews vindicate the truths of the third

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angel's message in a clear and convincing manner, and express his determination to devote his time thereafter to the work.

However, this wish to give his entire time to the work was not realized until the following summer, when, after the General Conference held in June, 1869, he went with Mr. Loughborough to assist in the Michigan tent effort.

In the meantime, however, he was a participant in an important meeting of the Battle Creek church, to consider the question of an adequate support for the ministry. This meeting was held January 16, 1859. A committee of Brethren Andrews, Frisbie, and White was appointed to give further study to the subject and to prepare an address on the subject of "Systematic Benevolence," to be published in the *Review*. In the plan there outlined, each brother between eighteen and sixty was encouraged to lay aside from five to twenty cents each week, and each sister from two to ten cents. It was further recommended that property owners lay aside from one to five cents a week, on each one hundred dollars' worth of their possessions. This plan of systematic benevolence, nicknamed "Sister Betsy," was in time developed into the tithing system, revolutionizing the manner of supporting the ministry.

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In the discussion over the problem of organizing the believers into churches and conferences, J. N. Andrews heartily advocated the movement for organization. He was a delegate from New York and was chairman of the committee which drew up the constitution of the General Conference.

On August 29, 1864, J. N. Andrews left Battle Creek for Washington, D.C., to attempt to secure for Seventh-day Adventists, recognition from the War Department as conscientious objectors, and to ask for them assignment to noncombatant service in hospitals and elsewhere, in order that they might not be compelled to take human life. He was kindly received by Abraham Lincoln's government and his request was granted. This move, the first of its kind by Seventh-day Adventists, set a precedent which has become part of the Adventist belief.

The attention of the leaders of the church (with the exception of Joseph Bates) was drawn to the importance of the subject of health reform through their own experience. Neither Mr. White nor his wife had enjoyed robust health for years. Mr. Andrews likewise was severely handicapped. Continued overwork and hardship occasioned by long rides in the cold and rain, loss of sleep, and continuous and arduous service in the pulpit,

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had brought these servants of God to the very verge of the open grave. As a result of Mr. White's physical condition, Mr. and Mrs. White late in 1865 visited Doctor Jackson's health institute at Dansville, New York. This water-cure institution not only brought relief, but gave instruction to the patients who daily gathered for lectures in the drawing room. About this time Mr. Andrews was suffering from a combination of disorders which made life a burden to him. He was suffering from dyspepsia, sleeplessness, nervous prostration, and chronic catarrh. His condition was such that he was obliged to give up brain work and labor in the open air. He adopted correct health principles, discarding the use of flesh foods, condiments, and other unhealthful items of diet, and upon obeying other natural hygienic laws he soon was able to return to the ministry and also to resume his literary work. (See "Origin and Progress," pp. 260, 261.)

As early as 1864, as the importance of reforms in the manner of living was seen by the ministers, Mr. Andrews began to advocate healthful living through the columns of the *Review*. Other ministers advocated the same thing. When instruction came to this people through revelation to Mrs. White that Seventh-day Adventists should establish a health

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institution of their own, there was a hearty response, and the first Adventist health institution, known as the Western Health Reform Institute, was opened in Battle Creek, September 5, 1866.

On May 14, 1867, Mr. Andrews was elected president of the General Conference and filled the office one term, which at that time was one year.

—The first Seventh-day Adventist camp meeting was held at Wright, Michigan, opening September 1, 1868. One of the leading lights at this meeting was J. N. Andrews, whose scholarly sermons were delivered with great freedom.—His pointed messages were filled with tenderness and sympathy.

The Adventist camp meeting of the sixties was very different from a camp meeting of today.—This first meeting was typical of the times. It was held in a grove of maples.—The place of assembly was an open spot with the ministers' stand at one end.—The seats for this open-air assembly were constructed of slabs nailed on logs or simply of logs smoothed off on one side. In case of rain a smaller area covered by canvas was used for the general assembly. At night the camp was lighted by means of a number of wood fires on elevated boxes filled with earth. Bread wagons drove to the camp from the neighboring town, but

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the campers did their cooking by campfires. The dwelling tents were furnished by the occupants and were large or small according to the number to be accommodated. They were usually large, for the abode was made to serve a church. The sides were made of rough boards and the ends and roof were made of cotton cloth. The tent was divided by means of curtains into two rooms with a hallway between. The men of the church slept on one side and the women on the other. (See "Origin and Progress," p. 275 ff.)

The next few years following this first camp meeting, Mr. Andrews spent in a faithful ministry, making long journeys from place to place in winter and journeying from camp meeting to camp meeting in the summer months.

During the decade of the sixties he produced his best lasting literary work, "History of the Sabbath and First Day of the Week." This book was the result of painstaking historical research, and although nearly three quarters of a century have elapsed since its writing, the revised edition remains a standard publication among Seventh-day Adventists today.

In 1872 his wife died, leaving her husband with two adolescent children, Charles and Mary.

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Mr. Andrews was a member of the committee which organized the Educational Society of the Seventh-day Adventists and founded Battle Creek College, our first denominational school.

In the sixties, the providence of God opened the way for our work to enter Europe. Michael B. Czechowski, a Polish Catholic immigrant to America, came into contact with the Seventh-day Adventists at a tent effort at Findlay, Ohio. He had been educated for the priesthood, but in reaching out for greater light, had severed his connection with the church. After accepting the message, he preached for a time in New York. Anxious to take the message of the Sabbath and the soon coming of Christ back to his European friends, and not waiting for support from his Sabbathkeeping brethren, he solicited funds from friendly First-day Adventists and returned to take up labor in the Piedmont valleys among the Waldensians. He entered Switzerland, and in addition to publishing a paper, called the *Everlasting Gospel*, he published tracts in both German and French. Becoming discouraged, he left his converts, went to Rumania, and began the same work there. Before long, letters from the believers in Switzerland began arriving at the denominational headquarters. The believers were

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invited to send a representative to America. In response they sent a young man named James Erzenberger, who stayed a year and a third, and returned to Europe in 1870. These events awakened the Adventists to their responsibility to the world. Prior to this time the burden of beginning the work in America had blinded them to the true meaning of the gospel charge, "Go ye into all the world."

Taking cognizance of this wider call of God, the General Conference session of 1874, on August 15, voted that Mr. Andrews go to Europe in answer to the providential openings there. This step was a momentous and revolutionary one. The selection of Mr. Andrews was a tribute to the scholarly worker, for it is needless to say that the members of the General Conference were anxious to select a strong man for this first overseas mission effort on the part of Seventh-day Adventists.

At a later time when there was some lack of unity, Mrs. White, in a testimony to the Swiss brethren, said:

"Calls came to us from Europe for help. We sent you the ablest man in our ranks, but you have not appreciated the sacrifice we made in thus doing. We needed Elder Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We

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hoped you would accept his counsel and aid him in every possible way while he was a stranger in a strange country. But he has had to make his way himself, while you have stood by to question and cast doubts in reference to his suggestions and plans, when you were unprepared to take hold yourselves and move the cause of truth onward."

P. Z. Kinne, of Middletown, New York, who was well acquainted with Mr. Andrews, said that at one time it was reported that Mr. Andrews could repeat the Bible from memory. Mr. Loughborough, hearing of it, accosted him one day: "John, I hear you can repeat the whole Bible; is that so?" He answered, "So far as the New Testament is concerned, if it was obliterated, I could reproduce it word for word; but I would not say as much of the Old Testament."— This was confirmed by Mr. Andrews' son.

Exactly one month after his appointment, J. N. Andrews sailed from Boston.— Arriving in Switzerland, he organized the work and became in effect the first president of the European Division.

Few can realize the task before him when he faced his work as the first Seventh-day Adventist worker sent overseas. The idea of the denomination's having a representative thousands of miles away was entirely new. The

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General Conference Committee, far removed from the problems in a distant field, could not understand the difficult circumstances under which Mr. Andrews labored. Furthermore, precedents had to be set. Mr. Andrews was a pioneer, establishing precedents and struggling to formulate policies and methods of work. This, together with natural prejudices of any people for a foreigner, caused the distrust mentioned above and made his work very heavy.

Whereas today the Mission Board feels it unwise to send a man over thirty into a field where he will be obliged to learn a new language, Mr. Andrews was forty-four, and faced the stupendous task of mastering the French language. It was necessary for him to learn to speak it fluently as well as to write and read it. The French people are very particular about the way their language is spoken. They are readily offended by the foreigner who overlooks the nicety of tone and nasal pronunciations. An older person has great difficulty in mastering this language. In spite of this, however, by prayerful, persistent study amid physical affliction, Mr. Andrews gained such a command of the language that in 1882 he testified that he could address an audience in the French just about as freely as in his own mother tongue.

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During his first year in ~~this~~ strange land the most prominent place on his daily program was reserved for the study of French. A little later he added Italian and German, for ~~not only~~ were these three languages spoken in Switzerland, but the mastery of them was necessary to the forwarding of the message in the other countries of Europe. Soon a large correspondence with scattered interested ones claimed his attention. Then came the work of instructing the believers more fully and organizing them into a church and a tract society. Finally he prepared tracts which were published in the French language. At the end of the first year there were seventy-five known Sabbathkeeping Adventists in Europe.

On a stormy winter day, January 8, 1876, the first worker from America arrived to stand by the side of the pioneer worker, who had labored without any of his fellow countrymen for over a year. This worker was D. T. Bourdeau. He brought courage and a tangible evidence of sympathy from America. The same year the General Conference voted to raise \$10,000 for a European publishing house. Mr. Andrews established this institution at Basel, Switzerland, and in July the same year began the publication of *Les Signes des Temps* (*The Signs of the Times*). He personally edited this paper until his death.

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A large portion of his time was spent in adapting this journal to the needs of the people, and to making it a permanent, successful medium of the message in Europe.

Early in September, 1878, Mr. Andrews received a cablegram from the brethren in America directing him to attend the General Conference to be held at Battle Creek in October. He left Europe, taking with him his daughter, Mary, who was suffering from consumption. He had hopes that the Battle Creek Sanitarium would be able to arrest the disease. With untiring faithfulness and loving paternal hope he watched by her side day by day, only to lose the battle, for she passed away in November. The loss of this seventeen-year-old child, the hope of his life, was almost too much for the bereft father, who had pinned his fondest hopes on this daughter who had learned the language and was developing into what he felt sure would be a great help to him. In his trials following this bereavement, he spoke to Mr. Kinne in his sorrow: "I seem to be having hold upon God with a numb hand."

At this time Mrs. White wrote a beautiful letter of consolation, an extract from which is herewith given:

"In my last vision, I saw you. Your head was inclined toward the earth, and you were

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following in tears your beloved Mary to her last dwelling place in this world. Then I saw the Lord looking upon you full of love and compassion. I saw the coming of Him who is to give life to our mortal bodies, and your wife and children came out of their graves clad in immortal splendor."

Fearing for his health, Mr. and Mrs. White persuaded him to stay in America over the winter. He attended the General Conference in April and preached the dedicatory sermon at the Battle Creek Tabernacle. He sailed for Europe in May, but had to stop in England to rest before going farther. He arrived in Basel, August 11, after an absence of nearly a year. From this time on it seemed the source of his vitality was sapped. His physical powers gradually declined. Yet his mental powers seemed unimpaired and he became wrapped up in the silent ministry of the printed page. In spite of other duties and of ill-health he produced a large quantity of literature. During the seven years from 1876 to 1883 he wrote over 480 articles, or an average of five or six a month.

Elder Andrews for some years had been threatened with tuberculosis of the lungs. The damp climate of Europe evidently hastened the development of this most dreaded scourge of the nineteenth century, commonly

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called "the white plague." In the winter of 1875 he wrote that although the temperature was mild, they had had, with few and brief intervals of sunshine, three months of fog. He added that some of the time the fog had been dense. He testified that he had suffered more with chilliness in that damp atmosphere of moderate cold than in the more severe climate of America.

Ever a student, Elder Andrews described his visit to the Strasbourg cathedral in an article in the *Review*. He described the clock on that wonderful cathedral thus:

"At noon the figure of death walks out in front of the dial and strikes the hour. Then a door opens and the twelve apostles in a stately procession with Peter at the head and John next, walk out and pass in front of Christ. Each apostle in passing the Saviour turns and bows to Him in a reverent manner, and the Saviour lifts His hands as in the act of blessing them. But what made a deeper impression upon my mind than anything of this was the solemn reminder of Peter's denial of Christ. At the left hand of the clock and somewhat higher than the place of the apostles is perched a cock. The appearance of Peter is the signal for this cock to flap his wings, lift his head, and curve his neck, and crow with a loud, shrill voice; all of which was a very

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perfect imitation of nature. This was done three times while the procession of the apostles walked slowly in front of Christ. There was a large crowd of the people of Strasbourg to witness this sight, which shows that though of everyday occurrence, it does not lose its interest to them."

The work of publishing a paper was conducted with the greatest difficulty. In 1876 our subject wrote:

"I do not know that there are more than half a dozen printing presses in this city that are large enough to print our paper. Of these I have had to try four. Our third number is the poorest specimen of printing that we have had. Yet on no number have I bestowed so great pains. I stood over the power press all day and had to stop it at least fifty times. Now we are able to print in the same office where our type is set, and this will save much trouble to us. I do not like to write of such matters, but I know that our friends wish to know what we are doing."

In July, 1880, the *Review* stated that Mr. Andrews was reported quite feeble and it was feared that consumption would soon terminate his important labors. The situation was so critical that July 24, 1880, was appointed as a day of prayer for his recovery. Following this Mr. Andrews felt better and expressed the

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conviction that God would restore his health, although he was feeble and his cough was bad at times. He was invited to go to America, but declined, for he felt the trip would prove fatal. That autumn he spent a number of weeks in England in company with Mr. Loughborough. The best physicians in England prescribed that he get away from the fogs of the British Isles, and he returned to Switzerland.

Mr. Andrews saw so much to be done and the work opening up so rapidly in Europe that he longed to live that he might work for a while longer in God's vineyard. In March, 1881, he wrote:

"I regret that I cannot speak more favorably with respect to my health. I am struggling with that deadly malady, consumption, and my situation is quite serious. The difficulty is now confined to my lungs. Other things which in the case of consumptive persons are generally unfavorable are in my case all favorable. But the grasp of death is upon my lungs, and unless this can be unloosed, my lungs must be consumed. This lung difficulty renders me so feeble that I am obliged to keep my bed, and I do all my writing by dictation; but many days I can write only three or four sentences a day, and some days I cannot even write a word. The article which I lately sent

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to the *Review* . . . required, because of my feebleness, the labor of ten days."

The brethren in America were not forgetful of their fellow worker in God's cause, and they showed their love by sending him provisions such as dried fruit and other edibles which added greatly to his comfort. Feeling that Brother Andrews should have encouragement and fellowship in his hour of tribulation as death faced him, the president of the General Conference urged J. N. Loughborough to go to Switzerland and bring cheer to his old co-laborer. Upon Mr. Loughborough's arrival it was decided to appoint a day of fasting and prayer for Mr. Andrews. Shortly afterward, word came from the General Conference that the brethren in America had already appointed such a day to be observed by the believers over the whole world. At three o'clock on that day Mr. Loughborough anointed his fellow worker with oil, and petitions were offered by the various brethren as they stood about the bed of their beloved leader. Prayers were offered in French and English and some in both languages. He felt better following this effort on his behalf, had a better appetite, and the next day took quite a walk in the open air.

In the latter part of the year 1882 the General Conference sent S. N. Haskell to visit

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Mr. Andrews, to help him with his work and to encourage him. On seeing the need of larger quarters for the growing work and the increasing institutional family, Mr. Haskell rented a new building twice the size of the place then occupied, and since his sick co-laborer would have shrunk from the task of moving, he tactfully had the task performed while the two friends were absent on a pleasant trip together.*

One year later, in February, 1883, Mr. Andrews wrote:

“Our missionary work in Central Europe was never so interesting as at the present time. We bestow much labor and care upon the preparation of our journal. . . . I have still to contend with serious difficulty in my lungs, and I am conscious that I may be suddenly taken away. I have been able to work during the past three years by what seems to me a constant miracle. Every month, whatever may be my condition of feebleness, the Spirit of God comes upon me, and enables me to perform much work on *Les-Signes-des Temps*. . . . The shadow of death has rested heavily upon me this winter, but it has seemed to me,

* Much of the intimate information concerning Elder Andrews' closing days was obtained from the story of Jean Vuilleumier, one of the publishing-house employees who, as a boy, had the dramatic incidents in connection with the last days of Elder Andrews impressed indelibly on his mind. A diary which he kept at that time preserves for us the closing scenes in the life of this hero of the cross.

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for several weeks past, that God has been turning the shadow of death into morning."

He continued to write and read proof in bed in spite of every one's entreaties that he spare his strength. A few quotations from Jean Vuilleumier's diary tell the story of the last half year of Elder Andrews' life:

"APRIL 25. He [Elder Andrews] was saying to us the other day, 'You see me now in my natural condition. I have no strength left. If God did not raise me up from month to month as you would raise a man lying on his back, I could not do anything. When I have written my articles, I am left prostrated as you see me. Then I cry to God, who sends His angel to strengthen me until my articles are written. But I do not know whether He will do this any longer. Doctor Kellogg tells me that from a human standpoint, I have nothing but death to expect. As far as I am personally concerned, the future never seemed darker.'"

The next entry showed the heroic efforts of the man who wanted so badly to live in order to carry on his beloved work:

"MAY 6. During the past week, Elder Andrews has written only a page, and that with great difficulty. Each day, though extremely weak, he has asked for his paper and ink, and has tried to write. At night he had written only a few lines. But he does not want to

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give up. Every morning he dresses and comes into the dining room, his German Bible under his arm. His tall, slender form drops on a chair. But he scarcely eats anything. 'If I could only eat,' he says, 'I think I could write, but it won't go down.' Then he will lean his forehead on the table, and sometimes tears will flow down his hollow cheeks.

"Last night I went in to see him. He was lying down. His eyes were moist. He began to speak about his work, and added: 'If God does not give me strength to write for this number, I shall take it as a sign I must die. The reason why I would be sorry to die now is that I have in those boxes a large quantity of manuscripts which I would like to finish. I would like for instance—[Here follows a long list of articles he wanted to write.] If I die, all this will be lost, for those who shall come after me will not know of their existence. But it may be better for me to lie down, and I must pray God continually to help me to be resigned to His holy will!"

At the time of Dr. J. H. Kellogg's visit in the spring of 1883 on his way back to America from Vienna, where he had been doing post-graduate study, he could do nothing for the sick man. The doctor was so struck with the intensity of Mr. Andrews' interest in his work, however, and the broad plans he was laying,

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that he wrote a pathetic appeal to America urging that everything in the power of the General Conference should be done to save the life of this man of God.

In response to this appeal the General Conference sent a number of workers to aid the dying missionary. Mr. Andrews' aged mother and B. L. Whitney, a special friend of his, were thus sent to be with the solitary and worn-out worker. Nothing more could have been done by way of earthly comfort in his trying hour. Mr. Whitney reported that when they arrived, the last of July, the patient was wasted almost to a skeleton, was able to take only a few steps with great effort, and could sit up only a little while during the day. Yet though the prospect of death was very near, he clung to his work and to life for the sake of his work.

Upon the arrival of his mother he seemed to revive, and spent largely of his strength to instill into the company of newcomers his own enthusiasm for his work. Many prayers for his restoration ascended, and at first he seemed to be getting better, but soon the reaction set in. His strength gradually failed until his pen refused to respond. From one week to another, publication was delayed in the hope that he might be able to write for the August number of his beloved paper.

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In this number he welcomed the arrival of Mr. Whitney, his successor, and added: "This number of *Les Signes* has been delayed by reason of the grave illness of the editor, who has been suffering seriously with lung disease for the last four years. It seems now certain that he will soon be obliged to leave the entire management of *Les Signes des Temps* to other hands."

The humility and consecration of this man of God is seen in this extract from a letter written on his fifty-fourth birthday, July 22, 1883:

"Today I enter my fifty-fifth year. My life seems wholly filled with faults. I pray that I may be thoroughly cleansed in the blood of Christ."

Face to face with the last great enemy of mankind, the sick man now entered a terrible mental struggle followed by one of physical pain. He found comfort during this time by proclaiming aloud the sufficiency of the Christian religion. Relief came, and with it perfect peace and entire submission. All anxiety about his work and all sorrow over his unfinished task disappeared. He said he felt as if he were being carried down a deep and surging stream while his feet rested on a solid rock beneath. "The storms have abated," he said, "I am nearing land. God is good, God

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is infinitely good, infinitely good, infinitely good."

Jean Vuilleumier's diary pictures the heroic struggle of those last few weeks of Mr. Andrews' life:

"SEPTEMBER 5. Elder Andrews keeps failing. He speaks about his funeral. He has a great desire to labor on, but if God has otherwise decided, he wishes to die at an early date, 'if I can be ready.'

"SEPTEMBER 7. A marked change is noticeable in Elder Andrews. His present state shows the power of the grace of God. . . . He has laid all his burdens on the Lord. All the cares and anxieties of the mission, which were resting upon him, he has entrusted to Elder Whitney's hands. He is calm and quiet. He feels the burden no more. Today . . . he touchingly said, 'I have reached a point which I compare with a vessel nearing port. It is no longer in midocean, open to the fury of the storms. The cliffs of the shore keep off the winds, the sea has become quiet, the waves vanish, the calm appears.' "

Thus day by day he grew weaker until on the morning of the twenty-first of October he said that he wished he might die that day. The leading brethren were called in for the last time to pray for the recovery of their fellow worker. Late that afternoon these work-

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ers gathered around the bedside to petition God in behalf of the sick man who lay motionless, only whispering now and then to his mother, who stood by the side of her dying boy. When the brethren arose from their knees, "the sun was setting in the cloudless west, its golden rays filling the room, while the aged lady was quietly fanning the face of her dying son. It was a scene of solemn stillness. Heaven seemed near. Presently Albert Vuilleumier, who was standing at the foot of the bed, took out his eyeglasses, and, looking intently at the tranquil face, exclaimed, 'Why, he is dead!' So he was. He had passed away so peacefully that not one among the bystanders had noticed it."

During the last two weeks of his life he had completed his business arrangements, and only about three hours before his death he took satisfaction in assigning to the mission \$500 of his estate which had not previously been arranged. He died October 21, 1883, and was buried near the work he loved so much at Basel.

The same spirit of self-abnegation which actuated him during his whole life is seen in his anticipation of death, when, months before his decease, he solemnly charged the *Review* that no words of eulogy appear in the paper.

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The last years of his life had been peculiarly burdened with sorrow and with the struggle for life itself. The death of his father, his only brother, his wife, and his only daughter brought sorrow to his life. His mother, who went to Europe with Mr. Whitney, was a comfort to her son in his dying hour. He left one son, Charles Andrews, who labored for years in the Review and Herald plant. His son, Dr. J. N. Andrews, in turn, was the first missionary to the Tibetans, serving in that isolated field a decade and a half.

