

Pioneer Days of the Advent Movement

with

Notes on Pioneer Workers
and Early Experiences

by

William A. Spicer

*"We have nothing to fear for the future,
except as we shall forget the way the Lord has
led us, and His teaching in our past history."
—Ellen G. White, "Life Sketches," p. 196.*

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REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

Scanned and Prepared By
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www.maranathamedia.com

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Review and Herald Publishing Association
PRINTED IN U. S. A.



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Foreword

A Movement With a Definite Aim

YEARS ago, at a conference and camp meeting in Germany, a gentleman stood at the edge of the big tent, listening to the Sabbath morning sermon, which was followed by a service of consecration and of new surrenders. The gentleman came to me during the after-meeting. He was a stranger, a patient at our sanitarium near by.

"I am a Catholic," he said. "I must not say much. But I see that the Seventh-day Adventist Church is different. You have an objective, a definite aim, that you are to reach in your work."

He had caught the idea exactly. We do have an objective toward which the people of the advent movement are marching on. This is a church on the march—a movement, just as really a definite movement as was the exodus movement that the Lord led in the days of Moses. Just as truly as the Lord led that ancient movement from the land of Egypt to the earthly Canaan, so the living God is leading the advent movement from the days of 1844 to the heavenly Canaan, the everlasting inheritance of the saved. It is a movement led by the living God. And the prophecy compares these two movements, that ancient one and this modern one. "Behold, the days come, saith

the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands." Jer. 16:14, 15.

This prophecy compares the gathering of ancient Israel out of Egypt with the gathering, not of Israel after the flesh, but of spiritual Israel, out of all lands in the last days. For in the nineteenth verse we find that when this prophecy is fulfilled, "the Gentiles shall come unto Thee from the ends of the earth." They are coming today, by many thousands every year—coming from among Catholic peoples by thousands, from among Protestant peoples by thousands, by thousands from non-Christian peoples, and, thank God, by few they come from Mohammedan areas of Africa and Asia. We see the prophecy fulfilling.

In perhaps the most complete prophetic picture of the movement (Rev. 14:6-14), the prophet John described the speeding of the advent message "to every nation, and kindred, and tongue." That gospel commission to preach that the judgment hour "is come," requires that it be carried everywhere and to "every people."

"Then search in the highway, and pass none by;
But gather from all for the home on high."

Years ago I was coming up from South America to Europe. I met on the boat a fine Brazilian gentleman, a Congregationalist pastor. He spoke English. We had some good talks about prophecy, and about this fourteenth chapter of Revelation, which shows that the last gospel work committed to men is to carry the message to every nation that the hour of God's judgment is come.

And he said to me at last, "To what church do you belong?"

"Seventh-day Adventist," I replied. I saw him start.

"Well," he said, "but your people have come to my city. You have taken some of my members."

"Well, I am glad your members are interested in these things."

"I think you ought to go somewhere else."

"Brother ——," I said, "we are going just as fast as we can—everywhere else—for that message has a worldwide mission!"

"Yes," he said, "but I think you ought to leave me and my fellow pastors to preach it in my city."

"Now," I said, "if you would preach this message, 'The hour of His judgment is come,' we would not need to go to your city."

"Why," he said, "I am preaching it."

I said, "Are you preaching 'the hour of His judgment is come'?"

"Yes," he said, "I think I am."

"Well," I said, "when did it come?"

"I do not know," he answered. "In fact, I have never studied the book of Revelation, but someday I want to study it."

I said, "Brother, that is just why God has raised up a people who have studied it. They know when the hour of God's judgment came, and they are hurrying toward every nation and kindred and tongue, preaching the message of the prophecy."

Of a truth, this definite advent message is reaching "the uttermost part of the earth." It has borne fruit in the island of Spitzbergen, next to the North Pole. We have

long had a church in Hammerfest, Norway, the northernmost city on earth. There is a group also in the town of Ushuaia, near Cape Horn (South America), which, we are told, is the southernmost town on earth. The light of the message has been speeding on—

“Till, like a sea of glory,
It spreads from pole to pole.”

We hear of fruitage in Damascus, the oldest city on earth. And when the roll of uttermost parts is called, two or three Seventh-day Adventist churches respond from round the slopes of Mt. Ararat, where the history of mankind began again by the spreading abroad of the descendants of Noah, after the flood. Then “the whole earth was of one language, and of one speech.” Now this advent message is being taught by print or oral speech in more than eight hundred languages.

Any notes on the pioneering days of such a work must interest the observer of religious movements; and to us who are in this work here is a topic that can never grow old. We may well keep in mind these words from one of our old volumes: “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”—*Life Sketches*,” *Ellen G. White*, p. 196.

Part I

Pioneer Days of the Advent Movement



*Ellen G. White Represents the Spirit of the Advent Movement, and the
Heralding of the Second Coming of Christ*

1

A Work Fulfilling Prophecy

WHOSE heart among us does not thrill at every thought of what we have seen in this advent movement? It is a living, marching, moving cause, doing the work foretold. Every year, every week, every day, it has presented new features all the way along, showing the attending power of God that raised it up and that has led it onward.

This advent movement has an entity of its own, an individuality. It came into being by the power of God, as the time of the prophecy came, just as the exodus movement of old was brought forth and organized and led by the hand of God. Of that ancient movement the Scripture says:

“He brought forth His people with joy, and His chosen with gladness: . . . that they might observe His statutes, and keep His laws. Praise ye the Lord.” Ps. 105:43, 45.

This phrase, “brought forth,” is used in Scripture of

the birth of a child. That exodus movement was brought forth, born of God's providence and power at the very time of the prophecy which the Lord had foretold to Abraham. The phrase, "brought forth," is not repeated of this work today; but equally this advent movement came forth by the power of God as the time of the prophecy came, in 1844. This people were called out, "that they might observe His statutes, and keep His laws. Praise ye the Lord."

This movement was to preach to all nations: "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. In the Old Testament and in the New, there was a preaching of a "judgment to come." But at last the time came to announce to men that the hour "is come." No wonder that the Lord should bring forth a distinctive gospel movement to preach such a definite and challenging message to men.

THE JUDGMENT HOUR FORETOLD

The very year was fixed in the prophecies of Daniel. In vision the prophet saw the opening scene in heaven.

In his seventh chapter Daniel describes the coming of the Father, the Ancient of days, into the place of judgment. Ten thousand times ten thousand holy beings ministered before Him. "The judgment was set, and the books were opened." Verse 10.

In the visions of the next two chapters, the time of the opening of the judgment hour was revealed. The prophet was shown the great apostasy of the early centuries after Christ, when the truth of God was trodden underfoot. The cry was raised, "How long shall be the vision?" How long would Heaven permit such a work to continue?

Would error triumph forever? The answer was, "Unto two thousand and three hundred days [symbolic days of prophecy, literally 2300 years]; then shall the sanctuary be cleansed." Dan. 8:14.

And the cleansing of the sanctuary means the judgment hour, when the records of heaven are reviewed. In the typical earthly sanctuary, the "cleansing" of the sanctuary was the closing priestly service of the yearly round. It was a day of judgment in Israel. "Whatsoever soul it be that shall not be afflicted [by repentance of soul] in that same day, he shall be cut off from among His people." Lev. 23:29. To the present time, this last day of the ancient yearly service—the tenth day of the seventh month—is counted by the Jew a veritable hour of judgment. A modern Hebrew poet says of it:

"The great white fast! the day that solemnly
Its clarion call sent over land and sea; . . .
What mandate gave the day to you and me?
It is the judgment day of all the year!"

This typical service of the earthly sanctuary was a picture, a shadow, of Christ's service as our high priest, "a minister of the sanctuary [in heaven], and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. Therefore the closing ministry of Christ, before He comes in glory, must be this service of "cleansing the sanctuary"—the reviewing of the record in the books. "The judgment was set," said Daniel, "and the books were opened."

Then it is that the record of sins confessed and forgiven will be cleansed, blotted out, and names will be retained in the book of life, or names blotted out. God grant that by His grace our lot may be with the over-

comers, of whom Christ says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

POINTING TO THE YEAR

At the end of the 2300 years (of Daniel 8:14), this judgment hour was to open in heaven above. When was this long period to begin? The Lord sent a mighty angel to make this known to Daniel. The voice cried: "Gabriel, make this man to understand the vision." Dan. 8:16. The angel at once showed Daniel that this latter part of the vision reached even to "the time of the end." The laying bare of the evil work of the great apostasy that was to come so overwhelmed Daniel that he fainted. Then, in the next chapter, the angel Gabriel returned to continue the explanation of the vision. "Consider the vision," the angel told Daniel. The matter of the long period of time, the 2300 years, was the part not explained before. Now the angel begins with this matter of time, and tells when the period was to begin.

"From the going forth of the commandment to restore and to build Jerusalem." Dan. 9:25.

From that decree the long prophetic period of years ran on, the first portion marking events of the first advent of Christ, then the 2300 years reaching on into "the time of the end." The end of the period was to mark the opening of the solemn cleansing of the sanctuary, the hour of God's judgment.

The commission for the restoring and building of Jerusalem that was to mark the beginning of the period.

is plainly that granted to Ezra in the seventh year of Artaxerxes. The king wrote:

"I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go." Ezra 7:13.

To call all that people in the realm of Persia to go back to their homeland, meant to decree not only the rebuilding of Jerusalem and its temple, but the restoring of the land and the nation. The seventh year of the reign of Artaxerxes was the year 457 B. C. The printers of the common edition of the Oxford Bible were surely right in setting that date in the margin opposite this decree. And from that year, 457 before Christ, the 2300 years ran on through the centuries—to touch, at the end, the year of the prophecy, 1844. Then, in heaven above, the judgment hour opened. That is the closing service of Christ, our high priest, in the heavenly sanctuary. When the last record has been reviewed, the voice from the throne will cry: "He that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

THE MESSAGE FOR THE JUDGMENT HOUR

While this solemn hour of judgment is now passing in heaven above, what is God's message for men? How clear all this is made in the "sure word of prophecy."

The prophet John, in the Revelation, was shown what would come on earth in the work of God as the judgment hour opened in heaven. In the vision of Revelation 14, the picture is made as clear as any painter could make it

on canvas. As the hour of God's judgment came in heaven above, on earth the people of the prophecy were to appear, keeping "the commandments of God, and the faith of Jesus." And they were to go to every nation and tongue, crying the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

It is like the mercy and love of our heavenly Father to send such a message in order that men may be prepared to answer. In a court on earth, when the judge takes his seat, a court officer generally makes announcement that such and such a court is now in session. For many years, in our time, the highest court in America held its sittings in a spacious room in the Capitol building, at Washington. A few years ago a marble temple of justice was built. When the court moved into the new building, its first session there was widely reported. As the judges in their robes filed in to take their seats, the audience rose, and as all were seated, the venerable court officer cried out: "Oyez, oyez, oyez! [Hear ye! hear ye! hear ye!] All persons having business before the honorable the Supreme Court are admonished to draw near and give their attention! For the Court is now sitting. God save the United States and this honorable court!"

Just so, as the great court of heaven opened its session of the judgment hour, in 1844, the Lord sent a movement into the world that was to cry out, in effect, "Hear ye, hear ye! All persons having business with the great Court of Heaven, draw near and give attention!" And who has not a case pending there? "Every one of us," said the apostle Paul, "shall give account of himself to God." Rom. 14:12. One summoned before a human court must needs have an attorney, an advocate to plead for him.

And, thank God, every one of us has an advocate to plead our case before the court of heaven. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Without money and without price He appears for us there.

Before the bar of eternal judgment He is pleading the gift for us of His own life—pleading for sinners such as we. Truly, what a wonderful Saviour!

"He gives Himself, His life, His all,
A sinless sacrifice.
For man He drains the cup of gall,
For man the Maker dies.

"And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace
His love still intercedes."

—Cottrell.

THE MOVEMENT ROSE ON TIME

In 1844 the hour of His judgment opened in heaven. In 1844 this definite advent movement began to appear on earth, its message dimly outlined at first. And we who believe are all in this movement—with the people who keep the commandments, with the very message foretold, with our prayers and gifts and efforts joining the symbolic angels of the movement represented as flying swiftly with the everlasting gospel "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And how swiftly the work has spread to the ends of the earth!

When this advent movement was "brought forth," in 1844, all the surroundings of it were as unpromising, from a worldly point of view, as were the manger and the

stable of Bethlehem. But the prophecy had marked the movement for the uttermost parts of the world. The first view that came to any of the pioneers of a really world-wide work was given to Ellen G. Harmon (later Mrs. E. G. White) in 1845, in that vision of the jets of light spreading north and south and east and west, lighting the darkness of a whole world. But those views of a world work were little understood in the early years.

It was in 1869 that our "man of Macedonia," James Erzenberger (the spelling was later changed to Erzberger), landed in America, from Europe, bringing the call, "Come over into Europe and help us." A group of Sabbath-keepers in Switzerland had sent young Erzberger to voice their call. In response, in 1874 our first foreign mission was opened in Basel, Switzerland, by J. N. Andrews. Some of the children of those first European believers are still active. Through a long life, till 1920, James Erzberger continued his labors in the French and German languages. His was a thrilling silvery voice, as he preached, that always reminded me of the voice of James White, pioneer leader in our cause.

How some voices do strangely stir one's heart. It must have been about 1891 that I sat in a camp meeting at Bottmingen, a town near Basel. I can never forget how James Erzberger's appeal rang out on the night stillness in that encampment in the valley: "Men of Bottmingen! Men of Zürich and of Uri! hearken unto this word of the Lord!"

ITS RAPID SPREAD

In 1874 we of this movement numbered 7,000, all in North America. Since then continents and islands have

responded to the message, until now the membership has reached beyond the half-million mark, and the Sabbath school enrollment is far beyond that figure.

The language list is this year (1941) more than eight hundred, a new language having been added in recent years at a rate of one new tongue every seven to ten days. It is as though that prophetic phrase, "every tongue," were continually set before the movement. This advance has not been so much the result of definite planning everywhere, as of the impulse and impetus from within the message itself. It is according to the promise: "Thou shalt break forth on the right hand and on the left." Isa. 54:3.

The like situation has never been seen before—practically all countries now within reach, and the closing gospel message of the prophecy sounding over land and sea. And wherever this message goes, the people of the prophecy spring up, keeping the commandments of God, and the faith of Jesus. That is the very picture revealed in Revelation 14. No wonder that the Spirit of prophecy cries out: "The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days."—*Testimonies*, Vol. VIII, p. 27.

It is the whole "everlasting gospel," the daily bread for every believer. Though we tell it a thousand times o'er, it is fresh and new every time. It is the bread of life for these last days. We must turn to the prophecy to note the momentous events of 1844.

2

The Year 1844 a Year of Momentous Events

IN the year 1844, at the end of the longest time period in prophetic Scripture—the 2300 years of Daniel 8:14—this definite advent movement began. It rose out of the world-wide awakening to the truth of Christ's approaching second advent.

In Europe as well as in America, there had been a real awakening for decades to the study of the prophecies of the second advent, with a very general idea that the 2300 days would end in the forties. Some in Europe even looked to 1844 as the end of the prophetic period. But there was no harmony of view as to the events to be expected.

AN AWAKENING TO STUDY OF THE SECOND ADVENT

One of the best descriptions of the awakening that I know, in a single paragraph, is this summing up by

Mourant Brock, a clergyman of the Church of England, and chaplain of a large prison reformatory institution near the city of Bath, in the west of England. About 1842, he wrote:

“It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe. . . . In a little publication entitled, ‘The Millennium,’ the writer says that he understands in America about three hundred ministers of the word are thus preaching ‘this gospel of the kingdom,’ while in this country, he adds, about seven hundred of the Church of England are raising the same cry.”—*Advent Tracts, Vol. II, Boston* (a pre-1844 series of tracts).

It was in North America that the advent awakening developed a distinct movement. William Miller and his associates wrought with the manifest converting power of God attending their preaching, seeking to prepare men to meet the Lord, whose coming to this earth they expected in 1844. “Unto two thousand and three hundred days [literal years]; then shall the sanctuary be cleansed,” they read; and to them the earth was the sanctuary, to be cleansed at the coming of Christ in glory.

They were as bitterly disappointed as were the followers of Christ at His first advent, who hailed Him with hosannas as their King who had come to take the throne of David, as foretold by the prophets. But that was not the event for the time of His first advent. Instead of seeing Him placed on the throne, they saw Him nailed to the cross. Their hopes for the moment died with Him; but with His resurrection their hope came to life, and afterward they saw how prophecy had all the time

been fulfilling, even in their cry of hosannas to the King. That was to be the cry at that time, according to the prophecy; and, as Jesus said, if the people and the children had held their peace as He rode into Jerusalem, the very stones must needs have cried out.

So before 1844 the awakening cry was to be given of the coming King. These multitudes of early advent believers gave the cry. They sent the news over land and sea. It was the trumpet call for the hour, even though they were mistaken with respect to the event to come.

Christ then indeed came to the place appointed, but not to this earth. In the bitterness of the disappointment, when Christ did not then appear, the great multitude fell away in a measure from the advent hope, and the great body of those who held to the doctrine of Christ's soon coming was broken into various divisions, with divergent views and diminishing numbers.

THE JUDGMENT HOUR OPENED

But out of the shadows of the hour of disappointment came light, as some held to the past experience and prayed and studied. It was seen that the sanctuary to be cleansed was the heavenly sanctuary. They learned that in 1844 Jesus was to come into the most holy place, to open the closing phase of the priestly ministry, the cleansing of the sanctuary, the work of the judgment hour. That was the coming of Christ that the prophet Daniel was shown in vision, as the judgment hour opened in the most holy place. Escorted by angels, Christ was seen coming to this place of ministry. Daniel says:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to

the Ancient of days, and they brought Him near before Him." Dan. 7:13.

The finite mind can form little idea of the spacious glories of the heavenly temple. In a vision of it the prophet had before this seen the Ancient of days, the Father, enter the most holy place for the judgment hour. Daniel saw the moving throne pass in—"His throne was like the fiery flame, and His wheels as burning fire." What a picture of motion! We can little understand the vastness of that most holy place into which the throne of the Infinite moved for the judgment hour, with "thousand thousands" of angels ministering to Him, while "ten thousand times ten thousand stood before Him." Human language fails to picture the scene.

Long had the ministry of our High Priest been going forward in the first apartment of the temple—since His ascension. Now, in 1844, came the passing of the ministry to the most holy place for the closing service. These two phases of service in Christ's ministry were made divinely sure when the Lord set the two phases of service in the earthly, typical sanctuary. The earthly service was to be an exact figure of the heavenly. As surely as on the last day of the earthly service the high priest entered the most holy place for the final cleansing work of the yearly round, so inevitably sure was it made that the ministry of Christ would be changed to the most holy place of the heavenly temple as the time came for the closing work. The prophecy of Daniel 8:14 fixed the time, the year 1844.

Then it was that Christ came in the clouds of heaven, as Daniel saw in vision; came from the holy place, escorted by angels, to the most holy place, for the great antitypical cleansing of the sanctuary. His coming meant the be-

ginning of the judgment hour. "The judgment was set, and the books were opened."

MAKING UP THE ROLL OF THE SAINTS

This judgment is the final work of determining the subjects of Christ's eternal kingdom. The solemn review began with the dead. Rev. 11:18. The names of all the candidates for eternal life are in those books that the prophet Daniel saw opened as the judgment was set. All are in the record, from righteous Abel, the first on earth to die, at the border of Eden lost.

And, blessed truth, when this judgment work, now passing in heaven above, is finished, every record of sin ever marked against a believer will be cleansed from the books of record—cleansed away forever.

It is not that the infinite God needs records in order to know the facts. But His work is being done before the eyes of all the inhabitants of the universe. They witnessed the deceptive origin of sin. They know Satan's charges against God. They are to see God's justice in every decision. "As it is written, That thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." Rom. 3:4.

What a cleansing of the sanctuary that will be! When the review has passed upon the dead, and then upon the living righteous, the voice from the temple cries, "He that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12. The Lord will come to gather the subjects of His kingdom, the nations of the saved.

"O the rapture of His people!
Long they've dwelt on earth's low sod,
With their hearts e'er turning homeward,
Rich in faith and love to God.

They will share the life immortal,
They will know as they are known,
They will pass the pearly portal,
When the King shall claim His own."

—L. D. Santee.

It is in the service of the judgment hour that these trophies of His grace are eternally awarded to Him. Looking upon it in vision, the prophet Daniel saw the presentation before the Ancient of days:

"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14.

As the hour of His judgment came in 1844, Christ entered upon the last course of ministry that is soon to end in this gathering to Himself of all the redeemed. No wonder the Lord should send a world-awakening message to direct minds to the judgment hour and to the coming of Christ to take His kingdom.

And out of the great awakening of the opening of that hour, as light came, there arose this definite advent movement of the prophecy of Revelation 14. The carrying forward of this movement is the special gospel work for this time. And we are in it! It is the work for which all heaven has been waiting. We must note how Heaven was preparing the way on earth for this movement.

3

A Great Opening of Doors in the Days of 1844

IT is very evident that the angels were especially at work as this advent movement rose, to prepare the way for it in all lands.

In Scripture we find that angels are at times sent as messengers to kings and rulers, to influence this and that course in favor of the cause of God. So, we may take it, the angels were God's agencies to open ways into long-closed lands as the time came.

WHAT MIGHT HAVE BEEN ERE THIS

We have been told through the Spirit of prophecy how great a work might have been quickly done if all the forces of the 1844 movement had marched straight on into the full light of this definite message. The agent of this gift was shown:

"In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In

the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844, the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people."—*“Testimonies,” Vol. VIII, pp. 115, 116.*

As we look over the earth, we see how surely providential agencies—the angels, I suppose—must have been at work opening barred doors into far lands, as truly as ever the angels of the book of Acts opened barred doors for Christ's workers in apostolic times.

In 1844 the time of the judgment hour came, and from that time, in God's purpose, the special message for the hour was to be carried to the whole world. If only all the old Adventist believers had held fast, what a wonderful work would have been seen long ere this, as the paragraph quoted tells us. The delay has given us the privilege of having a part in the movement. It is of no use to try to think out the mysteries of God's providences in time's continuance, which bring us now a part to act. We only know, as regards delays in the carrying out of divine purposes, that the purposes will never fail, even though the

time of fulfillment may be extended. As the apostle said—

“The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come.” 2 Peter 3:9, 10.

The failure of the great multitude of the advent hosts of 1844 to move straight forward into the fully equipped movement, with all the truths for the judgment hour, brings to us who are now living the responsibility of “pressing the battle to the gates,” as a favorite phrase of our old pioneer believers used so often to express it.

MISSIONARY PROVIDENCES OF 1844

The doors of entrance that were opening in 1844 have been missionary providences for us through all our days. Note some of the great things of that time:

1844.—Livingstone was planting his own first station in Africa, at Mabotsa. And then history records: “Livingstone’s overmastering thoughts began to grow upon him in 1845. We find him saying: ‘Who will penetrate through Africa?’”—“*Africa Waiting*,” p. 74. Under that Heaven-sent commission Livingstone laid down his life to open up Africa, under God. From those days the doors into the vast unknown interior began to swing open.

1844.—Captain Allen Gardiner organized the Patagonian Missionary Society, the first to call attention to the great mission fields of South America. He and his associates laid down their lives on wild Tierra del Fuego, where now we have believers.

1844.—Turkey, head of the Mohammedan lands, took the step that made it possible for a Moslem to become a

Christian and live. The sultan issued a decree: “The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.” It was a great moment in the approach to the Mohammedan peoples.

1844.—In 1842 two ports on the China coast were opened to foreigners; and then, in 1844, long-closed China entered into treaty relations with one Western power. The greatest feature in connection with it is thus related in Magowan’s history:

“A very important event happened [in this treaty of 1844], viz., the issuing of a decree by the emperor that Christianity should be tolerated throughout the empire, and no person professing it should be molested in the exercise of his religion.”—“*Imperial History of China*.”

The waiting missionary bands flocked in at last, and from that time door after door has opened into region after region of China, the most populous of all mission fields.

All this swinging open of doors, so much of it centering round the year 1844, was not only for the saving of souls in the general preaching of the gospel, but it was preparing the way for the final advent message. We cannot fail to see in it the preparations of God for this movement.

THE ADVENT MESSAGE FOLLOWING ON

In our cause the fifties marked the establishment of our first little printing house in Rochester, New York, the removal of the headquarters to the West, the building of the Review and Herald office, the launching of evangelistic tent efforts, the first teaching of systematic giving, which soon was to bring the adoption of the tithing system as the great basis of support. The foundations

generally were being laid in preparation for a world work.

Note how in that same time the history records a further distinct preparation in the world field to receive light and truth. In his "Modern Mission Century," A. T. Pierson wrote of this period:

"Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."—*Page 25.*

We thank God for the power that opened these barred doors, and for the work of the brave missionary pioneers of all the churches who blazed the first trails. For these many years our own missionaries have been sharing in the task, and we are working in every one of those lands mentioned and in many others. From the days of 1844, when this definite advent movement rose, we see the hand of God preparing the way for the uttermost parts of the earth to hear the message of Christ's soon coming.

And in what a wonderful way did the advent message come to our pioneers as the hour struck for it to begin to sound!

4

How the Message Came That Made the Movement

THIS advent movement of Revelation 14 did not come by man's planning or by human foresight.

Our pioneers did not at first understand that they were launching such a movement as we see today. It was not that any group got together and proposed to themselves, Now let us start a work corresponding to this prophecy of Revelation 14. The ways of Providence in launching this work in 1844 made such a thought forever impossible.

Note the facts. As we look at the picture of the prophecy we see three special features which distinguished this advent movement:

1. The Sabbath.

The people of the movement were to "keep the commandments of God." They bear a message of Sabbath reform.

2. The sanctuary.

They must understand the truth of Christ's ministry in

the sanctuary in heaven. It was this truth, so long trodden underfoot, that would enable them to give the message, "The hour of His judgment is come."

3. The Spirit of prophecy.

From the last verse of Revelation 12 it is plain that in the development of the people of the movement, who keep the commandments of God, the Lord was to restore to the remnant church the gift of the "testimony of Jesus," which "is the Spirit of prophecy." Rev. 19:10.

Note how these three features appeared as the time came:

1. Sabbathkeepers in New Hampshire.

In 1844 a little company of Adventist believers in the village of Washington, New Hampshire, saw the truth of the commandments of God. They began to keep the Sabbath of the fourth commandment. The year of the prophecy had come, and here was a little nucleus of Adventist believers keeping the commandments of God.

But they at that time knew nothing of a definite movement yet to come, or of the real meaning of the judgment hour. Nor did they understand that the Spirit of prophecy was to come as one agency to lead out the movement, even as the Lord used that gift to lead forth and guide the exodus movement, as stated in the text: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

2. The sanctuary understood in New York.

Again, in the western part of the State of New York, there was another group of Adventist believers to whom, in 1844, came light regarding the sanctuary in heaven. They understood in a measure the meaning of the cleansing of the sanctuary and of the judgment hour. Here was

an essential, a key feature, of the message to be borne. But those who held this sanctuary teaching as yet did not understand that a special Sabbath reform message was to come, nor did they understand about the gift of the Spirit of prophecy.

3. The Spirit of prophecy in Maine.

In the days of 1844 the Lord was manifestly seeking the agent through whom He might speak guiding messages by the Spirit of prophecy. There came to a young woman, a member of the Adventist groups, in the State of Maine, a call to exercise the prophetic gift. The call came in 1844. It was accepted, and reassuring and guiding messages began to come to the believers in Christ's soon coming. But these believers in Maine knew not of the Sabbath reform, and they did not understand the truths of the heavenly sanctuary and the judgment hour.

THE PIONEERS LED SEPARATELY INTO TRUTH

Thus in three separate places, in 1844, there appeared three distinctive features of truth that were to be major factors in this definite advent movement. They are all key truths that have stood out prominently in our teaching all the way along, the power of God attending the preaching of each feature.

When those representing these truths were later brought into communication with one another, each imparting the special light and truth possessed by him, the full advent message began to take the definite form in which it comes to us today.

It was not something devised by men. As the hour came in 1844, the three special features of the message

began to appear, but among different groups, and in different parts of the country.

It was manifestly the Lord who led each group into the light as the time of the prophecy came. Then His providence brought them together and welded them into one movement, with the harmonious message for the judgment hour.

This is by no means to suggest that these special features were all the truths into which the pioneers were led. The movement proclaims the "whole counsel of God," as the apostle Paul summed up the gospel of Christ that he preached. It carries to every nation and tongue the full-rounded saving message of "the everlasting gospel" that the prophet John saw carried to all the world. Remarkably the Lord guided the early pioneers in their search for Bible truth. Within a few years they had discovered the great system of doctrinal truths which Seventh-day Adventists are preaching in all the world today.

NOT BY HUMAN FORESIGHT AND DEVISING

Look at the Scripture prophecy again, summing up all the factors. It had foretold that when the hour of God's judgment should come, in 1844, a people who kept "the commandments of God, and the faith of Jesus," would appear, lifting up truths that error and tradition had long been treading underfoot.

Daniel in vision had seen the rise of the great apostasy that came after apostolic times. "It cast down the truth to the ground," the vision foretold; "and it practiced, and prospered." Dan. 8:12. The prophet heard the anxious cry, "How long shall be the vision?" How long would

the great system of error and tradition be permitted to cast down the truth "to be trodden underfoot"? The answer, as found in the writings of Daniel and John, was, in effect, Wait patiently; in the year 1844 the judgment hour will come in heaven above; and then will come on earth a gospel movement, bringing forth a people who keep the law of God, and the faith of Jesus Christ. In a world-wide movement, a message of reform is to be carried to men, with the proclamation, "Fear God, and give glory to Him; for the hour of His judgment is come."

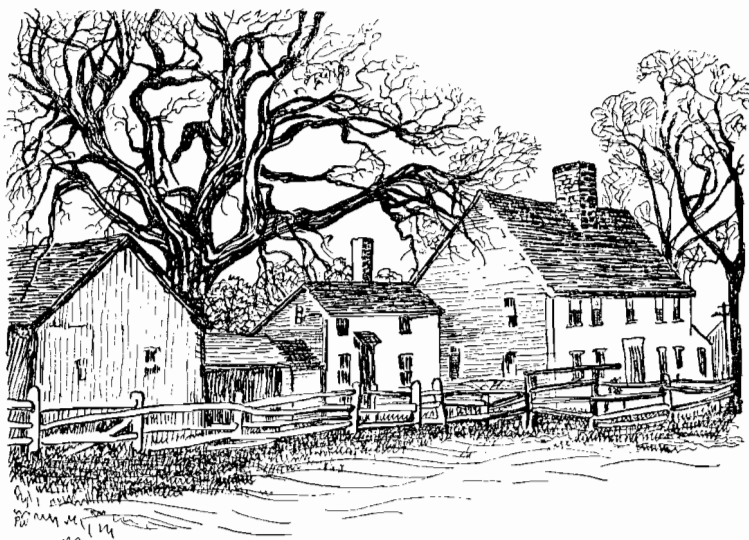
When the hour came, in 1844, the various pioneer factors were led into the light concerning the distinguishing features of the advent message of the prophecy. One group lifted up the holy Sabbath which error had been treading underfoot for ages. Another group lifted up the truth of Christ's priestly ministry in the heavenly sanctuary, with the light of the judgment-hour ministry just preceding Christ's second appearing.

As these pioneer preachers of the truths for our time came together, they saw that the time of the prophecy had indeed come. The message of the prophecy had been placed in their hands. While but dimly understanding even then the wide extent of the work to be done, they nevertheless saw that this definite advent message was the gospel of preparation for the judgment hour and the second coming of Christ.

We repeat: This advent movement did not arise by the foresight and planning of men. The prophecy had foretold the time. The Lord made ready the pioneering agents—plain, humble believers, devout Christians, gifted in handling the word of God. The Lord led them into the light, in various places, in a way that precluded any

possible suggestion that they could have met together to devise some system of doctrine to fulfill the prophecy of the movement of Revelation 14:6-12.

The Lord Himself, who foretold the rise of the movement, brought it forth when the hour of the prophecy came in 1844.



*The Home in North Lancaster, Massachusetts, Where J. N. Andrews Wrote
"The History of the Sabbath"*

5

The Coming of the Sabbath Truth in 1844

OF the three special features that were to distinguish the advent movement, as foretold—the Sabbath, the sanctuary truth, and the Spirit of prophecy—it was the Sabbath light that first shone in among the 1844 Adventists. And what a blessing it has been! The Sabbath is the sign of creative power; and as it is laid hold of by faith, it brings into the life the very power that created all things. And it brought creative power into this movement from the first.

Some of us—children of the pioneers—are old enough to remember the times when the First-day Adventists used to say, “Your second-advent prophetic teaching is all right, but you will never get along with the Sabbath attached to it.” Then, too, some of our old Seventh Day Baptist friends of sixty years ago used to say, “Your Sabbath teaching is good, but you will never make progress with these prophetic ideas attached to it.”

But the sure word of prophecy had represented the blending together of the Sabbath and the advent truths. And the results show how truly they belong together. As foretold, in every land it reaches, this advent movement is bringing out the people who keep the commandments; and everywhere the truths of Christ's coming move people to obedience to God in the matter of Sabbath observance. The movement bears the fruitage foretold, and by its fruits we are to know it.

OUR PIONEERS OF SABBATH REFORM

Of the first coming of the Sabbath truth among the 1844 Adventists, one who was in New England in those days, J. N. Andrews, wrote in his "History of the Sabbath:"

"The Sabbath was first introduced to the attention of the advent people at Washington, New Hampshire. A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the advent people, she in turn instructed them in the commandments of God; and as early as 1844, nearly the entire church in that place, consisting of about forty * persons, became observers of the Sabbath of the Lord. The oldest body of Sabbathkeepers among the Seventh-day Adventists is therefore at Washington, New Hampshire."—*"History of the Sabbath,"* 1873, p. 500.

* Some students think that the number suggested here is too large. It is immaterial.

Delight Oaks, Mrs. Preston's daughter by a former marriage, married Cyrus K. Farnsworth, who seems, from the early record and from the memory of those who were there later, to have been the leader of their services in the absence of a minister. But in all our early upbringing—as we heard old believers talk of the first things among us—we grew up understanding well that William Farnsworth was the member of the Adventist group who stood up first and declared that as for him, he would keep the Sabbath of God's commandments.

And what a remarkable token of the power with which this movement has sped onward do we have in the fact that five of William Farnsworth's children are still with us in this year, 1941, all earnest in the message. In the lifetime of one family, the movement has spread from the mountain village in New Hampshire to the uttermost parts of the earth. There is power in this advent message that God launched in 1844.*

* One naturally wishes to know how one who led the way, as did William Farnsworth, came through in later life. To this end I looked over reports in early volumes of the church paper. But search yielded no real information concerning the later life of this farmer brother who pioneered the way for Seventh-day Adventists. However, our veteran statistical secretary, H. Edson Rogers, called my attention to information regarding this pioneer's life which appears in his obituary notice, written by his son, Elder E. W. Farnsworth. Recording the death of William Farnsworth on December 17, 1888, aged eighty-one years and ten months (at Washington, New Hampshire), the son wrote:

"The closing years of his life seemed to be especially years of victory, and a time of ripening for the heavenly garner. His faith took hold on God more and more strongly, and it can be truly said that his last days were his best."—*Review and Herald, Feb. 19, 1889.*

That is the word we wanted to hear of this honored pioneer. It is the kind of testimony we get concerning nearly every one of the early pathfinders in this advent movement. Elder Farnsworth's note gives this additional word concerning his father's earlier experience:

"Father was born and lived all his life only a few miles from where

Frederick Wheeler, who was called the first Seventh-day Adventist minister, left on record the facts concerning his acceptance of the Sabbath. They were written down for me at the time of a camp meeting in New York, in 1906. Elder Wheeler, who lived not far away, sent a message of greeting to the conference, dictated to F. W. Bartle, of Oxford, New York, who stopped at Elder Wheeler's home to invite him to come along to the camp meeting. Our aged brother felt that he was not able to do this, but offhand, without time for preparation, he dictated to the believers a message of faith and courage which I doubt could have been excelled by any of us who were younger by nearly half a century. It was printed in the *Review* of October 4, 1906. He sent me also a photograph of himself. I asked Brother Bartle to take the photograph back and have Elder Wheeler dictate an exact historical sketch to be written on the back of it. He returned it to me with the following inscription set down by the pen of our mutual friend:

he died. He was converted to God quite early in life. When the advent message first began to be preached by William Miller and others, he readily embraced it."—*Ibid.*

This trail of the obituaries in the old volumes yields the interesting fact that William Farnsworth's father and mother must have quickly followed on in the way of the Sabbath truth. In the *Review and Herald* of July 19, 1864, C. K. Farnsworth (a brother of William, and apparently the local church leader in the absence of a minister) pens the obituary of their father, Daniel Farnsworth, who died April 8, 1864. The son adds: "He had kept the Sabbath for about twenty years." And years later (in the *Review and Herald* of May 20, 1875), Elder D. A. Robinson, then of the New England field, wrote of the death of Patty Farnsworth, the mother of William Farnsworth, recording further: "She was one of the first to embrace the present truth." Thus it appears that not only the two brothers, but the father and mother of our pioneer, joined thus early in following the Sabbath path, and all fell asleep in Christ, in the bright advent hope.

"FREDERICK WHEELER

"Was born March 12, 1811. As a Methodist minister he was convinced of the advent truth by reading William Miller's works in 1842, and joined in preaching the first message. In March, 1844, he began to keep the true Sabbath, in Washington, New Hampshire."—*Review and Herald*, Oct. 4, 1906.

While it appears that he was not living in Washington at so early a date, that church must have been on his circuit. In a later chapter we shall let Elder Wheeler's account tell how on one occasion, after he had been celebrating the Lord's supper, Rachel Preston put him into a close place with her questions. And as he told the story to his friends, she did press him to a decision. Evidently Rachel Preston left nothing to go haphazardly in those days. She believed in the Sabbath of the Lord her God. And she surely planted a good seed there on the mountainside in 1844. The vine of truth that sprang from that planting is bringing forth fruit today in far lands and among peoples and tongues unknown to Europeans in 1844.

James White, Mrs. White, J. N. Andrews, and others found it a joy to visit this first group after they themselves had found the Sabbath. After a visit in 1867 James White wrote of the spreading forth of the Sabbath truth from that Washington center: "The truth on this subject reached other points in New Hampshire, and about that time Elder T. M. Preble embraced and began to teach the Sabbath."

Such a thing as an Adventist group turning to keep the seventh day was sure to be noised abroad in New Hampshire and Vermont and in regions of New England

round about. Evidently Elder Preble, rather a prominent Adventist of New Hampshire, must have been drawn to Washington to investigate the subject very soon after the observance began there. J. N. Andrews wrote:

“From this place, several advent ministers received the Sabbath truth during the year 1844. One of these was Elder T. M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press.”—*History of the Sabbath,* 1873, p. 501.

His first article in the press on this topic appeared in the Portland (Maine) *Hope of Israel*, Feb. 28, 1845. The article showed that he was convinced of the Sabbath truth in the summer of 1844, and had given study to it since—“during the last six months, since I became convicted on this point.”—*Reprint of article in the Review and Herald, Aug. 23, 1870.*

In an article twenty years later, he told again of his experience in regard to the Sabbath:

“I have once been an observer of the seventh-day Sabbath! This was from about the middle of the year 1844 to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observance of the ‘first day’ again.”—*Quoted in Review and Herald, March 29, 1864.*

About the same time Elder J. B. Cook, another talented Adventist, joined in Sabbath observance, and wrote on the subject and preached on it. But to our pioneers of early times these men were counted as having kept the day and taught it only in a “halfway manner.” J. N. Andrews wrote of quick results from this agitation of the question:

“Within a few months many persons began to observe

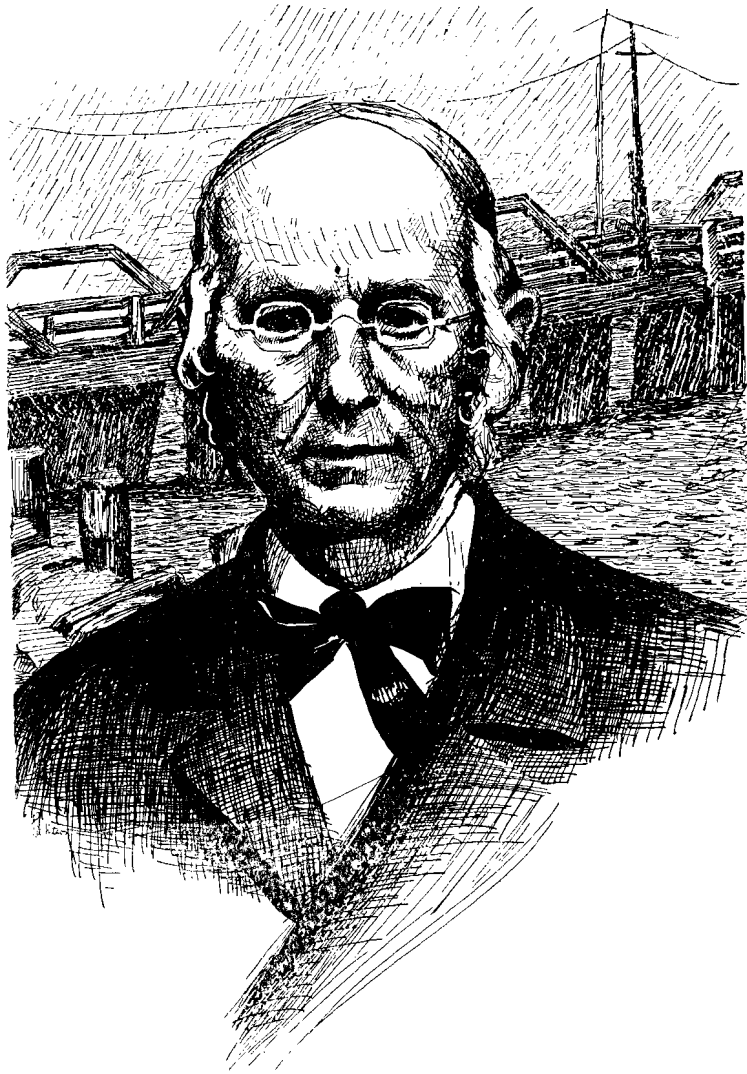
the Sabbath as the result of the light thus shed on their pathway.”—*History of the Sabbath,* p. 502.

Evidently there was a real arousement on the Sabbath question in the summer of 1844. So, in the midst of the stirring “midnight cry” period of the summer and autumn of 1844, ending October 22, when they looked for their Saviour to come, the discussion of the Sabbath question held a place in the thoughts of those Adventists.

Not much of this quick fruitage seems to have remained after the second disappointment of October 22, 1844. But the first group, whose example had kindled the light, had received the truth from study of the Bible. It was a living message to their hearts. They held fast to the “commandments of God, and the faith of Jesus,” so far as light had come to them.

They held their faith unshaken after the first disappointment of the spring of 1844, and through the second. They had a new light on their path, the light of the Sabbath truth. As a group they held fast, and walked step by step in the way of the advancing light of the gospel message.

Still the old chapel, which became our first meeting-house, stands among the trees on the New Hampshire mountainside. There is still a remnant of the first church remaining. They generally meet in the old building in the summer, I understand, and in a more convenient place in winter. Now and then, when visiting groups come to look at the place from which this movement started on its way in 1844, special services are held. Children of our first church have preached the advent message from coast to coast in this country, and in Canada, the West Indies, Great Britain, Australia, New Zealand, and South Africa.



Captain Joseph Bates, Who Embraced the Sabbath Truth; Behind Him Is the Bridge Where He Met Mr. Hall and Broke the "News" of the Sabbath

6

Carrying On the Torch of Sabbath Reform

THAT little band of believers in and near Washington, New Hampshire, had laid hold of the Sabbath truth in 1844, as a living, vital thing in their lives. It meant everything to them; but they were shut away from the main currents of public life. They were the pioneers of Sabbath reform, however.

Such men as T. M. Preble and J. B. Cook, who lived elsewhere, had the gift for giving publicity to the newly found light. They began to publish it abroad, especially after the second disappointment in the autumn of 1844. But while they had caught the facts of the teaching, they had not caught the real advent spirit of it.

In "History of the Sabbath," written by J. N. Andrews a few years after these days, we are told:

"These men were called in the providence of God to fill an important place in the work of Sabbath reform. But both of them, while preaching and writing in its behalf,

committed the fatal error of making it of no practical importance.”—Page 502.

It became too much an academic argument with these men, and our early believers felt that they held to the Sabbath only halfheartedly. No wonder they soon gave it up and few of their converts continued in obedience. Preble, in a debate with M. E. Cornell, one of our early evangelists, in 1865, declared his regret that he ever became “bewildered into the keeping of the Sabbath.” He wished that what he had written about it had never had existence.

But, as the apostle Paul said, “we can do nothing against the truth, but for the truth.” Preble’s first article on the Sabbath (in the *Hope of Israel*, Feb. 28, 1845) passed the torch of Sabbath reform to hands that God had evidently been preparing to carry the light before men.

CAPTAIN BATES FINDS THE LIGHT

Captain Joseph Bates, of Fairhaven, Massachusetts, a man who had stood in the forefront of the 1844 times with William Miller, read Preble’s first article. Bates was one of those whose faith in God’s leadership never wavered in the disappointment over the fact that they had been mistaken in believing that the second advent would take place in the autumn of 1844. He held fast to the advent hope, and was praying for light and waiting on God. Here was light, he felt, as he read the argument for the Sabbath. He studied the whole question in his Bible, and reviewed the history cited by Preble. He was convinced and convicted. He must obey God. That was the rule of his life. There was never anything halfhearted and merely theoretical about the old ship captain’s relation to Bible truth.

To see the beacon light was to follow the gleam as a sea-man steers into port by the harbor lights. He published the next year, in his Sabbath booklet of 1846:

“Many things now troubled my mind as to how I could make this great change—family, friends, and brethren; but this one passage of Scripture was, and always will be, as clear as a sunbeam: ‘What is that to thee? follow thou Me.’ In a few days my mind was made up to begin to keep the fourth commandment; and I bless God for the clear light He has shed upon my mind in answer to prayer and a thorough examination of the Scriptures on this great subject.”

MOVING CAREFULLY

Captain Bates felt he must spread the truth that stirred his soul. But he wanted to meet that pioneer group of Adventist Sabbathkeepers in Washington, New Hampshire. So up he went, intent on listening to the testimony of the first Adventist believers to whom the Lord had committed the Sabbath light, and who had put it to the test of obedience.

They used to show us the three maple trees under which Joseph Bates sat, on his brief visit, with Elder Wheeler and the Farnsworth brothers. Nothing was ever written of that interview, I think, in our early publications. Our pioneers were too busy making history to write much about it, even as the writer of the book of Acts mentions but a few things in the life story of the apostolic band who carried the message of that hour into all the known world. Col. 1:6.

I like one little fragment of the story of Captain Bates’ visit, as Frederick Wheeler’s eldest son, George Wheeler,

told it some years ago to his neighbor and friend, F. W. Bartle. The latter wrote to me:

“George Wheeler told me about Elder Bates’s coming to his father’s home. He got in about ten o’clock at night, after the family were all in bed. George heard the knock at the door, and heard his father get up and let someone in. Then, he said, at times in the night he would wake up and hear the man and his father talking. They talked all night long. When George and the hired man came down in the morning, they were introduced to Elder Bates, from Massachusetts. After breakfast and family worship, his father told George and the hired man to go to the field to work, and he would come out later, for he wished to talk with Elder Bates further. About noon the father came out where they were at work, and said that Elder Bates had started for home.”

“So,” writes F. W. Bartle, “it is evident that Elder Bates did not linger, but did what he had to do when he thought it should be done.”

Our thanks to Brother Bartle, of New York, for preserving and passing on to us this fragmentary story of this visit, as a boy of ten or eleven remembered it to old age.

While the boy and the hired man were working in the field that morning, Elders Wheeler and Bates were evidently sitting with the Farnsworth brothers, and possibly others, under the shade of those three maples that are pointed out to us in front of Cyrus Farnsworth’s old brick house.

IN THE SPIRIT OF PROMPT ACTION

We get from the story a picture of Elder Bates, wasting not a moment, “pressed like a cart beneath the sheaves,”

as one phrase of our pioneers expressed a sense of the pressure they were under to spread the truth. They had found the message for the hour.

Less than a day could he spend counseling with those who could confirm his findings and teach him more of the Sabbath way. Then he must hurry on. It reminds one of the picture of the apostle Paul going down to Jerusalem, communicating his doctrine “privately to them which were of reputation,” lest by any means he should run in vain. Gal. 2:1-3.

A similar picture of Elder Bates’s burden to push on with haste to tell the newly discovered truth meets us as we see him crossing the bridge from New Bedford to his Fairhaven home. We catch the spirit of that urgent hour in the oft-told story of the meeting between him and an Adventist neighbor, Mr. Hall.

“Good morning, Captain Bates,” said Mr. Hall, as they met on the bridge. “What is the news?”

“The news is that the seventh day is the Sabbath,” Elder Bates replied.

These things were, after all, not so very long ago. At a camp meeting in Massachusetts a few years ago I was introduced to a brother. As we began to shake hands, the significance of the name I had heard dawned upon me. “Wait a minute,” I said, “your name is Joseph Bates Hall. How did you get that name? Are you the son of that Mr. Hall who met Joseph Bates on the bridge as he came down from New Hampshire?” “Yes,” he said, “I am the son of that same Mr. Hall.”

In the narrative of that meeting on the bridge we can fairly hear the crackle as of electrical energy in the spiritual atmosphere as the time came in 1845 when this

key truth of the Sabbath, in the very setting and spirit of the advent message, was to be set more widely before men.

A HISTORIC MOMENT IN THIS CAUSE

History was being made. God was quickening the human instruments for the starting of a great work. For centuries the evil spirit of lawless tradition had been trampling God's holy day underfoot. His Sabbath, He says, is the sign by which men may know that He is their Lord, the true and living God.

The prophet Daniel had seen apostasy treading truth underfoot. How long? he had evidently cried out in his soul, How long shall this lawless power be allowed unopposed to tread down the truth?

The Lord's answer, probably given in the last year of Babylon, had meant, in effect: Have patience. Wait until the end of the 2300 years—until the year 1844. Then will the time of the cleansing of the sanctuary, the judgment hour, come in the heavenly sanctuary above, and then on earth will come the movement that will lift up the downtrodden truths before men once again. A commandment-keeping people will appear who will lift up the banner of reform. (See Dan. 8:14; Rev. 14:6-12.)

Heaven had waited for the hour—through more than two millenniums. Would that people appear in 1844? They had to appear, for the sure word of prophecy had said they would come.

And, lo, as the year 1844 came, the people of the prophecy appeared, first in New Hampshire, and then round about. The angels must surely have been watching. I can imagine them saying to one another, Here they are! "Here are they that keep the commandments of God,

and the faith of Jesus." Rev. 14:12. They had come!

The time of the prophecy had come, and the people of the prophecy appeared. We must note how this rising Sabbath truth was erelong brought to those who had light on the heavenly sanctuary and to those also among whom the gift of the Spirit of prophecy had appeared.

7

The Sabbath Comes to the Groups Who Had Light on the Sanctuary and the Spirit of Prophecy

THIS definite advent message was now about to take shape in the minds of early Adventists. Captain Bates came back from New Hampshire in 1845, having kindled his torch of Sabbath truth to brighter flame by his visit to the original group of the Sabbathkeeping Adventists of 1844.

The visit had revealed to him that the seventh day is indeed the true Sabbath, and his enthusiasm led him to the desire to write a book about this new light, to share the good news with the world. Sabbathkeepers there had been from ancient times, but never had the Sabbath message been told as a very part of the advent message for the judgment hour.

It was time to tell this news. Telling the news—the gospel news—has played a big part in this movement. Our

earliest missionaries in Africa used to tell us how the carriers meeting on those beaten footpaths would set down their loads and ask one another, "What do you know?" "What have you heard?" The quest for news gave many a believer among us a chance to tell the greatest news of all.

"WHAT IS THE NEWS?"

Just after the World War I attended a conference in Moldavia. I had hardly known there was such a province in Rumania. But when the leader, S. Demetrescu, hung up the map of Moldavia, dotted over with marks representing groups of believers, I exclaimed, "How did we ever get into all those places so quickly?" He replied:

"Our people are good missionaries. When they meet travelers on the road, and according to country custom are asked, 'What is the news?' they reply, 'The seventh day is the Sabbath, and Jesus Christ is coming soon.' And people go on to their villages teaching what they have heard—'The seventh day is the Sabbath, and Christ is coming soon.' So the villages are set talking and discussing. Also when our people go to market they tell the news to everyone they meet, to all with whom they do business. That is one way that we have found the truth spreading quickly into all parts."

That was the ancient way, too, as history reveals. We are told that the Old English word "gospel" meant "good news." The Anglo-Saxon version of the Gospel of Mark, for instance, entitles it, "The Good News After Marcus' Telling."

Captain Bates started out to tell the news from the moment he found final confirmation of the Sabbath mes-

sage on his visit to the New Hampshire believers. First of all, evidently, he brought the matter to an issue in his own church of New Bedford and Fairhaven (Massachusetts), the two towns joined by the bridge that became famous in our story of the conversation which took place there between Captain Bates and an Adventist neighbor, Mr. Hall.

A member of this group was an Adventist blacksmith, H. S. Gurney. His son, Charles H. Gurney, now living in Michigan, tells us that his father's blacksmith shop was at the head of the river, about six miles out of New Bedford. As a youth, before his marriage, H. S. Gurney toured the South with Elder Bates in the 1844 advent preaching campaigns. He was six feet tall, of powerful physique, and was noted, his son tells us, for his fine, strong, musical voice. "He did not pose as a preacher; but as an 'exhorter' his work was effective." It is interesting to be told that he was with Elder Bates on that island in the Chesapeake, when, as the autobiography of Joseph Bates tells us, a scoffing group from a tavern threatened to ride Elder Bates on a rail. Readers of that book will remember that Elder Bates, who was then fairly well along in years, won some friends by boldly accepting the situation and asking that a saddle be put on the rail. Then it was that a husky man of the island took Elder Bates by the arm and led him safely away. The presence of the six-foot blacksmith, young Gurney, may also have helped to restrain boisterous elements.

Brother Gurney became one of the veteran burden bearers in our early cause in New England and in Michigan. Many years ago he put on our record a note about Elder Bates's first effort to promote the Sabbath truth in the

New Bedford group. Joseph Bates had evidently brought back from New Hampshire a tract on the Sabbath. H. S. Gurney wrote about it in 1888:

"At this time we were still waiting for something, we hardly knew what. The third angel's message was still shaded, and the Sabbath truth had not shone out. In the spring of 1845, Joseph Bates came into our meeting with a little tract showing that we were keeping the wrong day for the Sabbath. He said he had examined it, and found it to be the truth, and he was going to keep the seventh day according to the commandment. A few of us investigated the subject, and came to the same conclusion. We then realized as never before the force and bearing of the text in Revelation 14:12: 'Here are they that keep the commandments of God, and the faith of Jesus.' The little company felt that another stone was laid in the foundation, and we were joyful in God, believing that He was leading us in our work."—*Review and Herald, Jan. 3, 1888.*

NECESSARY FUNDS PROVIDED

With the pressure upon him to publish the news, Elder Bates must quickly have been at the task. Funds were low. J. N. Loughborough long ago gave us a view of the financial situation in the Bates household at the time Elder Bates sat down, with twelve and one-half cents in his pocket, to write.

"It may be of interest to relate his experience in this matter just as he told it to me 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 do the baking;' and at the same time mentioned some other little articles she needed. 'How much flour do you lack?' asked Captain Bates. 'About four pounds,' was her reply. 'Very well,' replied he. 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 his vessels out of New Bedford to all parts of the world, been out and bought four pounds of flour?' 'Yes; was not that the amount you need to complete the baking?' 'Yes,' said Mrs. Bates, 'but have you bought *four* pounds of flour?'—"Great Second Advent Movement," pp. 251, 252 (1905).

Then he told her he had spent the last money he had to buy those articles. You see, he had invested most of his money, which amounted to somewhat of a fortune for those times, in the 1844 proclamation. And now, with scant means, he was pioneering the way in publishing what we count as our first pamphlet. Mrs. Bates, with bitter sobs, cried out, "What are we going to do?" The captain stood up and told her, "I am going to write a book; I am going to circulate it, and spread the Sabbath truth before the world." "Well, what are we going to live on?" said Mrs

Bates, in tears. "The Lord is going to open the way," said the Captain; and the story tells of the cheering words with which he comforted his wife.

Readers of J. N. Loughborough's book know that the Lord did provide—how half an hour after the interview with his wife he felt impressed that there was a letter waiting for him at the post office. He went to inquire. Sure enough, there was a letter for him with ten dollars in it. The writer said that he had been impressed that Captain Bates needed it. He went to a store and bought a barrel of flour and other things and asked that they be delivered on their porch. Again the surprised wife was moved to tears as she learned how God had supplied their need. With still a little money in his pocket, Captain Bates went to a printer and arranged for the setting up in type of a one-hundred-page book. He was to pay for the typesetting as he secured money. And money did come in—some from people he did not know. The little books were printed at last—a thousand of them. And, says the story, "from a source unexpected," the printing bill was paid. Apparently Elder Bates did not know where that last help came from, but after his death J. N. Loughborough told us that H. S. Gurney was the source. Charles H. Gurney now tells us the story as he heard it from his father. He wrote me:

"When the printing was done, my father went to the printer and paid the account. When Elder Bates went for his books and asked for his bill, the printer told him the account had been paid in full. 'But,' said Elder Bates, 'I have not paid it.' 'Well,' replied the printer, 'some one else did. I do not know who it was, or where he came from—but a man came into my office, paid for the

printing, and went out.' Brother Bates never knew who paid for the printing."

The blacksmith lay preacher, H. S. Gurney, was a helper at many a point in the early days in New England. Later he moved to Michigan, and was for a time partner with Dan R. Palmer, who operated a large blacksmithing business in Jackson. He and Dan Palmer were liberal givers to the rising cause established in the old Battle Creek headquarters.

The times of 1846 were important days in the progress of the Sabbath reform. Ellen Harmon had visited New Bedford, and James White also, whom she was to marry in August, 1846. She was bearing her messages given through the Spirit of prophecy. Joseph Bates urged the Sabbath strongly in the meetings. Miss Harmon thought him overzealous about the seventh day. But in the autumn of that year both she and James White saw the light and accepted it, and joined Elder Bates in preaching it. Thus the Sabbath truth was brought into the circles in which the gift of the Spirit of prophecy was having its influence.

LIGHT ON THE SANCTUARY

Meantime, in 1846, while Joseph Bates was working on his mission of publishing the Sabbath truth, a group of Adventists in western New York, Hiram Edson being their leader, published the light on the sanctuary in heaven and its cleansing. Here was Bible truth which explained the very things about the 1844 movement that those who held to that past experience needed to know. It made clear their mistake in looking for Christ to come to this earth in 1844, and showed that actually He had, according to the prophecy, then come into the most holy of

the heavenly sanctuary, to open the work of the judgment hour.

As the light on the sanctuary truth was sent out, it found joyful acceptance among believers in New England. We know that James White and Joseph Bates rejoiced in it. This was in early 1846. In the autumn of the year, we have seen, James White was also a Sabbathkeeper. Thus Joseph Bates and James White were united in the Sabbath and sanctuary truths.

Next in the story comes the meeting between Joseph Bates and Hiram Edson, making contact between the believers of New England and those of western New York.

AN IMPORTANT MEETING

This meeting marked an important hour in the putting together of the key points of the advent message. Here Joseph Bates, leader in publishing the Sabbath as a very key truth in the advent movement, was to meet Hiram Edson, the man whom God had led as pioneer of the light on the sanctuary truth, another key point in the message.

Happily, the account of that meeting was written down for us by one of our veteran workers, the late Elder P. Z. Kinne. In a letter to T. E. Bowen, of the General Conference (dated January 21, 1930), Elder Kinne told us the story, as he had heard it from Hiram Edson, for years a close friend of his and a fellow worker in New York. He wrote:

"When the time came for Brethren Bates and White to start for the conference, Elder White was called to attend a funeral, which prevented his going. When Elder Bates arrived at Brother Edson's, they were entire strangers, except by correspondence. Brother Edson did not know

that he was a minister. But when the time came to open the meeting, out of courtesy they invited him to conduct it. Brother Edson told me that soon after he received the light on the sanctuary, he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

“After the opening services Elder Bates stood, and drew from his pocket his Sabbath tract and began to read. Brother Edson was so interested in it and delighted with it, that he could scarcely keep his seat till Elder Bates finished. As soon as the reading was finished, Brother Edson was on his feet, and said, ‘Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it!’

“This forms the connection of the Sabbath truth and the judgment message. Those three men [Joseph Bates, James White, and Hiram Edson] had all been giving the first and second angels’ messages, and now they constitute the apostles of the third angel’s message.

“From that time forward they were intimately associated in the promulgation of this message while they lived. It is true that there were Adventist Sabbathkeepers before them, but it is also true that none of them acted so prominent a part in establishing the message as they did. Elder Wheeler was true to the Sabbath till his death, in ripe old age. But he was not so conspicuous in presenting the message with voice and pen. When Elder Bates began writing his first Sabbath tract, he had but twelve and one-half cents at his command. Elder White cut cordwood at fifty cents a day to support his family, and mowed grass with a scythe to earn money to attend conferences. When the publishing work was started at Rochester, New York,

Brother Edson sold his farm and lent Elder White the money to purchase the first printing press.”

It is like a fresh breath of inspiration out of the past to listen to the testimony of veteran P. Z. Kinne. His name and that of his friend, Frederick Wheeler, whom James White commended for his evangelistic labors in the field, and the name of Hiram Edson, are written into the early columns of the *Review* with the names of those upon whom came the early burdens of leadership.

The prophecy of Revelation 12 and 14 pictures the coming of the remnant church. It was to keep the commandments of God, to have the light on the sanctuary and the judgment hour, and in its midst was to be the gift of the testimony of Jesus, which “is the Spirit of prophecy.” All these three truths—the Sabbath, the sanctuary, and the Spirit of prophecy—we have seen rising to view in the record of 1844, and now, in the record of the early years following, we shall see the bearers of these three key doctrines exchanging light and uniting together in the beginnings of the definite advent movement for this hour.

8

Coming of the Light on the Sanctuary Truth

WHEREVER the veterans of the movement used to talk over the early times of our denomination, it was a joy to hear them tell how the coming of the teaching on the heavenly sanctuary and its cleansing brought a burst of light that made the whole 1844 experience as clear as noonday.

That was the key truth in explaining their past hopes and disappointments. That had been a momentous time. Not that there were exciting manifestations. It was too serious for that. They believed that at the end of the 2300 years, which they finally fixed as October 22, 1844, they would see their Saviour coming in power and glory. Such a faith gave no place for excitement. It was a sobering conviction.

Years ago, in western New York, an elderly sister in the faith told me her memories of that October 22, in her father's family. She was then but a little girl. But graven

in her memory was the scene of that day when father and mother, while doing the necessary things in the home, spent the day in devotion and singing and waiting. No work in the field was undertaken.

At last the day was ending—and the Saviour had not come. The father was sitting in a chair by the door. The little girl was playing on the lawn. Just as the sun was sinking, its last rays lighted up a little cloud on the distant horizon. The cloud shone like silver and burnished gold. "Father rose to his feet," she told me, "with face lighted with joy. 'O, praise the Lord,' he cried, clapping his hands, 'our Saviour is coming.'"

The preparations to meet eternity had all been made. These believers were ready; their sins were confessed, and their wrongs were made right. This father did not have to attend to these things of getting ready when he saw that shining cloud. He had before that heard the admonition, "Be ye therefore ready." It is a lesson for us today as the time of probation hastens by, someday to end "suddenly," unexpectedly, even to the believer.

The disappointment of those waiting ones in 1844 was indeed bitter. The cleansing of the sanctuary, which was to take place at the end of the prophetic period, meant to them the coming of Christ to earth to cleanse it from sinful things. Mrs. White wrote of this: "Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire. . . . This was to take place at the second advent of Christ."—*Life Sketches,* p. 63.

After the disappointment many knew not what to think next. Although the multitudes gave up, a firm body of

disappointed second advent believers were waiting and praying for light that would explain the experience.

With the light on the heavenly sanctuary and its ministry, the explanation came. Hiram Edson, farmer preacher, leader of a group of early Adventists in western New York, was the brother who first caught the light that the sanctuary to be cleansed was the heavenly sanctuary. He wrote out the experience years later, and the story was preserved by his daughter, Mrs. O. V. Cross, of Florida. In the *Review* of June 23, 1921, a portion of his manuscript was reprinted. Here is his testimony to the coming of the light. Speaking first of the great disappointment, he wrote:

“Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawned. . . .

“I mused in my heart, saying: ‘My advent experience has been the brightest of all my Christian experience. Has the Bible proved a failure? Is there no God in heaven, no golden city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectations?’ . . .

“I began to feel there might be light and help for us in our distress. I said to some of the brethren: ‘Let us go to the barn.’ We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest

prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given—our disappointment explained, made clear and satisfactory.

“After breakfast I said to one of my brethren, ‘Let us go to see and encourage some of our brethren.’ We started, and while passing through a large field, I was stopped about midway in the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding.”—

Review and Herald, June 23, 1921.

Hiram Edson studied this question. Two close friends joined him. Evidently, one was a Doctor Hahn, a neighbor, the other, O. R. L. Crosier, a young preacher and teacher. The Scripture study made it plain that the end of the 2300 years was to reach to the opening of the ministry of our High Priest in the most holy place of the sanctuary in heaven, foreshadowed by the last phase of the Levitical service in the typical earthly sanctuary. The service of the last day of the earthly sanctuary was called the cleansing of the sanctuary. That was exactly what the prophecy of Daniel 8:14 described as beginning in 1844. The whole matter was plain. Christ had come to that service in the most holy above, as the time came in 1844.

Their mistake was explained. The prophecy had been fulfilled. They had looked to this earth instead of to the most holy place above. There in heaven above, the judgment hour had come, the time of cleansing the sanctuary records, as described in Daniel 7:10, 13. This was light. It must be published to the believers.

Hiram Edson and Doctor Hahn asked O. R. L. Crosier to continue studying this truth from the Levitical type and to write it out. They agreed to publish their findings. Early in 1846 they arranged for the result of their study to be printed in a Cincinnati second-advent paper called the *Day-Star*. An "Extra" was devoted to it, dated February 7, 1846. Apparently Hiram Edson had to do the promoting and the larger share of the financing. He told how he had to ask his wife for some of her wedding-gift silver to help pay for this "Extra." His daughter, Mrs. Cross, confirmed this. H. M. Kelly, of Florida, who interviewed her and sent these extracts from Hiram Edson's manuscript, added:

"Mrs. Cross told me that her mother sold a set of silver spoons that had been given to her as a wedding present, to get money to have that first article on the sanctuary printed; and I have one of the spoons of that set in my possession now."

This exposition of the sanctuary truth was sent to many second advent believers. As we have seen, Joseph Bates accepted the light. James White likewise accepted it. Ellen G. Harmon (later Mrs. White) also received the teaching on the sanctuary in heaven from this *Day-Star* document, being shown that it was light for the remnant, who had been praying earnestly for light.

Writing to a correspondent on April 24, 1847 (which

was after her marriage), Mrs. White said of this coming of the light on the sanctuary:

"I believe the sanctuary to be cleansed at the end of the 2300 days is the New Jerusalem temple, of which Christ is a minister. The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc.; and that it was His will that Brother Crosier should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint."—Quoted in James White's first tract, "*A Word to the Little Flock*," p. 12 (1847).

Those who were to lead out in this definite advent movement were being led step by step from light to greater light. (In a preceding chapter we have seen Joseph Bates visiting western New York, bringing the Sabbath truth to Hiram Edson and others in that region.)

Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. He held some ideas on the age to come—a temporal millennium, with a glorious age on this earth at the second advent. These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger man away from the Sabbath and sanctuary truths. He soon turned in bitter opposition to our early movement.

But the Sabbath and sanctuary truths were spread abroad, as our pioneers began to publish, and the light brought joy to many who had given up the second-advent hope. To give one instance, Horace and Olive Patten, of

Rochester, New York, who had lapsed into Spiritualism, wrote to James White:

“O that we could tell you with what joy and gratitude we received the true light on the cleansing of the sanctuary! No one could be clearer than we were that the days ended in 1844. In our darkness we have secretly longed for something that would more fully explain the past mighty move, and the fulfillment of this scripture, ‘then shall the sanctuary be cleansed.’ Think then of our joy, after waiting near seven long years in ignorance, to learn that our great High Priest did exactly fulfill the types on the tenth day of the seventh month, and entered the most holy place, in the true sanctuary above.”—*Review and Herald, March 2, 1852.*

A former preacher of the 1844 days wrote from Wisconsin:

“I feel like a new man. From 1844 until now I have felt destitute of a message. And though I have occasionally made an effort to preach, yet it has been like ‘beating the air.’ I now long to be in the field, as I was before the tenth-day movement. I see the sanctuary is being cleansed, and the last message is being given. O who will prepare himself for battle!”—*Id., May 6, 1852.*

And to this day, in remotest corners of the earth, the light of the sanctuary truth is gladdening hearts. Away in the island of Bougainville, in the Solomon group, east of New Guinea, Brother Tutty found this truth shaping island lives. He wrote of a visit to one remote outpost:

“While there I was handed two bags full of native food as tithe. I asked Rongupitu, the teacher, ‘What have you been teaching them?’ He replied, ‘The sanctuary,’ and showed me his drawing on a board.”

It is interesting to get this picture of the island teacher, only recently out of heathenism, using a board and chalk to make real to his hearers the blessed work of Jesus, our high priest, in the heavenly sanctuary.

In 1844 the Sabbath truth first came to the little group of Adventists in Washington, New Hampshire.

In 1844 the light on the cleansing of the sanctuary in heaven came first to a group of Adventist believers near Port Gibson, New York.

Now we see these key truths, in the days of 1846 and 1847, drawing together the men whom God had called to lead out in the first days of this advent movement.

9

The Coming of a Guiding Gift — the Spirit of Prophecy

IT was in the vision on Patmos that the prophet John saw the coming of the judgment hour and the rise of a people keeping “the commandments of God, and the faith of Jesus.” Rev. 14:6-12.

In 1844 the judgment hour opened in heaven above, as the prophecy of Daniel 8:14 had foretold.

In 1844 the people of the prophecy appeared, keeping the commandments of God. They were Adventists, looking for Christ’s soon coming.

This advent movement rose at the time scheduled by the sure word of prophecy. And according to the prophecy in Revelation 12:17, this people who keep the commandments of God were to have the “testimony of Jesus,” which, as the angel later explained to the prophet, “is the Spirit of prophecy.” Rev. 19:10.

That gift was in preparation, in God’s providence, in the days of 1844.

REMARKABLE CONCURRENCE

Here is something unexplainable on the basis of human reasoning. On the Isle of Patmos the prophet John was shown in vision the rise of a movement preaching, “The hour of His judgment is come.” The prophet John was shown the kind of people who were preaching that message—a people keeping the commandments of God. And he was shown that the Spirit of prophecy would be in their midst. The centuries passed. Nowhere on earth was such a work as that seen developing until the year 1844 came. Then what?

This definite advent movement began to rise into sight. The people of the advent movement came, keeping the commandments of God.

In 1844 came the light on the sanctuary in heaven and the judgment hour, a doctrine that had been little known in the Christian church since the apostasy of the early centuries. Light on it necessarily had to come in 1844, if the movement then to rise was to preach, “The hour of His judgment is come.”

In 1844 the human agent was called, by whom the gift of the Spirit of prophecy was to be exercised in the building up and guiding of this movement.

A concurrence of fulfillments like that could never come by any human foresight and devising. As the time of the movement came, the living God was bringing forth the factors essential to it.

Here was a movement which was to be led of God—a church of commandment-keeping people on the march, carrying to every nation and tongue the message of the judgment hour. In ancient days God set His hand to

lead the exodus movement from Egypt to Canaan. He gave them His holy law, to make them a commandment-keeping people. He put the gift of the Spirit of prophecy in their midst, as one agency for guiding the movement.

“By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hosea 12:13.

That was the first time He had set His hand to lead such an organized movement of people who were representing His commandments before the world. Now, in 1844, He was launching another organized movement. He had “set His hand again the second time,” this time to gather “the remnant of His people” from all “the four corners of the earth.” Isa. 11:11, 12. Isaiah’s prophecy foretold a world-wide work.

And this “remnant,” as the prophet John was shown on Patmos, was not only to “keep the commandments of God,” as ancient Israel did in the exodus movement, but was to “have the testimony of Jesus.” Of this gift the angel said, “The testimony of Jesus is the Spirit of prophecy.” Rev. 12:17; 19:10.

SPIRIT OF PROPHECY APPEARS

When the time came, that gift of the Spirit of prophecy appeared. From the earliest times “we have heard with our ears,” “our fathers have told us,” how, in 1844, the Spirit spoke in vision to a young woman of one of the early Adventist groups in New England, giving messages to be told to the people who were looking for the coming of Christ. The name of the young woman was Ellen G. Harmon (she was later married to James White, who became our pioneer leader in this advent movement). The frail, youthful agent begged the Lord to choose someone

else. She wrote of the first vision given her to tell to the people:

“After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted, God would leave me, and I should surely be lost. I went to the Lord in prayer, and begged Him to lay the burden on someone else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, ‘Make known to others what I have revealed to you.’”—“*Early Writings,*” p. 20.

That young woman accepted the call of God, and she rose from prayer to enter upon the speaking and the writing which continued among us for seventy years. And still those writings speak in living messages of counsel and guidance, covering the pilgrimage of the advent people even to their journey’s end in the city of God.

In the volumes and counsels from that agent, by pen and voice, the world, looking on, recognized a special gift that built up this advent movement. When Mrs. White at last laid down her life, in ripe old age, the editor of a leading religious journal of America commented on the growth of our work in all the world, and wrote of Mrs. White’s relation to it:

“In all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions? . . . Why should we answer? One’s doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride, and she

sought no filthy lucre. She lived the life and did the work of a worthy prophetess.”—*The Independent, New York, Aug. 23, 1915.*

In the early days of her call, as a youth, Ellen Harmon had sought, as a gift from God, that if she must bear messages in a special way, she might be kept from the spiritual self-exaltation that so often ruins men. As this New York editor testified at the end, her life had shown no spiritual pride. Through all the history of the work of the gift in this movement, there was ever an effort to direct souls to Jesus and the Holy Scriptures, and to combat that natural tendency to make human flesh and the human agent the trust.

We have seen this gift year after year doing things that we knew Mrs. White never could have done of herself. The Spirit of prophecy was established in this movement in the early days by “many infallible proofs,” and still the writings speak to us with up-to-date counsels for these times through which we are now passing.

PROVING ALL THINGS

We see in the early story how Providence worked to bring these special features together—the Sabbath, the sanctuary truth, and the Spirit of prophecy. Let H. S. Gurney, the singing blacksmith and preaching helper of early times, tell how carefully some of the early seekers after light investigated every feature of truth before laying hold of it. They were proving all things. Of his experience at a time when he and Joseph Bates were studying and praying for light, H. S. Gurney told us many years later (in the *Review* of January 3, 1888):

“Word came to us one day that a woman was to speak

in the advent hall in New Bedford. She was to relate a vision, etc. I went to hear her. The vision was the same as has since been published as Sister White’s first vision. [See “Early Writings,” pages 14-20.] I could see no reason to find fault with her appearance or what she said. She appeared like a humble, conscientious Christian. I learned her name and address, but was slow to advocate her course. Fanaticism was appearing in some places, and I wished to prove all things, and hold fast that which was good. . . . I thought, If this is something the remnant must meet, I must know where it came from. I therefore went to Portland, Maine, and inquired for Mr. Harmon (the father of this young lady). I found the family living in a humble cottage. I introduced myself, and was made welcome after telling them I had come to make their acquaintance, especially the acquaintance of Sister Ellen Harmon. I found them a humble, devoted, God-fearing family. I visited a number of places where she was known, and all testified to her devoted, self-sacrificing character. I spent a number of weeks with the family and in their vicinity, and became convinced that the fountain was good, and that God had called Sister Harmon to an important work. I found a brother who was willing to pay one half the expense of printing her first vision. We arranged with the printer, and I left for home.”

Thus, by early 1846, the truth of the Spirit of prophecy was being accepted by one, at least, of those who were to help publish the Sabbath truth more widely. Mr. Gurney, it appears, shared the expense of bringing out the first “broadsheet” containing the first view given by the Spirit of prophecy, and he also helped to bring out the first Sabbath pamphlet issued by Joseph Bates. It was not

until November, 1846, that Joseph Bates was convinced of the genuineness of this prophetic gift. In August of that year, be it recalled, Miss Harmon had been married to James White, and in the autumn of 1846 they both began to keep the Sabbath. Just before this the light on the sanctuary question also had come to this pioneer group that was being drawn together to lead out in the proclamation of the full advent message of the prophecy.

By all these intertwinings of lives and interests and investigations and exchanges of Bible truth, the early pioneers were being prepared for the public launching of this advent movement, the special features of which had begun to appear in that year of prophecy and destiny—1844.

10

Interesting Side Lights

IT is more than interesting to note the providential intertwinings of the streams of light by which the full advent message was made plain to the pioneer believers.

Those in one place who were being led into light in their study of one special feature of truth, seemed at the same time to get fleeting glimpses of other truths that some other group was being led to understand and accept.

This providential leading evidently prepared the searchers for the mutual exchange of light and truth when they were brought in contact with one another.

In the early views of the rise of the full message, given through the Spirit of prophecy, in "Early Writings," we see that those who should find the Sabbath truth would be directed to the doctrine of the heavenly sanctuary. The close connection between these two main features was indicated from the earliest days of the advent movement.

MINDS DIRECTED TO SANCTUARY TRUTH

In the section, "The Third Angel's Message," in "Early Writings," there is this description, in the language of symbol and figure, of the rise of the work of the third angel of Revelation 14:

"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, 'They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.' The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. . . .

"It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy seat, and were captivated with their glory."—*Pages 254, 255.*

Thus those who turned to the commandments of God as the hour of His judgment came, in 1844, were to be straightway directed to the heavenly sanctuary and the ark of God's testament. The truths of the Sabbath and

the sanctuary are inseparable in the advent movement of the prophecy.

While this pointing by the angel to the heavenly sanctuary, as he saw the people appear keeping the commandments of God, must apply to the whole body of believers, to our own day, it is interesting to note this very feature in the case of our first Seventh-day Adventist, who led the way in 1844.

Speaking at the General Conference, in San Francisco, in 1930, our veteran preacher, E. W. Farnsworth, one of the children of that first church of ours, gives this account of the experience of his father, William Farnsworth:

"My father was the first Seventh-day Adventist in the world. He was the one that began the observance of the Sabbath as an Adventist. . . . And in a little while nearly the whole church in Washington, New Hampshire, where I was born, had begun to observe the Sabbath. The text



The Home of Cyrus K. Farnsworth, in Washington, New Hampshire, the Scene of Many Early Adventist Gatherings

of Scripture that attracted my father's attention first was that text in Revelation, that 'there was seen in His temple the ark of His testament.' [Rev. 11:18, 19.] Father said, 'I wonder what is in that ark,' and in his thought he opened the ark, and there he saw the law of God, and there he saw the fourth commandment, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' And he said, 'I think we had better keep the Sabbath;' and he began the observance of the Sabbath quite largely on the strength of the statement in that text."—*General Conference Bulletin, 1930.*

SABBATH AND SANCTUARY TRUTHS CLOSELY RELATED

Mrs. Rachel Preston was with the group, a former Seventh Day Baptist, urging the claims of God's holy Sabbath. But as E. W. Farnsworth recalled his father's account, it was the force of the impression by way of the heavenly sanctuary that drove home the conviction to William Farnsworth's heart that in this time of the near coming of Christ, the Lord was calling men to obey all His commandments.

The as-yet-undiscovered truth of the heavenly sanctuary and the judgment hour was apparently already shedding some rays of light in advance. It is suggestive of the close relation that the Sabbath and sanctuary truths were to bear to each other in the full advent message which was to be developed.

This experience of William Farnsworth in taking his stand for the commandments of God, is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose:

"The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary."

And there is just where our Adventist pioneer in Sabbathkeeping was led to look for help in making the decision. The angel surely pointed him to the sanctuary. How closely together these experiences are seen to come as the time came for the movement to be fully developed.

Note also that as those who accepted the Sabbath light in 1844 were being prepared by the Spirit to look toward the heavenly sanctuary, so also those who led out in the study of the sanctuary truth were being prepared to look toward the Sabbath. We have already, in a preceding chapter, quoted the late P. Z. Kinne's statement regarding Hiram Edson, who was the first to see the light on the sanctuary and its cleansing. Elder Kinne wrote further in that statement:

"Brother Edson told me that soon after he received the light on the sanctuary, he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it."

Doubtless that impression helped to place him in a receptive attitude, so that the moment he heard the evidence for the Sabbath presented, he sprang to his feet, saying: "Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it!"

The factors and agents were all being drawn together as the definite advent movement and message were taking shape.

Again, in the first vision given for the remnant church through the Spirit of prophecy, in 1844, a picture of the

calling out of this remnant was given us, the 144,000, who "were all sealed." (See "Early Writings," "My First Vision," pp. 13-20.)

DESCRIPTION OF THE SANCTUARY SERVICE

Thus the sealing work, or Sabbath reform, was brought to light, though as yet the agent of the gift did not understand the meaning of the terms as she and other pioneers came to understand them all a little later. What seems to me the finest description we have, outside of Scripture, of the change in Christ's priestly ministry from the holy place to the most holy, in 1844, is that given to Ellen Harmon only a few weeks after her first vision. It was in February, 1845, that Ellen Harmon was in Exeter, Maine. In her "earliest preserved letter" she says of the vision at Exeter: "It was then I had a view of Jesus rising from His mediatorial throne, and going to the holiest as Bridegroom to receive His kingdom."—*Review and Herald*, March 14, 1935.

That was a full year before Hiram Edson and O. R. L. Crosier had brought out the exposition on the sanctuary in the *Day-Star*. Note a few words of Ellen Harmon's description:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and most of those who were bowed down arose with Him [the praying ones on earth, who by faith were represented as looking to Him]. . . . He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying: 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and

in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great high priest, standing before the Father."

Read the whole picture in "Early Writings" pages 54-56, entitled, "End of the 2300 Days." It is an exact counterpart of Daniel's view of the same event, given in the days of Babylon:

"I beheld till the thrones were cast down ["placed"], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . .

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9-14.

That description of the vision was written by the prophet's pen in Babylon more than 2300 years before this scene in the heavenly sanctuary began to take place in 1844. I know of no other place in all the record of history where any similar description of the actual scene was written, until a few days after 1844, when a young woman of seventeen, called to the prophetic gift, took up her pen

and set down what she was shown in vision of the same wondrous event—beyond all power of human words fully to portray.

Daniel repeated, “I beheld,” “I saw;” and the youthful prophet of our day repeated, “I saw,” “I beheld,” “I saw.” And the later description is the very counterpart of the ancient one.

Ellen Harmon could have understood little of the meaning of her vision at the time, for the full light on the sanctuary question came to her the next year through the Crosier document, published in February, 1846, and sent out by Hiram Edson. Then it was shown her that this sanctuary teaching was light for the remnant. The earth was not the sanctuary to be cleansed, as they had believed, but the cleansing of the sanctuary in heaven had begun in 1844.

MARVELOUS LEADINGS OF GOD

Let us sum up the facts. As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, the brother who led out had his attention drawn toward the heavenly sanctuary.

As the light on the sanctuary and its cleansing came to believers in western New York in 1844, it turned the thoughts of their leader, Hiram Edson, toward the Sabbath truth.

And these pioneers in the Sabbath and sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days. Joseph Bates, after he had cautiously waited and watched and put the gift to the test, accepted it as a guiding help for which to be thankful. Hiram Edson accepted it, as did most of that first

company in Washington, New Hampshire. It is pleasing to look at the story of those first years and see that all upon whom Providence had first laid the burden of leading out in making known the great main features of doctrinal truth, accepted all the light and held fast to it to the end of their lives. It is good to know, too, that with them in her last year was Rachel Preston, so used of God to bring the Sabbath light into our first church. She had moved to the State of New York, and so was separated from our pioneer brethren in those years when other truths were being laid hold of. Vicious attacks against the Spirit of prophecy had reached her and brought her into some doubt and darkness. But the reports of the revival that had come to the old church in Washington, New Hampshire, by the labors of James White and Ellen White and J. N. Andrews, and the reading of a volume of the writings of the Spirit of prophecy just issued, brought light and peace to her in her last year (she died in 1868). She fell asleep in Jesus in the hope and comfort of the full advent message.

11

Digging for the Treasure of Truth

GREAT key truths, like the Sabbath, the sanctuary, and the Scriptural basis of the gift of the Spirit of prophecy, were not the only special truths which came to our pioneers in the early years, as they sought for the whole truth as it is in Christ Jesus.

They were like the man in Christ's parable of the hidden treasure:

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. 13:44.

Our brethren had found a wondrous field of truth. They sought for "the whole counsel of God"—the whole round truth of the gospel. They turned to Holy Scripture as never before to dig for the treasures. They needed a whole system of truth in order to carry "the everlasting gospel" to men in the advent message that had come to

them. They found treasures of doctrinal truth that had been hidden under the rubbish of tradition and trampled into the ground by the great apostasy that Daniel the prophet saw in the vision of his eighth chapter: "It cast down the truth to the ground." Now the time had come to lift up truths that had long been "trodden underfoot."

SEEKING LOST TRUTHS

For centuries some students of prophecy had been looking forward to this latter time for lost truths to be rediscovered. Sir Isaac Newton—called "the greatest man of science"—was a lover of the Bible and a student of prophecy. He saw from Bible prophecy that in the last days truths long lost sight of would be restored again. He wrote:

"The many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth."—*Observations Upon the Prophecies,* part 2, chap. 1, p. 252. London, 1733.

Long before Newton's time, the statesman poet, John Milton, wrote of the treading down of truth by the apostasy, and of the surety that it would be lifted up again in the days of Christ's second advent. In an address to the British Parliament he said:

"Truth indeed came once into the world with her divine Master, and was a perfect shape, most glorious to look on; but when He ascended, and His apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who . . . took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of

Truth, such as durst appear, . . . went up and down gathering up limb by limb still as they could find them. We have not yet found them all, Lords and Commons, nor ever shall do, till her Master's second coming; He shall bring together every joint and member, and shall mold them into an immortal feature of loveliness and perfection."—Milton's *"Prose Works," "Areopagitica."*

With the coming of the judgment hour and the rise of this advent movement, the time had come for the recovery of the long-lost truths of the gospel. This movement was to carry the full "everlasting gospel" to every nation and tongue. As the great light of the Sabbath and sanctuary truths came to them, our pioneers began to see truth after truth rising into view.

UNFAMILIAR TRUTHS

And how they rejoiced as they found this and that feature, obscured by tradition, coming clearly to their view as a part of a system of truth. In the early record we see them studying and praying their way into light. It seems incredible how little the world of that day understood of the connected line of truth that our evangelists preach today. For instance, in the first tract that James White put out, in 1847, entitled, "A Word to the 'Little Flock,'" he began his exposition with the statement:

"For more than one year, it has been my settled faith that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection."—Page 1.

Today we would call that something that anybody might know, just in the general nature of things. But in those days it was a common interpretation that the

plagues had begun in modern wars and great persecutions in Europe. Our pioneers had to build up the system of truth from the foundations—the prophecies of latter-day events, signs of the coming of Christ, order of events of His coming, the judgment hour, close of probation, the nature of His coming, the first resurrection, destruction of the living wicked, the binding of Satan, the reign of the saints with Christ in heaven during the thousand years, the descent of the New Jerusalem, the second resurrection and the loosing of Satan, the destruction of the wicked and of Satan, the new earth, the eternal inheritance. And with this fragmentary list, we must put the nature of man, life only in Christ, Spiritualism, and all the scores of topics with which we are now so familiar.

Late in her life Mrs. White wrote of the searching out of these truths in the early days:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning."—*"Life and Teachings of Ellen G. White," p. 46.*

STUDYING PERPLEXING QUESTIONS

Among the "and others" of those first days was young J. N. Andrews, who was used of God in studying out

perplexing questions. Those brethren labored earnestly to establish Scripture teachings that are simple enough to us now. They were feeling their way along in those days, and all the pens were busy making clear the highway of our God.

All this time of searching, the Spirit of prophecy was a help and a guide. Not that this gift was the means through which the doctrines were given to them. The doctrines were to be founded upon Holy Scripture. To this end Mrs. White was unable to join with the brethren in their discussions. Of those first years when this study was going on, she wrote:

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God.”—*Id.*, p. 47.

The doctrines were to be founded on Holy Scripture. The Bible is the foundation of doctrine, the rule of faith.

From the first, these pioneers laid down this principle of the Bible as the rule of doctrine. In the first tract that James White brought out, in 1847, he wrote:

“The Bible is a perfect and complete revelation. It is our only rule of faith and practice.”—“*Word to the ‘Little Flock,’*” p. 13.

In the later compilation of her early views, called “Early Writings,” Mrs. White repeated the declaration of the Bible as the rule of faith:

“I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we

are to be judged. God has, in that word, promised to give visions in the last days; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.”—*Page 78.*

The spiritual gifts are gifts to the church that is built upon Holy Scripture. But when these brethren were in need of special help to know how to relate the scripture to the events and the subjects to be understood, the Spirit of prophecy brought to them scenes viewed in vision, and light came which illuminated their understanding of how this or that scripture applied. Mrs. White wrote of this:

“When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, and I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.”—“*Life and Teachings of Ellen G. White,*” p. 46.

A SYSTEM OF TRUTH

These doctrines that our evangelists preach from the Holy Scriptures, that build up believers in the advent faith, are not detached, single points of truth. They make up a great harmonious system of truth. This faith is a gathering together of the “lost truth” that long ago some students of prophecy expected to be restored again in the last days. James White early said of it:

“The present truth is harmonious in all its parts; its links are all connected; the bearings of all its portions upon each other are like clockwork; but break one cog, and the work is stopped; break one link, and the chain is broken.”
—*Review and Herald, Jan. 7, 1858.*

We have seen it in all our history. Here is a worker who falls out with the doctrine of the sanctuary. He may think to drop out that doctrine and go on with the other truths. But take out the sanctuary teaching, and nothing else fits together. We have seen a man get into doubt regarding the nature of man. But with that doctrine in doubt, he cannot preach the resurrection and the events of the coming of the Lord. Nothing fits. We see a man fall out with the doctrine of the Spirit of prophecy. I can recall case after case these sixty years. But I cannot recall one man who has discarded that and been able to preach the rest of the message with any fruitful power.

It is one harmonious system of truth into which God led our pioneers. It is a mighty fortress of truth, which guards the way to the kingdom and faces foursquare every attack of error.

12

Beginning to Make the Message Known

GREAT was the rejoicing in the groups of Sabbathkeeping Adventists as long-lost truths of the Bible were brought to light. Every believer had a whole jewel casket of treasures. He could say with the psalmist: “I rejoice at Thy word, as one that findeth great spoil.”
Ps. 119:162.

The first thought was to give the glad message to others. As we open the early records, we come upon scenes of real gospel activity. The plan in that small circle was similar to that which is advocated for us today in all the world by our Home Missionary Department, and all the departments: everybody telling somebody the precious saving truth of God.

RALLYING TO THE THIRD ANGEL'S MESSAGE

The first thing to do in the early days was to rally the old 1844 Adventists to understand the message which was

due after 1844: "The third angel followed them." And the third angel's message gathered up the first and second messages, and gave to them a meaning not perceived before. It was one great threefold advent message as it developed under the study of our pioneers. Yet the old believers dearly loved that phrase: "The third angel's message." They had lived through the experiences of the first and second proclamations, which culminated in the stirring experiences of the autumn of 1844, when they expected to meet their coming Saviour. As in later years they reviewed these things, their hearts were always filled with joy. Their testimonies of praise for the glorious hope that the message of the third angel had brought to them can never cease to echo in the memories of those of us who knew the "old hands" in the movement.

That phrase, "the third angel's message," is heard now on the lips of the believers in hundreds of languages, on every continent and in the islands of all the seven seas. It is dear to the hearts of those who find in the closing message of the gospel the bright hope of the resurrection to eternal life at the appearing of Jesus, when the last message shall have reached all peoples. Years ago, in Germany, a countess was dying in a hospital room. She wrote: "I die a Seventh-day Adventist, in hope of the resurrection at the coming of the Lord." Shortly before, she had written me, telling how an Adventist nurse in her employ had brought to her the light of Christ's saving power, and the hope of the resurrection to eternal life at His coming. She wrote: "I shall never cease to thank God for sending to me my dear nurse, to bring to me the knowledge of the third angel's message." I was glad to see the phrase in her letter. So the spirit of the "blessed

hope" that caught the hearts of the old pioneers of 1844 is the spirit that still brightens the way for believers at all the ends of the earth. Thank God—

"There is a blessed hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight.

"There is a lovely star
That lights the darkest gloom,
And sheds a peaceful radiance o'er
The prospects of the tomb."

And so do we all still love that phrase, "third angel's message," while at the same time we understand it as including all three messages of Revelation 14, which make up the whole truth of "the everlasting gospel," shaped to the issues and needs of this last time.

But before the light came on all phases of the threefold message, it was essential to lead the old believers in the soon coming of Christ to hold on to their faith and go forward. Speaking of the time following her marriage to James White, in the summer of 1846, Mrs. White wrote of their first united work in the evangelistic field:

"Without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work. We had no houses of worship at that time. And the idea of using a tent had not then occurred to us. Most of our meetings were held in private houses. Our congregations were small. It was seldom that any came into our meetings excepting Adventists [First-day Adventists, of course], unless they were attracted by curiosity to hear a woman speak."—*Testimonies*, Vol. I, p. 75.

It is worth while to look at some of the pen pictures of those days of small beginnings. The believers began just about as any isolated family of believers might begin now in almost any remote place. But now we have papers and tracts, and there are books to sell, and all manner of ways to prepare a small community to give place to cottage meetings. As the light increased, and the harmonious system of truth was developed, believer after believer went out to tell others of the message.

In the autumn of 1846 James White and Mrs. White accepted the Sabbath. They also had the light on the sanctuary in heaven. Joseph Bates, having written our first pamphlet on the Sabbath truth, had likewise found the sanctuary truth, and was ere long a believer in the Spirit of prophecy also. Here was a group united, ready to push out with the message as they were able. First they must help those who were keeping the Sabbath, but who knew little else of the message. Mrs. White wrote:

“When we received the light upon the fourth commandment, there were about twenty-five Adventists in Maine who observed the Sabbath; but these were so diverse in sentiment upon other points of doctrine, and so scattered in location, that their influence was very small. There was about the same number, in similar condition, in other parts of New England.”—*Id.*, p. 77.

A SPREADING WORK

These were visited in their homes and in small groups. The believers in New England were built up in the faith of the advent message. And all the time the workers were getting more light and increasing in understanding of the work before them. A similar work was done later in

the western part of New York, where lived Hiram Edson and his associates, who had first found the light on the sanctuary and its cleansing. Joseph Bates and James White labored hard to bring unity amid many conflicting views. They established groups of believers upon the great main truths. All the time the messages of the Spirit of prophecy were pointing out the right way and warning against errors. Of these days of laying the foundations, Mrs. White wrote:

“We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one.”—“*Testimonies to Ministers*,” p. 25.

The believers had come into the early advent hope from various churches, and from no churches at all, perhaps. They needed to study together and get their bearings. For that matter, the leaders themselves had come out of different churches. Joseph Bates and James White had been members of the Disciple (or Christian) Church. Mrs. White and J. N. Andrews were Methodists before they became Adventists. But in the advancing light of those early days, they were genuine Seventh-day Adventists, though the name was not adopted until 1860.

It was in 1848 that their studies led them to see the Sabbath as the seal of God's law, the great testing truth that it is. They heard the commission of Isaiah 8:16: “Bind up the testimony, seal the law among My disciples.” They saw the Sabbath as the divinely set sign or seal of the living God, and they saw also in the prophecy of

the sealing work of Revelation 7, the call to carry the Sabbath reform message to men while the angels were holding the four winds of universal war. This view of the Sabbath reform message going to the world greatly aroused the believers. And just here, in 1848, as though timed to the increasing light, came the message from Mrs. White 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. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches,* p. 125.

A WORLD-WIDE WORK

This last sentence suggested a work that at that time seemed an impossibility. James White used to tell us how sayings like that from the Spirit of prophecy troubled the pioneers in those first years, until they got their eyes open to a work for all the world. And even some of us of the younger rank of workers can remember well the time when we, too, had such a limited view of God's plan for our work that we had to be admonished in plain language by that guiding gift of the Spirit of prophecy.

But in those days of 1848 and 1849—the latter the year when our first paper was published—there was a great up-swing of missionary activity. The sealing of the 144,000, in John's vision of the sealing work, was brought to light. Our pioneers talked with courage of the great work they were to do. Their adversaries joked about it, even as the adversaries of the Jews scoffed when the exiles returned

from Babylon and began to build the wall of Jerusalem, in the days of Nehemiah. There were plenty of Sanballats and Tobiahs in New England and New York, ready to echo the cry: "What do these feeble Jews?"

The brethren had asked Joseph Bates to write a pamphlet on this sealing work. He wrote it in 1848.

"John sees that the 144,000 were sealed of all tribes," he wrote. "'Where are they?' say our opponents. Answer, On the earth. 'Do you know where to find them all?' No; not yet; but I believe that John saw every one of them."

THE SEALING MESSAGE

So forth went the pioneers with the sealing message of Sabbath reform. The Spirit of prophecy had predicted how this work would rise and spread much as the sunlight spreads as the sun rises higher in the heavens. J. N. Loughborough, who came into the faith a little later, tells how opponents ridiculed this talk of a big work. He wrote in his "Great Second Advent Movement:"

"One man remarked to one of our laborers soon after the prediction was made [by the messenger of the Lord of light spreading "round the world"], 'It will take you 144,000 years to do what you propose.' 'What!' they would say, 'three preachers—Elder White and wife, and Elder Bates—all penniless, with less than one hundred adherents, all of whom are destitute of money, going forth with a few hundred copies of an eighty-page tract on the Sabbath question, to give a warning message to all the world! Preposterous!'"—*Page 275.*

Unbelief always fails to bring the power of God into its calculations. From the printing of the paper, in 1849,

which gave the believers a new voice by which to reach the people, the work spread with new power. Two years later Joseph Bates joyfully wrote to the *Review*:

“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 as the paper and the messengers go forth.”—*Aug. 5, 1851.*

The pioneers had little idea even then that this advent message was to be preached in hundreds of languages, in the uttermost parts of the earth. But even so, the sure word of prophecy had revealed that such would be the case. In the days of Assyria the prophet Joel was shown how God would give to the “remnant” church a message of deliverance for men in the last days. He was to pour out His Spirit “upon all flesh,” awakening inquiry in honest hearts. He was to pour His Spirit also upon His “servants and upon the handmaids in those days.” The church members—men, women, and children—were to be made ready to work with the Lord for these awakened souls. And the church was to have the message of deliverance for a time like this, “before the great and terrible day of the Lord come.” The prophecy told how effective the last gospel message of deliverance would be:

“It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem [symbols of the church] shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2:32.

It fills the heart with awe to see that in the days of ancient Assyria, before Babylon rose to supremacy, the Lord was planning what He would do with the “rem-

nant” church in the finishing of His work in the earth. The time has come. The message of deliverance, as we see it in Revelation 14, is this advent message.

Everywhere it is a message of deliverance. Men of the world see the power of it. In Australia the brethren once told me of a travel film which was being shown in theaters and halls, picturing remotest Africa. Underneath a moving picture of the pygmy people of the darkest forests, the artists had inscribed the title: “Waiting for the Seventh-day Adventists to come and clean them up.” One of the interior stations in our West African missions was named by the heathen: “The place of washing hearts.” A few years after the advent message had begun its work on one of the most depressed and darkened islands of the South Pacific, a British official visited the place. He wrote or spoke of it to representatives of our Australasian mission organization in these words:

“I am astonished at what I have seen. I have never seen, read, or heard of such a movement before. What is it that you have done to the people? They are changed. They seem to be living for something which I cannot understand. I marvel, and I say, It is a miracle.”

And so in many lands the advent message of the prophecy is doing the work foretold. It is the message of deliverance for these last days.

13

New Issues in the Great Controversy

WITH the coming of the judgment hour, in 1844, and the rise of this advent movement, new issues rose in the great controversy between truth and error. Our pioneers who started out with the message of the judgment hour were faced with intensified opposition from the adversary of truth.

The prophecy of Revelation 12 had foretold this. There we have the picture of the Christian church under the symbol of the woman, persecuted by the dragon, or Satan. The woman fled into the wilderness, and was strengthened to continue through the "time, and times, and half a time"—the 1260 years of papal supremacy. The end of this appointed period of persecution was to reach to the beginning of "the time of the end." Dan. 11:35. And in this time of the end was to come the close of the 2300 years (of Daniel 8:14), which would mark the coming of the judgment hour in the heavenly sanctuary, in 1844, and

the coming on earth of the last church, the remnant who would keep God's commandments. And the dragon who had pursued the early church into the wilderness, was to bring his final attacks upon this remnant.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

THE TRAIL OF OPPOSITION

The trail of opposition to the law of God runs clear and plain through the centuries, from the time when the papal church developed the great apostasy, that was to "think" to change the times and the law of the Most High (Dan. 7:25), to the last attack upon the holy law as it is lifted up again by the remnant church. The Roman Catholic Church has ever been keen to boast of its antiquity and to speak scornfully of Protestant churches that have come in modern times. A gallant French Protestant, Philippe de Mornay, Knight du Plessis, answered this taunt in a telling way. It was in times of trial in old France, while still the period of persecution was on. He wrote:

"Dost thou ask, therefore, where our church was so many ages past? 'Where it fed her flocks? Where it lay at noon?' Hear, I pray thee, what St. John the Evangelist saith, 'The woman,' that is the church, persecuted by the dragon, 'did flee into the wilderness, where she hath a place prepared of God, that they should feed her there, one thousand and two hundred and threescore days,' that is, prophetic days, a time certain, and that not short. She is not therefore to be sought in the popedom, in the

light of the world, in the midst of pride and excess. . . .

"It shall be easy for thee there [in the "wilderness" described in St. John's prophecy] to note her footsteps. Here some by flocks are massacred, there others by multitudes are consumed by fire. For fear lest thou shouldst lose thy way, and go astray, he hath marked it out for thee with these everlasting cinders."—"*The Mysterie of Iniquitie*" (Introduction), Englished by Samson Lennard. London, 1612.

It was a cinder path of fiery trial. While we are listening to that trumpet blast from the doughty old French knight, may I let a later witness speak also? Answering an English papal taunt, "If your religion is old, where were your forefathers during the Middle Ages?" an English preacher and writer on prophecy, John Cumming, of London, said long ago:

"I will tell you where they were. They were often hiding like outcasts in the caves of the earth from the tortures of the Inquisition. They had to escape from the fagot and the furnace and hide themselves on the mountains; to wander in sheepskins and goatskins; seeking refuge from the fires persecution was kindling and the engines of torture preparing for their death. They were where Elijah and the seven thousand were—serving God in secret and in silence, whilst the awful Western apostasy spread itself from sea to sea and over vast continents of space, like some evil genius."

A WARNING AGAINST PAPAL POWER

Latest of all, smallest as it rose, has come this remnant church of the advent movement with its direct message of warning against the power that thought to change

God's law, and that called men to the original New Testament platform: "The commandments of God, and the faith of Jesus." Early in Catholic lands it was recognized that here was something new, and that small as the people were, it was a church not to be despised, but a church with a message. Years ago, in southern Germany, a princely prelate of the Catholic Church declared: "The Seventh-day Adventist Church is not *an* enemy of the Catholic Church; it is *the* enemy of the church."

As our pioneers came into this advent movement, which was rising in 1844, they began to see that the evil power of papal apostasy, joined by a backsliding Protestantism, would continue in our day the old original warfare against God's law and the holy Sabbath. Our men had begun to study the latter part of Revelation 13, which foretells the effort to enforce the mark of the apostasy in the New World, the latest land of Protestantism and religious freedom. So far as I know, the first suggestion of an exposition of this portion was by Joseph Bates, in his pamphlet, "A Seal of the Living God," written in 1848. On verse 16, speaking of enforcing the "mark," he wrote:

"This last text is still in the future, and has a direct bearing on this very sealing message. This ungodly power, from which God's people have been called out (Rev. 18:4), will yet, as it now appears, enact a law for the express purpose of making all bow down and keep the pope's sabbath (Sunday)."

While looking into the future for this development, our early brethren were amazed at the bitterness of opposition to the law of God as they pressed the claims of the holy Sabbath. They met the spirit of the dragon. It was

really the beginning of the downright open religious attacks upon the law of God that have characterized our time, and that have helped to spread lawlessness toward God and man. I was intending to set down here some of the phrases used by preachers of that time, denouncing the law of the Most High; but their words look really too irreverent to repeat.

A POSITIVE TESTIMONY NEEDED

In the intensity of the controversy our brethren were moved to stern replies. They hesitated not to challenge an opposer directly and personally with such texts as Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." In their first zeal to turn men to flee from the wrath to come, some may have been too vehement. They felt this, and modified their method a bit after the first years. But they had this truth in their souls, and knew they were offering men a gospel message that was to be a savor of life or of death, as the apostle Paul says. After all, we need more of the apostolic and pioneer spirit in these easygoing days. The *Churchman*, of England, prints what a bishop of the Church of England said was too often the spirit of some modern preachers: "Brethren, unless you repent, in a measure, and be converted, as it were, you will, I regret to say, be damned to some extent." Jesus sets it before us as it is in the great commission:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. ("Condemned," the Revised Version renders it in modern English.)

Our pioneers knew that they were not out with a message merely to interest people. The advent message to them was a life line that they were flinging out to men sinking to death in the ocean of sin and transgression. They cried to men and women to lay hold of it and live.

Then there were Spiritualism and evolutionism rising in 1844. There is no doubt that, as God sent the advent movement into the world with the last message of salvation, Satan launched new deceptions into the world to hold his ground as long as he could in his losing battle. In a way, these deceptions were as old as the temptation in Eden, by the tree of knowledge of good and evil; but they were intensified and developed into new systems of error.

THE RISE OF MODERN SPIRITUALISM

Generally, it has been said that modern Spiritualism came in 1848, first appearing in the sounds of the strange rappings heard by the Fox family in the house near Rochester, New York. But a Spiritualist leader, E. W. Capron, wrote in a book on the cult:

"It has generally been supposed, and so published in most of the accounts of the commencement of the phenomena, that the sounds were first heard when the house was occupied by a Mr. Weekman [in 1848]. This seems to be an error, as there are at least two witnesses whose testimony is recorded in a small pamphlet published by E. E. Lewis, Esq., at Canandaigua, New York, in 1848, who testify to the sounds' being heard by a family who occupied the same house in 1844."—*Modern Spiritualism*, p. 33. Boston, 1855.

The date, 1844, is interesting. At the very time when

the Lord was launching the advent movement, in 1844, here Satan's agencies, fallen angels who rebelled with him in heaven, were trying to call somebody to give heed to the manifestations that were to help the doctrine of spirit communication to sweep the world.

Soon, while newspapers and pulpits were crying, "Humbug," "Trickery," the Spirit of prophecy was warning to what extent the new deception would grow. In 1849 it was written:

"I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost."—*Early Writings*, p. 43.

We have seen it sweep the world. Our pioneers had the basis on which to oppose this deception, in the Bible truth that the "dead know not anything" (they sleep until the resurrection), and in the prophetic forecasts of this special working of evil spirits in the last days.

EVOLUTION TO THE FRONT

One other modern delusion came into the open in 1844, though its elements have always been present since man lost knowledge of the Creator. It was evolution. Regarding the step forward taken by this system of error in 1844, an English writer says:

"In 1844 Robert Chambers published his 'Vestiges of a Natural History of Creation,' propounding a disturbing theory of man's origin because utterly at variance with the Bible story, vouched for only by the revelation of

nature's book, with its pages of petrified flora and fauna—evidence that was soon to be reinforced by the ampler discoveries of Darwin."—*Psychic Tendencies of Today*, A. W. Martin, p. 17.

To directly meet this issue, there came the advent message (also rising in 1844) with its call to men to line up with the Creator: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

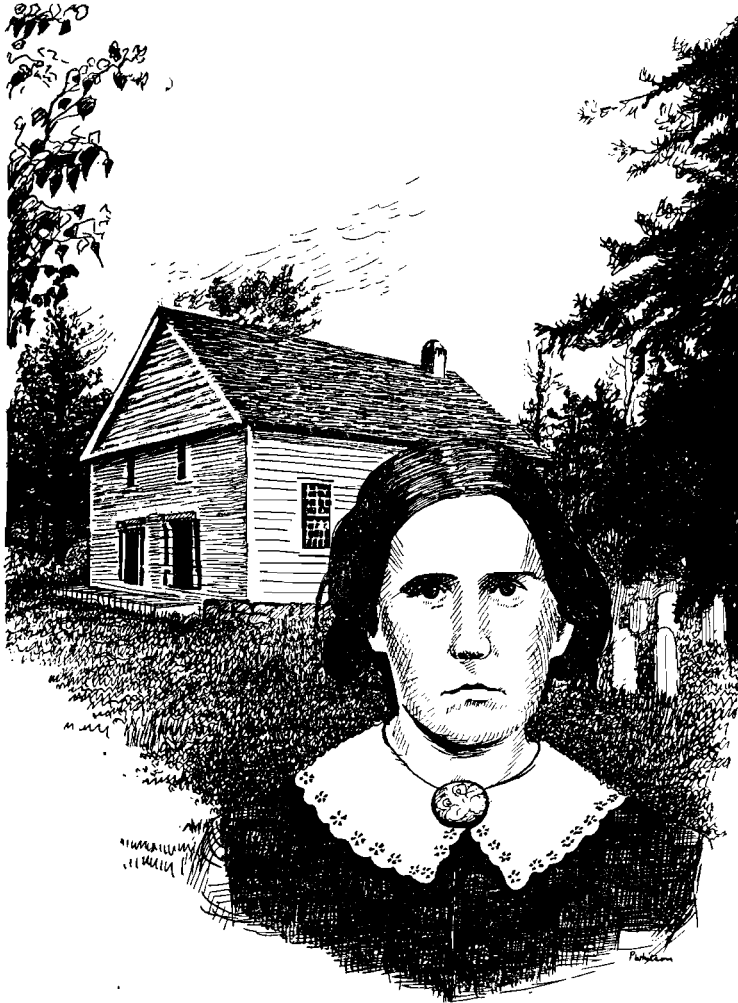
Our pioneers were laying hold of the advent message with its truths that meet every Goliath of error that can appear to challenge the living God. Clad only in the armor of righteousness, and with a truth for every challenge, like the smooth, round stones that David picked from the brookside, our pioneers went forth to battle for the Lord. As we survey those early times and see this cause spreading in all the world, we thank God for the faith and loyalty to truth of those early pioneers who began the work in the days following 1844.

Part II

Notes on Pioneer Workers and Early Experiences

14

The First Church



*Rachel Preston, Who Brought the Sabbath Truth to the Advent Believers,
and the Washington, New Hampshire, Church*

THE meetinghouse of our first Sabbathkeeping church still stands among the trees on a mountain road about three miles from Washington, New Hampshire. The "Granite State" is one name by which New Hampshire is called. More solid than the granite hills were the foundations which were laid for this advent movement as the first group of Sabbathkeeping Adventists took their stand here in 1844. Prophecy had foretold that they would come when the hour of God's judgment should begin in heaven. The hour had come, and here they were.

I had never seen the place of the rise of this Sabbath reform movement until a few years ago, when J. K. Jones, then president of the Atlantic Union, made a detour on the way to a camp meeting and took me to the old church. The thresholds were worn with the treading feet of nearly a hundred years. The pews were of the old-fashioned square-stall order, a door in each letting one into the enclosed area, supposed to be family size, I take it.

I thought of those first families coming in for worship in days when the cause they were joining had nothing to represent it beyond this one group. Some evidently came from places round about.

THE DAY OF SMALL THINGS

Someone had fastened to the wall over the pulpit our "World Map of Seventh-day Adventist Missions." As I saw the worn thresholds and the old pews and pulpit, and then looked at the map of the world, showing our mission stations to the ends of the earth, I thought of that text: "Who hath despised the day of small things?" Zech. 4:10. Those Seventh-day Adventist believers of 1844 did not know it at the time, but they were the beginnings of the hosts of commandment keepers who were seen by the prophet John carrying the advent message "to every nation, and kindred, and tongue, and people."

No Adventist seeing that place can ever afterward despise the day of small things in any enterprise connected with the cause of God. I said to Elder Jones: "I would rather see this place than see Rome." Yet it was a great thing to me once to spend two days in Rome, to which place my work had called me. I had to begin reading Roman history all over again. And after seeing our first church in Washington, New Hampshire, and the little cemetery by it, I felt that I wanted to review again the whole story of this movement.

The next time I saw E. W. Farnsworth, veteran preacher of ours on four continents, and child of this first church, I asked him questions about his memory of early days in the old meetinghouse. He could not go back to the be-

ginnings, for he was born in 1847. I wanted to know if each family sat together in his boyhood days, and who led the meetings, and who led the singing. "At the time I can remember," he said in a dictated statement, "all the family did not sit generally in the family pew. The boys sat back by the stove. I was one of those boys. Uncle Newel Mead led the singing during the first few years that I recall. The church elder was Cyrus K. Farnsworth, my uncle. Other leaders in the meetings were my father, William Farnsworth, Newel Mead, John Stowell, and occasionally Joshua Philbrick."

We come across these names now and then in the early reports. When James White visited there in 1850, he wrote to the *Review* of the blessed experience of Newel Mead in being restored from an accident, and saved from despondency spiritually. The site of the old Mead home was shown us.

EARLY MISSIONARY TO AFRICA

This is the family from which came F. L. Mead, one of our first General Conference field publishing leaders and an early missionary to South Africa. His grave is in Kimberley, the center of the African diamond-mining region. Our brother was seeking more costly treasure than diamonds. He gave the last years of his life in helping to establish our first mission station in a heathen field. "Old Solusi," as this station is affectionately called, is thirty miles, more or less, from Bulawayo, in Rhodesia. Still this industrial-school center is taking in "diamonds in the rough," young people from the villages, who are trained to go out in soul-winning work. When we sent news of F. L. Mead's death to his aged widowed mother in New

Hampshire, Sarah Phelps Mead, she replied in a letter that is a classic in our records of gifts consecrated to this cause. She had dedicated her babe, Fred, to God's service when he was born; she had given him anew to God when he was called to Africa; and now, as she heard of his death, she had no thought but to dedicate him anew, in her heart, upon the altar of service.

This aged mother wrote to the Mission Board in the same spirit of consecration that has been shown by many a father and mother since:

"My heart aches for the dear ones left there, and for the work that he loved so much. But 'God is my refuge and strength, a very present help in trouble,' and He cheers and comforts me with the precious promises of His word. I felt it when they went away; but they felt it duty to go, and I would not hold them back. I laid my sacrifice upon the altar of Africa then, and I have never taken it back, and I hope I never shall. 'The Lord liveth; and blessed be my Rock.' I know He can give beauty for ashes, and the oil of joy for mourning; for He has done it for me, and He can do it again in His own time and way."—*Review and Herald, Dec. 10, 1901.*

MEMORIES OF EARLY CONDITIONS

From the late George Wheeler, eldest son of Frederick Wheeler, I got a yet earlier memory of services in the old meetinghouse. In his one hundredth year, in 1935, at his home in West Monroe, New York, he was interviewed on the subject of the early church by Mrs. Bessie Jackson Rice. I had asked if George Wheeler had kept a diary. "He wants me to tell you," our interviewer wrote, "that he never kept a diary, but that he can think back clearly to

his early childhood." He was nearly ten years old in the summer of 1844.

"The Washington church," he remembered, "was built in six weeks. Everybody turned out to work on it. [That was a few years before the Sabbath truth came to some of them.] Father led the meetings most of the time when he was there. Old Mr. Stowell usually led when he was gone. William Farnsworth led the singing and sometimes read a chapter; and there were visiting ministers. In the meetings in private houses the people sat just as it happened, but in the church they sat in families, and there was no hanging round the stoves."

I had asked him about that in my letter, for I had seen the straight-backed pews and the stove by the door. As our centenarian described the earnest, serious people from all about who attended a "grove meeting" near an adjoining village, in 1844, he doubtless told just about how our own plain, serious brethren and sisters appeared as they gathered in their meetings in those days. "They would look to you," he said of the grove-meeting congregation, "a very plain-looking crowd. Most of the folk were poor. They wore plain clothes. The women wore bonnets. There were quite a few children, and they were kept quiet through the meeting; then they scampered barefoot through the woods."

We had not time, on our visit to Washington, to hunt up some of the mountain farms. That would have helped us to visualize the life of our people there. But when I met E. W. Farnsworth, in California, I asked about the general situation. He later dictated a reply, as relates to his father's farm.

"My father's farm," the elder told us, "was about five

miles from the village of Washington. The home farm consisted of 216 acres of wood and pasture land, with about thirty acres of farmland. The church was about two miles from our home, most of the road lying through woods."

That helps us to see how our first Adventist families were spread about on the hillsides and valleys of those wooded foothills of the mountains, though some, perhaps, lived in the village. Most of them had to work early and late, I gather, to gain a living for the family. Elder Farnsworth told us that his first schooling was received with twenty or thirty boys and girls in the little brick schoolhouse of Washington School District No. 4, two and a half miles from his home. He attended school there until he was ten. After that, he says, he spent his time working in the woods during the winters, and on the farm summers.

That is just a glimpse of one boy's life round about our first New Hampshire center. We know that E. W. Farnsworth, as a youth, was still there when J. N. Andrews, on a visit, took a hoe and joined him in hoeing corn, getting close to the young man's heart and leading him to surrender to Christ and the cause of truth. Later he went to Iowa and battled his way through a course of further study, and, still a young man, was called to preach the message.

We might follow other youth out of the Washington village district into wide service. But this suffices to give a picture of our first church as a place where young people were started toward life's service and the kingdom of God.

15

Our First Minister

IN the nature of the case, the somewhat remote region of Washington, New Hampshire—more remote in early days than in this time of swift automobile transit—could not well be the promoting base for a movement that was to spread from New England and New York to the new West, and on into all the world. Thus our first church was not so well represented in early reports. Families moved away, and with the passing of decades the first place of activity in this movement was rarely heard from.

When, many years after these beginnings, we younger people heard Frederick Wheeler referred to as our first minister, we only knew that we had never seen him about our Battle Creek headquarters. It seems that he lived in the town of Hillsboro in the first years of the rise of our work. He must have had a circuit of churches to look after, this church near Washington being one of them. It was a good old Methodist plan, and we ourselves follow it in many a district.

EXPERIENCE IN ACCEPTING THE SABBATH

In our earliest years of record we find Elder Wheeler's declaration of confidence in the advent message; and in his ninety-ninth year—a few months before he was one hundred—he bore record to his old friend and associate, S. B. Whitney, of New York, that the blessed hope was still bright in his heart. Anybody—pioneer, president, or preacher—can fall out with the Lord or with the brethren and lose his religious experience. It is good when men called of old to service hold the beginning of their confidence steadfast unto the end. This our veteran brother did. In the obituary notice (*Review*, Nov. 24, 1910), S. B. Whitney listed him as the one “supposed to have preached the first sermon in favor of the seventh-day Sabbath ever given by an Adventist minister, before the passing of the time in 1844.”

Elder Wheeler told friends that he preached this sermon on the first Sabbath that he kept. Rachel Preston, who had been agitating and pressing the matter, evidently kept tactfully but irrepressibly after Elder Wheeler. Our Brother F. W. Bartle, who lived not far from Elder Wheeler's later home in New York, heard from him the story of the deciding point for the elder. Brother Bartle wrote to me of this:

“He told me that they had held a quarterly meeting in the church, celebrating the Lord's supper. In his sermon about the service he made the remark that all persons confessing communion with Christ in such a service should be ready to follow Him, and obey God and keep His commandments in all things. Later, he said, he met Mrs. Preston, who reminded him of his remarks

about the meaning of communion with Christ. ‘I came near getting up in the meeting at that point,’ she told him, ‘and saying something.’ ‘What was it you had in mind to say?’ he asked her. ‘I wanted to tell you that you would better set that communion table back and put the cloth over it, until you begin to keep the commandments of God.’ Elder Wheeler told me that these words cut him deeper than anything that he had ever had spoken to him. He thought it over, and soon he began to keep the Sabbath.”

EARLY CAMP MEETING NEAR WASHINGTON

The acceptance of the Sabbath seemed in no wise to interfere with Elder Wheeler's co-operation with associates who were proclaiming, with William Miller, the hope of the coming of the Lord in the autumn of 1844. Elder Wheeler's son, George Wheeler, in his reminiscences of those times, says that Joshua V. Himes of Boston, William Miller's right-hand man, and other preachers, attended a meeting near Washington, where his father took part also. I slightly abbreviate the account (taken down by Mrs. Bessie J. Rice), but try to preserve the phrases, as it gives a real picture by an eyewitness of those meetings that were then being held in many rural sections. George Wheeler dictated:

“I remember they had a ‘grove meeting’ in Hillsboro in 1844. Washington Barnes planned to have it on his farm, and cleared the brush from some woods. But he was two miles from the main road, and the meeting was changed to a place near the ‘Upper Village’ of Hillsboro. There were no railroads, but there was a big stage line from the top of the Green Mountains through to Boston. A man

by the name of Robinson, a fine singer, was there with a four-horse team with a good load of people from Sutton. Folks came by stage, by one-horse wagons, and by two and four horse wagons. Some said they walked over a hundred miles to get there.

“The seats were made by stringing long tree trunks along the ground, out in the open, and putting rough hemlock boards across them. The speakers’ stand was built of hemlock boards, with a roof of the same. The singing was delightful. There was no organ. A few song leaders—eight, ten, twelve—sat near the speakers’ stand, and a man from near Washington would stand on a seat and beat the time for the singing. Then the congregation would sing to beat everything. [Evidently our hundred-year-old informant was recalling his childhood impressions of those “advent melodies” that all our old veterans used to tell us about with eyes sparkling at the memory.]

“There were probably 300 or 400 people present. They lived in tents of coarse sheeting. A man would cut two forked poles from the woods for the end supports; then a longer pole was set in the crotches for the ridgepole. The sheeting was stretched over, and the corners were staked down. A family would live in a tent, and fill it full of comers and goers. Washington Barnes had a place where he sold crackers (biscuits) and other things to the campers. He told them to go to his farm two miles away and get all the apples and potatoes they wanted. The horses were turned out on his farm. He was well to do. His wife and her sister, who was my mother [Mrs. Frederick Wheeler], did not go to the meetings, but baked all the while—wheat bread and rye and Indian meal (maize) bread. The campers paid if they had money; otherwise

it was free. A farmer near the grounds sold them milk. The meeting lasted a week.”

FARMING AND PREACHING

That was a camp meeting in 1844, very likely attended by some of our own first Sabbathkeepers. Though he had to look after a cultivation to earn a living, Elder Wheeler evidently went out preaching when he was able. His son gives us a paragraph on this:

“In the summer of 1845 my father took four of his children and a cow over to his wife’s sister’s husband, Reuben Spalding, and left them six or eight weeks, while he and mother labored among the people in Vermont. Then he returned and took the children and the cow back home on the Chamberlain farm. After they had picked the apples, there was a general meeting in Washington Barnes’ woodshed. It was a big woodshed, very long and with sides open. They pitched a tent that would probably seat a hundred and fifty close up in front of the shed. The seats were rough hemlock boards. The meeting lasted a week. Barnes opened his house and took in all who could lie on the floor. Other Adventists did the same.”

Incidentally, these glimpses of Mrs. Frederick Wheeler—spending all the time cooking for the “grove meeting,” not getting a chance to attend meetings herself, and, again, leaving the children with neighbors to go out herself in field evangelistic work with her husband—show that our first minister’s wife took her share of the preacher’s burden of work for the people, as thousands of others are doing to this day.

There was nothing romantic about the daily round,

the common tasks of the early days. The pioneers were of just the common clay that makes faithfulness and devotion to God of service today. As they wrought in the beginnings of this cause, so may we toil on enduringly in these times of finishing the work that pioneers began.

One other interesting picture of this early mother in Israel was preserved by one of the children's children. It pertains to the time of the first expectation of the coming of Christ, and the first disappointment in the spring of 1844. A granddaughter related the story to me:

"At planting time, in the spring of 1844, when some regarded it a denial of faith to put in any crops, Frederick Wheeler's wife, without success, had urged him to plant the garden. His time was occupied in pastoral work. One day, when he returned home, he was surprised that she and their ten-year-old son had harnessed the old gray horse, borrowed a plow, and were hard at work."

"Yes," added the granddaughter, answering the inevitable but unspoken question, "yes, he sent them into the house and plowed it himself."

So, farming and preaching, Frederick Wheeler continued in the regions round about, until 1851. Then, on the occasion of the first visit, I believe, of James and Ellen White and J. N. Andrews, he was called to go to other parts farther afield. James White reported of Elder Wheeler in the *Review*: "We have been with him in a number of meetings, and are satisfied that he, with God's blessing, will exert a good influence and accomplish much in bringing out the hidden jewels of the Lord."

Elder White exhorted the brethren in the Washington church to stand by their representative in the field and to "inquire after his temporal wants and the situation of his

family at home" (*Review*, Nov. 25, 1851). Reporting a little later from Connecticut, Elder Wheeler wrote: "The gospel armor I will not put off, the contest I will not yield, until with all the ransomed host I shout the final victory." The same keynote was sounded in the ringing message he sent to the New York camp meeting in 1906, in his ninety-sixth year. He died in 1910. His tombstone, in West Monroe, New York, I am told, has this line: "A Pioneer Minister of Seventh-day Adventists."

16

Joseph Bates: Pioneer of Sabbath Promotion

OF all the early believers at the Battle Creek headquarters who used to tell us of Joseph Bates (he died in 1872), it seems to me that none failed to leave, as the great personal feature, the impression that he was a godly man and a fine gentleman of the old school, dignified but kindly, and keeping to the end his first love for the advent message.

The old believers never forgot how he would sit in the prayer and testimony meetings, and, clapping his hands joyfully, exclaim, "Oh, how I do love this Sabbath!" It was not merely the everlasting fact that the seventh day is the right day; it was what the Sabbath stands for—the sign and seal and blessing of the living God, given to hold our thoughts and devotions true to His power as Creator and Redeemer. The Sabbath every week brought to Joseph Bates the sweetness and rest of Eden, where the Sabbath was made for man; and it was the testing truth

in the great system of doctrines which make up the gospel message for the judgment hour.

With him, as it is with us today, the Sabbath in this setting of the advent message is the seal of God by which the Holy Spirit sets this advent movement apart as the special closing work of God foretold in prophecy.

APPRECIATED HEALTH PRINCIPLES

Joseph Bates was eighty years old when he died in Battle Creek in 1872. They tell us how straight he stood, how well preserved he was, to the last year. In 1871 there was a health reform meeting in progress one day in the old wooden church building in Battle Creek. The late J. O. Corliss was there, and has left us a picture of the scene. He said of Elder Bates's part on the program:

"In response to a call for his testimony [on health reform], the old gentleman, then in his seventy-ninth year, rose to tell what it had done for him. He recalled his entire past experience, and the result of dropping one bad habit after another until he reached the point of total abstinence from all things hurtful, and closed with the declaration that he was then entirely free from aches and pains."

Joseph Bates also, in closing, made an eloquent confession of faith in Christ and the message, and of his appreciation of what the gift of the health principles had been to him. Our narrator tells us:

"Nor did his looks belie his words, for at that very moment he stood as straight as a marble shaft, and tripped about as lightly as a boy. The audience was so electrified by the aged man's eloquence that, for a moment, only deep 'Amens' were to be heard. Elder J. N. Andrews

was then called for, but upon rising said, "What can the man do that cometh after the king?" [Eccl. 2:12]."—*Review and Herald, Aug. 16, 1923.*

EARLY EVANGELISTIC AND COLPORTEUR WORK

His brethren delighted to show loving respect to the veteran pioneer in our cause. He was asked to preside as chairman in the meeting of 1860, when the name "Seventh-day Adventist" was first adopted, and in the conference, in 1863, when the General Conference was formed. Joseph Bates's work was not as an administrator, however, but first, last, and all the time as an evangelist preaching the message.

It was in 1839 that Joseph Bates heard the first lectures on the coming of the Lord. He had then retired from the sea, and the former captain was owner of a little farm two miles and a half from New Bedford, Massachusetts. The lectures were in a hall in that town. He must have given the message that he heard immediate whole-souled devotion; for in 1840 his name was one of sixteen, signed with that of William Miller to an announcement which called a general conference in Boston on the second coming of Christ. He first went to work with the printed page. H. S. Gurney, one of our early members, has told us how he first came in touch with Joseph Bates:

"In 1840, Elder Joseph Bates came into my shop with the first number of the *Advent Herald*, published in Boston, Massachusetts, by Elder J. V. Himes. He was getting subscribers for the paper. It was just what I wanted."—*Id., Jan. 3, 1888.*

Thus, in the earliest testimony from any of our breth-

ren, we see Joseph Bates as a colporteur. He was a literature worker all his life. At the time of this first contact, H. S. Gurney was a blacksmith. Elder Bates arranged for him to accompany him to the South and other fields to help in singing, and thus we have, perhaps, a record of our first singing evangelist. These two were comrade workers in the early years.

In a preceding chapter we saw how Joseph Bates was convinced of the Sabbath truth in 1845. Before advocating it publicly, it would seem, he went to Washington, New Hampshire, to confer with the first group of Adventist observers of the Sabbath. He settled the question there, and came back to his Fairhaven home, determined to publish his findings. Thus as his friend, Mr. Hall, met him on the New Bedford bridge and greeted him with, "Good morning, Captain Bates, what's the news?" the answer was quick: "The news is that the seventh day is the Sabbath!" The conviction in Joseph Bates's heart sent that first declaration of faith straight into the heart of Mr. Hall.

MEMORIES CONCERNING THE HALL FAMILY

Mr. Hall's son, Joseph Bates Hall, whom I met at a Southern New England camp meeting a few years ago, has written me some memories of his father's accounts of that meeting on the bridge. Under date of 1939, our brother wrote:

"My parents were in the 1844 movement, and experienced the bitter disappointment with others, but kept on praying and searching the Scriptures to find the cause for the disappointment. Father was looking for light when he met Elder Bates. That must have been a happy

meeting on the old bridge. Father said the words spoken by Elder Bates came to him like a shock: "The news is that the seventh day is the Sabbath!" It did not take father long to decide the Sabbath question. [We repeatedly find the quick results in the early story.]

"My parents were both very earnest and faithful Christians. They now rest in the blessed hope, awaiting the call of the Life-giver. Father had no trade, and worked as a common laborer. I am the only child living. I was born in 1856. Father had to work hard to provide for his family. After the evening meal was over in our home, all took part in family worship. Then father liked to take one of the volumes written by Sister White and read to us aloud. Father and mother were firm believers in the Spirit of prophecy. While father read, mother would do the mending and making of the children's clothes, or knit the stockings.

"My memories of New Bedford and Fairhaven in my childhood are not distinct. I recall how the old bridge was blown down in a line storm. That was about 1870. It was a toll bridge. My parents lived first on the Fairhaven side, a mile and a half from the village. Elder Bates lived in Fairhaven, near the bridge. My parents lived on West Island at the time Mrs. White made the stormy trip there, as told in 'Early Writings.' There were only two houses on the island, and I think it was at our house that the boat landed that dark night."

In 1845 Joseph Bates found the Sabbath truth; in 1846 came the light on the sanctuary, and the association with James and Ellen White. Joseph Bates had issued his Sabbath pamphlet in 1846, and the work of getting the Sabbath and advent truths before the people began. Their first

aim was to reach the scattered believers in the coming of Christ.

In his 1846 Sabbath treatise Elder Bates, citing Isaiah 56:2, 6, 7, showed that God summons every soul to give heed to the call to Sabbath reform as Christ's coming draws near.

"Does He mean me?" cried the writer of the tract. "Yes, every Gentile in the universe!"

More About Joseph Bates

THESE early Sabbath appeals show how the advent and prophetic keynote emphasized the urgency of giving obedience to the fourth commandment. From the first pages of the first Sabbath tracts put out by the pioneers, one sees how different the keynote of their message was from the call to Sabbathkeeping sounded by the older Seventh Day Baptist body.

Long before the Spirit of prophecy had said it, the pressure of the time had led our pioneers to sound the keynote of the second coming in all their preaching. It is the counsel to us all today: "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies*, Vol. VI, p. 406.

There is inspiring power to move hearers to action in this advent note. There was a new voice calling when the advent movement began to cry, "saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."

That, of course, is why it came to pass that almost at once there began the upspringing of Sabbathkeepers that astonished our friends, the old Sabbathkeeping Baptists.

In 1869 the General Conference sent to that body a message of brotherly greeting, and invited them to give attention to the prophetic and advent truths. The Seventh Day Baptists replied cordially, saying in part:

"It is certainly a matter of rejoicing to us, that in God's good providence He has, in you, so largely increased the number of those who observe His holy Sabbath. It sometimes seems strange to us, that after the apparently fruitless toil of the long night which has been upon us, this gratifying change should come so suddenly. We heartily welcome you as fellow laborers in this field."—*Review and Herald*, Nov. 23, 1869.

They saw the sudden change, but they did not discern the reason for it. They replied that the doctrine of the second coming "does not seem to us of such pressing importance as it does to you." So the torch of Sabbath reform passed to the hands that had been prepared to lift the light high in the advent message to all the world.

THE SABBATH AND PROPHETIC TRUTHS GO TOGETHER

The Sabbath truth and the prophetic truths are set together as one message in Holy Scripture. The prophetic truths bring men face to face with the fact that it is time to make decisions, for the judgment hour is passing in heaven; and the doctrine of the holy Sabbath brings men face to face with the duty of obedience to the holy law of God, which is the rule of that judgment.

Separate these two great features which God has joined together, and the full gospel appeal to reformation and action is weakened. That is why the older Sabbatarian society, with the Sabbath alone, had toiled through "the long night" with so little fruit. We once saw it worked out in one field where it was possible to watch the two methods of evangelism.

It happened that I was with the party who went over to England in 1887, to represent this advent message in London. At that time we found but one Seventh-day Adventist in the world's largest city. Often, on Sabbath afternoon, in those first times, I attended meetings of an old Seventh Day Baptist group, in the heart of the city. Four to six persons usually made up the congregation. Their pastor was William Mead Jones, a scholar of repute, professor of Hebrew and Arabic in the City of London College. He had known my father and mother in America many years before they became Adventists, when they were conducting schoolwork for his denomination. I also took studies with the professor. He therefore talked freely to me of differences in doctrine. Seventh-day Adventists believed in life only in Christ, while the old Sabbatarian church held to the popular doctrine of the natural immortality of the soul. Our ministers sometimes held debates with theirs on this doctrine. Both churches preached the Sabbath, but the Adventists stressed with it the prophetic truths of Daniel and the Revelation.

One day the professor, who was always most genial and kindly, said to me: "Well, we Seventh Day Baptists have no hoofs or horns in our doctrine [meaning those symbolic beasts of the prophecies of Daniel and the Revelation]. The only thing we have is the Sabbath argument, straight."

Then, going on, he added: "You Adventists have been very successful in preaching the Sabbath doctrine in America and on the Continent. It is remarkable how rapidly your numbers have increased. But you will find that you cannot get the results in England. I have convinced many here of the truth of the Sabbath, but they do not keep it."

One could see that this was the fact, with the little group representing three hundred years of Sabbatarian work in old London.

Seventh-day Adventists were just beginning in the city. There were a number of our churches in country towns; but now the printing house was to be moved to the great city, and three women workers had come over from America to visit in house-to-house Bible work. These women began their work as they had aforesaid in America. In homes in which hearts were open to be led in topical study, the usual gospel subjects were presented, reading from the Good Book. Of course, the second coming of Christ was studied, the signs of His near approach, and the great main lines of historic prophecy in Daniel and the Revelation.

What the learned Orientalist had pleasantly called the "hoofs and horns" of those prophetic symbols came into the studies. "You cannot get people to keep the Sabbath here," our friend had said. But the Lord had set the Sabbath truth in His gospel for the judgment hour, with the prophetic truths that convict hearts and challenge men to act, in view of the swift events of fulfilling prophecy. As these things were taught, lo, many readers of the Scriptures believed. And, within a year, or a little more, mainly by the work of these women workers, there were more

members of the Seventh-day Adventists in London than there were of the older group. The Sabbath reform and the message of the prophetic Scriptures are joined by God in the gospel message for the judgment hour; and the power of God unto obedience comes with belief of the definite advent message for the hour. This same fact was seen from the first, as Joseph Bates and his early associates began to sound the message in pioneer days.

But these are side lights as we go along with the pioneers. One of the strongest traits of Joseph Bates was that he could receive help and even correction from his brethren. He was the eldest in the group of leaders that soon developed. He was fifty-three years of age when he found the Sabbath truth. An old sea captain, he had been accustomed to charting his own course. But the record shows that he had a teachable spirit in regard to gospel work. A regular apostolic Peter for warm impulses and quick action, he, like Peter, was quick to be helped. He had championed the idea of six o'clock evening to six o'clock evening for the Sabbath—based on some idea of the Jewish reckoning which placed the evening at the end of the twelve-hour day. The early brethren asked J. N. Andrews, the youth, to give Scriptural study to the question, and the Bible teaching of sunset to sunset was arrived at. At first it was hard for the captain to surrender to this new time arrangement, but he accepted it, and no one ever heard of him harking back to his old opinion.

WARNING AGAINST TIME SETTING

In early times, it seems, a certain group in Vermont developed a theory that Christ's ministry in the sanctuary would close seven years from the end of the prophetic

period in October, 1844. They turned attention, therefore, to October, 1851. Some of our believers, it appears, became interested in this teaching, and for a little time, as we measure time in the sweep of the message, Joseph Bates was beginning to give support to the idea. Quickly James and Ellen White met him in Boston, in June, 1851, and he saw that the seven-year idea was an error. Time setting had no part in "present truth." From the moment he parted with them "at the western depot in Boston," he was on his way among the groups, rallying all to the great issues of "present truth." The early reports trace him in meetings with other workers all through that autumn and winter of 1851, covering New England, western New York, and "Canada West," as they called Ontario. The *Review* issued a warning against any and all time setting. That was ever the position of the *Review*, for that matter, voicing the teaching of this church, from the first number published in 1850 to our present time. When anybody has appeared with a theory of time, the idea has been repudiated.

PIONEERING IN MIDDLE WEST

Joseph Bates's pioneering spirit carried him, the first of all the early workers, into what was then known as the West. In 1849 he went to Michigan. In that year, as we all know, came the exciting rush of the old forty-niners to the Far West, the newly discovered gold region of California. Talk about going West in 1849 for treasure! Joseph Bates led the way west for this cause in 1849, into the Middle West, searching for treasure. He found souls more precious than gold. The first foothold was gained in Jackson, Michigan, among a group of old

1844 believers. We may take space to preserve here the report sent from Jackson—the first report from the West—to the *Present Truth* of September, 1849. J. C. Bowles wrote:

“I would say for your encouragement that the little band there [numbering about forty] have received the truth on the Sabbath without an exception. And we thank the Lord for ever inclining Brother Bates’s mind to come to Jackson.”

The leading figure there, perhaps, was Dan R. Palmer, a blacksmithing Christian worker, who was helpful in the early Michigan work, as H. S. Gurney, the blacksmith evangelist of New Bedford, had been a decided aid in the first work of Elder Bates in the East.

We must add a note about Joseph Bates’s first visit to Battle Creek, Michigan, some years later, as veterans have told it to us. He felt a conviction that he should go there. On the train he prayed earnestly, and was impressed, almost as though by a voice, to go first to the postmaster and inquire for the most honest man in Battle Creek. So he asked his question at the post office. As J. N. Loughborough, one of our early recorders, has told us, the postmaster replied:

“I can give you a direct answer to your question. He is a Christian man by the name of Hewitt, living on Van Buren Street, and has the reputation of being the most honest man in these parts.” . . .

“Brother Bates was soon rapping at the cottage door. Brother Hewitt opened the door. Brother Bates called him by name, and said, ‘I have been referred to you as the most honest man in all these parts. I have some important Bible truths which I wish to tell you.’

“Brother Hewitt replied, ‘Come in. We are just sitting down to breakfast. You partake with us, and we will then listen to you.’

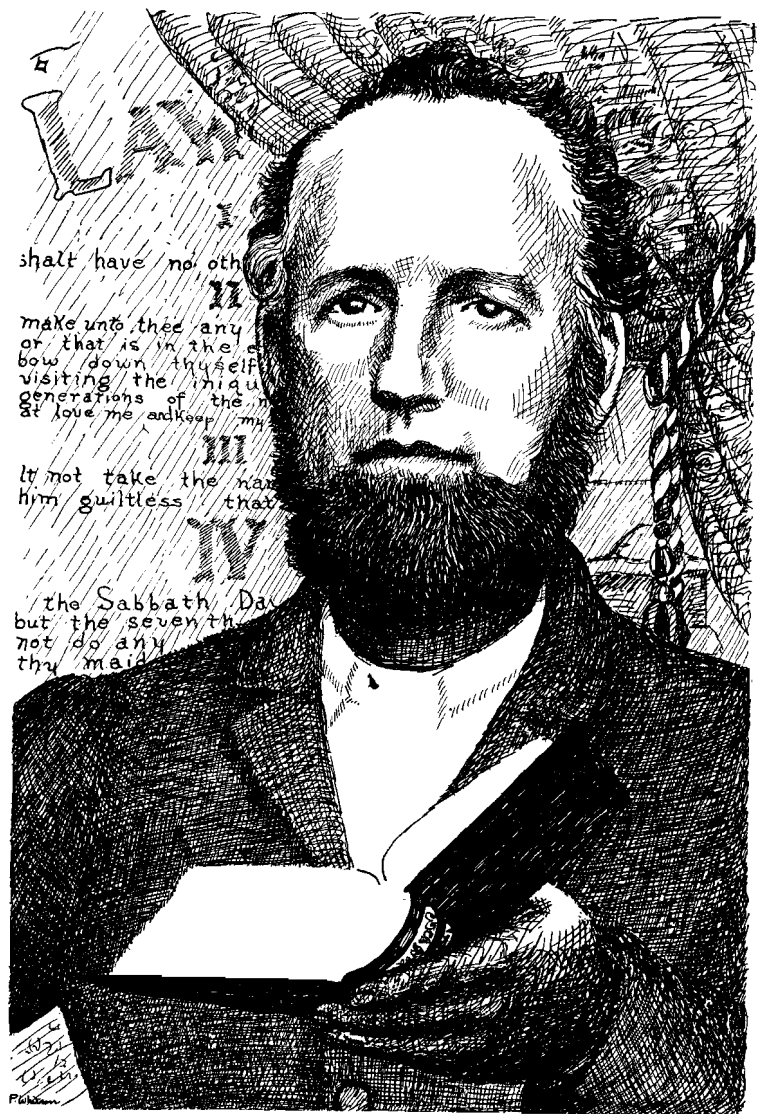
“After breakfast they had family worship together, and then Brother Bates began a thorough study with them of the whole advent movement until dinner. Then in the afternoon until five o’clock, he laid before them the third angel’s message and the Sabbath. They readily accepted the whole, and decided to keep the Sabbath.”—*Review and Herald*, July 26, 1923.

The Hewitt home was the meeting place for Battle Creek until the first little wooden church was built.

It was Joseph Bates’s blazing faith in the message that quickly set other souls aflame. The old believers used to tell how Brother Bates would get the use of a schoolhouse, call in the neighbors, and hang up his chart and “preach the message.” He would secure the use of a church and hang up his chart and “preach the message.” Visiting a farmer’s home or anybody’s home, he would get them to invite neighbors in, and would then hang up his chart and “preach the message.”

When there were no visible foundations on which to build in this movement, these pioneers put themselves into it, and began to preach the gospel of Christ for this judgment hour. When there were no churches, these believing men began to “preach the message,” and churches came. The preaching and teaching and living of the message by believers has built up this work until it is winning souls in nearly all lands.

As they began in faith, so in faith we are to finish. That is the lesson which we are to derive from the lives of these pioneer workers.



Elder James White, the Great Pioneer, Spiritual Leader of the Early Seventh-day Adventist Believers

18

James White, the Early Leader

SOON there was associated with Joseph Bates a much younger man, who, by his gifts in speaking and in planning and executive oversight, became the pioneer leader of this denomination. That younger man was James White, of the State of Maine.

It is of interest to recall that he was a descendant of Peregrine White, who was born on the "Mayflower" in Plymouth Bay, and was famed as the first child of the Pilgrim colony who landed on that "rock-bound coast" in 1620. A poem of the old colonial days says of this ancestor—

"Vigorous, and of comely aspect, was Peregrine White."

Lineage and place of birth, however, do not enter into the reckoning in the work of God. "Ye must be born again," said Christ. It is this second birth that counts. But all the same, James White himself was a man of fine presence and of rugged, forceful character. He had pre-

pared for the profession of teaching by entering St. Alban's Academy, in Maine. He taught school for a time. Then he planned to take further studies.

SEEKING AN EDUCATION

He says in his early autobiography:

"My thirst for education increased, and my plans were laid to take a college course and pay my way, if labor, economy, and study could accomplish it. . . . At Reedfield I wore old clothes, while my classmates wore new, and lived three months on corn-meal pudding prepared by myself, and a few raw apples, while they enjoyed the conveniences and luxuries of the boarding house."—*Life Incidents,* p. 14.

Out of preparatory school, the young man taught again; but he never went on with the anticipated college work. His heart was caught by the revival of religious life under the advent preaching of William Miller and his associates, and he went into the lecture field for Christ. He says of the equipment for his first efforts, in 1842:

"I had neither horse, saddle, bridle, nor money, yet felt that I must go. I had used my past winter's earnings in necessary clothing, in attending meetings, and in the purchase of books and the chart [a prophetic chart]. But my father offered me the use of a horse for the winter, and Elder Polly gave me a saddle with both pads torn off, and several pieces of an old bridle."—*Review and Herald, Feb. 25, 1868.*

The saddle was mended and the outfit put fairly to rights, and with Bible and chart and a few pamphlets, the youth of twenty-one was off to get his training to become a future leader and organizer in the work of this

definite advent movement. It proved a true postacademic course. It was good to have his father's blessing and help; and it is of interest to us to know that the father and mother later (in 1860) became Seventh-day Adventists, giving their last years to this blessed cause.

SINGING AND PREACHING

We get a view of James White's method of conducting his meetings in this description that he gives of his approach to a large crowd of hearers at Litchfield Plains, in Maine:

"To call the people to order, the first words they heard from me were in singing—

"You will see your Lord a-coming,
You will see your Lord a-coming,
You will see your Lord a-coming,
In a few more days;
While a band of music,
While a band of music,
While a band of music,
Shall be chanting through the air.'"

—*Life Incidents,* p. 94.

We who heard him singing thirty and more years later, when his hair and his beard were white, in a voice clear and silvery, can understand how that talking, shuffling, waiting congregation "came to order." Writing of it, Elder White says:

"The reader certainly cannot see poetic merit in the repetition of these simple lines. And if he has never heard the sweet melody to which they were attached, he will be at a loss to see how one voice could employ them so as to hold nearly a thousand persons in almost breathless silence. But it is a fact that there was in those days

a power in what was called 'advent singing' such as was felt in no other. It seemed to me that not a hand or foot moved in all the crowd before me till I had finished all the words of this lengthy melody. Many wept. . . . The house was crowded three times each day."—*Id.*, pp. 94, 95.

James White was no novice in singing. It was a family gift. He tells us of one time when his father, two sisters, and he used the gift to good purpose on a rainy night that drove them to take refuge in a country inn.

"In those days singing was our delight. My father had been a teacher of vocal music, and my sisters were first-class singers. And as time began to hang heavily upon our hands, we found relief in singing some of the most stirring revival melodies of those times.

"The landlord, his family, and many who had been driven in by the rain as we had been, seemed to enjoy our singing, and when we had finished one piece, they would call for another. In this way the evening passed off pleasantly. And when my father called for our bill the next morning, the landlord told him there was none for him to settle, as we had paid him the evening before in singing."—*Review and Herald*, March 10, 1868.

Speaking of that waiting congregation in Litchfield Plains, he said, "The first words they heard from me were in singing." The few still living who used to sit in the old wooden meetinghouse at Battle Creek, waiting for the minister to come to the pulpit, will smile at the memories awakened when this old narrative relates that the first words which the Maine congregation heard from him were in singing.

I remember well, as a boy, sitting in our church waiting for the preacher. Our backs were to the street door,

through which the minister would enter. Then suddenly the silence would be broken by a sweetly musical and strong, sure voice, singing a familiar hymn. I can see the singer now, James White, silvery-haired, coming down the aisle, beating time on his Bible, and singing—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to ev'ry fear,
And wipe my weeping eyes."

By the time he had finished the first stanza and the chorus, the congregation had been caught and carried along in the spirit of it, and was joining in—

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all."

Some of the voices, in the seats where the elderly veterans sat, might have been a bit overworn, but I would like to hear such singing again.

James White had the gift of carrying the people along with him in joy and enthusiasm for the truth and work of God, and with a natural, unstudied grace and dignity that kept everything to the high, thoughtful, spiritual level. He had the qualities that were needed in a leader in those early days as the advent movement of the prophecy was taking form.

DIVINE PROTECTION AND GUIDANCE

But to go back to the beginnings, and to those first meetings of the days of 1844. It was not always smooth sailing for the young preacher. Strange to say, here and there the mob spirit was aroused against the preaching of the

doctrine of Christ's soon coming. At one evening meeting, we are told, the mob pelted the speaker with snowballs, thrown in hundreds through the windows, and with the snow some more dangerous missiles. But in the midst of it all, the Spirit melted hundreds to tears as they responded to the call to seek to be made ready to meet the Saviour. The presence of the Holy Spirit stilled the tumult. James White said:

"I closed with benediction, took my chart and Bible, and made my way through the subdued crowd. Someone locked arms with me to assist and guard me. His countenance seemed impressively familiar; yet I did not know him. When I had passed the crowd, I missed him, and from that evening, who he was, or how he left me, and where he went, have been mysterious."—*Id.*, Feb. 25, 1868.

On through 1843 and 1844 James White was in the thick of the battle, though young and unknown. In 1845 he was among those who were looking for Christ to come in the autumn of that year. "That Christ would then come we firmly believed," he said in his first tract, in 1847. "A few days before the time passed, I was at Fairhaven and Dartmouth, Massachusetts, with a message on this point of time."

But his message was halted by a message from his future wife. "At this time," he says, "Ellen was with the band at Carver, Massachusetts, where she saw in vision that we should be disappointed, and that the saints must pass through the 'time of Jacob's trouble,' which was future."

He had met Ellen Harmon, and had heard her bearing her testimonies the February before on her first visit to eastern Maine, a few weeks after her call to service. This we know because Mrs. White wrote in her "Life Sketches"

of this visit: "At Orrington I met Elder James White. He was acquainted with my friends, and was himself engaged in the work for the salvation of souls."—*Page 73.*

Out of this acquaintance in service for the saving of souls came the marriage of August, 1846, the beginning of a blessed companionship of work in the advent movement until James White's death in August, 1881. The year 1846 was also important in their lives for two other events. Early in the year they received the light on the heavenly sanctuary, which made clear the whole experience of 1844, and later in the year came the light to them on the Sabbath. The definite advent message began to come into view, though but dimly as yet, and the small group was formed who began to preach the threefold message of Revelation 14.

PUBLISHING THE MESSAGE

The little band of leaders were meeting in Dorchester, Massachusetts, in 1848, discussing the publication of a paper to give a wider circulation to the message. After a day of earnest counsel together, they had adjourned, feeling that they could not begin as yet the printing of a regular paper. They had not sufficient means to warrant it, and the believers were too few. But that night young Mrs. White was shown in vision that the time had come to begin. She wrote of this later:

"After coming out of vision, I said to my 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. From this small beginning it was shown to me to

be like streams of light that went clear round the world.' ”
—“*Life Sketches,*” p. 125.

Thus was set in motion the publishing work of the movement, with its presses now printing the message in many languages in many lands. That foretelling of 1848, of the light streaming “round the world,” has been fulfilled. Whenever in some remote country, or in some island of the sea, I hear the presses whirring and rumbling, and see the printed pages falling on the delivery forms “like the leaves of autumn,” I think of the scene in Otis Nichols’ house in Dorchester, in 1848, when a young girl related the vision of a world-wide publishing work. No other voice in that small group could have dared draw such a picture of a literally world-wide work.

And at that time, remember, Mrs. White was but twenty-one; James White was a few years older. It was a youthful couple who led out, facing what was to be a world work. They might have settled down, as thousands of other young people in New England were doing, and secured a farm home, or James White might have gone on with his teaching. But they had caught the light of a wondrous message of truth to be preached for the saving of souls. The burden of leadership was upon them. There was to be no settling down to quiet life.

Now, with the call to publish, with no more delay James White, as aforesaid, planned to go out and mow grass to earn the money to begin to print. That was the way, together with chopping wood or carrying stone, that he had found money for traveling and for other efforts to spread the truth. But this time a message told him to begin to write, write, write, and the money would come. And so it did. The first little paper, the *Present Truth*,

came out in July, 1849, and the papers and books and tracts preaching this message have kept falling from the printing presses ever since, in all the world.

James White put his soul into writing the message, even as he had put his soul into preaching it. In the first article of the first paper, he wrote:

“I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush like the rushing of many waters. Then it will be too late to spread before precious souls the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the ‘covering of Almighty God,’ is my prayer.”

How surely was the true keynote of this whole movement sounded in the first words of the first paper. No writer could say it better or truer today. It is wonderful to see how sure-footed the pioneers were in starting off on this journey of the advent people to the city of God. They had as yet, in 1849, but a portion of the light that soon came flooding in. As Captain Bates wrote of it, they had not “a tenth part” of the light that came later on this great system of truth of the advent movement; but they had the great revelation of the Sabbath and the sanctuary and the message of the third angel that was to follow the 1844 experience, and with great faith they were off to run the race.

19

James White as Spiritual Builder
and Organizer

IT gives one confidence to note how truly spiritual was the foundation laid for this work by the early leaders. James White just naturally took the lead. His idea of the work to be done, his love for truth, his grasp of the message, and his glowing energy led the way.

If the first work of upbuilding had been merely in argumentative and technically doctrinal views of Scripture, the early cause must have suffered, important as it was that the believers should find a basis of sound doctrine. The New Testament emphasizes "sound doctrine," but it has a great deal to say also about the doctrine of godliness and the grace of Christ. James White emphasized this in the first number of our first paper, the *Present Truth*:

"It is no small thing to be a Christian. We must be pure in life and conversation here in time, if we would enter the Holy City. The keeping of the fourth commandment is all-important present truth; but this alone will not save

anyone. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living, active faith in Jesus. Those who would be found ready to enter the saints' rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now."—*July, 1849.*

Well did James White recognize that the believers in this newly opened way were to be students of the Bible, first, last, and all the time. This movement was started in the spirit of earnest Bible study. In 1847, two years before the first paper came, James White had written in his first pamphlet, "A Word to the 'Little Flock,'" published in 1847:

"As we travel onward toward the Holy City, our burning lamps discover new objects; but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly Leader; and we shall be left in the dark. But if we cherish the light as fast as it is the Lord's will to open it to us, He will increase the light; and our souls will feast upon the opening truths of the blessed Bible."

A PILGRIM PEOPLE

It is more interesting to tell of things done, perhaps, than to talk of principles laid down; but it is in the light of this godly truth-seeking spirit that we catch the inner aims of the pioneers and see how it was that they laid the foundation so truly, stone by stone, even when they had much to learn about the full, round message.

It was in the pilgrim spirit, also, that the pioneers started out. We see it in the date line on their first papers. At first the paper was published in Middletown, Connecticut;

then in Oswego, New York, for a time; then in Paris, Maine, by November, 1850. There its name was changed to the *Advent Review and Sabbath Herald*, first printed in Paris, Maine, then in Saratoga Springs, then in Rochester, New York (with a number or two of another paper issued in Auburn, New York). Thus the church paper was a pilgrim with its editor. It traveled along with the leaders toward the Holy City.

The first publishing home of our own was in Rochester. Elder White never rested until he rallied the believers to set up a printing office of their own, which they did in 1852. Only an old hand press and a small outfit did the office possess, but it was the first publishing plant of our own, dedicated to God and the message, and it turned out the truth-filled pages that now are falling by millions, "like the leaves of autumn," over all lands. In 1855 the office was moved to the West, where Michigan brethren built a house for the printing outfit in Battle Creek, our first real headquarters.

GROWING IN KNOWLEDGE

All the time that James White was editing the paper and overseeing the bringing out of small books and tracts, he was planning advanced moves, going to and fro himself, and encouraging many a man to go out in the evangelistic field. Unswervingly holding to the fundamental things of the message, he had the student spirit that seeks to increase in the knowledge of the word. When he was criticized by a correspondent on the ground that he, an editor, had applied a text in a way different from an application he had made of it a year or two before, he answered in the paper:

"Now we never claimed that we wrote by inspiration, and have supposed that we had the same privilege of learning and exchanging error for truth with other men."
—*Review and Herald*, April 26, 1860.

It meant everything to the cause to have leaders not ashamed to grow in knowledge. There was a breezy, whole-souled way about James White that encouraged men to be true and loyal and studious, and energetic in hunting for souls. He was a hard worker. He drove himself. Perhaps some under his influence felt that he was a driver of others. He had his share of counsel and correction from the Spirit of prophecy. We are not to surround our early men with any suggestion of an atmosphere of human perfection. They were strugglers, as all are. As a boy and youth, I watched these men at work with one another and with problems of management. I heard all the criticisms that float round a headquarters where men struggle with the problems of a growing cause; and I must say that I never saw anything petty or mean about those early leaders who still were in charge, though growing old, in the times that I first remember. They were not perfect, save in the sense that the apostle Paul defines perfection. The apostle taught that the perfect man is the man who allows that he is not perfect, but is striving toward the mark. "Let us therefore, as many as be perfect, be thus minded." Phil. 3:15.

ZEALOUS FOR THE CAUSE

Elder White was ever wide awake to the interests of the cause. We would be, say, at work in the folding room on the ground floor of the old *Review and Herald* office. It was about 1877 that I earned a boy's wage folding papers

and tracts, sheet by sheet. Into the workroom would come Elder White, hurried and bustling, calling out, "Where is H. W. Kellogg?"—the manager of the office. Or it might be, "Where is George W. Amadon?"—the superintendent of the type room, and perhaps also of the folding and stock rooms. The ringing voice would carry all through the building; and everybody knew that the respected general overseer of all interests had some proposition about increased efficiency and output.

James White was not anxious about position. When the time came, in 1863, that the general organization was to be formed, after years of study and discussion, the committee on nominations naturally brought in his name for first president of the General Conference.

In a very tactful and pleasant way, they told us, but with emphasis, he showed that it would be better and wiser for some other worker to be chosen for the first exercise of that office among us. For years he had labored and argued for the organization, sometimes meeting no little sentiment among believers against having such an organization. It would not be best, he felt, for him to take an office which his own labors had had so strong a part in creating. So one of the staunch and true elderly ministers, John Byington, who had been an old Methodist presiding elder in his pre-Adventist days, was the first called to the office.

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Further Evidences of James White's Gift of Leadership

ALL through the years the cause sorely needed the organizing gift that James White, by temperament and experience, was able to devote to it. One of the early and strong laborers, who came into the movement in 1851, the late J. H. Waggoner, once summed up this side of Elder White's work in this way:

"Brother and Sister White were far in advance of the body of Seventh-day Adventists in regard to the nature and magnitude of our work, and the necessity of a perfect organization to carry the message to the world. I heard him introduce the idea of an organization at least five years before he could induce his brethren to take any step in that direction. Almost all Adventists of all classes were opposed to organization. Many of the Seventh-day Adventists were in doubt whether the third angel's message would be given to any great extent outside the United States. Even at the time when we organized, we had not

the remotest idea that we should carry on such a systematic missionary work as we are carrying on at present [1883], which is but a prelude to the work which is soon to follow. In this respect—and this relates to ‘our views of the work’—our views were indefinite. Why was it, then, that Brother White had ideas of the work and its necessities, so far in advance of those of his brethren? It was because he was so closely connected with the Testimonies, which were leading the workers, step by step, to larger views of our work.”—*Review and Herald Supplement, Aug. 14, 1883.*

Elder J. H. Waggoner, who was recognized by his brethren as having a lawyerlike mind for analysis of the factors in a proposition, told a true story of service and fruitful achievement in this paragraph. On the side of counsel, the gift of the Spirit of prophecy was always at work; but on the executive side there was also a rare gift for organization and inspiring leadership.

PROMOTER OF MANY ENTERPRISES

James White’s hand was in the first enterprises that have grown into great things. He saw to the development of the first *Review* and *Herald* plant, which was the first of a series of well-equipped publishing offices now operating in all continents. He was the promoter of the first Health Reform Institute, which has its representatives now in many lands. He was present at the beginning of our first college, the old Battle Creek College. Very soon after J. N. Loughborough and D. T. Bourdeau had begun work in California, in 1868, Elder White and his wife crossed the plains by the new transcontinental railway, and had a hand in planting the Pacific Press publishing work. He was a promoter; he looked ahead.

The early volumes of the *Review* attest his gift as a writer. Week after week he made constant effort to instruct and build up the believers in the message and in service. One marvels at the industry which this work represented when he was in the field attending meetings. He surely improved the shining hours. One of the treasured memories of the Sabbath School Department is the noonday scene by the roadside, of James White, after lunch, using the lunch box as a writing desk and working on the first series of Sabbath school lessons, while his team was feeding and resting, on a trip from Rochester, New York, to Bangor, Maine, in the late summer of 1852.

He was in earnest in personal work for souls. In camp meetings in the seventies, at the old fairground in Battle Creek, I have seen him step from the platform to the first seat (the board seats had no backs), and then quickly from seat to seat, to get to the side of some man whose countenance evidently showed that the Holy Spirit was working in his heart to bring him to a decision then and there. There was no fear of doing the unconventional when it came to helping a soul over the line.

THE LEADER THE TARGET OF ATTACKS

As always, the leader was the object of attacks from disaffected elements, such as develop in every religious movement. The first experience of real opposition from within came in the early fifties, we may say. Some members in the Middle West, with varied views and a desire to press their way, were rebuked by the Spirit of prophecy. They turned to attack the leadership. They started a little paper called the *Messenger* from which they became known as the Messenger party. They were boastful, announcing

that they would soon move to Rochester, New York, and take over the little printing work which James White was building up. At the time Elder White was seriously ill. His wife wrote:

"Some of the writers of that sheet even triumphed over the feebleness of my husband, saying that God would take care of him, and remove him out of the way. When he read this, he felt some as Wycliffe did as he lay sick [when threatened by the friars]. Faith revived, and my husband exclaimed, 'I shall not die, but live, and declare the works of the Lord.'"—*"Life Sketches," p. 312, old edition.*

That old edition of "Life Sketches," long out of print, gave in a footnote the story that D'Aubigné tells of Wycliffe and the friars. The priests exulted over his sickness and called on him to retract before he died. The history tells how Wycliffe was stirred to new life.

"He begged his servants to raise him on his couch. Then, feeble and pale, and scarcely able to support himself, he turned toward the friars who were waiting his recantation, and opening his livid lips, and fixing on them a piercing look, he said with emphasis, 'I shall not die, but live, and again declare the evil deeds of the friars.'"

That word of Scripture that revived the spirit of Wycliffe is really, it will be seen, a declaration in the midst of the psalmist's prophecy of Jesus, compassed about with opposers. "I shall not die, but live, and declare the works of the Lord." Ps. 118:17. The text has again and again encouraged gospel workers amidst opposition. When L. H. Christian was leader of our European work, after the first World War, he reported that in a country of Europe one of our evangelists was threatened by a magistrate with death if he did not cease to preach.

"But I am ordered by God to preach," our brother replied.

"There is no God," said the judge; "if you do not stop preaching, I will condemn you to death."

"There is a God above," said the preacher, "and I must follow His command to preach."

"I will show you whether you will preach," was the angry reply.

Several soldiers were called and ordered to put the preacher in a cell, and to shoot him at an early hour in the morning.

"Now," said the judge, "do you think I have not the power to stop the preaching?"

"I shall not die, but live, and declare the works of the Lord," our brother replied.

And so it came to pass. Before the hour of execution came round, the prison door was opened, and he was set free, and continued his work. The evangelist never told how he was delivered. He told afterward that the text that came to his mind and that he repeated to the judge was one that he never remembered having read. But, of course, he had read it, and it was registered on his mind. When the time came for it to be used, the Spirit brought it to remembrance—"in that same hour," as Jesus promised those who should be brought before magistrates for His gospel's sake.

The Messenger party who had attacked James White soon were scattered, some falling into disgrace, and the advent movement that rose according to the prophecy went on from strength to strength. So it was with eccentric and unbalanced elements attacking the movement. Such things always come to nought in due time.

GIVING GLORY TO GOD

From the first years James White was watching to find men whom the Lord was evidently calling to the ministry. And his whole soul was poured out in efforts to build up the ministry in spiritual things. Here is an extract from a sermon he preached on giving all the glory to God for every gift:

“I thank God that I have a disposition to love Him. Why? Because God gave it to me. I never heard a more consistent evening prayer than that I have often heard Brother Howland, of Maine, offer—that God would keep his faith while he slept. . . . We should pray in faith as we go to rest at night, that we may wake in the morning with our very being filled with hope and faith, and with the love of God. . . .

“We should avoid taking glory to ourselves, especially those who handle sacred things should be careful. . . .

“I read in Isaiah that God is jealous on this subject. Chap. 48:11. ‘For Mine own sake, even for Mine own sake, will I do it: for how should My name be polluted? and I will not give My glory unto another.’ Let me repeat it, the men who stand in the desk and declare the word of God with freedom and power, should not take glory to themselves, neither should the people praise them. . . . Everyone connected with the work is a co-laborer with angels, with Jesus, and with God. Brother Andrews [then editor of the *Review*], feed the sheep. Brother Bell [the teacher], feed the lambs.”—*Review and Herald, Jan. 25, 1870.*

Thus our first leader sounded a high and wholesome note for fellow workers. The fact that he had been

earliest in leadership did not make him headstrong and impatient of the counsel of his brethren. Here is an illustration. His associates thought that his interpretation of one text was not correct. For sixteen years, he said, he never mentioned the matter. Then the brethren came to his opinion on it. But he could wait, never pressing his opinion on a detail not essential. That was the school in which early workers received their training—not merely in doctrinal exposition, but in love of the truth and love of the brethren, as the Scripture puts it. And men were developed to bear responsibility.

There were toilsome days recorded in the early story. James White lost his robust health in the struggle. But ever he was at the task, and cheering others on. In one General Conference, in the old Battle Creek church—when even the annual sessions did not bring any great audience to the comparatively small meetinghouse—things were going hard. They were considering a depressing situation. Then cheerfully James White called to his wife, “Come, Ellen, let us sing for them.” And standing together on the platform, the elder and his wife sang one of the old hymns of everlasting and courageous keeping on—

“When faint and weary toiling,
The sweat drops on my brow,
I long to rest from labor,
To drop the burden now;
There comes a gentle chiding,
That stills each mourning sigh:
‘Work while the day is shining;
There’s resting by and by.’ ”

By the time this first stanza was finished, the spirit of song was carrying all of them into the chorus—

“Resting by and by,
 There’s resting by and by;
 We shall not always labor,
 We shall not always cry;
 The end is drawing nearer,
 The end for which we sigh;
 We’ll lay our heavy burdens down;
 There’s resting by and by.”

So they helped one another, and every man said to his neighbor, Be of good courage. And how graciously the Lord has blessed in the spreading of the message which the pioneers began to preach in those days which seem to us, as we look back, so long ago.

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Mrs. Ellen G. White — Seventy Years of Witnessing

OF all the pioneers, it was given Mrs. White to work longest in this advent movement. Called to service in youth—“in my very girlhood,” she described it—Mrs. White was speaking, writing, traveling, long after all her early associates of the days of 1844 had fallen asleep in Christ. Yet she began less rugged and more frail than any of them.

When at last, in advanced years, she, too, was laid to rest, the editor of a leading religious magazine of America, in reviewing the work of Seventh-day Adventists, described how it had spread from small things into a truly world work, and said of Mrs. White, as we have related once before:

“In all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions? . . . Why should we answer? One’s doctrine of the Bible may affect

the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no 'filthy lucre.' She lived the life and did the work of a worthy prophetess."—*New York Independent*, Aug. 23, 1915.

THE SPIRIT OF PROPHECY

Mrs. White herself preferred the name of "messenger," but there was no objection to the word "prophet;" for she was the agent called of God to bear messages given through the Spirit of prophecy. In this advent movement the living God "set His hand again the second time" (Isa. 11:11) to lead a people, even as He set His hand the first time to lead the exodus movement out of bondage in Egypt to the earthly Canaan. How did He guide that ancient movement? We are told: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Even so, as the time of the remnant church came, and this advent movement was to be led on to the heavenly Canaan, the prophecy had foretold that in the "remnant" would be set again the gift of the Spirit of prophecy. Rev. 12:17; 19:10. As the movement began at the time of the prophecy, in 1844, even so, true to the appointed hour, the agent of the gift received her call to service in 1844.

This series of notes holds rather to the personal side of the lives and experiences of our pioneers. Therefore there is no call here to discuss the gift of prophecy or to show further the Bible teaching regarding it. Suffice it to say, Ellen G. Harmon (later Mrs. White) was true to the heavenly vision, as the New York editor so well said. Through seventy years of personal ministry the influence

of that gift was seen building up every phase of our work and experience; and today the printed messages lead us on, and are still a powerful building factor in the cause in every land. This is recognized by observers looking on from without. To give one illustration, which I heard related by G. A. Lindsay in a workers' meeting in Northern Europe: A Lutheran clergyman in a European country was writing a thesis for his doctor's degree at a famous university. His subject was, "The Second Advent Idea in History." We were told that he made use of our books in preparing his thesis. For one thing, he said of this advent movement:

"The secret of the piety and spirituality and consecration of the Adventists will be found in these writings and messages of Mrs. E. G. White."

EARLY CHRISTIAN EXPERIENCE

When, in 1844, the call came to Ellen Harmon, in the State of Maine, to receive special messages by the Spirit, it was not a call to a young girl of no particular Christian experience. For some years the young woman had been led into experiences that were preparatory to this very ministry. She herself was all unconscious of any preparation for a special work. At the time the call came, she, like Moses of old, felt that it was impossible for her to answer. She says of that first call:

"I went to the Lord in prayer, and begged Him to lay the burden on someone else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, 'Make known to others what I have revealed to you.' . . . Said the angel, 'If you deliver the messages faithfully, and endure unto the end, you shall

eat of the fruit of the tree of life, and drink of the water of the river of life.'"—*Early Writings*," p. 20.

This call came to Miss Harmon when she was but seventeen. Before this she had been brought through an experience in the saving power of Christ in her own soul, that gave to her a testimony that blessed others as she told it. Of her experience the year before her special call, James White, her husband, has said:

"I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations. But at that time she was very timid, and little thought that she was to be brought before the public to speak to thousands."—*Life Sketches*," James White, p. 126, 1880 edition.

WORKING TO ADVANCE THE ADVENT MESSAGE

In the year 1843 and early in 1844, William Miller, and particularly his associate, Joshua V. Himes, were especially in earnest about publishing the news of Christ's coming. Ellen Harmon and her sisters decided to earn money to help this publishing work. Mr. Harmon, their father, was a maker of hats. Ellen Harmon made the crowns of the hats. She worked at times propped up in bed, as her heart was very weak. "Twenty-five cents a day was all I could earn," she said; but this helped to send out papers and books. As the autumn of 1844 drew on, when they

looked for the coming of the Lord to cleanse the sanctuary (this earth, they thought), Miss Harmon was stronger, and worked earnestly for her girl companions. She started prayer bands for her friends. Of her method of work she wrote:

"Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until every one had yielded to Jesus, acknowledging the merits of His pardoning love. Every one was converted to God."—*Testimonies*," Vol. I, pp. 33, 34.

THE CALL OF THE LORD

It was in a quiet prayer circle, at the home of a friend, that the call came to Ellen Harmon to take up her lifework. She wrote about it later:

"It was not long after the passing of the time in 1844, that my first vision was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before."—*Id.*, p. 58.

So the first vision came to a praying girl. This burden of prayer and personal work for souls was one of her lifelong burdens. She worked to win souls all her days, from youth to old age. An interesting glimpse of this personal service was given us years ago by Mrs. Martha D. Amadon, daughter of John Byington, first president of the General Conference. She told us of a visit to her father's house in

western New York, by James White, Mrs. White, and J. N. Andrews, in the fifties. Mrs. Amadon wrote:

“What I best remember of that evening nearly seventy-five years ago, was the occasion of our family worship, when Sister White was taken in vision. The subject of this vision was the Sabbath question, and in connection with it she saw that God had a great work for Brother Andrews to do.

“As she came out of vision she reached for the hand of a young woman near her and, calling her by name, earnestly said, ‘Will you keep the Sabbath?’ As the girl hesitated, Sister White repeated, ‘Will you keep the Sabbath? Will you?’ She responded, ‘I will,’ and she always did to the day of her death. Sister White had had no acquaintance with this girl, a beautiful young woman over whom we had all been anxious, fearing that she would not take the right step concerning the Sabbath. The earnestness of the Lord’s servant won her over, and it seemed that the Lord must have presented this case in the vision and impressed Sister White with what to say.”—*Elmshaven Leaflet, “Mrs. E. G. White in Vision.”*

Many a note on prayer and personal work for souls might be picked out of the story of the years, but there is room for only one more incident—one that comes, strangely, from the faraway Balkans in Europe. And, strangely, it comes from a bishop of the Catholic Church (whether Greek Catholic or Roman Catholic I have forgotten).

Our brethren in the Balkans were having trouble over restrictive religious laws. A bishop intervened to help them secure a limited measure of religious liberty, as we understand the principles. Our brethren told the fol-

lowing story of the part which the bishop acted. I must repeat it from memory, as it was told me years ago:

A BISHOP’S TESTIMONY

After the bishop’s helpful intervention, our brethren told us, he said to them, “You may think it strange that I, a Catholic bishop, should interest myself in helping you to get liberty. I will tell you how I came to do this. Some years ago I had occasion to visit the United States. I took my mother with me for her health, to give her a change of scenery. She had broken nervously, and was inclined to be depressed in spirit and melancholy.

“In the course of our trip, we spent a few days at a health institution in St. Helena, California. It was a sanitarium operated, I found, by Seventh-day Adventists. Once or twice, while we were there, an elderly lady, a Mrs. White, who lived near by, spoke to the workers and guests in the parlor services. My mother listened, and was much affected by her simple words. My mother went down to Mrs. White’s home a number of times, and Mrs. White talked and read the Bible with her, and prayed earnestly with and for my mother. My mother got a new experience by these visits. She came back refreshed and encouraged, and her melancholy was taken away. She said to me: ‘Son, you are a bishop of the church; yet you were unable to help me. But I have found one who has helped me. This old Christian lady has led me to trust my Saviour. She has prayed to God to deliver me from all my doubts and depression of mind. And the good Lord has heard her prayers. I am free and happy again.’

“So,” said the bishop to our brethren, “you will understand my attitude toward Seventh-day Adventists, who, I

believe, are a good people, and are doing good work in the world. And that is why I, a bishop of the church, have felt that I ought to stand for your right to carry on your work as God has called you."

Truly that is a good story of Mrs. White's personal work and prayer life for others, in her old age. She was always doing good to those in need, as her writings exhort us all to do. The late Elder J. O. Corliss, really one of the younger pioneers, was much in the family of James White and Mrs. White in his early days. Years ago, after her death, he paid this tribute to Mrs. White's sympathetic service for the needy:

"Not only was Mrs. White a strong counselor for her husband, to guard him against making mistakes that would jeopardize the cause in any part, but she was most careful to carry out in her own course the things she taught to others. For instance, she frequently dwelt in her public talks upon the duty of caring for widows and orphans, citing her hearers to Isaiah 58:7-10; and she exemplified her exhortations by taking the needy to her own home for shelter, food, and raiment. I well remember her having at one time, as members of her family, a boy and girl and a widow and her two daughters. I have, moreover, known her to distribute to poor people hundreds of dollars' worth of new clothes which she bought for that purpose."—*Review and Herald*, Aug. 30, 1923.

A DANGEROUS BOAT RIDE

While our pioneer believers were still alive, they often told stories of the early experiences that never got into print. One interesting side light was preserved in the memory of H. S. Gurney, the early helper of Joseph Bates,

and one of the first, in the Massachusetts group, to accept the light of the Spirit of prophecy. He was the "Brother G." referred to in "Early Writings" in the account of a trip by boat off the Massachusetts coast, when it seemed that all must perish in a storm. Here is Mrs. White's own introduction to the story:

"In 1846, while at Fairhaven, Massachusetts, my sister (who usually accompanied me at that time), Sister A., Brother G., and myself, started in a sailboat to visit a family on West's Island. It was almost night when we started. We had gone but a short distance when a storm suddenly arose. It thundered and lightened, and the rain came in torrents upon us. It seemed plain that we must be lost, unless God should deliver.

"I knelt down in the boat, and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, I was taken off in vision, and saw that sooner would every drop of water in the ocean be dried up than we perish, for my work had but just begun. After I came out of the vision, all my fears were gone, and we sang and praised God, and our little boat was to us a floating Bethel."—*Page 23*.

She told how "Brother G." tried to anchor, but the anchor dragged. Finally it held. They were off the island, but in black darkness, and the storm was still in progress. They called loudly for help, and, providentially, a little child in one of the houses was awake and heard the cries. "Her father soon came to our relief, and in a small boat, took us to the shore." It will be noticed that nothing is said of the sailboat's being left behind. "Brother G." of the story added the details of this part of the experience. His son, Charles H. Gurney, of Michigan, has written it

out for me as he heard it from our old pioneer singing evangelist:

THE RETURN OF THE BOAT

“At the close of the day’s work in his blacksmith shop, my father went to the place where Miss Harmon was stopping, as it had been arranged for him to take her party to visit an island. He found her sick, unable to go, she said. ‘Is there any other reason to give up the visit?’ my father asked. ‘No,’ she replied. ‘Let us pray about it,’ my father said. Father was a man gifted in prayer, and of strong, simple faith. After prayer, Miss Harmon rose and dressed for the journey.

“Father had no boat, but had borrowed a sailboat from a friend. The boat was tied up at the end of a very narrow water passageway to open water. The boat had to be pushed along by hand to get it out to open water. After they had proceeded some distance, the storm arose. There Miss Harmon was in vision. Father said she would speak of angels about them, saying, ‘Don’t you see them?’ She would reach out her hands, as though to touch them. A boat came to the rescue and took them off. But in trying to tow in the sailboat, the towrope was broken by the force of wind and waves. It was driven off into the darkness.

“The next day father went to see the owner of the boat that they had lost. To his amazement, he found the boat had been returned, and was in its proper place, up that narrow passage of water.

“‘Well,’ he said to the man, ‘I see that you have found the boat all right.’

“‘What do you mean?’ asked the owner.

“Father answered, ‘I see that you have the boat all safe again.’

“The man said, ‘I don’t know what you are talking about.’

“‘Do you mean to tell me you don’t know what I am talking about?’ my father asked again.

“‘Absolutely not,’ said his friend.

“Then father told the story of the wild trip to the island, of the rescue, and of the breaking of the towline that set the sailboat adrift in the storm and the darkness. That explained his amazement at the owner’s statement that he knew nothing about his boat’s being lost, or about its return to its proper place. ‘Now,’ my father used to ask, as he told the story, ‘how did the angel know exactly when and where to cut that line, so that the wind and tide would guide that boat back to the very place, up that rocky, narrow passage, where it belonged?’ That is a question for others also to answer.”

SACRIFICIAL SERVICE

May I turn just a flashlight on Mrs. White’s struggling life to keep close to God and to do her work? It is not as eulogy. That she needs from no pen, and least of all from mine. She shunned that kind of thing all her life. But in the *Review* (Feb. 27, 1936) were published a few extracts from her diary. A few fragments tell more than chapters of narrative about her struggles:

January 21. [It was the year 1859; she was out in meetings, alone, as J. N. Andrews had arrived at their home and James White had to remain.] “Feel deeply my unworthiness. I have felt so homesick on the journey. Fear that I have not been willing to sacrifice the company

of my husband and children to do others good. I desire a willingness to make a whole sacrifice, and crucify every selfish feeling."

January 22. "This morning have been pleading and wrestling with God. . . . Fear my work has hindered me from communing with God as much as I should. . . . I shall claim the promises of God through all my unworthiness. . . . My soul thirsteth for God. I long for His salvation."

And here she is back at her Battle Creek home again:

April 19. "In the evening Brother Hilliard comes with his wife and seven children. We are glad to see them, and we keep them overnight."

June 6 [Conference time]. "At dinner we had thirty-five."

June 7. "We were all much worn out."

No wonder she writes that she and her helpers were exhausted. Hers was a never-ending task of housekeeping, helping souls, and constant meetings and writing. And so this woman pioneer labored in helping the brethren who laid the foundations in the early years.

22

Work of Mrs. White in Public Speaking and in Counsel

IT was a timid young girl who was called to speak messages to the people—the messages given her by the gift of the Spirit of prophecy. It will be remembered that the call to service came to Ellen Harmon (later Mrs. White) in 1844.

"In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me."—*Life Sketches*, p. 69.

No wonder the girl of seventeen was "exceedingly troubled." She says, "My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live." "How could I, a child in years, go forth from place to place, unfolding to the people the holy truths of God?"

But she had a godly Methodist father, who gave the timid girl counsel. Of him she said, "He repeatedly

assured me that if God had called me to labor in other places, He would not fail to open the way for me." And so a timid girl went forth to begin a lifetime of seventy years of public speaking on three continents—North America, Europe, and Australia (and New Zealand).

EARLY MINISTRY

We see her in New England, in 1845, a girl of seventeen, facing aggressive mesmerists. That popular wave of mesmerism, in those days, was a real forerunner of the cult of Spiritualism that came on quickly. All about in the meetings of those days were those of fanatical and erratic elements who were seeking an entrance into the advent movement. Ellen Harmon met them and exposed their purposes, and sometimes revealed secret things of their lives. Perfect strangers to her, they had been shown to her in vision. Then began the setting of the time for the coming of the Lord. At seventeen she was bearing witness that those who were looking for the coming of the Lord in October, 1845, would be disappointed.

At eighteen and nineteen, in 1846-47, she was speaking in meetings in Maine, Vermont, and Massachusetts, and writing important documents on the Sabbath and sanctuary questions, as these truths were early opened before her by the Spirit.

In 1846 she was married to James White, and together they worked "publicly, and from house to house," after the apostle Paul's plan. She says of these first days of united labor:

"At first I moved out timidly in the work of public speaking. If I had confidence, it was given me by the Holy Spirit. If I spoke with freedom and power, it was

given me of God. Our meetings were usually conducted in such a manner that both of us took part. My husband would give a doctrinal discourse, then I would follow with an exhortation of considerable length, melting my way into the feelings of the congregation. Thus my husband sowed and I watered the seed of truth, and God did give the increase."—*"Testimonies," Vol. I, p. 75.*

ADDRESSING LARGE AUDIENCES

Given courage as she went forward, Mrs. White found herself speaking to the largest audiences of the day; and she never lacked the message for the people. Men of the world recognized that here was something strong and different. There was a book published many years ago in Michigan, entitled, "Eminent and Self-Made Men of Michigan." Sketches of a few women were included. Of Mrs. White as a public speaker, it was written:

"As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers in this country during the last twenty years. . . .

"Her language, though simple, is always forcible. When inspired with her subject she is often marvelously eloquent, holding the largest audiences spellbound.

"On revival occasions she is always the most effective speaker.

"She has frequently spoken to immense audiences in the large cities on her favorite themes, and has always been received with great favor."—*Quoted by James White in "Life Sketches," p. 326, 1880 edition.*

It has often been said by Mrs. White's critics that her copyists and helpers did her writing for her. But who, pray tell, of these helpers, helped her when she spoke to

large audiences? Mrs. White was speaking to public gatherings in Europe, through a translator, when I was over there in 1887. Although she was worn with journeyings, and with the burdens of being in constant committee counsels concerning the work, she appeared calm, and strong, and resourceful in her speaking and in counsel, and she was as happy and cheery and untroubled in her associations with the workers as any good old mother in Israel could be who had not these special burdens to carry. That voice of hers was as ringing and penetrating and persuasive as ever I had heard it in my boyhood days at the old headquarters.

When a leading Norwegian temperance worker heard Mrs. White at the Moss (Norway) camp meeting, he insisted that she should speak in Christiania (now Oslo), the capital city. He secured one of the largest halls in the city, and she spoke on Christian temperance and the Christian home, to a large audience. How simple for opposers to insist that she was inefficient and that any good thing she wrote must have been produced by somebody else!

In 1870 Elder and Mrs. White were going from Iowa to Minnesota. Railroads were not so plentiful then in that region. They made the journey by boat up the Mississippi. James White enjoyed the restfulness of the river trip—and he needed just that kind of interlude, after trying meetings in Iowa. In his report to the *Review* (July 5, 1870), written on the boat, he says:

“The day is very hot. Mrs. W. is writing. Poor woman! This almost eternal writing for this one and that, when she should rest, and enjoy the beautiful scenery, and the pleasant society, seems too bad; but God blesses and sustains, and we must be reconciled.”

One catches the tone of a husband who was reconciled to the situation only because he had to be.

Later, his report tells us, a gentleman on the boat came to the elder and explained that they had heard that Mrs. White was a gifted speaker; and the passengers asked that she should come up and speak to them. So Mrs. White dropped that “almost eternal writing” and spoke to a fairly large and very attentive audience on God’s power in nature, often drawing her lessons from the scenes of beauty along the shores of the river. The audience begged her to go on—until the boat stewards had to clear the cabin to make up extra beds.

On one such travel occasion a clergyman, a doctor of divinity, heard Mrs. White speaking in a service on this favorite subject of hers, the revelation of God’s power in nature. James White wrote:

“This Christian gentleman was instructed and highly edified; and at the close of the discourse, in private conversation, addressed her in these words: ‘Sister White, while you were speaking, I have been asking myself the question, Why is it that none of us have thought of these precious things which you have brought out this morning?’ ”

He marveled, for he well knew that she did not get these things from books; he knew that no books contained such comments. Well does James White add in this connection:

“Had Mrs. White been spared the blow which made her an invalid in her childhood; had she grown to womanhood with health and strength to obtain a finished education [the ambition of her girlhood]; and had she come before the people, under these favorable circumstances, as a speaker and writer, the unbelief of our times, so ready to

seize upon objections, would have given the credit of her work to the woman, and not to the Lord. For the special work connected with the last message, at this time of unparalleled skepticism, God chose a feeble means, that His power might be clearly manifested, and that the glory of His work might not be given to the instrument. The words of Paul are applicable: 'Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.' 1 Cor. 1:26, 27."—*"Life Sketches," pp. 327, 328, 1880 edition.*

TO AND FRO WHEN RAILWAYS WERE FEW

One incident of travel on the Erie Canal (New York), was told by Mrs. White in one of the early editions of her life story. The Erie Canal was a main highway. She wrote:

"There was on the boat a young woman from Centerport who was busy relating to others some things concerning us. And they would occasionally promenade back and forth the length of the boat to get a view of me. They had been informed that I had visions, and the young lady was heard to say, 'They are such strange people! They can be heard praying at all times in the day and often in the night. Most of their time is spent in prayer.' Many curious eyes were turned toward us, to examine us, especially the one who had visions."—*"Life Sketches," p. 276, 1880 edition.*

During the trip, some woman had offended the stewardess, who talked about it, and described the dress of the woman. The impertinent young woman pointed out that

the description fitted the dress of the woman who had visions. "She is the one!" the group began to say.

"A zealous one spoke up and asked if it was me, pointing toward me. 'Oh, no, no,' said she in her Irish tongue. 'Surely she is as nice a little woman as there is on the boat.' I could but notice how gladly they would have had me the guilty one, because I had visions."—*Id., p. 277.*

The incident reveals one feature of the bearing of the reproach of Christ that came to the agent of this gift.

Visiting the churches in all kinds of weather meant arduous travel and sometimes dangerous risk. James and Ellen White were visiting believers in Illinois. As they were about to turn eastward, Mrs. White was given strong impressions that they should go to Iowa, that she had a message to bear there. They were stopping at the home of Josiah Hart, one of the pioneer laymen who had become an Adventist in the days of 1844, in Vermont. He hitched his horse to the light sleigh, and they started through the softening snows for Iowa. Soon they neared the Mississippi River. Says Mrs. White:

"We made many inquiries about crossing the river, but no one gave us encouragement that we could cross it. The ice was mostly composed of snow, and there lay upon the top of it about a foot of water. When we came to the river Brother H. 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."—*Id., pp. 330, 331, 1888 edition.*

That trip was never forgotten in the Hart family. Mrs.

Minnie Hart Fitzgerald, granddaughter of the driver of the sleigh, tells the story as she often heard her father, Russell A. Hart, rehearse it. She wrote me:

"I have heard my father relate it many times. Mrs. White was shown that there was trouble in one of the Iowa churches that required her testimony. So my grandfather, Josiah Hart, hitched up his horse, and they started. When they got to the river, it looked bad for a crossing. It had thawed much. Grandfather thought they would better not risk it. Sister White had deep conviction that they must go on. So Grandfather Hart stood up in the sleigh, raised his hands toward heaven, and cried out, 'In the name of the Lord, we will cross over this river!' And they did cross. It was said they were the last ones to cross on the ice that season. The people on the farther side could not understand how they ever got over, as it was so dangerous. Grandfather always said it was surely only the Lord who took them over that day, because He had a work for them to do. And he said they saw the work done that the Lord had called them to."—*Letter, May 13, 1940.**

* This experience shows how faithful pioneer laymen were continually sharing the labors of the pioneer leaders all through the early times. Mrs. Fitzgerald's letter adds some further information about Josiah Hart's experience: "Some years ago my father and I visited the old home in Vermont. We went out to a rocky place on the old farm, and father said: 'Here is where father stood in 1844, and kept looking toward heaven to see the Lord come in the clouds. He did not dig his potatoes that fall, as he said he wouldn't need them. Some relative dug them, and put them in his cellar.' Elder White baptized grandfather later, in the waters of Lake Champlain. It was in winter, and a cutting was made in the ice for the service. My father told us that grandfather believed in giving the children a Christian education, in the advent faith. So he hired a good Seventh-day Adventist teacher to come into the home. Father always said he believed that their school was the first school in the denomination."

COUNSELS IN INSTITUTIONAL DEVELOPMENT

The spiritual gifts were placed in the church for "edifying," building up, the church and the cause of God. Eph. 4:12. Primarily this has reference to building up the church spiritually. But the influence of the gift of the Spirit of prophecy had a part in the founding of all the pioneer institutions—the first printing house, the first health institution (known a few years later as the Battle Creek Sanitarium), and the first college. Each of these was the parent institution, respectively, of the scores of publishing, medical missionary, and educational institutions that are found today over the earth.

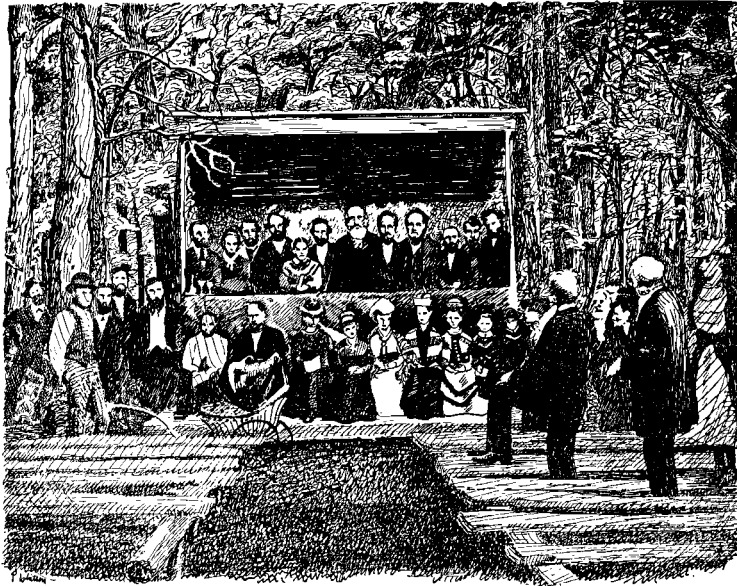
Notice from what a tiny seed the scores of medical centers have grown. "How is it that Seventh-day Adventists are in this medical work as no other church is?" was the question an experienced woman missionary asked me once, on a voyage between Manila and Shanghai. We were at the table in the dining cabin, and I could do little more than explain that as Jesus ministered for the sick while He preached the gospel for the healing of sin-sick souls, so Providence had early led our pioneers into the same way of ministering to the physical needs as well as the spiritual.

But if I had had the notes at hand, I might have read to the inquirer some things of record. Mrs. White once wrote:

"It was at the house of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision."—*Review and Herald, Oct. 8, 1867.*

From that moment in 1863 her pen was busy writing

the things shown her regarding the importance of the principles of healthful living, and of the healing ministry to be done for the suffering. Within three years, in 1866, the first health institution was opened. The farmhouse is still standing, near Otsego, where the vision on health



An Early Camp Meeting Scene, With Mrs. E. G. White, James White, and Uriah Smith on the Rostrum

reform was given when the group held its Friday evening worship to welcome the Sabbath.

One of those present that evening, the late Mrs. Martha Amadon, has left on record a description of the scene. It seems that James White had invited her to join him and his wife in a carriage drive from the Battle Creek headquarters to Otsego. A tent meeting was in progress in

Otsego, and they were to spend the Sabbath there. Mrs. Amadon wrote:

“Friday evening we found ourselves all assembled at Brother Hilliard’s for family worship, about a dozen being present. A chapter was read, and Sister White led in prayer, Brother White kneeling across the corner from her. Her burden in prayer was for him [he had been ill and depressed], and as she prayed, while still on her knees, she moved over to his side, laid her hands on his shoulders, and prayed until she was taken in vision. This lasted for about three quarters of an hour. At this time she was given the light on the health reform. Brother White also was greatly blessed and encouraged, and he was relieved of the burden of discouragement that he had been carrying.”—*Elmshaven Leaflet*, “Mrs. E. G. White in Vision.”

Thus out from that room has gone an influence that has not only planted institutions in many lands, but has encouraged many thousands of believers to engage in personal neighborhood ministry for the sick.

WORLDLY MEN RECOGNIZED COUNSELS THAT “BUILT UP”

In 1891 Mrs. White was called to Australia and New Zealand, where our work had begun in 1885. Nine years she spent there. Even men of the world, observant businessmen, saw that there was something in that woman’s counsel that meant the upbuilding of our work. A leading man of Australia, retired from active business, said to one of our business brethren, who told me the story:

“Do you know, Mr. Sandeman, I hold it as one of the cherished memories of my life that it was my privilege, in

representing the business community, to welcome Mrs. E. G. White to Australia when she arrived from America many years ago. She impressed me as a remarkable woman; and we recognize the fact that her stay in this country contributed much to the development of the work your people have built up. I shall always count it a privilege that I had a part in welcoming that gifted lady to this country."

Quiet, unassuming, Mrs. White was not given to taking a hand in business affairs; yet the messages of counsel which she gave resulted in the upbuilding of the publishing and school and sanitarium work in those early years in Australia in a way that attracted the attention of men of big affairs.

Not only in counsel, but sometimes in active personal service, Mrs. White had her part in pioneering the way for some of our early institutional centers. In the middle seventies, James White and Mrs. White were founding the Pacific Press publishing house in California, our second printing-house center.

PIONEER DAYS AT THE PACIFIC PRESS

Years later, at the 1901 General Conference, Mrs. White told a story about the pioneer days in California that I had not heard before. She said:

"In the starting of the work in Oakland [where the Pacific Press did its work for many years], we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, 'Will you let me go to Battle Creek to try to raise some money for the work here?' 'How can you go?' he said. 'I am overwhelmed with responsibility.

I cannot let you go.' 'But God will take care of you,' I said.

"We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying, the Spirit of God, like a tidal wave, filled the room; and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part [the Middle States] of America. Brother Tay [our first missionary to Pitcairn Island], who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, 'I saw an angel pointing across the Rocky Mountains.'

"Then my husband said, 'Well, Ellen, I shall have to let you go.' I did not wait for another word, but hurrying home, put a few gems in a basket [those graham-flour rolls, baked in the iron "gem pans" of long ago], and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, 'If I had not said you could go, I do not think I could say it now; but I have said it, and I will not take it back.' I went alone, and at that time it took us eight days to go across the continent. I went to the different camp meetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work."—*General Conference Bulletin, 1901, p. 84.*

It is a lively picture of the days when a few leaders were keeping the lines moving forward. Now, with many older fields giving means and men for opening new fields, we see our borders extending in every part of the world.

23

The Ministry of Mrs. E. G. White in the Written Word

THE choice of the weak, in order that the power of God might plainly appear, is in exact harmony with the story of Ellen Harmon's first call to service as agent of the gift of the Spirit of prophecy. First, in 1844, the Spirit had called to this work a man who was one of the advent group in Maine. He utterly refused, and the Lord let him know that He had chosen another. The man later said that the word spoken regarding this was: "I have chosen one of the weakest of the weak." Then it was that the call came to Ellen Harmon. And for seventy years she was strengthened to do a work that of herself she never could have done. Of her books, she wrote:

"I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit."—*Review and Herald*, July 26, 1906.

WRITING UNDER DIFFICULTY

This vast amount of writing, which was carried on for seventy years, was truly wrought out of weakness from the first days. Of its beginnings Mrs. White said:

"Early in my public labors I was bidden by the Lord, 'Write, write the things that are revealed to you.' At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, 'Write the things that are revealed to you.' I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen?—It was the Lord."—*Id.*, June 14, 1906.

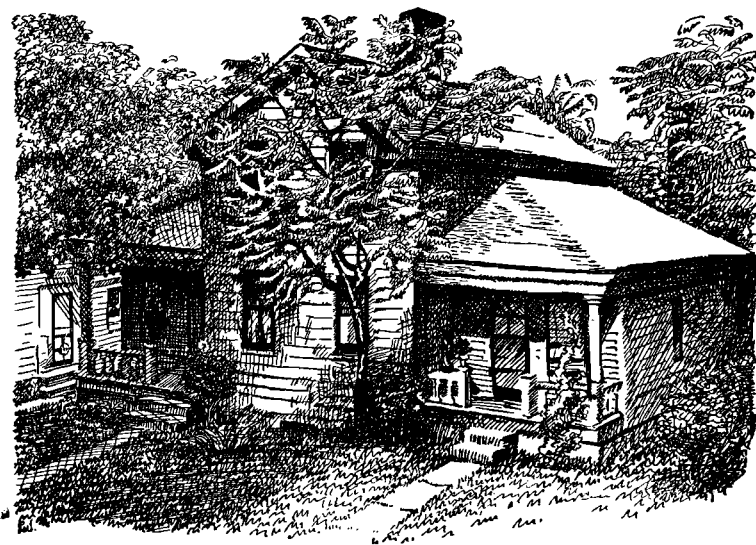
What the task of writing personal testimonies was in the early times before the day of typewriters and secretarial help, we can hardly realize today. One glimpse of the strain put upon her is suggested in this notice published by James White to the believers in 1868:

"We wish to say to those friends who have requested Mrs. W. to write out personal testimonies, that in this branch of her labor she has about two months' work on hand. On our Eastern tour, she improved all her spare time in writing such testimonies. She even wrote many of them in meeting, while others were preaching and speaking.

"Since her return she has injured her health and strength in confining herself too closely to this work. . . . As Mrs. W. wishes to retain a copy of these testimonies, she has in many cases had the double task of making two copies. But for the future this double labor

must be avoided, by the return of her first copy after those who receive it have taken one [made a copy].”—*Notice in Review and Herald, March 3, 1868.*

Yet if we turn back to the testimonies of those years, which are printed in the bound volumes, we find high spiritual truths and counsels set forth in fine and often eloquent language. Many an extract from those personal communications, written carefully but hurriedly, perhaps between times in a meeting, was later copied out to make some of the finest paragraphs or pages of books that many have admired. None of the critics who have depreciated her work all the years ever produced anything comparable to these writings of Mrs. White. Men of the world have expressed this very sentiment.



*The Home in Battle Creek, Michigan, Where Mrs. E. G. White Wrote
"The Great Controversy"*

A worker in Europe who had turned to oppose us, was attacking Mrs. White with the usual accusations. The critic himself had written a number of books. A Lutheran bishop who was writing in his church magazine about Seventh-day Adventist literature said of the books of Mrs. White's critic, "Anyone can see at a glance that these books are but *machwerk* ["patchwork," I think we would say]. But give me that book, 'Ministry of Healing,' by Mrs. E. G. White. There is a book that is instinct with the Spirit of God from the beginning to the end."

We may well repeat a few opinions expressed by men and women who have come in contact with these books by Mrs. White:

"THE GREAT CONTROVERSY"

Some years ago, at a conference in London, Evangelist F. A. Spearing told me of a conversation he had had with a "reader" for one of the big publishing houses of that city. This expert on manuscripts and books, Mr. A., had read "The Great Controversy," lent him by his landlady.

Mr. A.: "Did Mrs. White really write this book?"

F. A. S.: "She certainly did."

Mr. A.: "Was she an educated woman?"

F. A. S.: "No; she was not, as the term is commonly understood."

Mr. A.: "Well, it is a wonderful book. It is almost perfect in composition. I have read thousands of manuscripts, but none more beautiful than this book."

Well do I remember how this book thrilled and convicted my youthful heart as I sat up nearly all one night to read it when the first edition came from the press in the early eighties.

We repeat the words of the London publishers' reader, "It is a wonderful book," thinking not of literary merit, but of the truths given there to guide our feet through the coming time of trouble, which will be a time "such as never was since there was a nation."

A wealthy Southern woman, leader of society in her town, bought a copy. She said to the colporteur later: "I never read anything like it. It seemed to me as I read I could see the very picture of the scenes written about."

We know why the woman felt thus, as thousands of others have doubtless felt without reporting it in this way. Mrs. White told of her experience in writing this book:

"While writing the manuscript of 'Great Controversy' I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind."—*Elmshaven Leaflets*, "Integrity of Mrs. White as an Author," p. 7.

"THE DESIRE OF AGES"

A woman of New England, a professed Christian, had found her experience with Christ but formal and unreal. She then read this book, and wrote:

"As soon as I began to read it, I felt as never before how real is the gospel story. Where before it had seemed like ancient history, it now seemed like something happening today. Peace came to my troubled soul. I see in Him a living personal Saviour who is with me all the time."

When Mrs. White was writing on that book in Australia, under heavy pressure to reproduce the scenes that had been caused to pass before her, she wrote to a friend:

"I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, 'Who is sufficient for these things?'"—*Id.*, "The Writing of the *Ellen G. White Books*," p. 7.

"Near the cross! O Lamb of God,
Bring its scenes before me."

A woman of education in Europe found "The Desire of Ages" at one of our sanitariums. She was really agitated over it. "Why," she said, "a little people like you ought not to have this book! It ought to be in the hands of the great London publishers, so that it could be brought to the attention of all. That author is inspired!"

THE "TESTIMONIES FOR THE CHURCH"

One might think that these solid-looking volumes would not be so interesting. But they are largely messages written to persons who needed help—just the help that we all need. They were personal messages to living people, and that is why they come as living words to the heart. Besides the personal messages there is vital counsel on every phase of life and service. When nearing the close of her work on this series, Mrs. White wrote:

"I have been impressed to call upon the members of our churches to study the last two volumes of 'Testimonies for the Church' [Volumes VIII and IX]. When I was writing these books, I felt the deep moving of the Spirit of God."—*Life Sketches*," p. 433.

Every phase of home life, of church relationships, of service, is dealt with in just the way to help the brethren and sisters of today. Those last two volumes just spoken of were the volumes left for a time by one of our ministers, J. A. Rippey, on his train seat while he was traveling in the Northwest. A gentleman who had picked up the volumes in his absence and read from them said:

"I hold a chair on the faculty of a university in New York. I am continually reading books. But this is the finest religious literature I have ever read. Where can I get some of these books?"

RECOGNIZING THE SPIRITUAL GIFT

A patient at the Washington Sanitarium visited the pastoral-training class at the Washington Missionary College, situated across the way. He was a clergyman, a man of Yale and of London University. While in the classroom he looked through Mrs. White's "Testimonies to Ministers," which was being used as a textbook. At the end of his visit he said to Professor L. A. Semmens:

"I have looked through this book, and I find it is the very best material you could place in the hands of young men studying for the ministry. These young people should count themselves fortunate in having such instruction. I have read some of Mrs. White's works. With the limited education that she had, no one could write such books as she has written, unless inspired of God."

The critics used to say, "The secretaries and stenographers write them." We have had some of those secretaries and stenographers working for the General Conference, and they wrote nothing like that for us. With all the qualifications of our good stenographers—and I

belong to that clan and love it, for shorthand took me to Europe more than fifty years ago—they cannot write things like that.

A clergyman of one of the popular churches, connected with educational work, heard of a controversy over Mrs. White's work, and looked up some of her books. He went to a critic, a man formerly with us, and said, "Look here; how do you explain these writings of Mrs. White?" And our former brother said, "I will tell you: Mrs. White had a genius for choosing stenographers and secretaries. They did the writing." The clergyman laughed and said, "Well, I have had stenographers and secretaries—good ones—but I have never had any secretaries who wrote books like that for me!"

Unbelieving men of the world have tried to explain the coming of the books, but they can never do it. There is, however, an explanation. It is the explanation that Mrs. White herself gave in the *Review and Herald* of July 26, 1906: "Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit."

A nurse in one of our sanitariums was invited by a patient, a woman of education, to spend a little time at her summer home by the seaside. Our nurse took along the book "Education." This highly educated woman read it, and said: "The author of this book must have been a woman of exceptional education." Our worker told her that quite the contrary was true. She explained how the author was called to Christian work as a young girl with no formal education except the very primary grades. That cultured, educated woman of the world said, "Then she must have written by inspiration."

THE SPIRIT OF INSPIRATION

Years ago I was marooned in Brazil by a breakdown of a steamer. In the nine days of waiting and some days on the boat—two weeks altogether—I read the Bible through. I read six, eight, ten, and twelve hours a day. I never had such an experience with the Bible before. It seemed that that book just talked. I could see the march of the cause of God all through the centuries.

During the World War I was once marooned on the Continent of Europe, after the United States entered the war. In ten days I read through the five volumes of the "Testimonies" in the same way—reading six or ten hours a day. I saw the same thing—the development and expansion of the work of God in this advent movement.

They are remarkable pieces of writing, these messages in "Testimonies for the Church." Some may think the other volumes are the only ones that would appeal to folk in general; but really these are wonderful books, these "Testimonies for the Church." In that reading in Europe I would come to a chapter, "Parental Responsibility," and think, "Now I read about this subject only an hour or two ago. This will be a repetition." But no; it was new and fresh and everflowing. These writings are like a fountain, sending forth words of life ever fresh. Ever the uplifting, inspiring instruction abounds. Flashes of light appear in these pages, such as we do not find in ordinary good writing. The divine credentials go with the writings.

OTHER CHOICE VOLUMES

A former queen of one of the Balkan States, before the first World War, read "Ministry of Healing." She wanted

it put in the language of her country, and volunteered to write an introduction. In the unsettled times that came, the purpose was not then carried out; but we hear that the work is now under way, and the late queen's introduction is to be included. That volume has been a minister of comfort, not only in royal courts, but in many a sickroom, whether in mansion or cottage.

In the prerevolution times in Russia one of our members, a woman of the nobility, in the Baltic part of Russia, had "Ministry of Healing" bound in white morocco, and presented it to the czarina of Russia. Our sister had the queen's thanks later, and assurance that she was reading it. When we heard of the queen's sad death a few years later, in the times of revolution, we were glad to remember that she had read that precious volume.

We could tell of cottage homes to which these books have brought the eternal treasures of hope. "This is our Bible," said a Catholic peasant woman in Lithuania, exultantly, bringing out "Steps to Christ" in her own language. "Lay this book on my breast in the coffin, and bury it with me," said a dying Catholic man in southern Germany. The treasured book was "Christ's Object Lessons." A West Indian man of seventy-eight years always carried the book "Christ Our Saviour" about with him. "When people ask me the reason," he said, "I reply: 'This book is my bodyguard.' From the time I started to read it, I have been a changed man."

The writings of this gift of the Spirit of prophecy are their own witness. They are blessing hundreds of thousands in many language areas today, and still they speak their messages of guidance and uplift throughout our ranks.

CALLING TO CONSECRATED LIVING

In all the seventy years of service this gift was never used to build up self. I like this word from the early volumes, for it shows the true aim that planted the experience of our people in God and in the very "word of His grace," which is able to build us up, and give us an inheritance among those who are sanctified, as the apostle Paul states it. We read:

"In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Brother and Sister White, and thinking that they must come to them with their burdens, and seek counsel of them. This ought not so to be. They are invited by their compassionate, loving Saviour, to come unto Him, when weary and heavy laden, and He will relieve them. In Him they will find rest. In taking their perplexities and trials to Jesus, they will find the promise in regard to them fulfilled. When in their distress they feel the relief which is found alone in Jesus, they obtain an experience which is of the highest value to them. Brother and Sister White are striving for purity of life, striving to bring forth fruit unto holiness; yet they are only erring mortals.

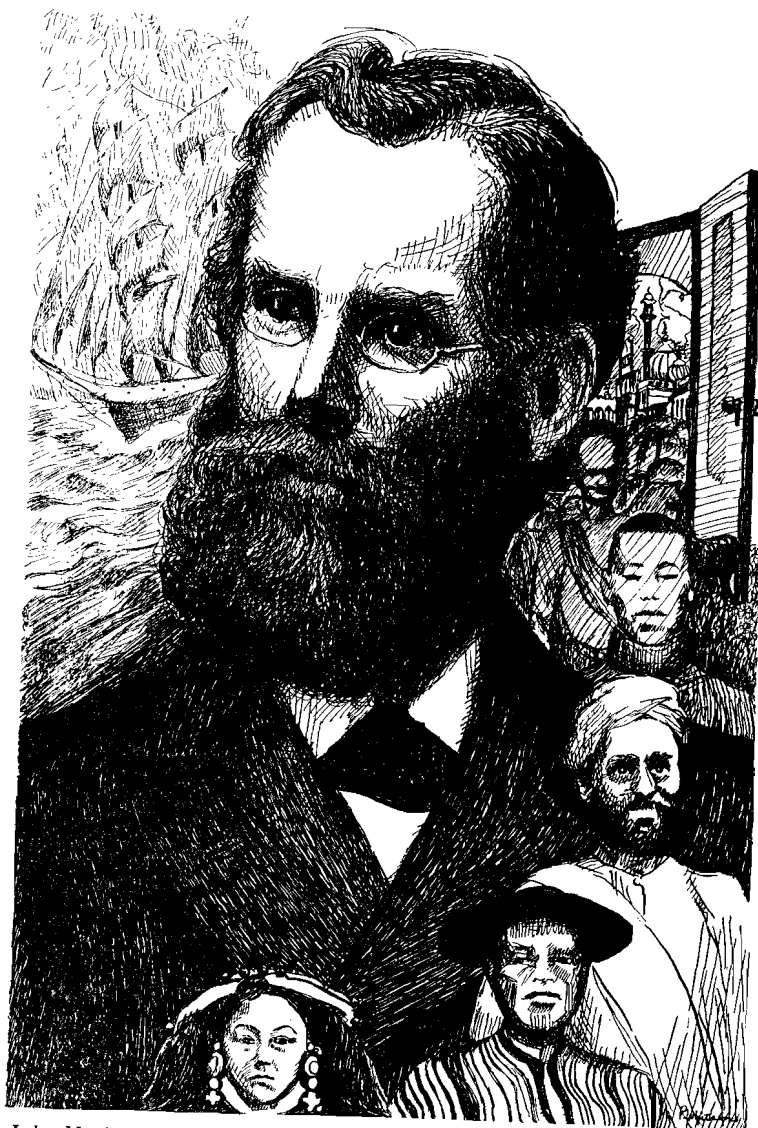
"Many come to us with the inquiry, Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them, You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead

of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in God. Then can you stand amid the perils of the last days, and be purified and not consumed by the fire of affliction through which all the saints must pass in order to have the impurities removed from their character preparatory to receiving the finishing touch of immortality."—*"Testimonies," Vol. II, pp. 118, 119.*

There is no end to the story of the labors of this messenger of God and minister of the things of Christ to this advent movement. On her deathbed, with her personal labors ended, Mrs. White looked back over the toils of her threescore and ten years since that call came to a timid, consecrated girl of seventeen. She said:

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, that the Lord is near me. . . . I do not worry about the work I have done. I have done the best I could."—*"Life Sketches," pp. 444, 445.*

Ellen Harmon White was one of the faithful pioneers in this advent movement.



John N. Andrews, Our Pioneer Foreign Missionary—Symbolizes Thousands of Others Who Have Followed Into the Open Doors of Other Lands

24

J. N. Andrews: Youngest of the Pioneers

THERE were three men who came through the 1844 experience and into this advent movement, to become pioneer leaders from the first—Joseph Bates, James White, and J. N. Andrews. They were apostles among the pioneers.

John N. Andrews, of Maine, was youngest of the trio. Young Andrews, we might say, was the Timothy to James White's Paullike leadership. After the Reformation type, we might add, he was the studious, mild Melancthon to James White's more vigorous Lutherlike promotion and driving power.

My boyhood memory sees him standing on the platform, slim and tall, bespectacled, with the quiet way of one not at all driving or self-assertive. He was modest and retiring, but very earnest and intense in his preaching. Even children knew that he had something important to say.

IN BOYHOOD AND YOUTH

From boyhood he had developed a spirit of courageous boldness in the love of the truth. There was nothing soft and yielding about that quiet demeanor when the cause of truth was at stake. J. N. Loughborough, who joined the movement after the pioneer leaders, preserved to us a story that he had heard of the boy John Andrews, in the days just before 1844. In some places boisterous groups tried to break up the Adventist meetings. Of one such attempt, near Paris, Maine, Elder Loughborough wrote:

“The place of meeting was near a stream, which some of the believers had to cross on a bridge. The mob would meet them on the bridge, and seek to drive them back. One day Brother J. N. Andrews, then a boy about fourteen years of age, and Brother Davis were crossing the bridge. They were met by the mob. One of the men had a large horsewhip in his hand, with which he inflicted several blows upon Brother Davis to drive him back. Brother Andrews stepped up and put his arm around Brother Davis and said to the man with the whip: ‘We are commanded to bear one another’s burdens. If you whip Brother Davis, you whip me, too.’ The man said, ‘It is too bad to whip a boy,’ and let them pass over.”—*Review and Herald*, Aug. 27, 1914.

Until recent times, we had not another word concerning John Andrews as a boy. But a cousin of his, Miss Persis Nevens Andrews, of Maine, daughter of Charles Andrews, John’s uncle, going through her mother’s old letters, came across a letter in which was reported a visit that her mother made to the parental home of the boy John Andrews. Miss Andrews wrote:

“My mother’s first visit to Paris, Maine, was in July, 1842. She met my father’s relatives then, not before. Under date of July 7, 1842, she wrote: ‘At Edward Andrews’ they have only two sons, aged about thirteen and four—finest-looking boys in the world; and the older one (John) a perfect gentleman by nature, and a fine scholar.’ ”

The young man grew up with no thought of a ministerial life. He was known in the Paris (Maine) community as a hard student, with an ambitious aim. “In his youthful days,” we were told by J. O. Corliss, himself of Maine, “it was freely predicted that he would be eminent in political circles. In fact, he was being educated with that end in view.”—*Id.*, Sept. 6, 1923.

This aim may have been encouraged by the fact that his Uncle Charles was in politics. A few years later this uncle was sent as Representative from Maine to the Congress at Washington.

In regard to those later school years we have not a word, so far as I find. The next view we have is of the year 1849, when special meetings were held by James and Ellen White in the Adventist group in the village of Paris. Though they were an old group, they had been sadly torn by the various winds of doctrine and controversy that blew in those years after the disappointment of 1844. Mrs. White said that when she and her husband went there to hold meetings, the group had not had a meeting for more than a year. All was confusion. They had let go of the old experience, and as yet they had not the full light of the new movement just rising.

When the meetings began, a fanatical man of unbalanced mind endeavored to intrude his counsels. But old Stockbridge Howland, a faithful pioneer layman, rebuked

the evil spirit, in the name of the Lord, and the man fled. As Elder White presented the light, and Mrs. White bore her testimony, the Spirit of the Lord came upon the believers. Mrs. White wrote:

“Parents confessed to their children, and children to their parents, and to one another. Brother J. N. Andrews with deep feeling exclaimed, ‘I would exchange a thousand errors for one truth!’ . . . The Lord was bringing out Brother Andrews to fit him for future usefulness.”—*Life Sketches,* p. 261, 1880 edition.

A DEFENDER OF THE SABBATH TRUTH

J. N. Andrews soon joined Elder and Mrs. White in their journeying among the scattered believers, and in writing for the *Review*. As they traveled and preached, they wrote. The paper in those early years had long articles from J. N. Andrews (as well as from James White), such long articles in such solid type that people today, I fear, would be dismayed by them. In these times of swift and abundant news distribution, our writers could hardly do as the pioneers did. But in those years they were laying the foundations of the message, and meeting such a flood of error that was seeking to get into the movement, that those brethren wrote for earnest, plodding believers who wanted to see the wheat separated from the chaff; and people took time to read.

It fell to J. N. Andrews to battle for the Sabbath, and especially against the no-law teaching that rose just then to floodmark. Where the report came from I do not know, but we all heard our old believers telling how John Andrews was overheard one night, praying in his room, asking God to help him meet the errors as he wrote. “O

Lord,” he cried, “help me to smite this thing! Help me this once to smite it!”

Self-effacing in spirit, and in a way appearing retiring and timid, he was as bold and determined as a lion in contending for truth. Our pioneers had to go right after things in those formative days. In long articles young Andrews reviewed the no-law teachings of O. R. L. Crosier, the young preacher whom Hiram Edson, of western New York, helped to write out the first exposition of the sanctuary and its cleansing, after Edson had caught this truth in late 1844. Crosier was ere long writing bitterly against the truth. J. N. Andrews closed one answer by saying straight:

“Deeply have I regretted the course pursued by yourself. . . . I know very well that such men as J. B. Cook, yourself, and others, who have drawn back from obedience to the fourth commandment, can exert a greater influence against it than those who have never obeyed it. I have loved you both, for the testimony you once bore to the truth of God. My heart has bled to witness your strange course since. But I leave you to the mercy of that God whose commandments you dare to fight.”—*Review and Herald, Aug. 5, 1852.*

Poor Crosier, who turned from the truths he had for a little time acknowledged, never left his mark in any other living movement; while our pioneers were founding a work that lives and brings abundant fruitage of redeemed souls in all parts of the world.

Like James White, J. N. Andrews loved the word of God. It was the burden of their lives to lead the believers to know the truth for themselves. In his work on early Sabbath history, Elder Andrews had to study the fathers

of the Catholic Church, who followed quickly after the New Testament apostles and began to muddle and trample everything. Andrews rose from this study and cried out:

“If the advent body itself were to furnish the fathers and the saints for the future church, Heaven pity the people that should live hereafter! Reader, we entreat you to prize your Bible. It contains all the will of God, and will make you wise unto salvation through faith in Jesus Christ.”—*Id.*, Jan. 31, 1854.

He not only knew the peril of erratic novelties and perversions of sound doctrine, but he full well knew also the peril of ceasing to drink from the ever-flowing fountain of Holy Scripture.

25

J. N. Andrews: Youngest Pioneer Becomes First Foreign Missionary

OUR young pioneer was a soul winner from the first. He was a voluminous writer. His literary work was done on the wing, while he was preaching and doing personal work. The late E. W. Farnsworth, veteran evangelist on three continents, and a child of our first church, at Washington, New Hampshire, often told how J. N. Andrews so tactfully drew his worldly young heart to Christ. Eugene Farnsworth, in his teens, was working on his father's farm, and hoped to avoid meeting the young minister who was visiting there. The first thing he knew, however, the preacher had picked up a hoe somewhere and was coming to join him. In her book, “Story of the Advent Message,” Mrs. E. E. Andross has given us the closest reproduction of the story as E. W. Farnsworth used to tell it:

“‘Well, Eugene,’ said Elder Andrews, ‘what are you going to make of yourself?’

“‘I intend to get an education first.’

“‘Good! that will be the best thing you can do. And what then?’

“‘I think I shall study law.’

“‘You might do worse,’ replied Elder Andrews, with wise tact. ‘And what then?’

“‘I intend to be the best lawyer in the State.’

“‘And what then?’

“‘I hope to make a lot of money, and may visit other countries.’

“‘And what then?’

“‘I suppose I shall get married, have a nice home—’

“‘And what then?’ came the question that was leading to an unpleasant conclusion.

“‘Oh, I suppose I shall grow old and die, like other men.’

“Fixing a searching eye on the boy in the cornfield, the questioner asked, ‘Eugene, *what then?*’

“This question set the young man to thinking deeply, and a little later, in a meeting when Elder and Mrs. James White and Elder Andrews were present, at a time of deep heart searching, Elder Andrews went to the side of the boy and said, ‘Eugene, isn’t it time for you to make your decision *now?*’ At this meeting the boy gave himself wholly to the Lord.”—Page 88.

A DILIGENT AND STUDIOUS WORKER

What J. N. Andrews learned in school was how to study—and that is the chief benefit of the school days, to get the tools for study and have the open door pointed out, and then go in for a lifetime of study. But Brother Andrews studied as he worked among churches and peo-

ple. That is the best place to study. In 1869 he was editor of the *Review*. The late J. O. Corliss, who was a young helper generally in those days, tells us of the toil Elder Andrews put into his work:

“For instance, when going into the editorial room, in pursuance of my morning work, he would say to me: ‘I had a trying time last night. I was writing until past midnight.’ On one occasion I remember he said: ‘Well, John, I wrote until three o’clock this morning.’ Yet he worked steadily throughout the day, as if he had rested all night.”—*Review and Herald, Sept. 6, 1923.*

The spirit is to be commended, but not the intemperance in work, which doubtless shortened his life. Elder Corliss, from this close association, was able to tell us more than anyone else of J. N. Andrews’ constant study of the Bible. He wrote:

“In fact, his study of the Bible was so thorough, and his knowledge of its contents so complete, that, he told me in confidence, were the New Testament to be destroyed, he thought he could reproduce it word for word. He also informed me that he read the Bible in seven languages with a clear understanding.”—*Ibid.*

It should be borne in mind that reading the Bible in a foreign language is quite a different matter from speaking the language.

SENDING FORTH OUR MISSIONARIES

It was a wonderful day in the experience of the early believers when the first missionary was set apart to carry the message across the sea. Of this, J. O. Corliss has left us a story:

“A camp meeting was appointed to convene a short

distance west of Battle Creek in the summer of 1874, just prior to the departure of our first missionary to a foreign field, and Elder Andrews was present. When the expansion of the message was dwelt upon, and notice given that he would soon leave for Europe, a change came over the meeting, and Elder Andrews, who had never before appeared so solemn, at once seemed altered in appearance. His face shone with such pronounced brightness that, as I saw him and heard his apparently inspired words of quiet contentment to be anywhere with the Lord, I thought of the story of Stephen and his wonderful experience when before the Jewish Sanhedrin."—*Ibid.*

Evidently the Holy Spirit witnessed to that first step in foreign missions. The third angel of the advent movement spread its wings for the first flight of the message to far lands. It was a historic occasion.

Other historic steps have been marked by special tokens, as when, in the 1886 General Conference, the first call for help came from Sabbathkeepers in South Africa. A spirit of joyful gladness melted an entire congregation to tears as D. A. Robinson and C. L. Boyd were set apart to answer the call.

It was a solemn occasion in the Australasian Union session of 1906 when that growing division took upon itself to administer the work in the vast island fields of the South Pacific. One of our island veterans who was there, the late C. H. Parker, wrote of the blessing that came down upon that assembly as the action was taken:

“The Spirit was literally poured out upon us. Pauliasi, of Fiji, was ordained that afternoon; and God bound off the work of our conference with a manifestation of His power that none of us had ever witnessed before. There

was an unearthly stillness; and as the Spirit came, there was the sound as of falling rain. This was the way it impressed many. Even Pauliasi said, “*Oqo na uca taumuri*” (This is the latter rain).”—Quoted in “*Our Story of Missions*,” p. 291.

THREE STANCH PIONEERS

J. N. Andrews labored in Europe, beginning the foundations upon which so great a work has been built. After nine years of pioneer service there, he was called to lay down his work. He died in Basel, Switzerland, in 1883. Near the entrance to the North Basel cemetery, a tall shaft tells of a life that began in Paris, Maine, and was laid down on European soil.

There are numbers of men whom we count as pioneers in this cause, who came in later to give strong general service; but these three, Joseph Bates, James White, J. N. Andrews, were closely joined together in laying first foundations—with Ellen G. White, a counselor inspired by the Spirit, to be a guide and teacher among them all. It was these three men of the first days whom one of our early hymns described. It is still in our hymnbook.

The first stanza refers to Joseph Bates—

“I saw one weary, sad, and torn,
With eager steps press on the way,
Who long the hallowed cross had borne,
Still looking for the promised day;
While many a line of grief and care,
Upon his brow was furrowed there;
I asked what buoyed his spirits up,
'O this!' said he—'the blessed hope.'”

The next stanza describes James White, the pioneer leader and organizer—

“And one I saw, with sword and shield,
 Who boldly braved the world’s cold frown,
 And fought, unyielding, on the field,
 To win an everlasting crown.
 Though worn with toil, oppressed by foes,
 No murmur from his heart arose;
 I asked what buoyed his spirits up,
 ‘O this!’ said he—‘the blessed hope.’”

The third stanza was written of the youngest of the trio, John N. Andrews—

“And there was one who left behind
 The cherished friends of early years.
 And honor, pleasure, wealth resigned,
 To tread the path bedewed with tears.
 Through trials deep and conflicts sore,
 Yet still a smile of joy he wore;
 I asked what buoyed his spirits up,
 ‘Oh this!’ said he—‘the blessed hope.’”

And then in the good old hymn, the youthful writer, who early laid down her life as an editorial helper in our first printing office in Rochester, New York, exhorts us still to follow the guiding star of the “blessed hope.”

“While pilgrims here we journey on
 In this dark vale of sin and gloom,
 Through tribulation, hate, and scorn,
 Or through the portals of the tomb,
 Till our returning King shall come
 To take His exiled captives home,
 O! what can buoy the spirits up?
 ‘Tis this alone—the blessed hope.”

—Annie R. Smith.

STRUGGLING, BUT VICTORIOUS

As J. N. Andrews was our pioneer of foreign missions, we may appropriately give a few glimpses of his closing days in Switzerland, as recorded in the diary of John

Vuilleumier, then a right-hand helper in Elder Andrews’ editorial work (himself later an editor and evangelist in Europe and a worker in North and South America). The diary tells of J. N. Andrews’ struggle to keep up his writing in spite of weakness. We abbreviate a few paragraphs: (May, 1883.) “He wanted to finish the series in *Les Signes* on Zechariah, and begin one on Hosea. Also to reply to the editor of *Eglise Libre* (Free Church), a paper of Nice, on natural immortality of the soul.”

(July 13.) “Today he has written his article on the ‘Return of the Jews.’ Pastor Byse, of Brussels, writes that he is pleased with Elder Andrews’ reply to *Eglise Libre*. Pastor Edward White, of London, has also written, saying that he wished that our paper were published in English. He knows of no paper that equals it.”

Edward White was a well-known Congregationalist pastor and author, advocate of the Bible doctrine of life and immortality only in Christ.

(July 23.) Working with a number of unfinished articles under way, Elder Andrews says to our diarist: “‘I have written to the brethren in America that I have upon me a heavy burden which I can neither carry nor lay down.’ He smiled sadly and added, ‘As I think of it, I sometimes shed tears.’ He began to weep; but soon recovering himself, he said in French: ‘*Malgré cela, je ne suis pas triste ni mélancoliques non, je remets toutes choses entre les mains de Dieu.*’ (For all this, I am not sad nor melancholy. No, I rest everything in God’s hands.)”

In September his aged mother arrived. The General Conference had sent her to be with her son. (Elder Andrews’ wife had died before he went abroad; so he was much alone.) B. L. Whitney, of New York, had come

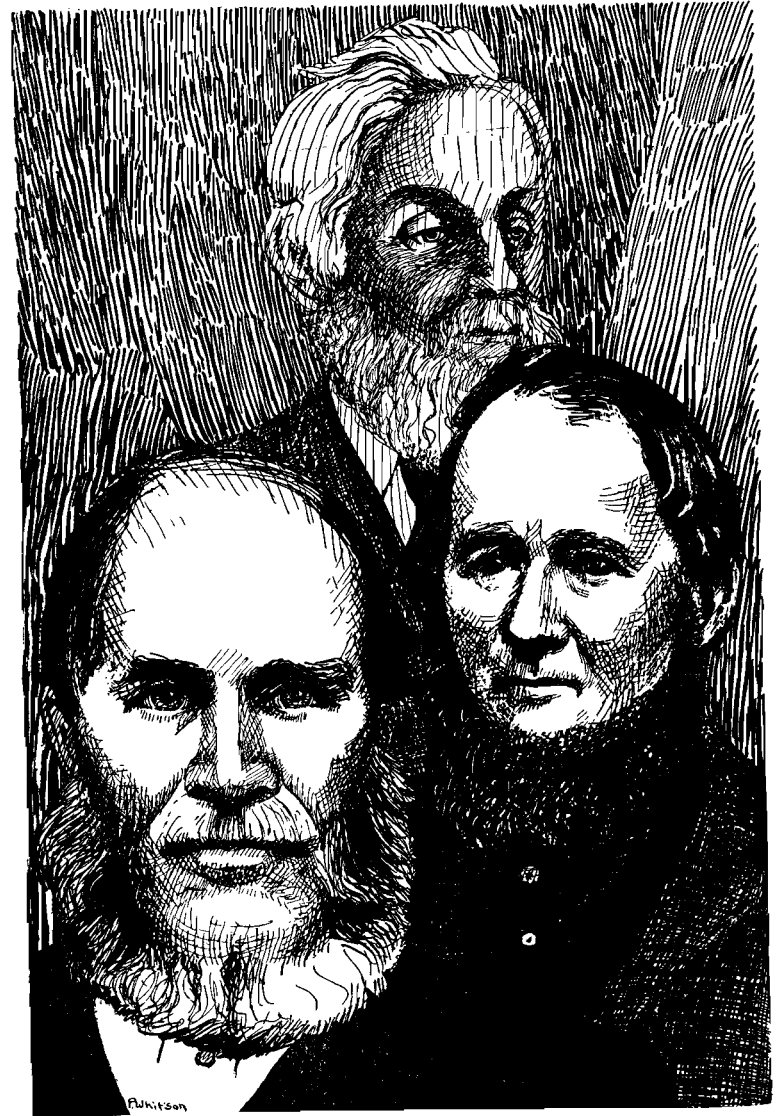
with his family, to take over the responsibilities of the mission.

(October 7.) "He was telling us tonight that he is feeling the Lord very near. 'God is holding my hand,' he said. 'Although going down the stream, my feet have not lost the bottom. They are still resting firmly upon the Rock of Ages.' The other day he said to us, 'It seems to me that I cannot stop repeating, "The Lord is good, the Lord is good; oh, what goodness, what goodness!"'"

(October 25.) Mother Andrews had called in John Vuilleumier and Edward Borle (of the printing office) on October 11. "He held his hand out to us and said in French: 'Be ever faithful to God, my young brethren; that is the essential thing.'" (And so have they been, though retired in recent years from regular service.)

Elder Andrews was suffering great pain. As those in the room knelt by his bed, the elder cried out: "O God, have mercy upon me in this my extremity." Then the pain seemed lifted. In a triumphant voice, rising louder and more joyful as he went on, he cried: "I am satisfied! *satisfied!* SATISFIED! with the Christian religion." He then repeated: "'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.'"

On October 21, 1883, he passed away, said the obituary note, "as quietly as a child in the arms of its mother, the eyes fixed with perfect assurance on the glorious morning of the resurrection." (The diary notes are from articles by J. Vuilleumier, in the *Review and Herald*, from April 2 to May 2, 1929. The entry under date of October 25, describes events from October 10 to October 21.)



Above: Frederick Wheeler; Left: Hiram Edson; Right: William Farnsworth,
Leaders of the Early Advent Movement

Hiram Edson: The Farmer Who Prayed for Light in 1844

IN reviewing, in an earlier chapter, the coming of the light on the heavenly sanctuary and its ministry, we have already seen the major part that Hiram Edson, of western New York, acted in the formative days of the advent movement. But in these chapters we are noting some of the personal features in the lives of our pioneers. We really ought to take a further glimpse of Hiram Edson himself.

He must have been a good farmer; for when, in 1852, James White was founding our first printing office in Rochester, New York, and calls were being sent out to make up the fund, it was Hiram Edson who sold his farm for several thousand dollars and advanced the money needed.

Hiram Edson was a man of good Christian experience. When he first heard the preaching of the second advent doctrine, he held the office of steward in the Methodist

church. This was about 1839, when he lived in Ontario County, New York, we were told by our veteran, the late P. Z. Kinne, of New York. Shortly before the autumn of 1844, as Hiram Edson related the story to his friend, a special converting power attended meetings in which the advent doctrine was preached. Edson himself received a deeper experience.

A REMARKABLE EXPERIENCE

Elder Kinne gave us one incident, as Edson had related it to him:

“One evening, at the close of his work, Brother Edson entered his house, and sat by the fire, as it was chilly. It seemed as though by an audible voice the conviction came, ‘Go heal thy sick brother.’ There was a neighbor, very ill, whose case had been given up by the doctor. Startled, Edson thought, ‘The day of miracles is past.’ At once he was plunged into a terrible experience of darkness. In distress he appealed to the Lord to save him from ruin. ‘Go, heal thy sick brother,’ came again. In response, he said, ‘Anything, Lord, to save me from this predicament.’

“Then all was normal. He pulled on his boots, and made his way to the man’s house. There the family, fatigued, had lain down to rest and had fallen asleep. The candle had burned down so that only a flickering light was left. By it Brother Edson made his way to the bed, and, laying his hand upon the man, said, ‘Brother, the Lord Jesus make you whole.’ Immediately the man rose to his feet and walked the floor, praising the Lord.

“This aroused the family, who came into the room to see what caused the commotion. Brother Edson said to the man, ‘You are enjoying something that I am not; and

I want to share it with you.' So they bowed in prayer, and the Holy Spirit's presence was so manifested that some of the family were converted. Then Brother Edson went home, and the family retired.

"In the morning the healed man went out to the roadside to cut wood. The doctor drove up, and, recognizing him, called him by name, saying, 'Is that you? How is this? I expected to find you dead!' 'I am a well man,' his former patient replied; 'the Lord has healed me.' The doctor drove on. The day passed.

"When the time came to go to the evening meeting, Brother Edson hitched up his team, took his family and the healed man, and drove to the meeting. The church was filled to about its capacity. The pastor gave a short discourse without any apparently emotional appeal. Following this, opportunity was given for testimonies. Several responded, including the healed man. Then, speaking in ordinary tone of voice, the pastor said, 'If there are present those who desire special prayer in their behalf, please stand.' Immediately the whole congregation was on its feet. There followed a revival which continued for three weeks, and many were converted."—*Letter of January 21, 1930, to T. E. Bowen.*

Hiram Edson's home became a central meeting place for seekers after God in the days just before October 22, "the tenth day of the seventh month," which day the reckoning of the 1844 Adventists had set for the day when the ancient service of cleansing the sanctuary took place in the earthly sanctuary. Hiram Edson told his friend of an experience which occurred as this time neared.

"One evening a two-horse wagonload of people drove into my yard from a distance of four or five miles. After

unloading, they put out the team. When the time arrived for opening the meeting, the man in charge announced a hymn of an ordinary character, and when they began to sing, before a prayer was offered or an exhortation given, the Holy Spirit came in such power that some who came in that load were convicted of sin and requested prayers. The manifestation was so marked that several at a time were on their knees, pleading for pardon."—*Ibid.*

LIGHT ON THE SANCTUARY QUESTION

It was experiences such as these that held the faith of many firm when the disappointment came.

Thus it was, that on October 23, the morning after the disappointment, Hiram Edson, bewildered, but trusting, was on his way to visit neighboring brethren, hoping to encourage them. On his way through the field, he says, he was stopped midway. At that moment heaven seemed opened to his view, and there he caught the truth which brought the light on the sanctuary question, the light that led our pioneers into the understanding of the cleansing of the sanctuary. As he has told it, he saw clearly that instead of Christ coming out of the most holy place of the heavenly sanctuary to this earth at the end of the 2300 years, He entered the most holy at that time to perform the closing work. Here was the great truth that acted so wonderful a part in developing the main lines of Seventh-day Adventist teaching.

As we read the story, it is very evident that this light that came into Hiram Edson's soul turned him from his purpose to spend the day visiting the neighboring brethren. The light was like a message from heaven to his heart and mind. He repeated this view to his comrade

in the field. J. N. Loughborough, who had enjoyed the privilege of laboring in the early times and talking with these pioneers, recalls Edson's account as follows:

"He repeated this to his companion, and said, 'What does that mean?' They hastened home, determined to seek light on this matter from the Scriptures. There they prayed the Lord to guide them to the portions that would give light on the subject. Brother Edson said he let his Bible drop on the table to see where it would open. It opened between the eighth and ninth chapters of Hebrews. As they began to read, Brother Edson said, 'I suppose I have read that a hundred times, but it never appeared to me as it does now. The sanctuary is in heaven, and Christ has gone in to cleanse it!' They then made a careful study of the sanctuary, Crosier writing out the points as they studied."—*Review and Herald, Sept. 15, 1921.*

Thus came to us that great doctrine of the sanctuary and its cleansing—the light coming first to an earnest farmer brother.

ENCOURAGEMENT FROM GOD'S WORD

No one can blame Hiram Edson for that opening of his Bible at random, with a prayer to be guided. Many a seeker, perhaps, has done the same, at least once. I confess to doing it just once in all my life, though I do not by any means recommend it as a method of getting light from the Scriptures. It was a dark night for our cause in India, more than forty years ago, when I was speeding by midnight train to be with our pioneer leader of India, D. A. Robinson, who was dying at the Karmatar orphanage school. One of our three ministers in India had already died of the very virulent form of smallpox which was

raging there. Now the message had come to Calcutta that our leader was surely dying. It meant sore times in India. We three were, I think, the only ordained ministers of our denomination in all the continent of Asia at that time. Our work was in a crisis. We had heard from the Mission Board that funds had given out. As I traveled to Karmatar, I asked God for some message of assurance as I should open the Bible at random and put my finger over a text. As I stood on the wooden seat in that third-class compartment, and held the Bible up to the dim lamp near the ceiling of the car, I read these words:

"He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6:26, 27.

It was assurance in that crisis that God would deliver His work in India. And He did. It is a good text for all time. I really should apologize for departing from the narrative. But it may do somebody good to know that other needy brethren besides Hiram Edson may have opened the Book in a crisis with a prayer for a message to help.

Surely Hiram Edson was directed to the very portion in Hebrews from which to begin that study that brought light to us on a most important doctrine. Look over Hebrews eight and nine, and see how the whole picture of Christ's ministry in the heavenly sanctuary must have opened before the brethren when once the idea that the sanctuary to be cleansed was the heavenly temple had been put into their minds.

INTERESTED IN THE JEWS

Hiram Edson was a great helper with the pioneer preachers, going about with Joseph Bates through western New York, and over into Ontario, Canada. His team must have helped James and Ellen White about also, and his home was a place of general meetings.

When he first found the Sabbath, he evidently held some ideas of the return of the Jews, and of some special work for them in the Holy Land, a doctrine that was then all about. Mrs. White bore a message ("Early Writings," p. 75) that kept that teaching forever out of this movement. The idea of a return of the fleshly Israel to Palestine before the second advent has been a blight upon prophetic study. Hiram Edson had a longing, however, to see us do more, with our Sabbath message, for the Jews. In a tract of 1849 he pleaded:

"We have left the Jews, God's chosen people, almost entirely out of the account. . . . It seems that God could not have chosen a more plain, simple truth in all the Bible for the sealing message than the holy Sabbath and His divine law. It is adapted to the capacity and understanding of the veriest child: and the wayfaring man, though a fool, shall not err therein."

For that matter, others also, in those early days, had a thought for the Jews. James White put in the *Present Truth* of December, 1849, a rebuke for those who spoke slightly of the Jewish race, adding:

"We ought to labor for their salvation by manifesting toward them the spirit of the Messiah, rather than to increase their prejudices by speaking contemptuously of things they hold dear."

Those early brethren little realized that later this movement would be publishing a magazine for the Jews, in their own current tongue.

Hiram Edson's name was listed in the active staff of the New York Conference from its organization in 1862. But he was little known in the West. We can never forget the great contribution that he made, as a farmer brother and preacher, to this advent movement.

Meeting a Scoffing World

BEFORE briefly noting the coming in, in the early fifties, of others whom we count with the pioneers, we must glance at the experience of helpers who went through the 1844 experience, and shared the reproach which a scoffing world poured out upon those who had expected to see their Lord, first in the spring of 1844 and then in the autumn. Those who passed through those times loved to tell of the comfort they derived from these words:

“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. . . . Cast not away therefore your confidence. . . . For yet a little while, and He that shall come will come, and will not tarry.” Heb. 10:32-37.

BEARING THE TAUNTS OF SCOFFERS

Both James and Ellen White, in their “Life Sketches,” have told us how hearts were tried in those great disap-

pointments. Of the first, in the spring of 1844, Mrs. White wrote:

“The scoffers were triumphant, and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear; and now their courage returned with the passing of the time, and they boldly united with the scoffers. . . .

“We were perplexed and disappointed, yet did not renounce our faith. Many still clung to the hope that Jesus would not long delay His coming; the word of the Lord was sure, it could not fail.”—*“Life Sketches,”* p. 57.

Soon it was generally seen that the reckoning that ended the 2300-year period in the spring was an error; that the period ended in the autumn. The eyes of believers were lifted up again, and they looked even more ardently for their Lord to come at that time. Then came the second disappointment.

“The time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by His strength and grace.

“The experience of the former year was, however, repeated to a greater extent. A large class renounced their faith. Some who had been very confident, were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had built their faith upon the evidence of others, and not upon the word of God, were now as ready to again change their views. This second great test revealed a mass of worthless drift that had

been drawn into the strong current of the advent faith, and been borne along for a time with the true believers and earnest workers."—*Id.*, p. 61.

It is a lesson, surely, for all of us as we draw near to the times of test after test that will come to prove whether our faith is grounded in Christ and in personal knowledge of what saith the Scriptures. Among those sorely tried were true men and women who later saw in the sanctuary truth and the third angel's message the light that made clear all their disappointments. We ought to note how the Lord's hand reached after these men, "not willing that any should perish."

A DISCOURAGED WORKER

S. W. Rhodes had been a strong worker in the pre-1844 preaching of the second advent. When the Lord did not come, he felt crushed and humiliated. He fled away from his friends, into a forest wilderness in northern New York, there to live alone, hunting and fishing.

But he was a burden upon the heart of Hiram Edson, of western New York, the brother who first caught the light on the truth of Christ's ministry in the sanctuary in heaven. Edson talked of his burden at a meeting at Centerport, New York, in November, 1849. James and Ellen White were present. At first Mrs. White cautioned the brethren about going into the wilderness to search for the man, feeling that Hiram Edson's burden might be due only to mere sympathy. But that night the whole case was opened to Mrs. White. She told them later:

"While in vision the angel pointed to the earth, where I saw Brother Rhodes in thick darkness; but he still bore the image of Jesus. I saw that it was the will of God that

Brethren Edson and Ralph should go after him. Then I was shown Brother Rhodes' past labors in the advent cause; that he had been mighty in word and in deed. . . . I saw that he had proclaimed the advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. Then some professed Adventists wounded his heart, and I saw him overwhelmed with discouragement, and grief, as he left the little flock, and retired to the wilderness.

"I saw that Jesus was pleading His blood for Brother Rhodes, and that the angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. . . . I saw that Brethren Edson and Ralph should make him believe there was hope, and mercy for him, and tear him away."—*Present Truth, December, 1849.*

The brethren found him, and they literally had to "tear him away." He saw them coming and tried to hide away, but they caught up with him. J. N. Loughborough, who talked of the experience with these brethren, told us how Mr. Rhodes cried out, "Let me go; I am a lost man."

"No," they replied, "we have a message direct from heaven for you, that you are not lost. We can make clear to you the cause of the 1844 disappointment. There is a third angel's message, which is now going with great power, of which we will tell you."

After they had told him of the message of hope that they bore directly for him—the message of the vision given at the Centerport meeting—and of the light that had come explaining the disappointment, he consented to come with them the next day. But of the next day, when he came back from making preparations to go, Hiram Edson wrote—

"He said to us, 'I thought, by this time, that you had concluded to go without me, and let me stay here.' We told him no, he need not think any such thing. He turned from us and said, 'It is too much; I cannot stand it;' and started for the woods. I feared that he was going away from us not to return again; so I started and ran after him, and found him on his face, asking the Lord what all this meant, why His children should feel so much for him."—*Ibid.*

To end the story, they almost "tore" the man away. He soon renewed his experience, took his stand on the message fully, with joy and hope, and went out again to win souls. For years his name was in our paper as one of the publishing committee, and he preached over New England and New York, and in Michigan and the Middle West.

STOCKBRIDGE HOWLAND AND THE GUARDIANSHIP

Stockbridge Howland was one of the lay brethren, a mechanic and builder, who was heart and soul in this advent movement. He lived in Topsham, Maine. In the 1844 movement he had done what a layman could to advance the cause. J. N. Loughborough told this incident of those days:

"In this 'midnight cry' movement, Mr. Howland went on horseback over several townships, scattering advent papers and tracts from house to house, greatly to the annoyance of opponents and scoffers, who complained that in this tract distribution he neglected his business. So they at once secured the appointment of a guardian, who found more to do than he anticipated, as Mr. Howland

sent to him all tax collectors, and in fact everyone who came with accounts to be paid; 'for,' said he, 'I am not considered competent to do any business.'

"Soon afterward the county wished to construct a bridge over the Kennebec River—a bridge that would stand the torrent of raging waters and floating ice in the time of spring freshets. The county commissioners and selectmen of the town decided that Stockbridge Howland was the man for the work. When they came with specifications and a contract for him to build the bridge, he said, ironically, 'Gentlemen, you will have to go to my guardian. You know I am not considered competent to care for my own business, and do you come to me to build a bridge!' The situation was a little too ludicrous for sensible men, and the guardianship suddenly ended. Suffice it to say that his persecutors afterward made the most humble acknowledgments for the unjust and uncalled-for course they had taken."—"*Great Second Advent Movement,*" p. 170, 1905 edition.

Stockbridge Howland marched straight on into this advent movement. He was a helper on every side in the early times. His home was often a refuge for Mrs. White and her children, and for other pioneer workers. In fact, his house was called "Fort Howland" and "Advent Fort" in the early days. What a blessing the faithful business brethren have been in this cause from early days to this time!

GEORGE WASHINGTON MORSE

G. W. Morse was one of the veterans of the 1844 days who came on into this movement. He kept the advent hope bright in his heart until his death, in 1909. We

younger ones did not hear much of him, as his strength for labor was declining fifty years ago. I saw him at a camp meeting in Eastern Canada about 1902, and have a memory of a gray-haired, gray-bearded veteran who liked nothing better than to talk of the blessed hope and the progress of the movement. We hear of him first in New Hampshire, where, after the disappointment of the autumn of 1844, he had retired from all public work.

About the summer of 1845, Miss Ellen G. Harmon (later Mrs. E. G. White), who was then a young girl, was shown that it was her duty to visit New Hampshire. Fanaticism and false views of sanctification and holiness were spreading there, and it was her duty to bear messages concerning these things. But a happier lot it was to be used to help a discouraged preacher of the 1844 message. Her "Life Sketches" tells how the Lord helped her to help Washington Morse, who was perplexed that the Lord had not come:

"Although bitterly disappointed, he did not renounce his faith, as some did, calling it a fanatical delusion; but he was bewildered, and could not understand the position of God's people on prophetic time."—*Page 77.*

Now a message came for him through the Spirit of prophecy that helped him into light. He never ceased to thank God for the gift of the Spirit of prophecy. His case was shown to Miss Harmon in vision. His experience was similar to that of the prophet Jonah, who had preached, "Yet forty days, and Nineveh shall be overthrown." Then the Lord extended the time. Jonah felt that he had been humiliated before the people; but the Lord showed the prophet that what He had done was merciful in that it gave the souls in Nineveh more time.

Miss Harmon was shown that Mr. Morse's situation and reaction were similar.

"Elder Morse felt that he was a byword among his neighbors, an object of jest, and he could not be reconciled to his position. . . . He should have rejoiced that the world was granted a reprieve; and he should have been ready to aid in carrying forward the great work yet to be done upon the earth, in bringing sinners to repentance and salvation."—*Id.*, p. 78.

After receiving the message from Miss Harmon, Washington Morse took heart again, and soon was walking forward with our pioneers into the full light of this message.

In 1850 James White told how an Elder Burnham, a great opposer of our people, tried to keep Brother and Sister Morse from observing the Sabbath. "Finally," said James White, this preacher "told them that if they would give it up, he would agree to stand between them and the Almighty in the day of judgment. But Brother and Sister Morse have concluded to 'keep the commandments' for themselves, and be sure of a 'right to the tree of life.' . . . They think it much more safe for them than to violate the fourth commandment, and to trust Mr. Burnham for admission, and a right to the Holy City."—*Advent Review, No. 1, 1850, a special document issued at Auburn, New York.*

Elder Morse's son told us that in 1852 James White sent his father a prophetic chart, and urged him to engage in evangelistic work. Elder Morse started out with no expectation of support. Finally he arrived in Minnesota, which at that time was not a State, but a Territory. "Many, very many, were the long and weary journeys

that he made on foot," his son said, "with his Bible and chart, to tell the people the glad news." He was the first president of the Minnesota Conference. (*Review and Herald*, Dec. 23, 1909.)

Washington Morse left with us one story of the forms of persecution which were visited upon believers in the days of the 1844 disappointments. He wrote:

"In some localities the town officers attempted to put guardians over our brethren, and to put their children out to hard labor. This was attempted in the town where I lived. The overseer of the poor, with the 'selectmen' of the town, came to a house where a number of our brethren and sisters were assembled for meeting, and made known their intentions. We were all bowed in prayer. One sister, while praying, began to plead, 'Lord, smite him!' and continued until the officers dispersed without carrying out their threats. In a short time the overseer of the poor in question, and who had been jailer for some time, was stricken down with paralysis, and became insane. He was taken to the asylum, where he died."—*Review and Herald*, Sept. 18, 1888.

Thus, in those days of transition from the old 1844 movement to this definite advent movement, with its full gospel light for the judgment hour, men and women were sharing the reproach and holding on by faith, waiting for the way to be made clear. People like these were battling along into the light. They became a strength to the cause that was coming forth into view. Many went through experiences similar to these related.

Pioneers Who Came Later

NOW men began to appear who had not had experience in the movement from the days of 1844. We should, perhaps, hold to those who came to obedience in the early fifties. If we should go beyond that, we would be passing from notes on the first pioneers to the history of the steady growth of the movement.

Beginning with the fifties, we will make briefer notes on workers who came into service, naming them in the order in which they joined the movement.

JOSEPH H. WAGGONER

Born in New York, in 1820, J. H. Waggoner had learned the printer's trade, and was editor of a political newspaper in Baraboo, Wisconsin. There, in 1851, he heard this advent message and accepted it. Soon he was out preaching. When James White founded the Pacific Press, in California, and started the *Signs of the Times*, still our great missionary paper, ere long J. H. Waggoner was called to edit it. In that work we younger folk first came to

know him. He was an incisive writer. Some of us thought he must have been a lawyer, to have developed that analytical style. But he was an editor and a speaker. One of the classics on the law and the gospel was the report of his discussion with Peter Vogel, a no-law minister, in 1872. Many a young worker treasured that large-page pamphlet as a textbook in days when debates were common.

With all his logic of style, J. H. Waggoner was a genial, kindly man, with a heart of grace. He helped people to get hold of Christ, and was a searcher after souls. An illustration of this was given incidentally in an account of meetings which Elder Waggoner and another minister held in Russiaville, Indiana, in the early sixties, I think. The account was given us in a written interview with a grandmother in the faith, Alice Thompson Edwards, who was there as a girl. She said:

“A strange thing happened when the two ministers left for other fields. Pastor Waggoner asked Uncle Charles [who had been chosen leader] if he knew any special family he would like him to pray for especially. Uncle said, ‘Yes, I do. I wish you would pray for the Edwards family.’ I didn’t realize at the time that I would meet and marry one of the sons. Pastor Waggoner’s prayer must have ‘availed much,’ for one by one this family became Adventists—indeed all of them except the youngest son.”—*Youth’s Instructor*, Nov. 22, 1938.

Thus, in many a place, J. H. Waggoner worked on, writer, preacher—and a soul winner to the end. He went over to Europe in 1887 as helper at the Basel publishing base. I saw him on that ocean trip, as fresh and youthful in action as of old. One day a learned man on shipboard had been worsted altogether by S. N. Haskell in a Bible

argument concerning the Sabbath question. Then the man took to the astronomical field to continue the objections. I saw that Elder Haskell was troubled. But round the cabin table J. H. Waggoner was working his way into the circle, his eyes flashing. He was in his very element. Very quickly the gentleman from Boston found that he had nothing in astronomy to set against the Sabbath.

Two years later, in 1889, J. H. Waggoner was laid to rest in Basel, Switzerland.

MERRITT E. CORNELL

M. E. Cornell was one of our first tent evangelists. He was a young First-day Adventist preacher in Michigan, and was one day driving to a new pastorate. He passed through Jackson, and stopped to see his old friend, Dan R. Palmer. Joseph Bates at that moment was in the midst of a cottage meeting there. J. O. Corliss, who was associated with all these workers, has told us the story of that call:

“Driving up before the gate of the Palmer home, the young man was told that a preacher inside was trying to prove that the seventh day of the week should be observed as the Sabbath. Satisfied that he could quickly show the falsity of such a view, he decided to go in and listen for a few moments, while his wife, who refused to accompany him, remained sitting in the carriage.”

But young Cornell remained longer than he had thought he would.

“When he did rejoin his wife, he could not withhold from her his strong conviction of the truth of what he had heard.

“‘But, Merritt,’ said she, ‘what could we do if we were

to observe the seventh day? You must know that you would be obliged to resign the pastorate to which you are called.'

"The reply was quick and characteristic: 'Angie, if this is truth, the Lord will open some way for us.'"

They drove on in the buggy to Tyrone, where lived Henry Lyon, the wife's father. Nearing the home, they saw J. P. Kellogg, a neighbor, in the hayfield. Here was Merritt Cornell's first missionary opportunity as a Sabbath advocate. He had been going over in his mind what he had heard at Jackson; the evidence pressed upon him every minute of their journey.

"'Hold the horse, Angie,' said he, 'while I go and give Brother Kellogg the light.' Springing over the fence, he ran to the place where Brother Kellogg was, and exclaimed, 'I have light for you, Brother Kellogg!' Quietly leaning against the top of his rake handle, Brother Kellogg said, 'Well, what is it, Merritt?' In a few moments the simple story was rehearsed. Brother Kellogg was convinced, and at once decided to obey.

"Turning as abruptly as he had come, Brother Cornell rejoined his wife, and told her of the victory gained.

"On the way to Brother Lyon's home, another neighbor was met, who also promised to obey the truth. Arriving at the parental residence, nearly the first thing after the exchange of family greeting was a repetition of the simple message, with the result that the next Sabbath an interested company met for the worship of God."—*Review and Herald, Oct. 11, 1923.*

Talk about "horse-and-buggy days"! That buggy was about as swift and effective in results that day as any automobile on record has ever been. J. P. Kellogg and

Henry Lyon were two of the four who supplied much of the means to establish the publishing work in the old Battle Creek headquarters. J. P. Kellogg moved to Battle Creek, and was one of the leaders in seeing our first sanitarium enterprise put through. He had sold his farm in order to help the cause. We younger ones who saw the quiet, plain old gentleman about the old headquarters never knew how much he had done for this cause until we grew up and began to understand things for ourselves.

M. E. Cornell was a driving preacher. At one public meeting there had been a lively debate with an opposing minister. At the close, feeling was intense. The late J. O. Corliss told us of a providential intervention:

"Soon the surging crowd pressed toward Elder Cornell in an attempt to do him injury. Just then a tall, fine-looking man of commanding appearance pushed his way to the stand, and, locking arms with Elder Cornell, started toward the door. The angry crowd gave way before them. Upon reaching the open, the stranger—for such he proved to be—lifted his charge bodily to the seat of a carriage at hand, and the driver made a quick departure toward a friendly home. The patron stranger, however, vanished in the darkness, never again to be recognized in that vicinity."—*Ibid.*

Of course, all our friends believed that the providential visitor was an angel.

One word more, about the first tent. We are told by J. O. Corliss that M. E. Cornell was at Jackson, Michigan, talking with James White about the need of a tent. He had heard of a tent that the First-day Adventists had stored in Rochester, New York. He believed that it could be secured.

"How much will it cost?" asked Dan R. Palmer, the blacksmith.

"About \$150, I suppose."

James White said, "That figure is beyond our reach."

"I will supply it," said D. R. Palmer.

It was about time for the east-bound train to pass that station.

"Here, give me the money, quick!" cried Cornell, "and I will go and get it." In a few minutes he was on the train, and in a few days he was back again with the first tent purchased.

The tent was set up in Battle Creek. In this tent J. N. Loughborough, a young preacher, opened our first tent meeting, they tell us, with a sermon on the second chapter of Daniel, a subject that is every bit as interesting and appealing and important now as when it was presented in that first tent meeting.

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Still New Burden Bearers Came Pressing In

AT the turn of the fifties new hands were needed to lay hold of the multiplying tasks. East and west, souls were coming in, and the few men of the first pioneer band could not cover the field.

JOHN N. LOUGHBOROUGH

John Loughborough was twelve years old in 1844, and the experiences of that year left an indelible mark on his life. He became our recorder of the early advent movement. It is a regrettable thing that his own diary—kept faithfully—was written in shorthand and in ink that faded with the many years, a relative of his tells me. And by the way, one notes that not only this pioneer, but J. H. Waggoner, Uriah Smith, and, I think, M. E. Cornell were stenographers. One finds in early *Review* volumes a sermon "phonographically reported by J. H. Waggoner," and discussions and sermons reported by Uriah Smith.

Here were pioneers of the great army of valued stenographic helpers now to be found in our offices in all lands.

At seventeen J. N. Loughborough was a "boy preacher" for the First-day Adventists. In Rochester, New York, he, with seven of his friends, heard J. N. Andrews preaching, in September, 1852. Elder Andrews followed up his preaching with personal work, and young Loughborough and all the seven kept the next Sabbath.

Soon Elder Loughborough was out preaching this definite message. In those early years, as men with speaking gifts, but with various views and experiences, were coming in, the Spirit of prophecy began to urge the importance of carefulness in selecting men, and of giving due authorization to "the messengers" who went out to represent the body. We read of this in "Early Writings." Elder Loughborough gave us a copy of the credentials which he carried before the days of organized conferences. This is the credential that he carried in 1853:

"Brother Loughborough, of Rochester, New York, is one whom we recommend to the brethren where he may travel.

"JOSEPH BATES,

"JAMES WHITE,

"Leading Ministers."

His was an active life in the Eastern and Middle Western field, and he wrote much. In 1868 he and D. T. Bourdeau were commissioned to go to California. They made the trip by boat to Colon, by mule trail across the isthmus to the city of Panama, and on by boat to San Francisco. The next year the Union Pacific Railway was put through. In recent years an elderly woman in California was drawn to one of our meetings by some adver-

tising of the symbols of Daniel's prophecy. She accepted the truth, I believe. She said her interest was reawakened by her childhood memory of meeting a man on the Oakland-San Francisco ferryboat who, during the short trip across the Bay, was showing a chart with pictures, and explaining the prophecies of Daniel and the Revelation. It must have been J. N. Loughborough, making use of that twenty-minute opportunity.

In later years Elder Loughborough was urged by the messenger of the Lord to give time to visiting the general field, bearing his witness concerning the early days of the message. He made a number of visits to Europe, and at seventy-six spent some time in Europe, South Africa, and Australasia.

He often told of experiences of providential interpositions. For instance, in 1896 he was visiting Europe, to begin his round of meetings in Scandinavia. He first landed in England. Coming up to London from Southampton, he forgot that the American system of checking baggage on the railway did not then obtain in Europe. When he reached the big Waterloo station, in London, he paid no attention to his trunk in the baggage car, but made his way to our London office, thinking to handle the matter of the trunk when he had arranged passage to Sweden. But the trunk had been merely put out on the platform in the great Waterloo station. He had nothing to show for it. And when he sought to find it, no trace of it was discovered. He recalled that the only marking on the trunk was "Topeka, Kansas," which did not help much. He spent two or three very anxious days searching for it. He was staying in my home. My wife told how worried he was, for he had in the trunk a manuscript that

he could not afford to lose. "After two or three days of searching," said my wife, "he came home very much depressed. He lay down on the lounge, after dinner, worn out. He fell asleep, and slept by the fire in the open fireplace for about thirty minutes. He awoke, cheerful and happy. 'I have had a dream,' he said, 'and everything is all right. I will find my trunk in Sweden.'"

All the anxiety was lifted. He had assurance. And sure enough, when he landed in Gothenburg, Sweden, there in the dock shed was his trunk waiting for him.

He passed away, in serene and bright old age, in 1924, in California. He was the last of all the first pioneers, I think, to come under that benediction pronounced under the advent movement: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

URIAH SMITH

Uriah Smith was born in 1832, and came into this message, as a youth, at the end of 1852. His mother had been one of the 1844 Adventists, and had come into this definite message. She was anxious for her daughter, Annie, and for this son. Neither seemed inclined to investigate this truth, and both were going into teaching work.

To please the mother, the daughter agreed to go once to the meeting place on Sabbath, the next day, to hear Joseph Bates, who was to be the visiting preacher. That Friday night, in a dream, she saw the meeting room and the preacher. And the same night Joseph Bates saw in a dream a young woman coming into his meeting. When

Annie Smith came to the meeting place next morning, the whole scene was before her, the congregation and the preacher, the very man of her dream. She recognized it all. And Joseph Bates recognized her also, and made sure of meeting her. She studied the message, and soon arranged to join the workers in our first printing office, which was just then being equipped at Rochester. All this drew Uriah Smith's attention to the truth. He studied earnestly, and in 1853 he had joined the publishing-house staff. For "nearly a half century," the record runs, Uriah Smith was, with some years of interlude, either editor of the *Review* or on the staff as associate.

At the General Conference of 1889 Elder Smith was telling of his memories of the early publishing days. Of the primitive equipment at our first printing office, he told the Conference:

"I often think of the time when J. N. Loughborough, myself, and a few others, in Rochester, New York, under the direction of James White, were preparing the first tracts to be sent out to the people. The instruments we had to use were a bradawl, a straightedge, and a penknife. Brother Loughborough, with the awl, would perforate the backs for stitching; the sisters would stitch them; and then I, with the straightedge and knife, would trim the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught."—*General Conference Bulletin, Oct. 29, 1889.*

As a boy I always passed Elder Smith's editorial room in the old Battle Creek Review and Herald office with somewhat of awe; for there was a notice on the door in dark purple-colored ink and in large letters:

“Editors’ Room.

Busy? Yes, always.

If you have any business,

Attend to your business,

And let us attend to our business.”

And those days of beginning things, so far as I can recall, seemed for the brethren just as full of rush and hurry as are the days of our workers today. Ever since this advent movement began this old world has been like a runner, as Habakkuk’s vision described it, that “panteth toward the end.” Hab. 2:3, R. V., margin.

Uriah Smith was the most graceful of our writers, I always thought. He was a poet. One of the first books I ever possessed was his poem on the Sabbath, opening,

“Since first in Eden sin an entrance found,
When sad success the tempter’s efforts crowned;
Since first the sunlight saw its hideous birth,
Dark floods of error have swept o’er the earth,
Stern and unceasing has the conflict been
’Tween light and darkness, ’mong the sons of men;
Many the ways the prince of death has tried
God’s truth to weaken and His name deride.”

Then of the institution of the Sabbath, it says,

“Oh! wondrous day, when the creative power
Ceased, as dawned that calm, auspicious hour.
The Lord in holy, contemplative mood
Surveyed His finished work, and called it good.
’Twas meet the day on which the King did rest
Should thus be hallowed, sanctified, and blest.
’Twas meet that man, from God’s example given,
Should yield each seventh day to Him and heaven.
So was the hallowed season set apart
To be observed by every loyal heart.”

Through all his days Elder Smith seemed always calm and serene, never anxious or excited. His pen, busy with

editing and with books, was working to the last. When he fell stricken in front of the old Tabernacle in Battle Creek, early in 1903, he was walking to the office with articles freshly written for the paper in his pocket. Still we count as one of the best in the church hymnal his hymn which closes—

“O brother, be faithful! eternity’s years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy tears,
And a coronet gleam on thy brow.
A brother, be faithful! the promise is sure,
That waits for the faithful and tried;
To reign with the ransomed, immortal and pure,
And ever with Jesus abide.”

JOHN BYINGTON

To most of us today John Byington’s name is not so familiar as are the names of men who were more active in the early evangelistic field. He is one of our pioneers, however. He was born in 1798. I lived near him in Battle Creek, and always thought him to be a fine gentleman of the old school.

He was a Methodist presiding elder, and for a time, I think, a circuit rider in early western New York. His home was one of those stations on the “Underground Railway,” by which fleeing slaves were helped on to Canada in the pre-Civil War days. His daughter, the late Mrs. Martha D. Amadon, writing in her one hundred and first year, told in a few words much of his life in this message:

“It was just eighty-three years ago today—March 20 [1852]—that my father, John Byington, kept his first Sabbath. A neighbor, Aaron Hilliard, gave him a copy of the *Review*, which convinced him of the true Sabbath

day, and he had the courage of his convictions. Right away a little home school was started for the children, and in a few more years a church was built and dedicated in Bucksbridge, New York. (The long iron key to the old church is still in existence.) Then we came to Michigan, where for thirty years father traveled among the little churches with his horse and buggy, and in the winter with his cutter, performing all the services of a faithful minister."—*Review and Herald, April 25, 1935.*

They used to say, "Nobody knows Michigan like John Byington." It was a continuation of his old Methodist days, when it was horse and saddle instead of horse and buggy. His faithful, steady character was recognized when his brethren elected him first president of the General Conference, 1863-1865. He died in 1887.

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Other Men of the Early Fifties

STEPHEN N. HASKELL, "FATHER OF THE
TRACT AND MISSIONARY SOCIETY"

WELL might S. N. Haskell promote tract distribution, for it was a tract that brought him into the Sabbath truth. In 1852, when he was only nineteen, he began preaching with the First-day Adventists, in a sort of irregular way, while working at making and selling soap. When first he heard of the Sabbath, through William Saxby, at Springfield, Massachusetts, he bluntly replied: "If you want to keep that old Jewish Sabbath, you can do so, but I never shall."

However, William Saxby, a tinner, was tactful. He was tinsmith for the railway. The shop was near the station, and when the young man landed at the station, hardly knowing what to do with his trunk, our brother gladly offered to store it in his shop. Then he invited young Haskell to his home for the evening. In later years, Elder Haskell told us:

"He took me home with him, and hung up a chart illustrating the three messages, the sanctuary, etc., . . . and gave me, in short, a synopsis of present truth."

The young man saw that he would have to study to find out what to say about such things. He was just then bound for the Canadian border. William Saxby gave him the tract, "Elihu on the Sabbath," which was one of the most familiar Sabbath tracts we had in earlier times. Stephen Haskell was bound for a port on Lake Consecon, in Canada, he told us; but five miles this side of his destination he left the boat and went off alone to settle this Sabbath question. He wrote:

"I got off at Trent, and went to the woods, and thus spent the day in reading my Bible and praying on the subject. Finally, before night, I came to the conclusion that according to the best light I had, the seventh day was the Sabbath, and I would keep it until I could get further light. So I have kept it ever since."—*Review and Herald*, April 7, 1896.

Back in Massachusetts, in 1854, he began to talk the Sabbath and preach it, and soon he had a group keeping it. William Saxby had kept in touch with him, and now asked Joseph Bates to visit the group. A ten-day meeting brought them all fully into the message.

Settling later in South Lancaster, Massachusetts, S. N. Haskell found there our pioneer of missionary correspondence, Mrs. Mary Priest, who, with a band of other women, was giving herself to the spreading of the message. These women had won some souls to the truth by sending out papers and tracts by mail to people whose addresses they secured, and by following up with correspondence. Elder Haskell's forceful grasp of practical things saw here a

power to be set into organized operation. In 1869 he organized the first Vigilant Missionary Society at his house in South Lancaster. The idea caught attention, and he was the promoter of similar organizations in the churches in all the field. Thus he was called the father of the tract and missionary work among us.

Elder Haskell lived only for Christ and for the message of salvation. He led in the founding of our school at South Lancaster, now the Atlantic Union College. In 1885 he led the first party to open work in Australia and New Zealand. In 1887 he was in England, transferring the headquarters and publishing work for Britain to London. In the year following he made visits to India, China, and other regions beyond us, and brought back a promotion, greatly increasing mission interest. In later years he himself labored in South Africa and Australia. He died in 1922, in honored old age.

A. S. HUTCHINS

A. S. Hutchins was at one time called "the father of the Vermont Conference." He was pastor of a Freewill Baptist church in 1852. After a struggle, during which he broke old church ties, he came into this movement with a shout of joy. He wrote:

"I am now in that happy company that 'keep the commandments of God, and the faith of Jesus.' Yes, glory to God! My soul is happy! . . . I had not the most distant idea that there was half the life, power, and glory in the third angel's message, till I knew it by happy experience. This message seems to have been sent out to gather up the children of God just when it was most needed."—*Id.*, June 10, 1852.

Small of stature, clean shaven when the beard was the fashion for men, and wearing the old-fashioned collar of the earlier generation, he gave us the impression, with his ever-joyful spirit, of a clean-cut preacher of the old school. He always had a fund of apt illustrations. When he was chaplain at the old Battle Creek Sanitarium, he gave us a lesson of which I often think when I am on a train that is standing still in a station, or slowly moving.

"You will recall," he said, "how often, when you are sitting in your train in the station, a train next to you begins moving, and it looks to you that your train is moving in the opposite direction; and then you find you were standing still all the time. Just so it may be with one's experience. The world is moving so fast to destruction, flying by so swiftly, that it may seem to you that you yourself are going in the opposite direction. But watch carefully. You may find, unless watchful, that all the time you were standing still, or even moving slowly in the same direction as the world, while the illusion makes you feel you are going the other way."

Often have I watched this optical illusion in traveling, and thought of the good old elder's lesson to us young people.

ROSWELL F. COTTRELL

R. F. Cottrell began to write for the *Review* in 1851. He was a master among us of short exposition. When he was chaplain in the old Battle Creek Sanitarium, where I worked as a youth, I used to think he looked like my imaginary picture of the apostle Paul. Both he and I. D. Van Horn—later pioneer of our work in Oregon and Washington—were about my idea of the appearance of

the apostle to the Gentiles. I was therefore interested when our present-day worker and writer, R. F. Cottrell, recently told me: "Yes, grandfather resembled Elder Van Horn considerably, and whenever I met Elder Van Horn, I was constantly reminded of my own dear grandfather."

R. F. Cottrell was a Sabbathkeeper before he found this movement. He heard the 1844 preaching, but let it pass by, because he knew that the preachers of it were not keeping the commandments of God. But when Joseph Bates came, the father, John Cottrell, and R. F. and his brother, as Elder Bates reported, joyfully accepted the full advent truth. R. F. Cottrell wrote in 1851 concerning his study of this movement of Revelation 14:

"Was it from Heaven or of men? After some nine months' careful and cautious examination, I have just arrived at the decision. I believe with all my heart, it was from Heaven. I cannot believe that God would suffer Satan to get up so exact a fulfillment of the prophecies to deceive the lovers of Jesus Christ. . . . I greatly rejoice that when 'the temple of God was opened in heaven,' His children on earth saw by faith 'the ark of His testament.'"—*Id.*, Nov. 25, 1851.

Years before this advent message came, this family had left the Seventh Day Baptists over the question of the immortality of the soul and other teachings, and were known as Seventh-day Christians. A good-sized group grew up—a mixed church the members of which were sometimes called "Cottrellites." That last name brings a suggestion of a long chapter in old-time history. Our Elder R. F. Cottrell, of California, writes to me:

"From the earliest records we possess, the 'Cottrells' were an Albigensian family or clan of southwestern France,

In 1178 Pope Alexander III issued in the name of the Roman Catholic Church a decree of extermination against them. I quote a part of it:

“Thus the heretics who are called Catharins, Patarins, or Publicans, among the Albigensians, and in the territory of Toulouse, . . . the Aragonese, Navarrese, Basques, Cottrells, etc., . . . the faithful who are bound to them by treaties, to be entirely free from their oaths, and we enjoy on them, for the remission of their sins, . . . to confiscate their goods, reduce them to slavery, and put to death all who are unwilling to be converted.”—*De Cormenin's "History of the Popes," Alexander III, par. 10, from end.*

“The Cottrell family of England were all descended, so far as is known, from ‘John Cottrell, the Norman,’ who was one of the very few survivors of the Albigenses of southern France. He escaped into northern France, and thence to England, where he was given a tract of land in Middlesex County.

“In 1638, two years after the founding of Rhode Island by Roger Williams, Nicholas Cottrell settled in Rhode Island.”

Our pioneer, R. F. Cottrell, born in the State of New York, was the sixth in line, we are told, from that Nicholas Cottrell. In the three hundred years several Seventh Day Baptist preachers came of the Cottrell line. (Among names in other quotations given me by our brother, may I add, I find that of my own mother's family, which counted generations of Sabbathkeepers.)

Thus our pioneer of western New York had a long ancestry of Sabbathkeeping behind him. Grandfather Cottrell was the writer of some of our best poetry. His hymn, “The God That Made the Earth,” was our first

hymn to be translated into Chinese. I know no better expression of the love of God in Christ Jesus than is found in Elder Cottrell's hymn that we have been singing these many years, beginning:

“The wonders of redeeming love,
Our highest thoughts exceed;
The Son of God comes from above
For sinful man to bleed.

“And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace,
His love still intercedes.”

Elder Cottrell was a man of sturdy convictions. In the days of 1860, when the question of a general organization was being discussed pro and con, Elder Cottrell feared the plan of organization proposed. But he wrote to the *Review* at the same time:

“I hope no fanatical spirit will make this a pretext for nourishing a spirit of division or insubordination. I hope that no one will join my party, for when they have severed themselves from the body and look about for me, they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery; neither do I believe in anarchy; but in Bible order, discipline, and government in the church of God.”—*May 3, 1860.*

Here we surely must end these notes on pioneers who wrought so faithfully in the earlier years of the advent movement. Coming on in the later fifties, man after man appears in the record, who carried the torch of truth on and on into wider fields, some bearing chief burdens in this fast-developing cause, at home and abroad. We who are living now count them all as pioneers. The memory

of their voices proclaiming the advent message and cheering us on will ever be an influence in our lives.

In the spirit and devotion of the early pioneers, we must carry on, by the help of Christ, until the work is done.

“Far down the ages now,
Her journey well-nigh done,
The pilgrim church pursues her way
In haste to reach the crown.
The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, yet ever new.

“No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to light and day,
No sweeter is the cup,
No less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

“No slacker grows the fight,
No feebler is the foe,
No less the need of armor tried,
Of shield and spear and bow.
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The kingdom in our view.”

—Watts.