

WILLIAM C. WHITE

SKETCHES AND MEMORIES
of James and Ellen G. White



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INTRODUCTION



The editor has requested me to write for the Review some incidents in connection with the experience of my parents, James and Ellen Gould White. They are known to the world as being among the founders of the Seventh-day Adventist denomination. In attempting to place on record some of the outstanding incidents in their lives, and a story of their battles and victories in the early days, it is my hope that many, especially the young people and those newly added to the church, may be strengthened in the “good fight of faith,” in these days when the conflict is drawing near its close.

To write with any degree of completeness the story of the lives of James and Ellen White is impossible in a few brief articles. We must of necessity, therefore, touch upon only a few of the high points in their experience.

In attempting to enter upon the work of writing these sketches, I find that my memory of important events is clear. I find also that we have in the vault at the “Elmshaven” office a wealth of published reports in the early volumes of denominational publications and in correspondence that has been providentially preserved. I am fortunate in having the assistance of Elder Dores E. Robinson, who has rendered assistance in bringing to my attention much source material that has made possible the verification of my memory regarding incidents of long ago, also in helping to place the articles in form for publication.

In order that the reader may interpret correctly the significance of the incidents which we shall relate, it will be necessary to give as a background a brief picture of the times, the message, and the work with which my parents were connected before I was born.

WILLIAM C. WHITE

CHAPTER 1



THE MAN WHO COULDN'T WAIT

Printed in the *Review and Herald*, February 28, 1935

The beginnings of the Seventh-day Adventist Church cannot be dissociated from its antecedent movement, the widespread proclamation of the second advent message, culminating in the great disappointment in the autumn of 1844. That movement awakened a strong faith in the soon coming of Christ. To this faith there was then added an irresistible conviction in the minds of a few, that God's law is unchangeable, or immutable, and that before the return of Christ there must be proclaimed a message of reform, calling for a return to the observance of the seventh day, as enjoined in the fourth commandment. In the name, Seventh-day Adventist, chosen later to designate this group of believers, these two cardinal points of faith are kept in the forefront.

Though the second advent faith burned brightly in many countries, yet it was in the United States, especially in the Eastern portion, that it reached its greatest strength. Here, in the State of Maine, James White and Ellen G. Harmon, though they were not yet personally acquainted, both heard the message in their youth, believed it, and began to work earnestly in its proclamation.

A YOUNG ADVENTIST PREACHER

In the *Signs of the Times*, the leading Adventist paper, published in Boston, Massachusetts, mention is made of the work of James White, and

an extract is published from a report sent to the editor under date of March 4, 1843. This report says:

“Since I left Palmyra in January, I have lectured in different places in the following towns: Sidney, Augusta, Gardner, Richmond, etc. I find no opposition but from Universalists and cold-hearted professors. Most of the preachers were silent on the subject of Christ’s immediate coming. Some of them tell the people they are willing to wait for time to decide the question. *Brethren, I cannot wait.* God forbid that I should fold my arms in lazy-lock while sinners are sinking to eternal night. My appointments at present are at Richmond, Borden, Bordinham, Brunswick. The people adopt the rule of the wise man, to hear with both ears and then judge. Our meetings are as solemn as the house of mourning. Sinners are coming to Jesus.”—*Signs of the Times*, March 22, 1843.

A burning zeal in activity, in harmony with an overmastering faith, as expressed in the above words, was a dominant characteristic of James White. When he accepted the evidence of the imminent coming of Christ, it led him to lay aside every ambition pertaining to this life, and to devote all his energies to making others acquainted with the new-found truth. In later years, as other new teachings of God’s word opened before his mind, still *he could not wait.* Despite handicaps of poverty, ill-health, and lack of influence, yet his indomitable energy, with God’s blessing, made him a leader in the early days of an unpopular movement that has, in the lifetime of his son, encircled the globe.

The details of the evangelistic tour referred to in the report for the *Signs of the Times* would form a thrilling story by itself. James White had but recently passed his twenty-first birthday when he patched up an old saddle, assembled and fastened together several pieces of a discarded bridle, and rode away from home on a horse that his father could spare from the farm during the winter. Penniless and thinly clad, he resolutely turned his face toward Brunswick, a hundred miles south of his home town, stopping to preach at the intermediate towns. In schoolhouses, churches, and private homes he hung up his prophetic chart, and gave a few lectures that he had carefully prepared before leaving home. In some instances he was publicly opposed by experienced ministers. At places he courageously faced angry mobs who threatened his life. With such power and earnestness did he witness for his Saviour that hundreds were led to repentance, to faith in Christ, and to joy in the prospect of His near return.

EARLIER LIFE

To understand the character of this youthful preacher, we must go farther back in the story of his life. His earliest recollections were that, as a child, he was “a feeble, nervous, and partially blind boy,” unable to enjoy the common advantages of school. Not until he was sixteen years of age was he able to read a single verse in the New Testament without resting his eyes. About that time there was a marked improvement in health, particularly in his eyesight.

STRUGGLES FOR ART EDUCATION

At the age of nineteen he turned a deaf ear to the advice of friends, who urged that he was too old to redeem the time lost in his education, and that he should devote his life to farming. Though keenly feeling his backwardness, he entered the academy at St. Albans, Maine, intent on obtaining such education as was within his power. During the term of three months, he might aptly have been termed “the boy who could not wait.” After mentioning that he engaged in close study “eighteen hours of each twenty-four,” he says in his autobiography:

“A victory was gained. Much of my time previous to this I had viewed myself as nearly worthless in the world, and regretted my existence. But now I was beginning to hope that I had powers to *become* a man. No privation or hardship formed an obstacle in my way. My father gave me my time at nineteen, and a suit of clothes. All I asked of my parents in addition to this was three dollars to pay my tuition, and six days’ rations of bread to take with me each Monday morning for three months, as I should walk five miles to the school.”—*Life Sketches of James and Ellen G. White*,” p. 13.

Some of our prospective teachers may be tempted to wish that the requirements for normal training were as few as they were ninety years ago, when they learn that at the close of this three months’ training, James White received a certificate entitling him to teach the common branches. During the following winter he availed himself of this privilege, then spent five weeks more in attendance at the school at St. Albans.

Next we see this ambitious young man, with a pack on his back, walking a distance of forty miles to the Penobscot River to join a crew working in a sawmill. He shrank from no hardship, that he might secure means to continue his studies and be in a position to teach a school where he might obtain “first-class wages.” But in this, the summer of his twenty-first year, he was disap-

pointed. Following an accident, in which he cut an ankle, he lost much time, and suffered pain for many weeks, and permanent weakness. At the end of four months he returned home with only thirty dollars.

However, he applied for admission to the Methodist school at Reedfield, Maine. Of his economy and accomplishments during this term of school, he says:

“I had conquered all the arithmetics within my reach, was regarded as a good grammarian, was prepared to teach penmanship, and was told by my preceptor that I could fit for college in one year.

“My thirst for education increased, and my plans were laid to take a college course, and pay my way, if labor, economy, and study would accomplish it. I had but little else to thank but God and my own energies for what advancement I had made. At Reedfield I wore old clothes, while my classmates wore new, and I lived three months on cornmeal pudding prepared by myself, and a few raw apples, while they enjoyed the conveniences and luxuries of the boarding house.”—*Life Sketches of James and Ellen G. White*,” p. 14.

Such an experience qualified James White in later years to counsel young men, in the pursuit of education, to overcome the obstacles of poverty and pride, and to bring to their aid industry, economy, and application to books. He observed that many a young man “who looks to his father’s purse, puts on fine clothes, spends much of his time in fashionable calls, and acts the part of the spendthrift, will not get a thorough education, and will probably make a poor use of what he does obtain.”—*Id.*, p. 15.

With a total attendance of twenty-nine weeks at high school, James White left the Reedfield school campus for the last time. He had not then formed this decision, however, for when at the close of another winter of teaching he returned home with his hard-earned savings, he was fully determined to enter college.

A SUDDEN CHANGE OF PLANS

But He who, if permitted, will direct the steps of His children, now took control of the young man’s life, effecting a great change, and turning the ambitious student into a witness for Him. Soon after his home-coming, and the exchange of greetings between the returning son and brother and the rest of the family, his mother said to him:

“James, Brother Oakes, of Boston, has been lecturing at our meetinghouse on the second coming of Christ about the year 1843, and many believe the doctrine, and there has followed these lectures a good reformation, in which most of your mates have experienced religion.”—*Id.*, p. 15.

James had heard of “Millerism,” as the doctrine was sneeringly called, but had hitherto regarded it as only wild fanaticism. He was now shocked and distressed to hear his godly mother speak so solemnly of the new teaching, and of its effect in the community. And as the conviction forced itself on his mind that these things might be so, he thought seriously of his own spiritual experience. He realized that he was unprepared to meet the Saviour. He had been converted and baptized into the Christian Church at the age of fifteen years, but, like many another whose heart has been brought near to God by affliction, he had, with the return of health and opportunity, become absorbed in worldly ambitions. With his hard-earned education opening before him what seemed to be a promising career, he had, as he says, “laid down the cross,” and he loved this world more than he loved Christ and the world to come, “and was worshipping education instead of the God of heaven.”

FIRST SOUL-WINNING EFFORTS

In the process of reconversion, there followed a long and severe struggle, which finally led him to exchange his prospects for an advanced education and a worldly career for the higher calling of God in Christ Jesus. To believe that Christ was coming led to the conviction that he must tell others of the great event. At first he responded to an impression to pray earnestly for the conversion of the students in the school at Troy, where he had taught the preceding winter. Then came a strong conviction that he should return and work for them individually and personally. But against this his spirit rose in rebellion. So real and intense was the struggle in his heart that he endeavored to bring it to an abrupt conclusion. With a stamp of the foot, he recklessly declared aloud, “I will not go.”

Five minutes later he was packing his books and clothes. The following morning found him at Newport Academy, where he secured a boarding place, and enrolled as a student for the summer term.

But he could not thus stifle the voice of conscience. After engaging for several hours in study, he found his mind confused and unable to remember what he had read. Leaving the schoolroom, he started on foot back to Troy. There he visited his former pupils, one by one, made to each a personal ap-

peal, and where possible prayed with them. Then feeling that his duty was done, he returned home.

A few weeks later he again visited Troy, and found a revival movement in progress under the labors of a minister of the Christian Church. On a Sunday evening he attended the meeting, where a large congregation had assembled in a barn. Here, after the minister had closed his remarks, he spoke for a few minutes with affecting earnestness, reaching the hearts of his former pupils and their parents. This was probably his first public effort to preach Christ.

All through the summer, the struggle was maintained between a longing to continue his education and the conviction that he should herald the coming of Christ. His faith in the advent teaching was strengthened by securing and reading books and other literature on the subject. He heard lectures in Bangor by Elder J. V. Himes and Apollos Hale. At Castine, in eastern Maine, he attended a mammoth tent meeting, where for the first time he saw and heard William Miller. Here he purchased the prophetic chart, together with an assortment of publications, and gave himself to their study, carefully comparing every point with the Bible.

Shortly after this he attended a camp meeting at Exeter, appointed for September 28, 1842. Of this meeting he writes:

“The meeting was large, tents numerous, preaching clear and powerful, and the singing of second advent melodies possessed a power such as I had never before witnessed in sacred songs. My second advent experience was greatly deepened at this meeting, and at its close I felt that I must immediately go out into the great harvest field, and do what I could in sounding the warning.”—*Life Sketches of James and Ellen G. White*, p. 49.

A number of leading Adventists were present at the Exeter meeting, among them being Elder T. M. Preble, who later was to introduce the subject of Sabbathkeeping, and bring it to the attention of Joseph Bates and others. In his report of this camp meeting, which affected the final decision of James White to engage in public work, Elder Preble says:

“All things considered, I think it was the best meeting I ever attended. Its location was good, attendance great, and the weather delightfully pleasant, considering the season of the year. The congregation on the Sabbath was estimated at four to six thousand, and never did I address a more still and attentive audience. Quite a large number during the meeting was converted.”—*Signs of the Times*, November 9, 1842.

From this time to the time of the disappointment, James White gave his entire energies to the public preaching of the doctrine of Christ's soon return. After returning from his first evangelistic tour, of which we have already spoken, he united with Elder John Pearson, of Portland, Maine, with whom he lectured in many places for about a year.

In the summer and autumn of 1844 the message known as the "Midnight Cry" was sounded throughout the land. This name was given to the movement because of the fact that the believers saw in their experience what they regarded as a fulfillment of the parable of the ten virgins. With the conviction that the Lord would come on the tenth day of the seventh month (Jewish time), or October 22, 1844, the "Cry" was given in the words of the parable, "Behold, the Bridegroom cometh; go ye out to meet Him." Of his experience during this memorable time, James White says:

"It was our privilege to take part in giving the cry, 'Behold, He cometh!' Our field of labor was eastern Maine. The time for giving the message was brief, and the work moved with great power. Every house of worship, whether large or small, was crowded. All who came under the influence of the cry were moved. Nearly the entire congregation at each place would request prayers."—*Life Sketches of James and Ellen G. White*, p. 106.

As we all know, a grievous disappointment followed the passing of the appointed time. And we may be assured that, with the ardent temperament of James White and the confidence and faith with which he had zealously preached the message to others, his disappointment and perplexity were especially keen. For this man *who could not wait*, there was nothing to do except this which was the hardest for him. He *must wait* for God in His own time to make the dark way plain, and to unfold His plans for the future.

CHAPTER 2



THE YOUNG WOMAN WHO WAS HOMESICK

Printed in the *Review and Herald*, March 7, 1935

There was much in common in the early life experiences of James White and Ellen Harmon, who were being fitted by the Master Workman for a united part in His service.

Both came from an ancestry of hardy New England pioneers; both were reared by godly parents in homes where the word of God was revered, and the children were dedicated to His service. James White's parents were prominent members of the local Christian church; Ellen Harmon's were active among those of the Methodist persuasion. As children, both were weak, and suffered from ill health, and for this reason were obliged to forgo school privileges. Both felt keenly the thwarting of strong ambitions for an education.

Both these young people were aroused by the preaching of the advent message, with the definite expectation of the coming of Christ about the year 1843. They were brought to realize that a nominal profession of Christianity was not a sufficient preparation for the judgment bar of God. Both, according to their strength, earnestly engaged in soul winning endeavor. Indeed, it was their common earnestness and zeal in working for others that forged the first links in the bond of sympathy that later resulted in their union.

In the summer of 1843, James White visited Portland, and joined Elder John Pearson, with whom he labored for about a year in travel and lecture. It

was probably during this visit that he learned of Ellen Harmon and her remarkable experience. He says in his biographical sketch:

“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 of James and Ellen G. White*,” pp. 125, 126.

EARLY LIFE

Robert and Eunice Harmon were living at Gorham, Maine, when, on November 26, 1827, there were added to their family of four daughters and two sons, twin girls, whom they named Ellen and Elizabeth. Ellen’s memory, however, goes back no farther than to her childhood days in Portland, where her father was engaged in the work of making hats.

In Portland, on Brackett Street, there is (or was until recently) an old three-story building still used as a public school. There Ellen with her sisters Sarah and Elizabeth, and her favorite brother, Robert, one year her senior, began her education. Her studies at school, however, were rudely interrupted when she was only nine years old. One day, as she was returning home, a stone thrown by a schoolmate in a thoughtless fit of anger, struck her on the nose, rendering her unconscious, and resulting in the loss of much blood before she could receive proper treatment. For weeks, she hovered between life and death, and her future health was seriously impaired.

With our finite judgment, we might well deplore the painful experience that seemed to blight the child’s life, and close to her many a door of opportunity for that which is regarded as desirable in this life. But we have good reason to believe that with the dimming of her prospects for education and worldly advancement, her spiritual life and power were quickened.

In one of the earliest numbers of the *Youth’s Instructor*, Mrs. White wrote some reminiscences of her childhood. Regarding her early Christian experience she said:

“When young, I felt the need of the Saviour, and was about eleven years old when I first rejoiced in His love. Previous to that

time I had conviction of sin. I can recollect when very young, of feeling the necessity of having my sins forgiven and washed away, lest I should be forever miserable.... I had praying parents, who felt great anxiety for the welfare of their children. I remember trying to appear perfectly indifferent before them, for fear they would think I was under conviction, while I bore an aching heart, and night and day was troubled, fearing death might come upon me while in sin.... If I was reading my Bible and my parents would be coming into the room, I would hide it for shame.”

“I remember often hearing my mother pray for us; one night in particular after I had retired. I shall never forget that earnest prayer for her unconverted children. She appeared to be much distressed, as she wrestled with God for us. I never shall forget these words which kept in my mind day and night: ‘O, will they wade through so many prayers, to destruction and misery?’

“As I looked the matter over, thoughts would rush into my mind like this: The saints, and especially my parents, desire to save me from destruction, and yet I am so unthinking and cruel as to wade through their prayers, or drive off conviction that pressed upon me, and by my heedless course plainly show that I choose death rather than life.”—*Youth’s Instructor*, December, 1852.

HER CONVERSION

In the spring of 1840, the city of Portland was mightily stirred by a course of lectures by William Miller, giving the evidences from Scripture and history for his belief that Christ would come about the year 1843. Several services were held daily at the large Christian church on Casco Street, and large crowds attended. A number came in from the country in the early morning, bringing their lunch, that they might not miss a meeting, and returning home late at night.

The Harmon family attended the meetings regularly, and were deeply impressed by the earnestness and power of the preaching. The conviction that the coming of Christ was so near, only added to the distress of little Ellen, who shrank from openly professing Christ, fearing that she could not reach the high standard that she felt should characterize a Christian. A few weeks later, at a camp meeting at Buxton, she heard and accepted the simple principles of righteousness by faith, giving her heart fully to God, and returning home rejoicing in her new-found hope. At her request she was baptized by immersion, and united with the Methodist church in Portland.

CONFESSING CHRIST

The expectation of soon meeting her Saviour no longer brought terror to the heart of little Ellen. Naturally she was very timid. But her great joy at the thought of seeing her Saviour, burst through the reserves of her diffidence, and led her, not only in private but publicly, in the class meetings, to give utterance to praise and thanksgiving. Some members of the church to which she belonged were shocked by what seemed to them such presumption and forwardness on the part of a child, and there was a manifest displeasure on their part at the mention of the nearness of Christ's coming.

DISFELLOWSHIPED

For some time the lecturers on the second advent had found ready access to churches of all denominations. But as the time of the expectation drew near, and the interest in the movement became more widespread, many leaders in the churches manifested strong opposition. At the Methodist conference held in Bath, Maine, in the summer of 1843, one of the members was arraigned for teaching the doctrine. He gave an eloquent defense, but by vote of the conference he was "admonished" by the presiding bishop, and a resolution was passed that—

"The peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated 'Millerism,' together with all its modifications, are contrary to the standards of the church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish away."

It was further resolved—

"That those who persist in disseminating those peculiarities, either in public or in private, and especially those who have left their appropriate work for this purpose, be admonished by the Chair, and all be hereby required to refrain entirely from disseminating them in future."—*Signs of the Times*, Aug. 9, Sept. 13, 1843.

Among those who were first "admonished" and later disfellowshipped from the Methodist church because of their belief and teaching of the second advent doctrine, was the Harmon family, including their youngest children.

A PERSONAL WORKER

Not only will a sincere belief in the nearness of Christ's coming bring to him who is truly converted, great joy at the prospect of redemption, but a con-

viction that only a short period of probation remains for sinners, will lead him to do earnest work for others. And these evidences of sincerity were not lacking in Ellen Harmon. By rigid economy and diligence she earned what she could for the advancement of the cause, and also engaged in earnest personal work for her friends and acquaintances. By knitting stockings or making the crowns of hats for her father, she could earn twenty-five cents a day, most of which was spent for second advent literature that she sent away. She arranged meetings for her young friends, where she exhorted and prayed with and for them. In private prayer during the hours of the night, she wrestled with God for their conversion. And these efforts and prayers bore abundant fruit, both in enriching her own experience and in bringing others to the foot of the cross.

THE CAUSE IN PORTLAND

Of the Adventist believers in Portland, whose experience she shared, we have on record a few glimpses from letters written to the *Signs of the Times* in 1843. Two reports were sent in by John Pearson, one of the leaders in the Portland group, who later labored for a year with James White. He writes:

“Our feeble efforts seem to be crowned with astonishing success.... So many are called out to hear that our place is crowded almost to suffocation, and multitudes have to go away. Of late, meetings are held on this subject in the hall and the Temple Street chapel, and both crowded. God is at work with us, souls are being converted, backsliders reclaimed, and Christians sanctified.”—*Signs of the Times*, Feb. 1, 1843.

“We have great opposition here from the clergy; coldhearted professors, and the most abandoned and profane characters all united against the coming of our Lord.... The cause is advancing gloriously in the country towns.”—*Id.*, April 12, 1843.

Reporting a tour which they made through Maine, S. Goodhue and Ezekiel Hale, Jr., wrote from Augusta, November 16, 1843, of their visit to Portland:

“We found a large and happy band who seem ready and waiting for the Bridegroom. We were with them on the Lord’s day. Brother Stockman is laboring with them. Like all others of like precious faith, they have suffered, and now bear the reproaches of a scoffing world, who are cheered by some who profess to love Jesus Christ, but really hate His appearing.”—*Id.*, Dec. 13, 1843.

THE DISAPPOINTMENT AND THE “MIDNIGHT CRY”

The passing of the Jewish year, terminating March 21, 1843, brought disappointment to the believers everywhere, yet they were persuaded that though there might be a “tarrying time,” it would not be long. And when, in the summer of 1844, the “midnight cry” was sounded, it brought their hopes to a higher plane than before. To Ellen Harmon this was the “happiest year” of her young life, despite the ridicule and scorn with which the advent believers were everywhere greeted. It was not, however, a time spent in idle waiting. There was earnest work to be done for sinners. Ellen was often asked by ministers to bear public testimony of her experience, and to give exhortations in the meetings where the advent message was being preached.

The morning of October 22, 1844, arrived. The sun rose as usual, took its course through the heavens, and set. Then the next day dawned. The hearts of those who had so eagerly and expectantly looked forward to that day were now heavy with bewildered grief.

The weeks that followed revealed that many classes of people had been gathered into the advent fold. The believers, up to this time so happily united, were rent into opposing factions. Not a few, rejoicing that their *fears* had not been realized, now joined the careless multitudes in opposing and ridiculing their former associates who had looked with joy for the coming of their Saviour. The enemy of souls, taking advantage of the bewilderment of the disappointed ones, led some on to fanatical teachings and actions that tended to bring discredit upon the movement.

TWO CLASSES

Those who still maintained their faith that the coming of Christ was near at hand, were soon divided into two main parties, aside from the fanatical group just mentioned. The first, and the more numerous, held that the failure of their hopes was evidence that they had been mistaken in their reckoning of prophetic time, and that the powerful appeal of the “midnight cry” movement was a fanatical delusion. While some of these sought to maintain a waiting, watchful attitude, not a few made new calculations of the prophetic periods and set new dates for the coming of Christ.

There was a second class who could not deny the reality of the blessing they had received in the proclamation of the “midnight cry.” Though they might not understand, yet they were assured that God had led them in their experience, and that He would still lead them if they would earnestly continue to seek Him for further light. They carefully reviewed the Scriptural evidences for their position, and their search of God’s word only confirmed them in

their belief that they were correct in their understanding of the time period which they understood ended on October 22, 1844.

A GLEAMING LIGHT

Up to the time of the disappointment, the advent believers though disconnected from their former church affiliations, had been united in looking for Christ's coming. Now they were bewildered, as they heard among their leaders many discordant voices. If ever a people needed an authoritative message from heaven, surely it was those who had been so sorely disappointed, and who were sincerely seeking to know and do God's will.

And their heavenly Father did reveal Himself, not in a new way, but as in days of old, through individuals of His choosing. It was in the month of December, 1844, only a few weeks after the great disappointment, that Ellen Harmon received the first of many divine revelations. While engaged in prayer she lost consciousness of her earthly surroundings, and seemed to see, as in a panorama, the pilgrimage of the advent band to the city which they were hoping to enter.

The details of that first vision (see "Early Writings," pp. 13-17) are familiar to most Seventh-day Adventists. We shall here note only how it met the needs of the hour, and was an answer to the questions in the hearts of those who had passed through the disappointment.

With others of the band in Portland, Ellen Harmon had accepted the seemingly obvious conclusion that the "midnight cry" had been a mistake, and that it must be sounded at some future time. Now, in her vision, she was given assurance that the "midnight cry" was a light from heaven, a light whose brightness should illuminate the entire pathway to the goal. Were some feeling that Jesus had forsaken them? They were assured that He was going before them, leading all who would keep their eyes fastened on Him. Were they tempted to go back to the world?

They were to travel a pathway east high above the world. Was the Saviour's advent imminent, as they had supposed? They were told that some would become discouraged because the city seemed "a great way off." Would they ever find rest for their weary souls? The vision promised a glorious, triumphant entrance into the city by those who would go all the way, until the 144,000 were sealed and united.

The company of believers in Portland were encouraged as they heard this vision related. Their knowledge of the Christian experience of the messenger gave them confidence in her integrity. The solemnity and power with which the simple message was borne, brought conviction that they were hearing a message from God, and that this message was leading them onward into fuller light. And this conviction was strengthened as added views were given,

and they were gradually led through diligent and earnest study of the Bible, into the harmonious setting of truth as it was later developed.

VIEW OF THE NEW EARTH

In the spring of 1845, Ellen Harmon was sick nigh unto death. There seemed no human hope for her recovery. Around her bedside gathered a group of brethren and sisters of faith, who carried out the instructions given in the Scriptures (James 5:14, 15), and their prayers were heard from heaven. She says:

“I soon realized that earnest, effectual prayer was being offered in my behalf. Prayer prevailed. The power of the strong foe was broken and I was released, and immediately taken off in vision.... Then I saw for the first time the glory of the new earth.”—*Spiritual Gifts.*” Vol. II, p. 52.

William H. Hyde, who was present when this vision was related, in a short time composed the following verses, which were set to music, and became a favorite hymn among the “little flock” of those early days:

“We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life’s pure river runs.

“They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels’ harpings greet.

“We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.
We have heard of the angels there, and saints,
With their harps of gold, how they sing:

Of the mount, with the fruitful tree of life;
Of the leaves that healing bring.

“The King of that country, He is fair,
He’s the joy and the light of the place;
In His beauty we shall behold Him there,
And bask in His smiling face.
We’ll be there, we’ll be there in a little while,
We’ll join the pure and the blest;
We’ll have the palm, the robe, the crown,
And forever be at rest.”

The vision is related in “Early Writings,” beginning with the last paragraph on page 17, where it is joined to the first vision.

Of her feelings when she again found herself back in the world, she wrote:

“After I came out of vision, everything looked changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me! I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me.”—*Early Writings*,” p. 20.

So real did the experiences of the vision seem to her, that she ever longed for the time when she might enter the abode of the blessed, nevermore to return. And we may well believe that this homesickness for heaven partially accounts for the zeal and earnestness with which she labored to lead others to the same blessed hope of the eternal inheritance.

As late as 1906 she wrote in a personal letter to Elder and Mrs. E. W. Farnsworth:

“As I consider these things, as they are revived to me in the night season, sleep departs from my eyes, and slumber from my eyelids. By spiritually beholding, heaven has become my home. Look! The Redeemer is suing for His blood-bought rights. He presents His blood for the fallen race; and heaven is no longer a strange place.”—*F-52*, 1906.

And so, in His providence, the same God who had so fired the soul of James White that he *could not wait* in idleness while he saw souls going to perdition, gave to Ellen Harmon a homesickness for heaven which was to bring into her future labors an intensity of earnestness that marked her life until seventy years later she laid off her armor.

CHAPTER 3



A MESSENGER OF HEAVEN

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In the call of Ellen Harmon as a chosen messenger and as a leader in the Remnant church, there is seen a striking exemplification of the principles whereby God so reveals His power and purpose that there is no occasion for human glory. As stated by the great apostle:

“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; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.” *1 Cor. 1:27-29.*

At the time of her first vision, in December, 1844, Miss Harmon was but seventeen years of age. She had, as we have seen, almost no education. Her health was impaired. She was frail, weighing only eighty pounds, and had a weak heart and diseased lungs. She was extremely timid, and sensitive to blame or censure. Her family, though respected for their Christian integrity, were poor and had no claim to distinction.

Who could have foreseen that she would be strengthened physically for a long life of arduous labor; that she would acquire intellectual power to qualify as a world-renowned author and lecturer; that she would be fortified to stand courageously for her conceptions of right against prolonged and acute opposition; or that in the years to come she would, as a steward of

means, though laying up nothing for her own enrichment, dispense many thousands of dollars in various benevolences?

It was only after a severe soul-conflict that Ellen Harmon gained the consent of her mind to relate her first vision to the company of Adventists in Portland who were still united. In the earliest preserved letter from her pen, one written only about two years after this experience, we read:

“After I had the vision, and God gave me light, He bade me deliver it to the band, but I shrank from it. I was young, and I thought they would not receive it from me. I disobeyed the Lord, and instead of remaining at home, where the meeting was to be that night, I got in a sleigh in the morning and rode three or four miles.”—*Letter 3*, 1847.

In the home of a friend she went to an upstairs room, and spent the entire day wrestling with God in an agony of soul. It seemed to her that she was forsaken of God. At length she surrendered, and promised the Lord that if He would give her strength to ride home that night, she would deliver the message. She was strengthened, and returned home, arriving there after the meeting had closed. But, as she continues.

“The next meeting I told my vision, and the band, believing my visions from God, received what God bade me to deliver to them.”—*Ibid.*

THE WAY PREPARED

From this same letter we learn that although Ellen Harmon had absented herself from this evening meeting, yet at that very meeting the leader of the band in Portland had presented from the Scriptures evidence that forced him to the conclusion that God had led in their past experience, and he had exhorted his hearers not to cast away their confidence.

Not only was Ellen Harmon unaware that he had reached this conclusion,—which was in harmony with the light that had been given to her,—but it was the thought that she would be compelled to stand in opposition to him and the Portland company that to a large degree caused her such distress of mind. Furthermore, the leader of the advent band, knowing that she had received a vision, greatly desired to know the nature of the revelation before presenting his newly received convictions to the brethren.

These two met at the home where she spent the day of mental conflict. He inquired whether she was in the way of duty. To this she made no reply. Regarding this she has written:

“I said nothing, for I knew I was not. I passed up chamber, and did not see him again for two hours, when he came up [and] asked if I was to be at the meeting that night. I told him, No. He said he wanted to hear my vision, and thought it duty for me to go home. I told him I should not. He said no more, but went away.

“I thought, and told those around me, if I went, I should have to come out against his views, thinking he believed with the rest. I had not told any of them what God had shown me, and I did not tell them in what way I should cut across his truth. All that day I suffered much in body and mind. It seemed that God had forsaken me entirely.”

The following morning this leader met Miss Harmon at her father’s home, and insisted that she should tell him all that she had seen in vision. It was “with fear and trembling” that she did this. And she was amazed when, after hearing her, he declared that he had expressed views in harmony with this vision the night before in the meeting.

Thus providentially had the Lord prepared the way before this timid, frail girl who had been chosen as God’s messenger. It was through the study of the word of God that faith was first restored in the advent movement. And as we continue with the narrative of these early experiences, it will become evident that this was the general order,—first light from the Scriptures, then confirmation by the gift of prophecy.

THE CALL TO TRAVEL

Having committed herself to the leading of God, Miss Harmon soon found opportunities to deliver her messages in other places. The first call came indirectly through an invitation from her sister, Mrs. Mary Foss, who lived in Poland, Maine. Writing of this experience to this sister a number of years later, Mrs. White said:

“I thought that this was an opening from the Lord. I was in feeble health, my lungs were diseased. I was spitting blood, but I decided to go with your husband. As I could not bear the cold air, I sat in the bottom of the sleigh with the buffalo robe over my head.

“I had not spoken in a loud voice for some time. After I arrived at Poland, you said that there was to be a meeting at Macquire’s Hall, and asked me to go. I went with you and your husband. There, that night, I stood upon my feet to relate the testimony given me of God. For about five minutes I labored to speak, and

then everything broke away, and my voice was as clear as a bell. I talked for about two hours.”—*Letter 37*, 1890.

HAZEN FOSS

The next morning, Ellen Harmon met a young man named Hazen Foss—probably a relative of her brother-in-law. He said to her, as related in this letter written many years later:

“Ellen, I want to speak with you. The Lord gave me a message to bear to His people, and I refused after being told the consequences. I was proud; I was unreconciled to the disappointment. I murmured against God, and wished myself dead. Then I felt a strange feeling come over me. I shall be henceforth as one dead to spiritual things. I heard you talk last night. I believe the visions are taken from me, and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive.”—*Ibid.*

Previous to this, Ellen Harmon had not known of Hazen Foss’s experience; now she learned that he had been given views similar to hers, and had refused to obey the charge to relate them to others. She states that “the first vision was given” to her “right after this decision.”

Regarding Mr. Foss’s experience, Uriah Smith wrote:

“He refused to heed the instruction given him by the Spirit of the Lord, to go forth and make known what had been shown to him—refused to such a degree as to set his will in the most positive manner that he would not do it. His feelings thereupon sinking to the very verge of despair, he concluded he would do anything rather than continue in that state of mind. But it was then too late. For when he attempted to relate what had been shown him, at a meeting appointed by himself for the purpose, he was unable, even with the most violent effort, to articulate a word?”—*Review and Herald*, June 12, 1866.

TOKENS OF DIVINE GUIDANCE

About the first of February, 1845, Ellen Harmon was invited by William Jordan to accompany him and his sister to Orrington, Maine, where he was going to deliver a horse and sleigh belonging to James White.

It was reported that some of the leaders in the company of Adventists at Orrington were in fanaticism. By their shouting and noisy demonstrations, they had aroused the indignation of the people of the town, and were threatened with violence or arrest for disturbing the peace. When Mr. Jordan urged Miss Harmon to go and relate her experience to this company, she shrank from the ordeal. She wrote:

“I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I pleaded with God to spare me from this—to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse; for He would restrain those who would do me harm. If I would look to God with humble confidence and faith, no man’s hand should be laid upon me to do me harm. An angel of heaven would be by my side and direct me when and where to go.”—*Letter 2*, 1874.

So, trusting in God, Miss Harmon consented to go.

Today, a motorist, leaving Portland after breakfast, would be at Orrington in time for lunch. But it must have taken the greater part of two days for our travelers in the sleigh to cover the distance of 135 miles.

At Orrington, meetings were held at private homes, and sometimes without appointment. On three occasions, as related by Mrs. White, brethren were gathered in a remarkable manner.

“Many who had no knowledge of the meeting, but were moved by an earnest desire to go to a certain brother’s house, came, and the rooms were well filled.”

“I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me; others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world; that we must be so straight and so plain and so full of glory, as they called their shouting and hallooing, that the world would hate and persecute us.”—*Ibid.*

THREE FORKS, MONT.

At one place where a meeting was in progress, Miss Harmon was seen coming, and the door was locked against her; but, to quote her own words, “in the name of the Lord I opened it.” Here she saw a woman, supposed to be in vision, “crying out in a most pitiful manner, warning against” her. She says:

“I knelt by her side and asked my heavenly Father to rebuke the spirit which was upon her. She immediately arose, her agony and burden ended. I then addressed those who were present, in the name of the Lord. I reasoned with them and rebuked their fanatical spirit, and showed them the inconsistency of their course.”—*Ibid.*

To the fanatical ones she said:

“God has sent me to tell you that you are doing great injury to His cause. You take a blind, unreasonable position, and create hatred and prejudice by your fanaticism and inconsistencies. You call forth persecution and create prejudice unnecessarily, and then feel that you are suffering with Christ.

“Before I left, the delusive spirit of Satan was checked; they seemed softened, and said God loved me and that I was right.”—*Ibid.*

FIRST VIEW OF THE SANCTUARY

Before returning to Portland, Ellen Harmon visited companies of believers at Garland, Exeter, and Atkinson. In some of these places, as at Orrington, she bore her testimony against fanatical errors. While attending a meeting at Exeter, she was taken off in vision, of which she says:

“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.... Previous to this I had no light on the coming of the Bridegroom, but had expected Him to this earth to deliver His people on the tenth day of the seventh month. I did not hear a lecture or a word in any way relating to the Bridegroom’s going to the holiest.”—*Letter 3, 1847.*

In view of the importance of the light on the sanctuary, which was to be the key to unlock the mystery of the disappointment of 1844, it is interesting to note that thus early, Ellen Harmon was given a view of the transfer of Christ from His ministry in the first apartment of the heavenly sanctuary into the second apartment. The significance of this move was not then revealed,

and was not understood by either her or those to whom it was related. But it was in harmony with the light that afterward shone clearer.

AN ANGEL WARNING

When she returned to Orrington, other meetings were held in that place. The last meeting, held in the evening, was a very solemn one. To quote from Mrs. White:

“While we were praying and weeping before God that night, I was taken off in vision, and shown that I must return the next morning. I had not refused obedience to the Spirit of God. His hand had been with me, and His angel had accompanied us and hid us from the people so that they did not know we were in the place. But our work was done; we could go. The emissaries of Satan were on our track, and we would fare no better than those who had been fanatical and wrong, and suffered the consequences of their inconsistent, unreasonable course by abuse and imprisonment.”—*Letter 2*, 1874.

Rising very early in the morning, the company left in a small rowboat for Belfast, about twenty miles down the Penobscot River. There the Jordans and Miss Harmon took a steamer for Portland, and the brethren who had rowed the boat returned to Orrington.

While the boat had been rowed down the river, however, a mob of angry men, who had been notified of the meeting held the previous night, had gathered, threatening violence to the visitors from Portland. They searched the house where they had tarried, and were disappointed to find that they had gone. They met the men returning from Belfast, who told them that those whom they sought were far away. They seized these men, and in their anger whipped and abused them.

Was James White one of those beaten at this time? Circumstantial evidence would so indicate. As the owner of the horse and sleigh, which had been returned by Mr. Jordan, he would undoubtedly be among the first to be met by Miss Harmon and the Jordans. He would be deeply interested in the meetings held, and was undoubtedly among those who believed her sent of God, and who received her testimony as light from heaven. A letter from Mrs. White mentions him as being present at the time of the vision at Exeter; therefore he must have gone with her and her friends to that place. Furthermore, in the first of a number of letters sent to the *Day-Star*, September

6, 1845, James White speaks of the sufferings and persecutions of the “little flock” in Maine, stating that “we” had been whipped and imprisoned.

ACQUAINTANCE WITH JAMES WHITE

In her published report of this visit, Mrs. White briefly states:

“At Orrington I met Elder James White. He was acquainted with my friends, and was himself engaged in work for the salvation of souls.”—*Life Sketches*,” p. 73.

Says James White:

“When we first met,” we “had no idea of marriage at any future time. But God had a work for both of us to do, and He saw that we could greatly assist each other in that work. As she should come before the public, she needed a lawful protector; and God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me. But it was not until the matter of marriage was taken to the Lord by both, and we obtained an experience that placed the matter beyond the reach of doubt, that we took this important step.”—*Life Sketches of James and Ellen G. White*,” p. 126.

It is evident that through the experiences shared in common by James White and Ellen Harmon at Orrington, Exeter, and Garland, there was created a mutual bond of sympathy between them. Among the reasons for their future labors together, there was on the part of James White a conviction that she needed a protector, as she should go from place to place, and might again encounter such opposition and threats of violence as had been manifest at Orrington.

These two young evangelists soon shared another unusual experience, one of several in which they were present when the miracle-working power of God was manifest in the healing of the sick.

Soon after returning to Portland from Orrington, Miss Harmon visited, in Topsham, the Howland family, with whom they were very closely associated in later years, and in whose home they were afterward to begin their married life. There she found Miss Frances Howland very sick with rheumatic fever, with hands so swollen that the joints could not be seen. She had been unable to stand on her feet for two weeks, and was under the care of a physician.

After considering the matter, the company present at the home were impressed that it would be to the glory of God to restore the sick one in answer to the prayer of faith. Earnest prayer was offered, and a Sister Curtis was impressed to go upstairs to the room where Miss Howland was lying. There she

took the sufferer by the hand and said, "Sister Frances, in the name of the Lord, arise and be whole."

There was an instantaneous healing. In faith the sick one arose from the bed, and walked the room, praising God for her recovery. Soon she dressed, and came downstairs. The next morning she ate breakfast with the family, and soon afterward joined them for worship.

During the reading for worship the doctor arrived, went upstairs to see his patient. Not finding her there, he hurried downstairs, and with a look of alarm opened the door to the room where they were all sitting. In answer to his expression of surprise at seeing Miss Howland there, her father said, "The Lord has healed her."

James White was reading in the fifth chapter of James, and continued where he had been interrupted, "Is any sick among you? let him call for the elders of the church; and let them pray over him." The doctor, with a look of incredulity, nodded and hastily left the room.

The cure was a permanent one. In a few days Miss Howland was baptized, and although the weather and the water were very cold, she received no injury.

From this time James White was a frequent companion of Ellen Harmon, as she was led by God to go from place to place at His direction. On such occasions, they were always accompanied by one of her sisters. In reply to a charge based upon an evil insinuation regarding their association, Mrs. White has written:

"I rejoice in God that not a spot or blemish can be fastened upon my name or character. Those who are vile themselves will be the ones who will try to think evil of me. We have in all our deportment, before and since our marriage, tried to abstain from even the appearance of *evil*."—*Letter 2*, 1874.

CHAPTER 4



MEETING FANATICISM

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God did not forget His people who were bewildered and dazed by their great disappointment in the autumn of 1844. Through the manifestation of the prophetic gift, He sent from heaven messages of encouragement and guidance to direct their minds into the fuller light, as they diligently studied His word.

Nor did the enemy of souls fail to work with extraordinary cunning, to bring in among these same people heresies and counterfeit supernatural manifestations, seeking to lead men to adopt strained and erratic interpretations of Scripture.

It should not cause surprise that whenever God gives a special manifestation of His power, Satan's strategy is exercised to introduce a closely associated counterfeit manifestation. In this way he is able to deceive some, and to cause many others to look with disfavor upon the true revelation of God's wisdom and power.

Among the disappointed Adventists, there was a fruitful field for fanaticism. Especially was this true of those who still believed that God had been leading them, though they could not understand their disappointment. They were disorganized and without leadership. They could not go back to the churches from which they had separated or had been disfellowshipped. Under these circumstances it was not strange that, in their confusion and bewilderment, some should fall an easy prey to the wiles of the enemy.

Yet it was from this class of loyal Adventists, those who maintained faith in God's leading in their past experience, that the future message, based upon

that experience, must be developed and was to gather strength for the onward progress of truth. Their confidence in the correctness of the time element of their exposition of the prophetic period was an essential factor in their reception of the further light concerning the sanctuary; and the light on the sanctuary was the “key to unlock the disappointment.” They were the “scattered flock” for whom Ellen Harmon was first bidden to search, and to whom she was directed to give the Heaven-sent messages that she bore. Indeed, they were the only ones in a position to receive them.

FALSE SANCTIFICATION

In nearly every place where she labored, during those early years, she encountered opposition from fanatical teachers. Some of them, while professing and advocating holiness and sanctification, were themselves secretly living in gross sin. As the hidden corruption of their lives was revealed to Miss Harmon in vision, she unflinchingly met them face to face, and rebuked them for their fanaticism and their hypocrisy.

Of the method of her labor in these early years of her public work and the fanaticism that was encountered, Mrs. White has written:

“The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word^o of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God had indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

“But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to

these inconsistent, unreasonable ones as representatives of Seventh-day Adventists.

“This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear. They claimed to heal the sick and to work miracles. They had a satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of His faithful people to the true character of their work.

“Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with Satanic heresies and delusions. The truth shone in contrast with these deceptions, like clear gold amid the rubbish of earth.”—*Review and Herald*, Nov. 20, 1883.

A FALSE HUMILITY

Varied were the strange and strained interpretations given to certain Scriptures by fanatical teachers at that time.*

Some gave a literal interpretation to the words of Christ recorded in Matthew 18:1-6. In order to “become as little children,” they argued that they should demonstrate their humility by creeping like infants. They practiced this, not only in their homes, but in the streets, and even in the church where they met for worship. Ellen Harmon stood in opposition to this. She relates the following incident:

“An old gentleman who had heard me speak, made a request for an interview with me. During our talk he said, ‘Miss Harmon, do you advocate the creeping position?’ I said, ‘No, I do not. I have plainly stated that this action is a dishonor to God. A Christian reveals true humility by showing the gentleness of Christ, by being always ready to help others, by speaking kind words, and performing unselfish acts, which elevate and ennoble the most sacred message that has come to our world.’

“During this interview, a sister whom I loved as a Christian came into the room on her knees. Said the old gentleman in clear, distinct tones:

* The incidents related in this chapter occurred in the year 1845, but owing to lack of dates in the original sources, we cannot determine their exact date or sequence.

“If man was made to walk erect,
The serpent made to crawl,
Why imitate the odious thing
That introduced the fall?”

—D. F. 733.

THE “NO-WORK DOCTRINE”

A misguided and deluded man living in Paris, Maine, was teaching that the saints, while waiting for their Lord, were to do no physical labor, and he had a following in a number of places. Of course, those who sought to live in harmony with this theory had to eat, and were satisfied to partake of the bounties of those who earned their food by hard work, while at the same time they condemned their hosts as reprobates. Of this a First Day Adventist historian says:

“The sisterhood were compassionated who-were obliged to perform extra labor to care for them, which they endured, as only faithful woman can, with more than Christian patience and fortitude; until some of them concluded if it was sinful to work they would prepare no more food for the table; and bringing this theory to a practical result, they soon defeated the theorists and worked a cure in some cases.”—*History of the Second Advent Message,* by I. C. Wellcome, p. 400.

In vision Miss Harmon was directed to attend a meeting in Paris, Maine, where the leader in this no-work fanaticism was intending to present his theories. There, while praying, she was taken off in vision, and was given a Scriptural basis for refuting the errors of this man. She was also shown that it would be seen by the honest in heart that he was not actuated by a right spirit, and that his career would soon close.

This prediction was fulfilled. He continued to follow his impressions until his mind became seriously deranged and he committed suicide.

THE RESURRECTION PAST

Like Hymenaeus and Philetus who in Paul’s day overthrew the faith of some by saying “that the resurrection is past already,” there were some in Maine who urged that the dead had been raised at the end of the 2300-day period. Of one experience in meeting this false teaching, Miss Harmon later wrote:

“We met Elder D. and many others in meeting, and bore our testimony, that they were in error and delusion in believing that the

dead had been raised. I told them that God had shown me that Satan had been introducing fanatical errors, that he might deceive and destroy their souls. When Christ should raise the dead, there would be no small stir. He would ride forth with power and great glory, escorted by the heavenly angels, with songs of triumph and victory.”—*Letter 2*, 1874.

While she was quoting the familiar words in 1 Thessalonians 4:15-17, Elder D. rose, began to leap up and down, clapping his hands and crying out:

“The dead are raised and gone up; glory to God! glory, glory, glory, hallelujah! Others followed his example. Elder D. said, Don’t be tried, Brother White, I cannot sit still. The spirit and power of the resurrection is stirring my very soul. The dead are raised, the dead are raised, and gone up, gone up!” *Ibid.*

Through the influence of the clear and powerful testimony borne by rational leaders, some were freed from this delusion, but many of those who had accepted this doctrine clung tenaciously to their errors, and rejected the counsel of God. They went farther and farther into delusion and darkness, bringing a stain upon those who still bore the name of Adventists.

MESMERIC INFLUENCES

At this time the strange phenomena connected with mesmerism were awakening much public interest. A number of those who had been teachers in the great movement of 1844, and who were now confused and fanatical, practiced mesmerism, and called it the Spirit of God. Ellen Harmon was sent from place to place with a message pointing out their errors and the true character of this influence.

Then the fanatical leaders whom she had reproofed asserted that her visions were the result of mesmerism. They followed her from place to place, and by false statements turned the hearts of many against her teachings.

In her little book, “Experience and Views,” she says:

“There was in Boston and vicinity a company of fanatical persons, who held that it was a sin to labor. Their principal message was, ‘Sell that ye have, and give alms.’ They said they were in the jubilee, the land should rest, and the poor must be supported without labor. Sargent, Robbins, and some others were leaders. They denounced my visions as being of the devil, because I had been shown their errors. They were severe upon all who did not believe with them.”—*Page 75.*

These men positively asserted that Ellen Harmon's visions were of the devil, and that they were produced through the mesmeric influence of James White, and that they could not occur in his absence.

Mr. Otis Nichols, a resident of Dorchester, Massachusetts, had become a firm believer in Ellen Harmon's divine call, having witnessed the sanctifying influence of her testimony, as he with his godly wife had taken her and her sister from place to place to meet with companies of believers. He was distressed to see this attempt by false reports to destroy confidence in the Heaven-sent messages.

He visited Portland, and proposed that James White remain there, while Ellen and her sister Sarah should return with him to Massachusetts to visit the companies near Boston who had been told that she was wholly under the influence of Mr. White. He hoped that this would convince the honest in heart that they had been deceived by the reports of their fanatical leaders. The proposed plan was promptly accepted, and Sarah and Ellen Harmon were soon at the home of Mr. and Mrs. Nichols.

A few days after their arrival, two leaders of the company of Adventists in Boston and vicinity, Messrs. Sargent and Robbins, drove in and told Mr. Nichols that they had come to have a visit, and that they would spend the night at his home.

Mr. Nichols expressed his pleasure to see them because he wanted them to meet Sarah and Ellen Harmon, who were in the home. Suddenly Messrs. Sargent and Robbins changed their minds regarding a visit with Mr. Nichols, and said that they must at once return to Boston.

Mr. Nichols asked them if they would like to hear Miss Harmon in Boston. They agreed to make an appointment for her to speak to the company there at their next meeting.

After they drove away, they artfully undertook to frustrate the plans agreed upon. They proceeded to cancel the appointment for the meeting in Boston, and arranged for the company there to meet at Randolph, thirteen miles distant.

But their attempt to deceive was thwarted. On the evening previous to the appointment, Ellen Harmon was shown in vision what these men had done, and was directed to go to Randolph. The next day she arrived with her friends at the morning service, much to the discomfiture of those who had expected her to go to Boston and find an empty house.

Between the morning and afternoon meetings, Mr. Robbins confidently asserted to Sarah Harmon that her sister could not have a vision where he was. But in the afternoon meeting, she was taken off in vision before them all, and continued in that condition for more than two hours. During this time the fanatical leaders tried to drown her voice by singing and shouting

and reading loudly from the Bible. Nevertheless, her voice was clearly heard above the singing and shouting.

As an eyewitness, Otis Nichols wrote thus of this experience:

“Sister Ellen was taken off in vision with extraordinary manifestations, and continued talking in vision with a clear voice, which could be distinctly understood by all present until about sundown. Sargent, Robbins, and French were much exasperated, as well as excited, to hear Sister Ellen talk in vision, which they declared was of the devil; they exhausted all their influence and bodily strength to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that Ellen might not be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible; but amid all this confusion and noise, Ellen’s clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to stop. But said Robbins, ‘You are bowed to an idol! you are worshiping a golden calf.’ “Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins declared it to be. He wanted it tested in some way. He had heard that visions of satanic power were arrested by opening the Bible and laying it on the person in vision, and asked Sargent if he would test it in that way, which he declined to do. Then Mr. Thayer took a heavy, large quarto family Bible which was lying on the table and seldom used, opened it, and laid it open upon the breast of Ellen while in vision, as she was then inclined backward against the wall in the corner of the room.

“Immediately after the Bible was laid upon her, she arose upon her feet and walked into the middle of the room, with the Bible open in one hand, and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner, ‘The inspired testimony from God,’ or words of the same import. And then, while the Bible was extended in one hand, and her eyes looking upward, and not on the Bible, she continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice.

“Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were looking upward. Some of the passages referred to were judgments against the wicked and blasphemers; and others were admonitions and instructions relative to our present condition.”—*The Great Second Advent Movement.*” pp. 242, 243.

Sargent, Robbins, and French were silenced. For the remainder of the time of the meeting, they with many others seemed to be troubled and perplexed. But they shut their eyes to the truth, and clung to their delusions.

A PROVIDENTIAL PRESERVATION

Surrounded as she was by these and other fanatical teachings, it is indeed an indication of God’s guidance that Ellen Harmon was kept from yielding to false influences. In reviewing this period of her life, she wrote:

“The false impressions of these fanatics might have turned me from my duty, had not the Lord previously shown me where to go and what to do. Although so young and inexperienced, I was preserved from falling into the snare of the enemy, through the mercy of God, in giving me special instructions whom to fear and whom to trust. Had it not been for this protection, I now see many times when I might have been led from the path of duty;.. “I had been instructed that men would come to me, urging that I should go with them to this place and that place, but that I was not to go. At the same time it was presented to me that I could trust Elder James White, that he would guard me, and that with him I would be in no danger.”—*D. F.* 733.

A MESSAGE AGAINST TIME SETTING

While Ellen Harmon thus faithfully rebuked hypocrisy and false teaching, it must have been a source of courage to be supported by the energy and strength of James White. And she, in turn, with her divine revelations, was able to steady him in his search for truth. Thus, when he, with others, was advocating that Christ would come exactly one year after the great disappointment, on October 22, 1845, he was corrected. by her shortly before that time. James White wrote of this experience:

“It is well known that many were expecting the Lord to come at the seventh prayer for light. Their object, and the truth regarding

their place in the early advent history, were well stated by James White as follows:

month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth, Massachusetts, with a message on this point of time. At this time, 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. Her view of Jacob's trouble was entirely new to us, as well as herself."—*A Word to the Little Flock.*” p. 22.

Thus, through the prophetic gift, not only was the advanced light confirmed, but errors were corrected. The divine revelations were not given as a substitute for Bible study and

“The revival of any or of all the gifts will never supersede the necessity of searching the word to learn the truth? ... It is not God's plan to lead out His people into the broad field of truth by the gifts. But after His people have searched the word, if then individuals err from Bible truth, or through strife urge erroneous views upon the honest seekers for truth, then is God's opportunity to correct them by the gifts. This is in harmony with our entire experience on this subject.”—*Review and Herald*, Feb. 28, 1856.

CHAPTER 5



LAYING A SURE FOUNDATION

Printed in the *Review and Herald*, March 28, 1935

From what has been written, it is evident that following the disappointment in the autumn of 1844, there was a period of confusion and chaos of ideas among those scattered and disorganized Adventists who still maintained their faith in God's guidance in the great advent movement, especially in the "seventh month movement" of the autumn of 1844. The period of transition from this disorganized condition to unity of belief and effort covers seven or eight years. The development of a clear, consistent system of truth, as now held by Seventh-day Adventists, can be credited to no one individual.

As the temple erected in Jerusalem by Solomon "was built of stone made ready before it was brought thither," so in this period of transition, God had workmen in various places who, unacquainted with one another, were hewing and shaping the cardinal truths that were later to be assembled and fitted together in harmony and symmetry. As illustrating this principle, we shall note in this article the development of the truths regarding the sanctuary and the Sabbath.

LIGHT ON THE SANCTUARY

We can see now that the great mistake of the Adventists who were looking for Christ to come in 1844, was in misinterpreting the words of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." They mistook the event to occur at that time. They understood the earth to be represented by the "sanctuary," and its cleansing to be by fire at the

coming of Christ. The great truth that the sanctuary referred to in this prophecy is in heaven, was to be brought to light as the key to unlock the mystery of the disappointment.

Through His Holy Spirit, God began to send this needed light. Very soon after the passing of the time, the mind of Hiram Edson was impressed, as strongly as though by an audible voice, with the words, "The sanctuary to be cleansed is in heaven." He related this impression to a friend by the name of O. R. L. Crosier, an Adventist preacher who had passed through the disappointment, and they with others began to give the subject critical study. This group who were studying the sanctuary question lived in western New York.

Mention has been made of the vision given to Miss Harmon at Exeter, Maine, in February, 1845, in which she was shown the change of Christ's ministry from the first to the second apartment of the heavenly sanctuary. This view was a confirmation of the conviction of some that they had been correct in their exposition of the time period typified by the "twenty-three hundred days," and that something of vital import had taken place in the autumn of 1844. But no one yet clearly understood the significance of the expression in Daniel 8:14, "then shall the sanctuary be cleansed."

ARTICLES IN THE "DAY-STAR"

The first few weeks in 1846 are memorable because of the appearance in the *Day-Star*, published at Cincinnati, Ohio, of three important letters or articles:

January 24, a letter from Ellen Harmon, of Portland, Maine, relating her first vision of the travel of the advent people to the city, and a later view of the new earth.

February 7, an article by O. R. L. Crosier, entitled, "The Law of Moses." The writer described the earthly sanctuary and its services, as given to Moses, and showed that it was a type, not of the earth, but of the sanctuary in heaven. He made it clear that the cleansing of the heavenly sanctuary, referred to by Daniel, was the antitype of the ceremonies on the Jewish Day of Atonement, when the high priest entered the most holy place as a part of the work of atonement.

March 14, a second communication from Miss Harmon, in which she related a vision given to her "one year ago." This was her first view of the sanctuary, as we have already seen, at Exeter, in February, 1845, in which occurred the words:

"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 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 be-

held Jesus, a great High Priest, standing before the Father.”—*“Early Writings”* p. 55.*

Although this vision had been given a year previous, it had not appeared in print until this time. Hiram Edson, O. R. L. Crosier, and those associated with them in New York, therefore, had not been influenced by it, in their study of the Scriptures. Yet almost immediately after the results of their study had appeared, the vision was published. Here, as in other cases, the vision was in harmony with the word of God, and was designed to confirm the conclusions reached through a thorough study of the Bible.

And a specific confirmation of this memorable article regarding the sanctuary was soon given through revelation. In a letter to Eli Curtis, April 21, 1847, Mrs. White wrote:

“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 C. 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 “A Word to the Little Flock,”* p. 12.

Though there was an evident agreement between the article by Crosier and the letter by Miss Harmon, there was a period of two years before there was fellowship and cooperation between the pioneers in Maine and those in New York who had so ably contributed to making plain the light on the sanctuary.

THE SABBATH RESTORED

During the years 1845 and 1846, a number of Adventists in various parts of New England had begun the observance of the seventh-day Sabbath. Several of these were correspondents of the *Day-Star*. One of the pioneers in publishing his new views on this question was Elder T. M. Preble. When the advent message reached him in 1841, he was serving as pastor of a Freewill Baptist church at Nashua, New Hampshire, but he immediately left his charge to travel and proclaim the new doctrine. His name occurs frequently among the reports sent in to the *Signs of the Times* between 1841 and 1844. He began the observance of the seventh day in the summer of 1844, before the disappointment.

In *The Hope of Israel*, published in Portland, Maine, there appeared in the issue for February 28, 1845, under the heading of “The Sabbath,” a letter from

*The files of the *Day-Star* in which these articles appeared, are to be found in the collection of Advent Source Material, at the office of the General Conference, Takoma Park, D. C.

T. M. Preble, giving his reasons why “we should keep the seventh day as a sign, according to the commandment.” He examined the New Testament texts that speak of the Sabbath and the first day of the week, and dealt briefly with the history of the change of the Sabbath in the early centuries. He applied the symbol of the little horn on the beast of Daniel 7 to the Papacy, and its attempt to change “times and laws” to its claim of authority to change the Sabbath. In conclusion he expressed his belief that “the pope’s Sunday-keepers are God’s Sabbath breakers.”

T. M. Preble’s Sabbath keeping was of short duration. He soon abandoned his position, and later became an opposer of those who taught its observance. But the influence of his article could not be nullified. Its circulation in tract form led many to examine the question, some of whom accepted it as truth. A single copy in Paris, Maine, was the means of bringing conviction to a number of families, among them being that of John N. Andrews, who later was to write a monumental work on the history of the Sabbath.

Joseph Bates, of Fairhaven, near New Bedford, Massachusetts, also began to observe the Sabbath, as a result of reading the article by T. M. Preble. He accepted the truth wholeheartedly, and regarded it as of sufficient importance to call for his active energies in teaching it to others.

MEETING OF JOSEPH BATES AND ELLEN HARMON

In the summer of 1845, Ellen Harmon, in company with her sister Sarah, and Elder James White, first visited Massachusetts. At that time, Joseph Bates was present at a meeting where she related the visions that had been given to her. Of his skeptical attitude regarding her visions till he had become convinced by overwhelming evidence of their origin, he wrote:

“Although I could see nothing in them that militated against the word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body...”

“During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Maine; and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception or mesmeric influence.”—*Quoted in “A Word to the Little Flock,”* p. 21.

In the summer of 1846, Elder Bates published a 48-page pamphlet entitled, “The Seventh-day Sabbath, a Perpetual Sign From the Beginning to the Entering Into the Gates of the Holy City, According to the Commandment.”

While his mind was exercised in the preparation of this argument on the Sabbath, Ellen Harmon, accompanied by her sister and James White, again visited the company of believers at New Bedford, and Captain Bates urged upon them their duty to observe the seventh day as the Sabbath. But if he was at first skeptical regarding her visions, she was at first no less dubious about his new light. She could not then see its importance, and “thought that he erred in dwelling upon the fourth commandment more than upon the other nine.”—*Life Sketches*,” page 95.

On August 30, 1846, soon after their return from Massachusetts, Elder James White and Ellen Harmon were married at Portland, Maine. Together they read the pamphlet on the Sabbath by Elder Bates, comparing its conclusions with the Scripture and history, and accepted its teachings as a part of the fuller light into which they were being led. “In the autumn of 1846,” says Mrs. White, “we began to observe the Bible Sabbath, and to teach and defend it.”—*Testimonies for the Church*,” Vol. I, p. 75.

And here again, we see that it was God’s plan to set the seal of divine approval upon the doctrine through revelation after it had been discovered by diligent search of the word. Of this Mrs. White has written:

“I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel’s message.”—*Letter 2*, 1874.

It was on the first Sabbath in April, 1847, at a meeting held at the home of Stockbridge Howland in Topsham, Maine, that Mrs. White was given a vision, of which she says:

“The Lord gave me a view of the heavenly sanctuary. The temple of God was open in heaven, and I was shown the ark of God covered with the mercy seat.... I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it.”—*Life Sketches*,” pp. 95, 96.

This view was written in a letter to Joseph Bates, dated April 7, 1847. He immediately printed it for circulation among those interested in the Sabbath.

It was reprinted by James White in “A Word to the Little Flock,” and may now be found in “Early Writings,” pages 32-35.

By this time, Elder Bates had become fully convinced that the visions were of heavenly origin. There was now a close fellowship between him and Elder and Mrs. White, each being a strength to the others. For more than a year they were to stand almost alone in publicly teaching the Sabbath as a part of the advent message.

THE FIRST CONFERENCE

A new era in the progress of the message was marked in the summer of 1848 by the first general meeting of Adventist Sabbath keepers at Rocky Hill, Connecticut. About fifty were in attendance, and they were aroused to the responsibility of giving themselves wholeheartedly to the work of spreading the Sabbath message. One of these, George W. Holt, soon began to bear his testimony, and became the fourth public advocate of the Sabbath truth. About a year previous, Joseph Bates had carried the Sabbath message to western New York.

Both Hiram Edson and O. R. L. Crosier had begun to keep the Sabbath, and under their leadership they had secured a following in western New York. Soon after the conference in Connecticut, Elder and Mrs. White and Joseph Bates accepted an invitation from Hiram Edson and others to attend a conference of Sabbath keeping believers at Volney.

Here they met a company of about thirty-five. The fellowship formed at this conference with Hiram Edson was never to be broken. They were disappointed and grieved, however, to learn that the one who had so ably presented the fuller light on the sanctuary, had turned away from the light and become an opposer. Writing from Port Gibson, New York, August 26, 1848, James White says:

“As for O. R. L. Crosier, we have not seen him.... He has given up the Sabbath, and does not expect the Lord until 1877.”—*Record Book I*, p. 19.

INTO FULLER LIGHT

While it is with sadness that we have to note that a number of talented men whose labors helped in laying the foundation principles of our message dropped out by the way, the essential truths which they first advocated stand strengthened by the investigations of time. Of the bringing together of other godly men and women who maintained their faith in God’s leading, and who

were seeking for light, and of their united contributions to the development of a harmonious message, Mrs. White has written:

“Many of our people do not realize how firmly the foundation of our faith has been laid.”—*Special Testimonies, Series B, No. 2, p. 56.*

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

“We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplication went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed.

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

“Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with them, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.”— *Testimonies to Ministers,* pp. 24, 25.

CHAPTER 6



PUBLISHING THE MESSAGE

Printed in the *Review and Herald*, April 4, 1935

The great advent movement preceding 1844 is a subject of prophecy. In the tenth chapter of Revelation is the prophetic view of a message that “there should be time no longer,” The heavenly messenger, with his “right foot upon the sea, and his left foot on the earth,” crying “with a loud voice,” foreshadows the power of the message and its dissemination by land and sea. That he was



“clothed with a cloud,” intimates that there was to be something obscure about the movement, even though the rainbow upon his head gives assurance of God’s favor. That message was based upon the “little book” of Daniel, which was to be sealed “even to the time of the end.”

The symbolism of eating the book from which the message was being taught, signified the sweetness of its acceptance and the bitterness of the disappointment.

Then follows the divine commission:

“Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

There is no break in the continuity of thought between the tenth and eleventh chapters of Revelation. Immediately following the declaration of the divine commission to “prophesy again,” there was given to the prophet a “reed

like unto a rod” with which to measure the “temple,” or sanctuary, with the singular stipulation that the “court” should be left out, and not measured.

In harmony with this symbolism, the minds of the disappointed ones were divinely led to study carefully the sanctuary question and its cleansing as foretold by Daniel at the end of the two thousand and three hundred days. Through the study of the word, they saw that they had been mistaken in regarding the earth as the sanctuary. Rather, as the earth is the place where the “Lamb of God” was slain, it was symbolized by the court of the ancient service. Now they were directed to the sanctuary in heaven, and a flood of light soon illuminated their minds, not only explaining their mistake that had led to the disappointment, but revealing kindred and related truths that formed the basis of their new message for the world.

In former articles we have traced the events that led to the association of Joseph Bates, James and Ellen White, George W. Holt, Hiram Edson, and others, in finding a harmonious system of truth which was to form the basis of the message that was divinely appointed to go to “many peoples, and nations, and tongues, and kings.”

We shall now outline the beginnings of the great work of publishing to the world the truths that had been committed to them.

USE OF THE GREAT LIGHT BESTOWED BY REVELATION

To Ellen Harmon, who in 1846 became Ellen White, had been given heavenly visions and revelations confirming faith in the great second advent movement of 1840 to 1844, explaining the matter of the disappointment, pointing to the work of Christ in the heavenly sanctuary, exalting the holiness demanded by the law of God, and picturing the intensity of the controversy being waged between Christ and His angels, and Satan and his angels, over the souls of men.

RELATING THE VISIONS

In the winter of 1844-45, when Ellen Harmon was a seventeen-year-old girl, feeble in health and timid, the command had been given her, “Relate to others what I have revealed to you,” And this had been followed by the impartation of strength for the performance of the task.

THE COMMAND TO WRITE

Shortly afterward, the word came to her, “Write the things that are revealed to you,” And with the command had come the power to write. The hand that up to that time had been so weak and trembling that it could write

with difficulty only a few words at a time, was suddenly strengthened, and enabled to write page after page as clearly as the average person can write.

This newly acquired ability to write was faithfully used for the edification of the believers. Many letters were written to leading members in the little companies of believers.

Some of the visions, copied over and over by hand, have been preserved, and are to be found in the chapters of "Early Writings." Nearly all the letters accompanying them have passed out of our reach. A few, however, were carefully preserved. These have been gathered up, and now bear witness to the spirit of earnestness and ceaseless energy exercised in the endeavor to pass on to others the light received through the heavenly visions.

An example is found in the letters written to Brother and Sister Hastings, in the early months of 1848. In these letters the handwriting is plain and the formation of the letters clear, showing a steady nerve.

For four years, letter writing was almost the only means of communicating to others the cheer and encouragement found in the precious light from heaven given through the visions. During this time only three or four of the visions had been printed, and these were given only a limited circulation.

Picture, if you can, the burden of mind at this time resting upon James and Ellen White and a few of their close associates. They saw a world in confusion over the great advent movement; a world in apostasy over the keeping of the Sabbath of Jehovah; a world in ignorance of the present position and ministry of Christ in the heavenly sanctuary; and they were in possession of light, clear light, that had been shed on these subjects. How were they to obey the command, "Make known to others what I have revealed to you"?

In addition to what Ellen White could do in the work of writing out copies of her visions, some copies were made by James White, a few of which have been preserved. Here is an abstract of one of his letters written from Topsham, Maine, January 25, 1849, in which he copied several visions:

"My dear Brother and Sister Hastings,

"Again I take up my pen to address you. I have much to say to you, much more than I can write in this sheet I should have written before, but I have been hoping to be able to send you in print a portion of what I shall now pen to you; but as I am disappointed in this respect, I shall delay no longer.

"Ellen has had a number of interesting visions of late, which she has written. It is now my part to copy them for you. First I will copy one on the shaking of the powers of the heavens.

"Rocky Hill, Connecticut, Dec. 18, 1848.

“TO THE SCATTERED REMNANT”

“Dear Brethren, God gave me a view [vision] the evening of the 16th. I saw that when the Lord said ‘heaven,’ He meant heaven; and when He said ‘earth,’ He meant earth, in giving the signs as recorded by Matthew, Mark, and Luke.”

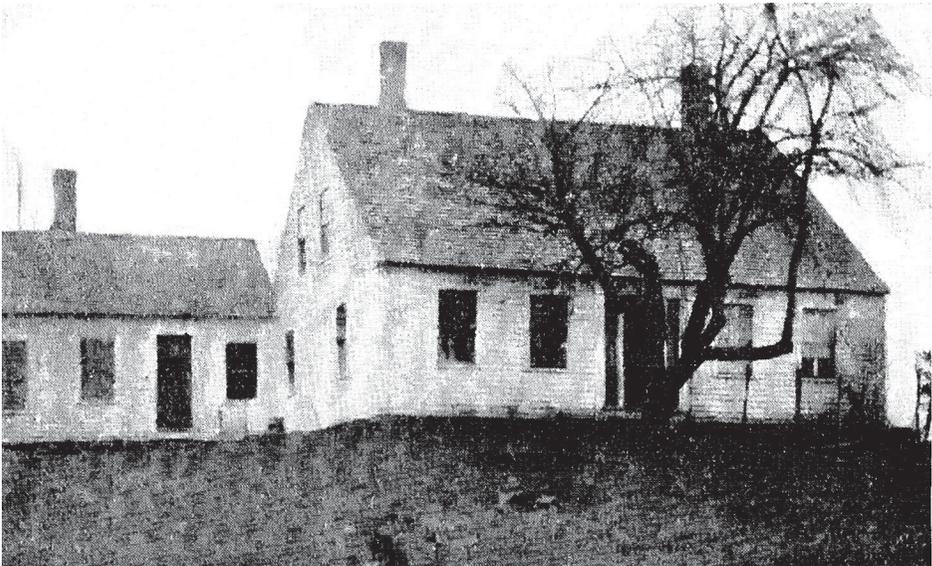
Then follows in substance that which we have in “Early Writings,” page 41. This is followed by the statement:

“Here is a vision of our duty in view of the approaching time of trouble.”

This is found in substance in “Early Writings,” pages 56-58.

Following this he copied the vision given January 5, 1849, at Topsham, Maine. In this there are 925 words. It is now printed in “Early Writings,” pages 36-38. From it we copy one paragraph:

“At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden’s family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. I was taken oft in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every ease was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His



THE BIRTHPLACE OF ELLEN G. WHITE, GORHAM, MAINE

priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the others; also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.”

It is obvious that handwritten letters sent to a very few persons, would require much time and labor. And as other revelations followed, the task of writing them out appeared to be far greater than could be accomplished.

What must they do?

They might wear out their strength writing letters which could reach only a few. But how was the light to go to the world? Why, oh, why, had not the burden fallen upon persons of means, persons of influence, who could print and circulate the message?

FINDING A WAY

In a meeting held in Topsham, Maine, October 22, 1848, the group of believers had made the printing of the message the subject of earnest prayer.

A month later, at a meeting held in Dorchester, Massachusetts, Ellen White was given a view of the proclamation of the sealing message, “and of the duty of the brethren to publish the light that was shining upon our pathway.”

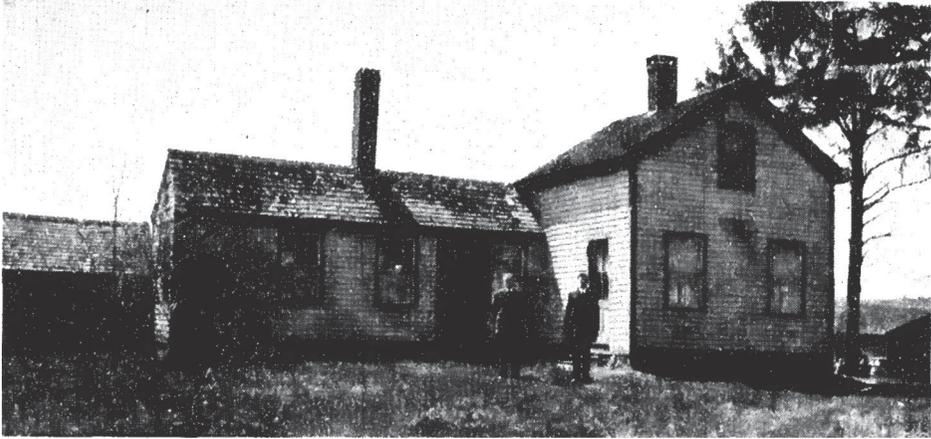
After the vision she said to her husband:

“I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first.”—*Life Sketches*,” p. 125.

From this small beginning it was shown her that the message of truth therein given was “to be like streams of light that went clear round the world.”

DELAYED BY POVERTY

With this encouragement, James White introduced to his fellow believers the matter of printing a paper for the carrying of the message to the scattered



**THE BELDEN HOME. BIRTHPLACE OF PRESENT TRUTH, ROCKY HILL,
CONNECTICUT**

brethren. The plan looked good, but none of the brethren felt that they had money to spare for this publishing enterprise.

Last of all, he presented the matter to Brother Albert Belden, of Rocky Hill, Connecticut. Brother Belden had always been kind and hospitable. He had thrown open his heart and his home to James and Ellen White on several occasions. He owned three farms, and seemed to be prosperous. He could, thought James White, furnish means to start the printing of the much-needed paper. But he did not see his way to respond to the appeal.

Then Elder White concluded that if a paper was to be printed, he himself must earn the money to pay for it. The year before, he had earned by work in the hayfield the money that enabled him to attend the general meeting in western New York. Now he resolved that by mowing grass he would again earn money with which to publish. He then thought, as he afterward stated, that the printing of a few numbers of the paper would be all that was required.

So he told the Beldens that if he could go to Middletown and select his scythe, he would mow with them, and cut all the corners. Soon the horse and buggy were ready for him to drive to the city to get the scythe. As he was leaving the house to go, he was called back by the word that his wife had fainted.

STEPPING OUT IN FAITH

Quickly he called together those who were near, and they earnestly prayed for the restoration of the afflicted one. She revived, and then was taken off in vision. In the vision she was shown that it was not the will of God that her husband should again enter the hayfield, but that he should write and publish.

Moreover, the assurance was given that if he would move forward by faith, the readers of the paper would furnish means for its support.

Shortly after this, James White was in Middletown, not to buy a scythe, but to ascertain if the publisher there would print for him a thousand copies of an eight-page paper, and trust him to pay for the work when the money came in from those to whom he would send it. Mr. Pelton, a bighearted printer who had learned the trade from Horace Greeley, kindly agreed to undertake the job.

Brother Albert Belden generously proposed that the White family should have, free of rent, the use of the large, unfinished chamber over his dining room and kitchen. This was the same room in which the general meeting had been held the year before. Of furniture, James and Ellen White had none; but Sister Clarissa Bonfoey, who had recently fallen heir to some household furniture, freely lent it to them, and it proved to be just what they needed.

This large, unfinished chamber over the Belden kitchen was not only the residence of the James White family, but it was also the editorial room for the proposed paper, *The Present Truth*. Picture the scene, if you can,—James White with Bible and concordance, sitting by a window, writing articles for the paper; Ellen White, by another window, writing letters; and Clarissa Bonfoey, cooking and keeping the place in order.

When he had written a few articles, James White carried them to the printer. During the next four months, the sixteen mile walk to Middletown and return was made many times. The proof sheets were brought home and carefully read. This experience was an important factor in Ellen White's literary training.

Can a more humble beginning be imagined,—a man and a woman without money, living with borrowed furniture in an unfinished chamber, beginning an enterprise of publishing, a work of which it was predicted that like the rays of light it would go clear around the world?

James White's purpose was set. He had the promise of God that as the people read the paper they would send in money with which to print, and relying upon that promise, he went forward.

When in his writing he came to a passage difficult to comprehend, he would bow before God, and plead for a correct understanding of the scripture, and then with renewed courage proceed with his writing.

When the first number of *Present Truth* was brought home from the printer, there was rejoicing in the Belden home. The one thousand copies were laid upon the floor. Then earnest prayer was offered by a small group of friends, that the printed pages might prove a blessing to many. Soon the papers were folded, the names of those who might be interested were hunted up, and a copy was addressed to each one of them. The number could not have been large, because when they were wrapped and ready to

mail, they were all put into a carpet bag, and James White carried them on foot to the Middletown post office, eight miles away.

During July, August, and September, four numbers of the *Present Truth* were published and sent forth from the home in Rocky Hill. They were filled mostly with articles showing the sacredness and perpetuity of the Sabbath of Jehovah.

The paper was sent to all by whom, or for whom, it was requested, and the list of names rapidly increased.

Small in size, printed in fine type, and therefore hard to read, the *Present Truth* was nevertheless hailed with delight. It was read. It was reread. It was lent, and read again and again, and the gratitude of receivers found expression in letters and in gifts for its maintenance.

On September 3, 1849, sufficient money had been received to pay for the first four numbers.

The receipt given by the printer, Mr. Pelton, reads as follows:

“Middletown, Sept. 3, 1849.

“Received of Mr. James White, Sixty-four 50/100 Dollars for Printing 4 Nos. of publication entitled ‘Present Truth,’ being in payment in full of all demands to this date.

“*Chas. H. Pelton.*”

Thus was fulfilled the prediction, “As the people read, they will send you means with which to print.”

CHAPTER 7



THE LEAST OF ALL SEEDS

Printed in the *Review and Herald*, April 11, 1935

Many parts of the work being carried forward in the proclamation of the gospel are beautifully illustrated in the Master's parables of the growth of the mustard seed.

This little seed, "the least of all seeds" when it is grown, is "the greatest of all herbs." In a special manner this illustrates the beginning and development of the publishing work among Seventh-day Adventists.

The first seed was the little paper, *Present Truth*, printed in Middletown, Connecticut, in July, 1849. In time it was to develop into a sturdy plant. The burden of its message was the restoration of the Bible Sabbath and faith in the soon return of Jesus. With these doctrines there came to be associated, in process of time, a number of other tenets of faith, all uniting to form a wonderful system of truth which is today being heralded to the world in scores of publications.

AN EARNEST APPEAL

The last of the four numbers of *Present Truth* published in Middle-town, Connecticut, bears the date of September, 1849. In this number there appeared, from the pen of Ellen G. White, a timely appeal to the "Dear Brethren and Sisters" regarding consecration and sacrifice. From this article we quote three paragraphs:

"The Lord has shown me that His grace is sufficient for all our trials, and although they are greater than ever before, yet if we

trust wholly in God, we can overcome every temptation, and through His grace come off victorious....

“We must be partakers of Christ’s sufferings here, if we would share in His glory hereafter. If we seek our own interests, how we can best please ourselves, instead of seeking to please God, and advance His precious, suffering cause, we shall dishonor God, and the holy cause we profess....

“The Lord has shown me that precious souls are starving and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an angel say, ‘Speed the swift messengers, speed the swift messengers; for the cause of every soul will soon be decided, either for life or for death.’”

VISITING COMPANIES OF BELIEVERS

Not only had the promise of sufficient means for the sustenance of the paper by donations from its readers been fulfilled, but there was a surplus in the treasury. With the burden of advancing the message, James and Ellen White were not content with publishing only, but felt that they must visit the scattered believers, as far as means would permit, and encourage them by the ministry of the word. Besides those whom they had visited in former journeys, a number of interested readers of the *Present Truth* had written to them, and by visits in person they desired to strengthen the ties thus formed.

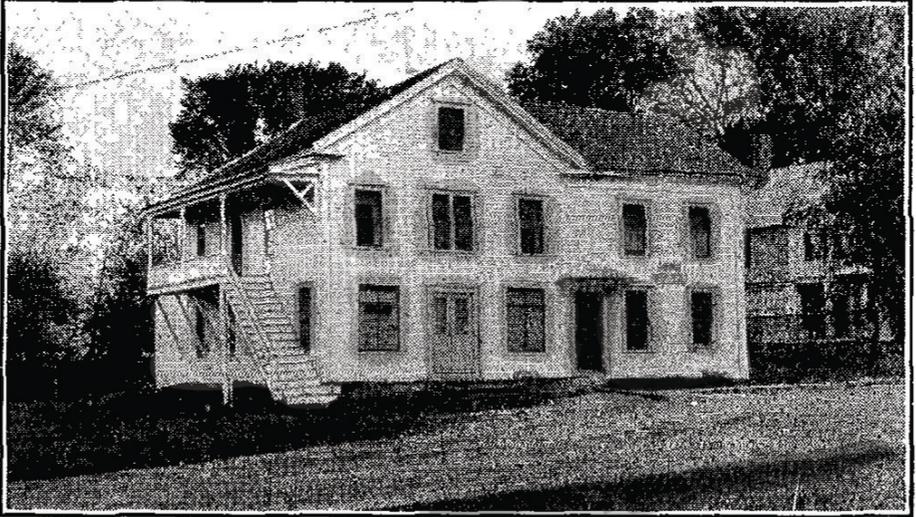
And so it was that, with their six-weeks’-old baby, Edson, they left Rocky Hill for nearly four months of labor in the New England States and in New York. Joseph Bates joined them in their travels for two months. They spent the first week end at a conference of believers in Granville, Vermont, and the following week they attended a conference at North Paris, Maine, appointed to begin September 14.

THE PARIS MEETING

Of this meeting in Paris, Ellen White wrote:

“Brethren Bates, Chamberlain, and Ralph were present, also brethren and sisters from Topsham. One F. T. Howland, a notable fanatic, was present. He had long troubled God’s children with his errors and harsh spirit. Honest souls whom the Lord loved, but who had long been in error, were at the meeting.

“While engaged in prayer the Spirit of the Lord rested upon Brother Stockbridge Howland. His face was white, and a light



HOUSE IN WHICH THE REVIEW AND HERALD WAS PRINTED FOR A SHORT TIME IN PARIS, MAINE. IN 1850

seemed to rest upon it. He went toward F. T. Howland, and in the name of the Lord bid him leave the assembly of the saints. Said he, 'You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you.' That rebellious spirit, never before known to fear or to yield, sprang for his hat, and in terror left the house."—*Life Sketches of James and Ellen G. White*, pp. 260, 261.

More than four years had passed since fourteen persons in Paris had begun the observance of the Sabbath through the influence of a single copy of T. M. Preble's tract. But their common interest in the Sabbath was not strong enough to hold them together. The influence of fanatical teachers, of whom this Mr. Howland was one, had wrought a cruel work among the Sabbath-keepers there. Dissension was so life that for eighteen months they had not met together on the seventh day. But now their time of deliverance had come.

Writing further of this solemn meeting, Mrs. White says:

"The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. 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.' Such a scene of confessing and pleading with God for forgiveness we have seldom

witnessed. That meeting was the beginning of better days to the children of God in Paris, to them a green spot in the desert.

“The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors. He was teaching him that he should not be influenced by the experience of others, but decide for himself concerning the work of God.”—*Id.*, p. 261.

In the issue of the *Present Truth* following this meeting, appears the first communication from John N. Andrews. In giving a report of the Paris conference, he says:

“Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heartfelt confession and deep humiliation before God; such as we trust will not soon be forgotten.”—*Present Truth*, December, 1849.

The contacts made at this time with the Andrews, Stevens, and Stowell families, no doubt had a large influence in the selection of Paris, a year later, as the place from which to publish the *Review and Herald*.

After the meeting in Paris, they visited Gorham and Topsham, Maine. Here they received letters urging them to visit New York State again.

LABORS IN NEW YORK

November 3, 1849, they attended a large gathering in Oswego, New York. From that place Ellen White wrote:

“Our labors at this time were difficult. Some of the poor seemed to be envious of the rich, and it needed much wisdom to reprove the errors of the poor without strengthening the hands of the rich. If we reprov'd the selfishness of the rich, the poorer classes would respond, ‘Amen.’

“We presented before both classes the responsibilities resting upon the wealthy to make a right use of that which God had lent them, and held up before them the suffering cause of God which was the true object of their liberalities.

“I was also shown that it was not the duty of the wealthy to help those who had health and could help themselves; that some were in very poor circumstances who need not be thus

situated. They were not diligent in business. They lacked economy and good management, and it was their duty to reform. Instead of receiving help from their brethren, they should carefully husband their time, and provide for their own families, and have something with which to help the cause of God. They were as accountable to God for the strength which He had given them as the rich man is for his property...

“We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and commenced housekeeping. There my husband wrote, published, and preached. It was necessary for him to keep the armor on every moment, for he often had to contend with professed Adventists who were advocating error, preaching definite time, and were seeking to prejudice all they could against our faith. We took the position that the time they set would pass by. I was shown that the honestly deceived would then see the deception of some whom they then had confidence in, who were zealously preaching time, and they would be led to search for truth.”—*Life Sketches of James and Ellen G. White*,” pp. 263-265.

The fifth number of *Present Truth*, published five months after the first, was printed at the office of R. Oliphant, Oswego, New York.

Of the conditions under which this young couple with a small babe had gone from place to place prior to their locating in Oswego, we have a few glimpses in their correspondence. In apology for not writing more frequently, Mrs. White wrote to some of her friends early in 1850:

“We love you and love to hear from you. We should have written before, but we have had no certain abiding place, but have traveled in rain, snow, and blow with the child from place to place. I could not get time to answer any letters, and it took all James’s time to write for the paper and get out the hymnbook. We do not have many idle moments.”—*C-16*, 1850.

They traveled by private carriage or sleigh, by train or canal boat, and in a three-foot trunk they carried all their worldly possessions, clothing, household goods, books, and other incidentals.

Six numbers of *Present Truth* were sent out from Oswego. Here, by request of readers, there were regularly admitted to the columns of the little paper, reports from laborers in the field, and letters from brethren and sisters,

east and west. The readers were greatly encouraged as they saw the advent and Sabbath message gaining converts in many places.

The movements of Brethren Bates, Holt, Edson, Rhodes, and others were followed with the deepest interest, and the words of praise and good cheer expressed by humble members of the little companies were exceedingly refreshing.

The publishing of this paper was an important step in advance. It proved to be a strong branch of the mustard plant. As an avenue of information and good cheer to accompany doctrinal and moral instruction, it was greatly loved. It has developed with the message until now thousands of readers depend for information and encouragement upon the reports from the field appearing regularly in the *Review and Herald*.

In the second December number of 1849, Elder White confessed the narrowness of his expectations and plans when he began to publish. Here is the statement:

“When I commenced the *Present Truth*, I did not expect to issue more than two or three numbers; but as the way opened before me, and as the cause of truth seemed to demand something of the kind, I have continued thus far. While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper, which I have since used in traveling to visit the scattered flock.”

At that time he had but a limited conception of the meaning of the statement that from this small beginning, streams of light would shine clear around the world. But to those who have labored for fifty years since he laid down the burden in 1881, these words are an unfolding mystery.

In 1929, just eight decades after James White began in faith to publish, more than 4,000 persons were engaged in the work of manufacturing and selling Seventh-day Adventist periodicals and books. In the same year there were sold in all parts of the world, books and periodicals to the value of nearly five million dollars.

Truly the mustard plant has grown to be the greatest of herbs, and is supporting a large number of birds lodged in its branches.

CHAPTER 8



THE HOME IN OSWEGO, NEW YORK

Printed in the *Review and Herald*, April 25, 1935

Oswego, New York, proved to be a good place from which to publish the *Present Truth*. It was more central than Middletown, Connecticut, and there were, not far from Oswego, a number of small companies of Sabbathkeepers, newly come to the faith, that needed counsel and instruction. In those days there was no church manual, no generally accepted plans for organization among Sabbathkeepers. The members had come from many churches, and they were held together by their observance of the seventh day; yet on many other points of doctrine they were not in harmony. Therefore it is not strange that among them were some who were fanatical and contentious. There were disputations and disagreements. These inexperienced believers needed careful instruction and discipline.

The forceful testimony of James and Ellen White, correcting false doctrines and rebuking fanaticism, brought peace to the hearts of the humble and teachable ones. Yet in the headstrong and fractious ones, it produced bitterness of soul and opposition. Some of those who were corrected engaged in a warfare of criticism, misrepresentation, and abuse.

EXPERIENCE IN OSWEGO

Here, as in other places where they lived and labored, they were often directed in their movements by visions given to Ellen White in the night. Fre-

quently upon awakening in the morning, she would specify a near-by company, and say, "James, in the night, I was bearing testimony to that company. I know that they need help, and we must visit them." Thus prompted, they would go, and when they arrived at the place to which they were directed, they were often greeted with the words, "You have come just at the right time."

In one of these companies which they sometimes visited, where there were contentious elements, they were usually entertained at a home where the husband, though not a Sabbathkeeper, was jovial and hospitable, and always welcomed them. His wife was a quiet, consecrated member of the company of believers. One Friday her husband said to her, "Cook plenty of food for over the Sabbath; for James and Ellen White will probably be here. Your little company of Adventists are frequently in a quarrel, and I have noticed that when the controversy reaches a certain pitch, they come to straighten you out. From what I can see, you need them now, so I advise you to get ready."

Sure enough, about the middle of the afternoon, James and Ellen White arrived unannounced, and found complete preparations for their entertainment.

DECISION TO CEASE PUBLISHING

Numbers 5 and 6 of the *Present Truth* were printed in the month of December, 1849, in Oswego. Like the four numbers printed in Connecticut, they bore the announcement, "Published semimonthly by James White." But there was a break of several weeks between numbers 6 and 7. Letters from James White, written during this interim, give a picture of a discouraged, disheartened editor. The burden of writing, publishing, circulating, and above all, of financing the enterprise seemed more than he could bear. "I am destitute of means, and am some in debt," he announced to his readers. But he chafed under the necessity of continually begging for the support of the paper. The wearisome correspondence grew heavier and heavier from month to month. The sedentary life in contrast to his former years of physical activity, was detrimental to his health. Writing to his tried friends, Brother and Sister Hastings, under date of January 3, 1850, he said:

"As for the poor little paper, it has so little sympathy, and (I fear) so few prayers, that I think it will die. I am in deep trial. The poor scattered sheep who do not see God's servants face to face once a year, beg for the paper, but those who are verily glutted with the truth seem to have little or no interest in it. I received a letter from Michigan today, and as I walked and read, I wept to see how they were refreshed with No. 5, and, O my God, what shall I do? I want to work for God, but to publish is an uphill work unless

there are many prayers ascending, and an interest to sustain a paper.... I think I shall hang all up for the present.”

Six days later, on the evening of January 9, while praying for their sick babe, Ellen White was given a vision, in which she was definitely instructed that the paper should be continued. Relating the vision, she said:

“I saw the paper and that it was needed, that souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means, and those hungry sheep died for want of the paper, it would not be James’s fault, but it would be the fault of those to whom God had lent His money to be faithful stewards over.... I saw that God did not want James to stop yet, but he must *write, write, write, write*, and speed the message, and let it go. I saw that it would go where God’s servants cannot go.”—*MS. 2*, 1850.

The following day, January 10, Elder White wrote again to Brother Hastings, relating his experience of discouragement over the publication of the paper, and then of the instruction to continue its publication. He says, “I had been in a hot furnace for some time on account of the burden I felt for the little paper.” He speaks of a letter received from one of his brethren who wrote disparagingly of the *Present Truth*, which hastened his decision, of which he says:

“I gave it up forever, but still the burden grew heavier and heavier on me. These texts kept ringing, ‘Let your light so shine,’ etc. ‘Neither do men light a candle and put it under a bushel,’ etc. ‘Ye are the light of the world,’ etc., etc.”

While he was in this depressed state of mind, the message just referred to regarding the necessity of continuing the *Present Truth* had come to Ellen White. This brought him to the decision to continue publishing. He says further in his letter to Brother Hastings:

“My way now seems to be made plain, and I hope all my brethren will do their duty and no more, nor less. They must go to God and be judges of their own duty.”

To make it doubly certain to James White and his brethren that the *Present Truth* should continue to be published, another vision was given on Sabbath, January 11, in which Ellen White was shown that her husband “must write the truth and speed the third angel’s message.”

THE FIRST HYMNBOOK

For several months, Elder White had been gathering material for a little hymnbook for the believers in the advent and the Sabbath, and before resuming the publication of *Present Truth*, this was arranged and published. As no name had yet been assumed by them, he called his collection, "Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus." The poverty of the believers is pathetically indicated in the announcement, "As but a small edition will be wanted, they will come high. Price, twelve for one dollar—12 ½ cents single copy."—*Present Truth*, No. 6.

The hymns selected were those "applicable to our faith and hope at this time." "Holy Sabbath," "Second Advent History," "The Joys of Eden," "The Seal," "Fall of Babylon," "Adventist's Experience," "This World Is Not My Home," "I'm a Traveler,"—such were the titles of a few of the fifty-three hymns in the book. These were sung with deep feeling by the "little flock," who thus expressed in melody their hopes and experiences. Hear them, as they sing of their confidence in God's leading, and their determination to press forward:

"For Canaan I've started, and on I must go,
Till all the bright glories of Eden I know;
I've made no reserve, and I'm sure I'll not lack,
While onward I journey, and do not draw back.

"My soul is enkindled with rapture and love,
I fain would ascend to my Jesus above;
But nay, I must follow in His humble track,
And prove my obedience by not drawing back.

"Then on let us press; for Jesus is near;
And strengthen each other with words of good cheer;
With zeal ever buoyant and courage ne'er slack,
Let's be true to our King, and never draw back."

THE PAPER REVIVED

The hymnbook completed and in the hands of the brethren, Elder White resumed the publication of the *Present Truth*, and issued numbers 7 and 8 in March, 1850. They were almost entirely devoted to the review of a current editorial article entitled, "Seventh-day Sabbath Abolished," printed in one of the other Adventist papers.

Two more numbers of the paper were printed at Oswego, in April and May respectively. In the May issue, Number 10, the last to go forth from Oswego, is a note telling the brethren that they need not expect to receive the

Present Truth for a short time, at least, and they were directed to Otis Nichols, of Dorchester, Massachusetts, and Elias Goodwin, of Oswego, New York, as agents from whom might be secured “without money or price” back numbers of the paper, as well as a few tracts that had been issued.

It was stated that the paper was suspended for a time, that the companies of brethren in Vermont and Canada might again be visited. While making this trip, their child, Edson, was left in the care of Sister Clarissa Bonfoey.

HOME IN OSWEGO

In these days when our ministers visit among well-organized churches, they usually find a hearty welcome, and unity in belief and practice among the believers. Such can little appreciate how different were the conditions that met these pioneers in the days before organization was effected. Of their experiences on this tour, Mrs. White says:

“We labored very hard, suffering many privations to accomplish but little. We found the brethren and sisters in a scattered and confused state. Almost every one was affected by some error, and all seemed zealous for their own opinions. We often suffered intense anguish of mind in meeting with so few who were ready to listen to Bible truth, while they eagerly cherished error and fanaticism.”—*Life Sketches of James and Ellen G. White*, p. 268.

GIFT OF A HORSE AND CARRIAGE

Often the methods of travel were wearisome and painful. In order to meet one appointment at Sutton, Vermont, it was necessary to travel forty miles by stage, over the hilly, rough, and dusty roads. As fresh relays of horses were provided every ten miles, Mrs. White availed herself of the privilege of resting for ten minutes at a hotel, for she was very weak.

Some of the brethren who attended this meeting at Sutton, were warm-hearted and generous, and anxious to see the message go. They decided that Elder and Mrs. White should have a conveyance of their own. So they made up a purse of \$175 with which to purchase a horse and carriage. Then it was arranged for some of the brethren who had horses for sale to bring them to a certain place on a Monday morning, that Elder and Mrs. White might make their selection.

During the night preceding the day when the horse was to be selected, Ellen White was given a vision in which she saw a company of about twenty men assembled at the cross-roads, and three horses brought forward for inspection. The first was a high-spirited sorrel, rather nervous. As they were observing his

movements, the angel that was acting as her guide, said to her, "Not that one." Next there was brought forward a large gray horse, clumsy footed and rather awkward. Again her guide said, "Not that one." The third was a large, beautiful dapple chestnut. He had an intelligent face, an arched neck, and was sway-backed. As this horse was led forward, her guide said, "That is the one for you."

The fulfillment of the vision was complete and exact. When they arrived at the place designated for the selection of a horse, they met the very company that had been shown to Ellen White in vision the preceding night. Three horses were brought forward for inspection, exactly as presented to her,—the nervous sorrel, the clumsy gray, and then old Charlie, the big dapple chestnut. The selection was quickly made, and horse, harness, and covered buggy were given to Elder White.

Of their first journey to Canada East, known today as Quebec, with their own horse and carriage, Ellen White wrote:

"My throat troubled me much, and I could not speak aloud, or even whisper, without suffering. We rode, praying as we went for strength to endure the journey. About every ten miles we were obliged to stop that I might rest. My husband braided the tall grass and tied the horse to it, giving him a chance to feed, then spread my cloak upon the grass for a resting place for me. Thus we continued until we arrived at Melbourne."—*Id.*, p. 270.

The trips made with horse and buggy were among the most enjoyable and restful experiences in the life of these careworn and overworked ambassadors. Their first horse was a source of many pleasant memories. Old Charlie was very fond of apples. Sometimes, when they were driving in the autumn where orchards lined the roads, and big ripe apples lay in the path of the travelers, Elder White loosened the checkrein, and left the horse free to show what he would do. And Charlie appreciated his privileges. When approaching an apple tree with apples on the ground, he would gently slowdown from a seven-mile pace, select a good apple within easy reach, pick it up, and then throw his head high and dash on at full speed, eating the apple as he journeyed. Old Charlie never knew how much his master suffered later on from criticism because he drove so good a horse.

FANATICS REBUKED

Returning to Vermont, Elder and Mrs. White filled an appointment at Johnson. Here they found a goodly number of brethren and sisters assembled, and here the battle with rank fanaticism was renewed. Certain men had imposed upon the company, and with their high pretensions and determina-

tion to be leaders, had cast a fear over some who were conscientious and fearful of offending God.

At the opening meeting, Libbey and Bailey, two of those who for a long time had deceived and oppressed the brethren, came into the meeting, accompanied by two women (not their wives), who were dressed in white linen, which was to represent the righteousness of the saints, with their long black hair hanging loose about their shoulders. Regarding what followed Mrs. White wrote:

“I had a message for them, and while I was speaking, Libbey kept his black eyes fastened upon me, but I had no fear of his influence. Strength was given me from Heaven to rise above their satanic power. The children of God who had been held in bondage began to breathe free, and rejoice in the Lord.

“As our meeting progressed, these fanatics sought to rise and speak, but they could not find opportunity. But as prayer was being offered at the close of the meeting, Bailey came to the door and commenced speaking. The door was closed upon him. He opened it and again began to speak. The power of God fell upon my husband, and the color left his face, as he arose from his knees, and laid his hand upon Bailey, exclaiming, ‘The Lord does not want your testimony here. The Lord does not want you here to distract and crush His people!’ The power of God filled the room, and Bailey commenced to fall backward against the house. The power of God in the house was painful to that fanatical party. Bailey looked terrified. He staggered and came near falling to the floor.

“The place was awful on account of the presence of the Lord. All that company of darkness left the place, and the sweet Spirit of the Lord rested upon His dear, tried children. The cause of God in Vermont had been cursed by fanatical spirits, but at this meeting these wicked persons received a check from which they never recovered.”—*Id.*, pp. 271, 272.

In this remarkable experience we see clearly the manifestation of God’s goodness in sending messages of instruction to His people, which saved them from fanaticism.

CHAPTER 9



PUBLISHING THE “ADVENT REVIEW”

Printed in the *Review and Herald*, May 2, 1935

On their return from the eastern trip of about five weeks, Elder White reported that he had seen tenfold more accomplished in Vermont and Canada East than he had expected. Now as he was about to resume the work of printing and publishing, Ellen White received in vision specific instruction as to the character of what should be printed and put in circulation.

Up to this time the *Present Truth* had been largely composed of articles presenting in a clear and convincing way the claims and sacredness of the true Sabbath. Now there must be borne to the perplexed Adventists a decided testimony regarding the soon coming of the Saviour, accompanied by the evidences of divine guidance in their past experience, and proof that the great prophetic period spoken of in Daniel terminated in 1844.

The little paper advocating the Sabbath message had begun to attract attention, and was made the target for criticism and opposition by writers in other Adventist papers. The majority of the Adventists, with their leaders, had rejected light regarding the sanctuary and the Sabbath. As early as April, 1845, they had met in conference at Albany, New York, where they drew up articles of belief, and prepared for a concerted movement. Here they officially stated that they would have no “fellowship for Jewish fables and commandments of men, that turn from the truth, or for any of the distinctive character-

istics of modern Judaism.” In this veiled language they took their stand in opposition to those who were accepting the seventh-day Sabbath.

Having rejected the Scriptural explanation of their disappointment, as found in the light shining from the heavenly sanctuary, and having refused to follow in Sabbath reform, they soon questioned and doubted the main features on which they had been united before the autumn of 1844. As time went on, they freely stated they had been entirely mistaken in fixing upon the year 1844 as the termination of the 2300 days. Some made new adjustments of the chronology and set new times for the second-advent. Others denied that this prophetic period had any significance for our time.

Thus while the great Adventist body was becoming disunited, they were strongly united in their opposition to the few who still maintained their faith in God’s guidance in their former advent experience. These, they declared, were an offshoot, while they themselves professed to be the main body of Adventists, walking onward in the light.

The instruction given to Ellen White was that her husband should now “publish the testimonies of those who acknowledged the work done, and the advent move of God after 1844.” “The Lord showed me,” she wrote, that he (Elder White) “must take the testimonies that the leading Adventists published in ’44, and republish them, and make *them* ashamed.”

“This is my first work,” wrote James White to Leonard Hastings, July 21, 1850. “I expect to get out a paper called the *Advent Review*, 16 pages, the size of the *Present Truth*.... The cause calls for it. I hope to get out six numbers. 3,000 copies each will cost \$250. I shall move as the means comes in.”

For this important work, James White felt the need of able helpers. He called on Hiram Edson, David Arnold, George W. Holt, and Samuel W. Rhodes to be associated with him as a publishing committee.

PUBLISHING AT AUBURN

At Auburn, New York, a thriving city thirty miles south of Oswego, James White found a favorable place for the printing of these papers. And at the home of Brother and Sister Harris, in Centerport, six miles north of Auburn, they found a hospitable welcome. Although humble in appearance, the Harris home was a place of unbounded hospitality. Not only did the White (family find a welcome there, but the other brethren on the committee of publication were entertained a week at a time, while helping James White in planning and writing for the new paper.

The complete files of the six numbers of the journal are not before us. But as we look at one of the numbers, containing 16 pages, we note on its brown paper cover the title, “The Advent Review, Containing Thrilling Testimonies, Written in the Holy Spirit, by Many of the Leaders in the Second Advent Cause, Showing Its Divine Origin and Progress. ‘Call to Remembrance the Former Days.’”*

The introductory article states the aim and object of the publication, in the following words:

“Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

“Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the ‘blessed hope,’ would now, doubtless, be covered up in the mist and darkness of the nominal church.

“We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this Scriptural faith and hope, ‘a mistake,’ ‘fanaticism,’ ‘mesmerism,’ and, as some have said, ‘of the devil.’

“What! shall we rejoice in the ‘blessed hope,’ and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

“‘Call to remembrance the former days,’ and ‘ye have need of patience, that, after ye have *done the will of God*, ye might receive the promise; for yet a little while, and He that is to come will come,’ etc. [Heb. 10:26, 27], are words applicable to our ease, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

* The reader should not confuse this series of six papers printed during the summer of 1850 with the *Advent Review and Sabbath Herald*, published from November, 1850, and onward.

“In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfillment of prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have *‘left the, original faith.’*”

In the quotations that follow are passages from the *Voice of Truth*, the *Advent Herald*, the *Advent Testimony*, and the *Midnight Cry*. The selections chosen were from such prominent Adventist leaders as William Miller, Joshua V. Himes, J. B. Cook, Joseph Marsh, O. R. Fassett, O. R. L. Crosier, and F. G. Brown, names familiar to those who had read the Adventist publications both before and after the disappointment. Most of the quotations were written shortly after the passing of the time, before they had abandoned their faith in the divine leadership in the proclamation of the prophetic period of Daniel. Then their faith was in harmony with the fundamental principles still held by the editor and adherents of the *Present Truth*.

As characteristic utterances of these leaders immediately following the disappointment, when a scoffing world looked for words of humiliation and despondency, we note a few passages, taken from the *Advent Review* before us:

“We can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in His presence and received blessings to their souls, unprecedented in the history of the advent cause. And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

“We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God’s providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not....

“The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it.... In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God’s children, and the hatred and malice His enemies have displayed, we must

still regard it as the true midnight cry.... A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfillment of His work. Let us therefore hold fast the profession of our faith without wavering; for He is faithful who has promised.”—*Vol. I, No. 1, pp. 4-7*; quoted from the *Advent Herald*, Nov. 13, 1844, *J. V. Himes, S. Bliss, and A. Hale, editors*.

“We have had, and still have, a conscience void of offense in this matter toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of His dear people, and His glory.

“We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not *on that very day*, accomplish all that the type would justify us to expect. We now believe He did.”—*Id.*, p. 7; quoted from, *Joseph Marsh in the Voice of Truth*, Nov. 7, 1844.

Commenting on this remarkable statement, James White in a footnote says:

“So do we. The type (see Leviticus 16) in connection with the 2300 days of Daniel 8:13, 14, ‘justified us to expect’ that on the tenth day of the seventh month, 1844, Jesus, our High Priest, would enter the holiest of all, to cleanse the sanctuary.”—*Id.*, p. 7.

Among other articles chosen for reprinting in the *Advent Review* is one from the pen of J. B. Cook, on the Sabbath, giving his reasons for the observance of the seventh day. In this article he states:

“Every enactment relative to the religious observance of the first day originated with the pope or potentates of Rome and those who in this matter sympathize with them; but every enactment that ever originated in heaven relative to the keeping of the Sabbath confines us to the *seventh* day. The seventh day is ‘the Sabbath of the Lord our God,’ *Id.*, No. 2, p. 15.

The last eleven pages of the *Advent Review* are a reprint of the greater part of the epochal article by O. R. L. Crosier regarding the sanctuary, which first appeared in the *Day Star Extra*, of February 7, 1846. In this is reached the conclusion:

“The sanctuary to be cleansed at the end of 2300 days is also the sanctuary of the new covenant.... We see that the sanctuary of the new covenant is not on earth, but in heaven.”—*Id.*, No. 3, p. 43.

The circulation of several numbers of the *Advent Review* did much to clarify among the Adventists the views advocated by the *Present Truth*, for it made evident the fact that the same views had been held by their leaders for a time, and had been clearly stated by some of their own number, and printed in their official papers. The injustices of many of the charges that were made against the little company of Sabbathkeepers became apparent. As a result, a number of readers were won to the truth regarding the sanctuary service in heaven and the seventh-day Sabbath.

CHAPTER 10



DAYS OF AFFLICTION

Printed in the *Review and Herald*, May 9, 1935

The permission granted to Satan to bring affliction upon Job, and the power of the enemy to bring bodily affliction when permitted by God, is written for our admonition. It enables us to understand some of the mysterious providences that try the patience and the steadfastness of God's children.

The fierceness of Satan's hatred for the publication of the *Present Truth*, and the contemplated paper supporting confidence in the advent faith, was indicated by his bold and repeated attacks on James White and his family, as shown in the following incidents:

Early in August, 1850, Elder Rhodes, who had been at the Harris home counseling with James White regarding plans for the *Review*, was ready to leave for Michigan. James and Ellen White accompanied him about two miles to Port Byron, where he boarded a canal boat headed for Lake Erie.

Their child, Edson, then about one year old, had been sick for some time, and they had been praying for him three times daily. Sometimes he seemed to be gaining, but their faith was severely tried many times when his symptoms became alarming. On their return home from Port Byron, Sister Harris met them at the door, exclaiming, "Your child is struck with death." They found him with eyes closed, his skin purple, and unconscious.

"There is but one thing we can do," said his mother, "that is to follow the Bible rule and call the elders." Elder Rhodes, who had just left on the canal boat, was the only one within reach.

So Elder White, with horse and carriage, drove down the towpath, following the canal boat on which Elder Rhodes had taken passage. After driving five miles he overtook the boat, and brought Elder Rhodes back. They anointed the child and prayed for him. Soon Edson opened his eyes, and a light shone upon his features. This they accepted as an assurance that the power of the enemy was broken.

FURTHER AFFLICTION

It was not long before the malignity of Satan was manifested in another way. Elder White began to suffer with cramps accompanied by excruciating pain. It was apparent that something must be done immediately. Three women, Mrs. Harris, Ellen White, and her sister Sarah, were alone with him. The suffering man asked for prayer. With trembling, his wife laid her hand upon his head, and fervently prayed the Lord to reveal His power. An immediate answer was granted. The natural color of his face returned, and the light of heaven beamed upon his countenance. All present were filled with unspeakable gratitude for this signal answer to prayer.

A NIGHT OF TERROR

The conflict was renewed again that night. About midnight, screams were heard from the room above the one in which Elder White and his wife were sleeping. They hastened upstairs, and saw Edson in Miss Bonfoey's arms, clinging frantically to her. They saw him release his clutch, and fighting the air with both hands as he cried in terror, "No! no." Then he clung more closely to his attendant. They could not see the cause of his terror, but feeling certain that one of Satan's angels was endeavoring to torture the child, they knelt in prayer. In the name of the Lord, the father rebuked the evil spirit. Immediately the child became quiet, and soon fell asleep, remaining so for the rest of the night.

But before the parents could resume their interrupted sleep, James White began to suffer intense pain. Once again his wife knelt by his side, and prayed the Lord to strengthen their faith. Together they repeated the words, "Thou hast heard prayer! Thou hast wrought! We believe without a doubt! Carry on the work Thou hast begun." For two hours they pleaded before the Lord, till the afflicted one fell asleep.

WALKING BY FAITH

The following morning they were due in Auburn, where they were to receive proofs of the Advent Review. They fully believed that the experiences through which they had passed were the work of Satan to hinder them. They

decided to go forward in faith, trusting in the Lord for strength. Although very weak, James White arose and dressed. Brother Harris prepared the carriage, and with the aid of Miss Bonfoey helped Elder White into it. It was necessary for them to keep their faith in constant exercise, and their minds stayed upon God; but the sick man gained strength as they journeyed, and they realized the peace of God in their hearts.

In the evening, with fresh copies of the *Advent Review*, they returned to Centerport, feeling assured that they were in the path of duty. The blessing of God continued to rest upon them, and although they had been greatly buffeted by Satan, they rejoiced in their victory through Christ, who had strengthened them.

While getting out the six numbers of the *Advent Review*, they worked early and late. Often they did not take time to sit at the table to eat their meals, but with a bit of food in hand would eat and work at the same time.

PROTECTED BY ANGELS

Not long after these experiences there was a call for them to visit Volney, New York. They were obliged to make the twelve-mile trip in a big farm wagon with a high front seat. At a place where the road ran beside a high bank, the horses, without any apparent reason, shied from the road and swerved the wagon onto the bank, causing it to overturn, and to throw them violently to the ground. However, they were not injured, and with words of praise to God for the protecting care of the angels, they again mounted the high seat and proceeded on their journey.

ANOTHER ATTACK BY SATAN

Two weeks after these battles and victories, the enemy made another attack on the James White home. This time Clarissa Bonfoey was the one afflicted. In answer to fervent prayer she was healed. Hiram Edson, who had been with them for a few days, laid his hand upon her, and in the name of the Lord and in faith claimed the divine promise. She was made whole, and with a loud voice gave glory to God.

THE AFFLICTIONS EXPLAINED

In a vision given a few days later, it was revealed to Mrs. White that the severe afflictions that had recently come upon the family were the work of Satan, who was determined to hinder the publication of the paper. When he saw that his power was broken on the child, he laid hold of the father, and would have afflicted him unto death had not God set bounds to his power.

She was also shown that it had been the plan of the enemy to take their lives as they went from Oswego to Volney, by causing them to be thrown from the wagon, but that heavenly angels had protected them. Angel arms were spread beneath them, and saved them from injury.

In a letter to Mrs. Joseph Bates, written September 1, 1850, Mrs. White said:

“The enemy has tried hard to take some of our lives here of late. One after another of us have been afflicted almost unto death. Had it not been for the balm in Gilead and the Physician there, we must have perished.

“The Lord showed me, some weeks before we came to this place, that we must gird on the whole armor, for we were to have a great conflict with the enemy while we were getting out the paper; for he knew the paper [the Advent Review] would hurt his cause, and would be the means of strengthening the things that remain, and would cause souls that were undecided to take a decided stand for God and His truth. Satan meant to hinder the work of the paper by causing sickness and distress in our company, but we laid hold of the sure promises of God. We anointed with oil in the name of the Lord, and prayed over the sick, and they were healed. “O what battles we have had to fight with the enemy since we commenced to get out the paper! We have had to *pray, pray, pray*, and have *faith, faith, faith*, and that is all the way we have been enabled to live. I know you will rejoice with me when I tell you we have the perfect entire victory over the powers of darkness. We triumph in God today, for we have just had a rich full draught from the well of Bethlehem.”

AN INSTRUCTIVE DREAM

“I will now write you a dream which I had about one week ago. I dreamed of being with Brother Rhodes and James in a wagon. We were to pass a bridge covered with water. While passing it, I was much frightened, for the water came into the body of the wagon. I had my babe in my arms. I came near letting him fall into the water, through fright. Brother Rhodes assured me a number of times that there was no danger, and that we must necessarily pass through that water that covered the bridge.

“After we had passed over the bridge through the water, my eyes were fixed upon something in the air that looked very strange to me. I saw angels marching through the air. They had

light mantles on their shoulders, that reached to their feet. And they were singing in solemn, clear voices, 'For the great day of His wrath has come, and who shall be able to stand?' Their voices rang all through the air.

"Brother Rhodes began to shout with a loud voice, 'And shall I see Him whom my soul loveth?' James was counting the angels, and I stood trembling with fear lest I should not be able to stand. My mind ran back to my past life. I could see in it many wrongs, and I could see no way that I could be saved. Just then Satan came where I was, and said to me, 'You are now my property. You are lost, and you will go with me to the dark regions.'

"My feelings I cannot describe to you. I was filled with anguish unutterable. I knew that Jesus was all my joy, and to be separated from Him was more than I could endure. And at the same time I felt unworthy to be with the lovely Jesus.

"While I was thus in awful perplexity, one of the angels that were marching through the air came where I was, and said to Satan, She is not your property. She has been redeemed unto God by the precious blood of Jesus. She is the purchase of His blood, and He will save her. Then the enemy fled, and my heart was filled to overflowing with thankfulness and praise to God.

"I saw the saints, that their garments would change, and they would receive the mantle, and their faces would light up as they would meet the angels in the air.

"I looked around and saw some sleeping. O how I felt as I saw some who now profess to be with us, asleep as I saw them. I said, 'Poor souls! They had heard of Jesus coming, and that the day of His wrath was very soon to come; but as time went on a little longer than they expected it would, they have lost their interest. Stupidity has crept over them, and now they slumber never to awake again. They ought to have watched, and then they would have seen the angels.'

"This dream has made a great impression on my mind. I hope it will cause me to double my diligence to make my calling and election sure."

In August, 1868, a thrilling dream of similar import was given to Mrs. White, which may be read with profit in connection with the foregoing. It portrayed the experience of the Adventist people in several stages of their journey to the Holy City. It is entitled, "Nn Impressive Dream," and is recorded in "Testimonies for the Church," Volume II, pages 594-597.

CHAPTER 11



THE PUBLISHING AT PARIS, MAINE

Printed in the *Review and Herald*, May 16, 1935

Early in November, 1850, Elder and Mrs. White were in Paris, Maine. The repeated instruction that had been given them, that the paper was needed by the people, and the many statements from its readers that it had been a great blessing to them, clearly indicated their duty to struggle on with its publication.

As they examined conditions in Paris, they saw good reasons for remaining there. Writing to Brother Hastings and his family, under date of November 20, 1850, James White said:

“We are all well, and there is a good prospect here of doing printing very cheap and well. I have sent you *Present Truth*, No. 11, and shall send you *Advent Review*, No. 5, tomorrow. I shall enlarge the paper, and send it out often. The truth is gaining ground. Praise the Lord.”

They had found a firm of printers, G. Mellen & Co., who were ready to print for them at a moderate price. At the home of William Andrews they found a place where they could board at a very low cost. The distance between the home and the printing offices at Rocky Hill and at Centerport, had been a handicap. Here much time and labor could be saved, for Brother Andrews house was within two blocks of the printing office and the North Paris post office.

The fact that John N. Andrews lived in Paris was another factor that led to their decision to bring the work of publishing there. James White realized his need of editorial assistance, and he saw in John Andrews a promising young man with precious talents. John Andrews had manifested evidences

of true conversion and earnestness at the time of the conference held in Paris, already mentioned. He showed good ability as a Bible student, and gave promise of becoming an able writer.

And there were at this time residing in Paris and vicinity, three other families, some of whose members were to act a leading part in future years in the upbuilding of the Seventh-day Adventist body. From the Stowell home came Oswald, who for many years was to operate the Washington hand press on which the Review was printed. From another Paris family came Calvin Washburn, who would labor as a minister in the Iowa Conference for thirty-two years, and whose son, J. S. Washburn, was to become a well-known minister, both in the homeland and abroad. There was also the Stevens family. The father, Cyprian, would later act an important part in the distribution of tracts and periodicals. Of his children, the son, Charles F. Stevens, would labor as a minister and conference official for a number of years. One daughter, Angeline, was destined to become the wife of Elder J. N. Andrews. Another daughter, Harriet, was to become the wife of Elder Uriah Smith, for many years editor of the *Review and Herald*, and the mother of Leon A. Smith, for a number of years the editor of the *Watchman Magazine*.

In the group of believers in Paris, Maine, the eye of the Eternal saw steadfast souls who would be of service in days to come, and in His providence James and Ellen White were led to establish their residence among them, and develop such confidence and fellowship with them as would stand the test and trial in future years of hardship and privation.

Early in November, Number 11 of the *Present Truth*, the last issue of the paper to bear that name, was mailed from Paris. It contained a lengthy article from the pen of Ellen G. White, in which she gave in brief what had been presented to her in vision regarding several important subjects. Among these subjects were prayer for the sick, the seven last plagues, the judgment, and the destruction of the wicked at the end of the thousand years.

This number also contained a report from Elder Bates, announcing joyfully that Brother E. P. Butler (the father of George I. Butler, for many years president of our General Conference) had accepted the message in its fullness.

A GENERAL CONFERENCE IN PARIS

From November 23-25, a general meeting was held in Paris. There were in attendance representatives from Maine, Vermont, New Hampshire, and New York. This was an important gathering, at which the interests of the cause throughout the field were faithfully considered.

Special study was given to the publishing enterprise. Elder White urged that the paper be enlarged, and that it be issued more regularly. He was insistent that the responsibility of editing it should no longer rest with one man, but should be in the hands of a strong committee. In harmony with this, Joseph Bates, Samuel W. Rhodes, and John N. Andrews were associated with James White as a publishing committee. The financial responsibility of the enterprise was, however, left with him, contrary to his desires, because no one could be found to share the burden.

“THE SECOND ADVENT REVIEW AND SABBATH HERALD”

When the next number of the paper made its appearance, it was a larger sheet and bore a new name, The Second Advent Review and Sabbath Herald. Not only in name, but also in fact, it now combined the mission of the *Present Truth* and the Advent Review. Its eight pages contained a fourth more reading matter than the *Present Truth*. Like its predecessors, it was to be sent free to those who desired it. The first number carried this note regarding finance: “Terms—Gratis, except the reader desires to aid in its publication.”

From the latter part of November, 1850, until June 9, 1851, thirteen numbers of The Second Advent Review and Sabbath Herald were published in Paris. The paper steadily grew dearer and dearer to the Sabbath and advent believers throughout the field. Yet the donations for its support were scanty.

EXTREME ECONOMIES AND SERIOUS RESULTS

During their residence in Paris, Elder and Mrs. White labored so earnestly and energetically in their efforts to economize in behalf of the paper, that they would soon have gone into the grave had not God intervened to save them. Moreover, their intense interest for the progress of the cause in eastern Maine and other places, led them to lend their horse and buggy to Elders Rhodes and Andrews. After the horse had gone, they received a call to attend a general meeting in Waterbury, Vermont.

They decided to go, and for this cross-country journey of about 160 miles, they should have had the use of their horse and buggy. But these were now far away, and they ventured on the journey depending partly on railway trains and partly on borrowed conveyance. Unfortunately, they had lent their buffalo robe to another brother, and in one of their trips they rode many hours in midwinter without proper covering. This and other acts of exposure, brought on very severe lung trouble, which seriously affected them for years.

Returning to Paris, they again, in their intense desire to economize, that the paper might cost as little as possible, lived on a meager diet. This, with

confining labor and anxiety, resulted in severe indigestion, which, combined with lung trouble, brought them to the brink of the grave.

Regarding the results of their extreme and unwise efforts for economy, which came very near wrecking the work that was dearer to them than their lives, Ellen White wrote at a later time as follows:

“My husband was borne down with care and suffering from severe colds which had settled on his lungs. He sunk beneath his trials. He was so weak he could not get to the printing office without staggering. Our faith was tried to the uttermost. We had willingly endured privation, toil, and suffering, yet but few seemed to appreciate our efforts, when it was even for their good we had suffered. “We were too much troubled to sleep or rest. The hours in which we should have been refreshed with sleep, were often spent in answering long communications occasioned by the leaven of envy which commenced to work in Vermont; and many hours while others were sleeping, we spent in agonizing tears, and mourning before the Lord.

“At length my husband said, ‘Ellen, it is no use, these things are crushing me, and will carry me to the grave. I cannot go any farther. I have written a note for the paper, stating that I shall publish no more.’ As he stepped out of the door to carry it to the printing office, I fainted. He came back and prayed for me, and his prayer was answered, and I was relieved.

“The next morning, while at family prayer, I was taken off in vision and was shown concerning the matter. I saw that my husband must not give up the paper, for such a step was just what Satan was trying to drive him to take, and he was working through agents to do this; but he must continue to publish, and the Lord would sustain him.”—*“Spiritual Gifts,”* Vol. II, pp. 147, 148.

This was the sixth time instruction was given to Ellen White that it was the duty of her husband to publish and send forth to the people the truths entrusted to them. Let us review these experiences:

1. In November, 1848, Ellen White was given a view of the proclamation of the sealing message, and “the duty of the brethren to publish the light that was shining upon our pathway.” Then she said to her husband, “I have a message for you. You must begin to print a little paper, and send it out to the people.”
2. Eight months later, in July, after he had tried in various places to get financial help for the printing of the paper, and had failed, and after he

had decided to go into the hayfield and mow to earn money with which to publish the paper, it was shown to his wife in vision that it was not the will of God that he should enter the hayfield, “but that he must write, write, write, and walk out by faith.”

3. Five months later, January 9, 1850, after he had issued six numbers of the paper, and because of lack of sympathy and support had become greatly discouraged, and word came to him through a vision: “I saw the paper and that it was needed.” “I saw that God did not want James to stop yet, but he must write, write, write, write, and speed the message.”
4. Two days later, on January 11, 1850, another vision was given in which Ellen White was shown that her husband “must write the truth and speed the third angel’s message.”
5. In July, 1850, instruction came that James White “must publish the testimonies” of those who had acknowledged the work done and the advent movement to be of God after 1844.
6. And finally, one year later, July, 1851, in Paris, Maine, when Elder White, weak and worn, and thoroughly discouraged, wrote a note for the paper, saying that he would publish no more, his wife fainted, and he delayed action. The next morning she was shown that he “must not give up the paper, for such a step was just what Satan was trying to drive him to take.”

From this time forward, his determination to continue publishing was steadfast, and he labored diligently to secure helpers to assist in the several branches of the work.

CHAPTER 12



REMOVAL TO SARATOGA SPRINGS

Printed in the *Review and Herald*, May 23, 1935

Thirteen numbers of the *Review and Herald* were published in Paris, Maine, the first number in November, 1850; the last, June 9, 1851. In this last number, James White wrote:

“It seems duty to suspend the publication of the paper for a few weeks, to attend the conferences at Camden and Milton, New York, and visit other places as the way may open. But we are satisfied that we must have a paper, and would now suggest that it may be duty to have it published weekly. Does not the cause of truth require it?”

“Our brethren are scattered in a wide field, and can be visited by the traveling brethren but seldom, and we think they need the weekly visits of a paper containing not only the evidences of our position, but the experience of those who are receiving the truth, and cheering accounts of the work in different parts of the field.

“Doubtless the brethren would be free to write, and thus contribute to the interest of the paper. Perhaps it should be published at a more central place, where the publications could be obtained with less expense, and where we could go out and spend the Sabbath with the brethren in different places.

“We now ask the brethren to write freely relative to the above suggestions.”

AN IMPORTANT CONFERENCE

A conference at which the general interests of the cause were to be discussed, convened June 25, 1851, and continued six days. The meetings were held in a large barn on the farm of Jesse Thompson, two miles from the Ballston railway station, which is nine miles southwest of Saratoga Springs. The attendance was very encouraging. The barn floor was well filled by men and women eager to know and to do for the advancement of the cause of truth.

The interests of the publishing work were freely discussed, and it was agreed that Saratoga Springs would be a favorable place from which to issue the paper if a house for residence could be secured there, and favorable arrangements made for printing.

A propitious circumstance was the invitation by Brother and Sister Thompson for Elder and Mrs. White to be their guests till the way should open for them to settle in Saratoga Springs. They accepted the invitation, and lived with the Thompson family about six weeks.

ELLEN WHITE'S FIRST BOOK

Many requests had come from the believers, that Mrs. White publish in book form those visions that had appeared in print, with others that had been written out by hand and sent to leading brethren and sisters. As she was for a time freed from arduous public labor and from helping to get out the paper, she turned her energies to the task of gathering copy for the book. While her husband was searching for a house, negotiating with the printers, and writing articles for future numbers of the paper, she was compiling for publication a brief selection of the views already written, and writing a few new chapters.

Late in the summer of 1851, the little paper-bound volume of 64 pages came from the press. It bore the title of "A Sketch of the Christian Experience and Views of Ellen G. White." In later years, responding to urgent requests for its republication, Mrs. White placed it with two other early publications in a volume which was entitled, "Early Writings." This first work, "A Sketch of the Christian Experience and Views of Ellen G. White," comprises the first section of this well-known book, occupying pages 11 to 78 of the present edition. Little did Ellen White realize the magnitude of the work of publishing her writings that was to develop from this humble beginning.

In a letter written the last of July to Abram and Caroline Dodge, of Jackson, Michigan, we catch a glimpse of their experiences during the summer:

"I now sit down to address you a few lines. The reason I have not written before is, my time has been improved. I have been writing

out the visions for publication, and expected them to be out sooner and then you could have them in print.... But I will wait no longer. "After you left us, we began to inquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain; but if it was shut up and did not open, we must go elsewhere.

"James has been doing as God showed me he must do, and the way has opened before him.... He does his publishing at Saratoga, nine miles from here. We have not yet got a house. We shall get one as soon as possible near the Springs, where it will be only a few miles from the printing office....

"After we parted with you and came to Brother Thompson's, we felt a great interest for this family, especially the children, and Tuesday morning we felt agony of soul for them. We felt that God must work for them, and our earnest, united prayers ascended within the second veil; we claimed the promises for them, and for the first time their voices were heard in prayer. They had a good time that morning, and now they generally pray morning and evening. God is at work for them."—*Letter 4*, 1851.

During a portion of the summer, the city of Saratoga Springs was crowded with visitors seeking benefit from its mineral waters, which had a reputation of possessing great medicinal value. After these summer tourists began to leave, houses could be readily secured at moderate rates.

SETTLING IN SARATOGA SPRINGS

Early in August Elder White found a suitable house for rent, and into it they moved. Again they found accommodating friends from whom they might borrow furniture for their immediate needs.

Among the extant letters is one written by Ellen White while they were settling in their new home. She gives a little picture of wrapping and folding papers under difficulties, and tells of a vision given to her during the Sabbath worship hour. Writing by candlelight on the evening of August 11, she says:

"We are all quite well today. We have just been moving, and are not settled yet. Last Tuesday we moved to Saratoga Springs, and the same day that we moved, Number 1, Volume II, of the paper came off, and we folded and wrapped them. And not having a table to wrap and fold on, we took a fire-board and put it on an

old sink, and made that answer. By sitting up very late we got the papers into the mail the next morning.

“Yesterday, which was Sabbath, we had a sweet, glorious time. The Lord met with us, and the glory of God was shed upon us, and we were made to rejoice and glorify God for His exceeding goodness unto us. I had a deep plunge in the ocean of God’s love. It seemed that the angels of God were hovering all around. The love of God was shed abroad in my heart; my whole being was ravished with glory of God, and I was taken off in vision....

“I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power, we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth.

“Then shall we see the Sabbath more in its importance and glory, but shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges, and the glad and joyful voice of the lovely Jesus is heard, richer than any music that ever fell on mortal ear, bidding us enter, and saying that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven, is our home....

“Dear sister, after I came out of vision, this world looked desolate to me. The views that God has given me have spoiled this world for me. Nothing here looks lovely. I rejoice with you that you have turned your back upon the world, and are laying up for yourself a treasure in heaven, an enduring substance. Praise the Lord.”—*Letter 3, 1851.*

At the conference recently held, the encouraging features of the work in all its aspects had been presented and joyfully considered. During the preceding year, the number of Sabbathkeeping Adventists had steadily increased, the number of traveling ministers had grown, and the love for the Review was testified to by letters and donations.

The necessity for broader plans and more adequate support for the paper had been recognized and promised. This gave Elder and Mrs. White courage to endeavor to establish a home in Saratoga Springs, where they could have with them little Edson, then about two years old, and his faithful nurse, Clarissa Bonfoey, and also Sarah Harmon and Stephen Belden, to join them

in work on the paper. Their little Henry, now nearly four years old, was still to remain with the Stockbridge Howland family in Topsham, Maine.

Stephen A. Belden was the second son of Albert Belden, of Rocky Hill, Connecticut. He was a man of deep religious experience, having taken part in the advent movement of 1844. Possessed of versatile mechanical ability, he was able to render excellent help in the publishing work, and it was anticipated that he could keep the publishing work moving when James and Ellen White were called to devote their time to the work in the field. He had been acquainted with the struggles in behalf of the little paper from its beginning, and was prepared to make large sacrifice in behalf of the weak and suffering publishing enterprise.

On the same day that the first number of the Review, Volume II, went out from Saratoga Springs, August 5, 1851, Sarah Harmon and Stephen Belden were married. For years they devoted their united energies to the upbuilding of the cause they loved.

Another valued helper who joined them a little later was Annie Smith, a talented young woman, who became a great help in the proofreading, and in the editing and mailing of papers. Her efficient work as assistant to the editor, and the faithful labors of Stephen Belden in the care of business matters, made it possible for the paper to be issued with considerable regularity, even when James and Ellen White were absent from the office.

From August 5, 1851, to March 23, 1852, fourteen numbers of the Advent Review and Sabbath Herald, constituting Volume II, were printed in Saratoga Springs.

In Number 12, issued February 17, 1852, Elder White began to agitate the matter of having a press owned by Sabbathkeepers. And in the next number, issued March 2, he said:

“We stated in our last that we had made arrangements to publish only two more numbers of the *Review and Herald*, but we have no idea that you should be without a paper for much length of time. If ever such a medium of instruction and comfort was needed, it is certainly needed now.

“You are a scattered people, many of you not being able to meet with those of like precious faith for months, and even years. There are but few real laborers in the wide harvest, and new fields of labor still opening before them, and you cannot reasonably expect them to visit you but very seldom. And while you are thus scattered, and surrounded by unbelief and opposition, you certainly need the weekly visits of a paper devoted to the present truth....

“We are satisfied that all who feel interested, and can realize the wants of the cause, will say that we need such a paper.”

As reasons why their methods of conducting the paper were objectionable, Elder White listed: (1) Difficulties relating to work being done on the paper on Sabbath in an outside printing office; (2) the excessive cost of the printing, where a profit must be allowed to a commercial publisher; (3) the disinterested attitude of the workers who handled the precious truths in a worldly house; and (4) the necessary confinement of James White when the work must be constantly supervised by him.

On the other hand, he urged, if an office were owned by the brethren, the editor might be absent a portion of the time, and the work would not suffer.

PLANS FOR FUTURE MANAGEMENT AND SUPPORT

In concluding his appeal for church ownership of the press, he continued:

“We do not ask you brethren to give us an office; we only ask you to have one of your own, managed by a faithful committee. We do not ask to conduct your paper; we hope *to be freed from* the care of it. But we are unwilling to leave it until we see you establish it on right ground.

“The paper has been mostly sustained by large donations from brethren that have had the cause in their hearts, and have felt that it was a part of themselves. But we think the time has come when all who profess to love the truth, should bear a part of the expense, according to their ability....

“We now ask you, brethren, to take hold of the work unitedly, and have a weekly paper that shall go out free from charge, and free from embarrassments, to feed the scattered flock. We do not expect that those who reject the position of the *Review and Herald*, will help sustain it, but its friends certainly will....

“The subject of the paper will be introduced at the conference to be held at Brother Thompson’s the 12th, and we hope to hear from many of the friends of the cause before that time. Let each state what he can do toward establishing an office. We are not able now to state the necessary sum. It will probably require about five hundred dollars.

“Let the friends that write express their views freely on this subject. Where shall the paper be published? How shall it be conducted? and how often issued? A decision will doubtless be made on these points at the conference.”

RESPONSE OF DAVID ARNOLD

To this David Arnold, of Fulton, New York, responded, expressing his conviction that they should have a press of their own. The scattering far and wide of the present truth he fully believed to be “the great work that engages the attention of the heavenly host, and for the accomplishment of which the mighty arm of the Lord is especially stretched out.” He reminded the readers that only those would be gathered finally who had “made a covenant by sacrifice.” He recognized that three questions were involved: “First, shall we have a press, workmen, and office of our own, or at our control? Second, where shall it be located? Third, how often shall the paper be issued.” Regarding these three questions he thus expressed his convictions:

“1. It appears to me that it would be pleasing to Him who ‘owns the cattle upon a thousand hills,’ to have His truth published from a press, by hands, and through an office that could be brought to bow in strict obedience to the fourth commandment.

“2. In reference to the location, a few considerations present themselves. It should be central, so that each extremity of the field of labor can be reached with as little delay and expense as possible. It should also be ready of access to steam conveyances.

“3. To me it appears that the requirement to ‘exhort one another and so much the more as we see the day approaching,’ and the extended and extending demand for the present truth calls for a weekly issue of the paper.”—*Review*, March 33, 1853.

The brethren generally felt in harmony with the proposed forward move, and as the means were provided, preparation for moving to Rochester went forward.

CHAPTER 13



A FORWARD MOVE

Printed in the *Review and Herald*, June 6, 1935

The annual meeting for 1852 convened early in the season, March 12-15. Again it was held at Ballston, New York. Like the preceding meeting of June, 1851, it was held at the home of Jesse Thompson, the well-to-do farmer who had opened his home to James and Ellen White the year before. A goodly number of laborers were present. Among them were Brethren Bates, Rhodes, Holt, Wheeler, Day, Baker, Ingraham, Wyman, Churchill, Morse, and Edson, and during the last day of the meeting, Brother J. N. Andrews, who had just returned from a trip to Michigan. Brother Thompson and his family had the care and labor of entertaining the large company assembled.

Regarding the meeting, Elder White wrote in the *Review* of March 23:

“The brethren came together with a desire to be benefited and to benefit each other; not to establish any peculiar views of their own, but to be united in the truth. The Spirit of truth was earnestly desired, and all united in asking God to give His Spirit to guide into all truth, and to ‘guide in judgment,’ while transacting business brought before the meeting.

“The Spirit of the Lord was with His servants during the entire meeting, and love and union prevailed. The business meetings were pleasant and free. All seemed willing to act, and ready to act in *union*, and to act *now*. The word was preached with freedom, and the examination of some points of doctrine touching the present message was conducted in harmony.”

THE PAPER

“Friday, p. m., the 12th, the subject of publishing the paper was introduced. Several brethren spoke of the disadvantages of having it published as it has been, and spoke of the propriety of having an office at the control of Sabbathkeepers. And after investigating the matter it was decided by a unanimous vote—

“1. That a press, type, etc., should be purchased immediately.

“2. That the paper should be published at Rochester, N. Y.

“3. That Brethren E. A. Pool, Lebbeus Drew, and Hiram Edson compose a committee to receive donations from the friends of the cause to purchase the press, type, etc., and to conduct the financial concerns of the paper.

“4. That the brethren abroad be requested through the next number of the *Review and Herald* to choose agents in their churches to receive donations for the purpose of establishing the press, and carrying forward the publishing of the paper; and.

“5. That those donations that are immediately sent in, should be sent to Hiram Edson, Port Byron, N. Y. It was thought that \$600 would be sufficient to establish the press at Rochester.”

REPORTS OF THE RAPIDLY GROWING WORK

Enthusiastically the ministering brethren reported the blessings that had attended their labors. Brethren Bates and Edson related that in November of 1851 they had crossed the St. Lawrence into Ontario, then known as Canada West. For hundreds of miles they tramped along the north shore of Lake Ontario as far as Lake Huron, often wading long distances through the deep snow in the heart of winter. Thus they visited interested ones of whom they had heard, and by January of 1852 they had raised up two strong companies, besides winning many scattered believers.

Since the meeting of the year before, there had been a great extension of the work. The early companies in New England were rapidly increasing in number and strength. From the West, there came equally encouraging reports.

Plans were then laid for strengthening the increasing number of new believers, by holding many small conferences or regional meetings. It was also planned that the brethren holding these conferences should travel in company, two working in New York and Canada West and two in New England and Canada East.

The Review of March 23, 1852, the last number published in Saratoga Springs, which carried the report of the conference, contained an article enti-

tled "The Paper," in which its financial standing, and the necessity of cooperation of all who were interested in its future work, were presented as follows:

"This number closes the present volume, and is the last to be published at Saratoga Springs. To those friends who may wish to know the pecuniary condition of the paper, we would say that \$150 was raised at the Camden Conference, June, 1851, to commence the present volume. This sum, with the receipts since that time, will only pay for this volume. We have been unwilling to receive large donations from those real friends of the cause who are ever ready to use their Lord's money as faithful stewards. And we have hoped that all the readers of the *Review and Herald*, who have had it placed in their hands, with other publications, who profess to love the truths it advocates, and who are able to do something for its support, however small the sum, would gladly help in this work....

"We hope to issue the first number of the next volume by the first of May. And we would say to those who wish to help with their means that their assistance is needed now in commencing the paper at Rochester.

"Will the brethren be interested to furnish matter for the paper, either original or selected? Let all be free to write."

On the same page there is a report of a general meeting held February 27, in Fairhaven, Massachusetts. In considering the "state of the cause," those gathered at this conference made the following statement and recommendation regarding the Review:

"We fully approve the course pursued by Brother White in the management of the paper, and earnestly desire that his connection with the paper may still continue. And to relieve him from pecuniary difficulties, and to bring some of the burdens more directly upon the church at large, we recommend that the brethren in each place appoint some suitable person to look after the interests of the paper:

1. "To have the charge of collecting money for the paper:
2. "To see that the paper is sent to such as have an interest to examine the truths which it advocates.
3. "To see that it is not sent to such as are not interested to receive it."

From the time of sending out this last number of Volume II to the issuing of Number 1 of Volume III from Rochester, New York, on May 6, 1852, there were nine weeks in which the brethren had no Review.

At this time, lovers of the paper were beginning to raise money for the purchase of the little publishing plant.

During these nine weeks, James White and Stephen Belden were busy. All that pertained to the publishing work in Saratoga Springs was prepared for shipment. The back numbers of the Review, the small stock of hymn books, "Experience and Views," the remnant of editions of a few tracts, and the scanty supply of household appliances, were made ready to be shipped. After money was borrowed to pay the freight charges, they were sent forward.

In Rochester, search was made for a suitable place to house the family and the printing business. Then selection was made in New York City of the Washington hand press, the type, and other material, which was to constitute the *Review and Herald* Printing Plant.

This done, Elder White wrote several articles regarding the past experience and future outlook of the cause. In these articles, which appeared in the next issue of the Review, we find much of interest under the heading, "The Work of the Lord," which we reproduce here:

"THE WORK OF THE LORD

"BY JAMES WHITE

"The work of the Lord that is now progressing among those who are observing the Sabbath of the fourth commandment and are looking for the speedy coming of Christ, is most cheering to those who have held fast the advent faith. Nothing can be more encouraging to those who regard the advent movement as the work of God, and have endured the trial of their faith through the time of scattering, than to know that the Lord is gloriously reviving His work in bringing out from the world a people united in their faith and hope, joyfully keeping *all* the commandments of God, waiting for the coming of the Lord. Those who are willing to follow down the track of prophecy to the message of the third angel, see, to the joy of their heart, the providence of God now fulfilling prophecy as to time and manner. *'Here* is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Rev. 14:12.

"But this work is not confined to those only who have had an experience in the past advent movement. A large portion of

those who are sharing the blessings attending the present truth were not connected with the advent cause in 1844. Their minds not being particularly called to it then, consequently they did not reject it; they are now prepared to receive the truth when presented to them in a proper manner. Some of this number have had their attention called to the advent since the great movement of 1844; others are leaving the churches where they may be free to observe the Sabbath of the Bible, and enjoy the advent hope, and not a few of the precious, tender youth, who are being converted, help make up this number.

“The truth has a happy and sanctifying influence on those who heartily embrace it. Our advent brethren who participated in the messages of the first and second angels of Revelation 14, who have been unable to clearly define their position since 1844, can now, by the light of the third message, see their whereabouts, and are able to explain their present position. The harmony of the three angels explains the advent movement in the past, and shows that those who sacrificed in the advent cause with sincerity and discretion were doing the ‘will of God.’ The harmonious truths connected with the third message clearly show their present position, and place their feet in a plain path again. And now with confidence they can again rejoice in the blessed hope of soon seeing Jesus....

“A brief sketch of the past will give some idea of the rise and progress of the cause of present truth. From the time of the great disappointment in 1844 to 1846, a number of the advent brethren in different States embraced the Sabbath. But the observance of the fourth commandment was strongly opposed by the leading advent papers, and by the preachers of the advent, with very few exceptions. The light that then shone out upon the subject was faint when compared with that of the present time; and in that time of confusion of views and scattering of the precious flock, many of those who embraced the Sabbath gave it up. A few, however, stood firm, and toiled on amid cruel opposition and reproach from those who professed the advent faith.

“One class of opposers of the weekly Sabbath of the Bible taught that first-day should be observed, and their main support was not the word of God, but the so-called ‘Christian Fathers.’ Another class taught that the ten commandments were abolished, and still another class admitted that it was right to keep the seventh

day according to the law of God; but they taught that all the world had somehow made a mistake of just one day in numbering the days of the week, so that the Sabbath of the fourth commandment fell on Sunday!!

“They were willing that we should observe the seventh day on Sunday; but by all three of these classes it was generally represented as sinful in the sight of Heaven to observe the fourth commandment on the day that Jews, Mohammedans, Christians, and all nations agree is the very seventh. And those who observed the true seventh day according to the commandment were called Jews, Judaizers, and fanatics, and were represented as ‘fallen from grace,’ committing the unpardonable sin, and hasting to certain ruin.

“Thus a great amount of prejudice was raised against Jehovah’s Sabbath, so that but seldom one was found that would listen to the Scripture arguments in its favor. And what was greatly in the way of the Sabbath cause was some who taught it in a rash manner, which gave the opposition greater chance to oppose and misrepresent all who observed the seventh day. But it is a matter of rejoicing that such have either seen their error or have left the Sabbath, so that the cause is now generally free from this embarrassment..

“In the spring of 1848, a conference of the scattered friends of the Sabbath was held in Connecticut. The meeting was attended with the blessing of God, and the brethren were much encouraged. Another was held in Volney, New York, in September of the same year, which was attended by some of the brethren from New England. The number of believers present was only about thirty, yet there was a general attendance of the friends in western New York. This was a meeting of great interest to the few tried friends of the Sabbath, yet it was one of some trial on account of a diversity of views held by some of them on points of less importance.

“Here the work of uniting the brethren on the great truths connected with the message of the third angel commenced. This work has progressed gloriously, and hundreds have embraced the present truth whose hearts now beat in union, while their interest is one in the advancement of this holy cause.

“In the summer of 1849 we issued the first number of the little sheet, entitled *The Present Truth*. We commenced the work

under circumstances the most unfavorable, being destitute of means, and the very few friends of the Sabbath being generally very poor. But soon after sending out the first number, sufficient means came in, and we were greatly cheered in hearing that several of the dear advent brethren in different States had embraced the Sabbath. About that time, Brother J. Bates visited the brethren in Jackson, Michigan, who received the truth, and have since aided much in the cause with their means.

“Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there were but about a score of advent brethren in the State of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that ‘delight’ in the whole Law of God.’

“Notwithstanding all the efforts that are put forth to arrest the progress of this cause, and the bitter opposition that it meets with from advent papers and ministers, yet its course is onward. The present is a time of thrilling interest to those who have toiled in sadness in past years when friends were few. Such are best prepared to realize in some degree the great and glorious work that God has accomplished for the remnant.

“The present work of those who are permitted to act a humble part in the advancement of the cause of God, should be understood, as it is of vast importance that each should do the will of God. We think that the past will give some idea of our present and future work. Thus far in the progress of the cause but little has been accomplished without persevering effort. In this respect we may safely judge of the present and future by the past.

“The servants of the Lord have cheerfully left their homes, and have traveled long distances in the cold and heat to spread the truth before a very few. And as they have seen them yield to its force, and made happy on receiving it, they have felt doubly paid for all their toil. Others have freely given of their means to publish books and papers to distribute gratuitously to those who might be benefited by reading them, and to sustain the traveling brethren. And God has blessed the efforts of His children in a wonderful manner.

“It is true that there are but few laborers in the wide harvest. Three years since, there was not one that labored constantly in the field. Now there are a few, and the Lord is constantly raising up and sending out others. They must go in the name of the Lord, and bear reproach and learn how sweet it is to suffer for Jesus in this cause. And as they go they must carry with them publications containing the reasons of our faith and hope to hand to those who are perishing for spiritual food.

“The Lord is opening the way before us. A spirit of inquiry is awakened, and many who have formerly been prejudiced against our views, or indifferent, are now anxious to hear and read the evidences of our position. It lies in the power of those who have this world’s good, and those who are able to earn means to spare, to send the servants of the Lord to such to speak to them the word of God, and leave with them those publications that will aid them in studying the word. This they will cheerfully do when they feel the importance of the hour, and the necessity of acting, and acting immediately.

“Those who oppose the present truth are active, and leave no means untried that they think will shut the light from those we hope to benefit. Let us, dear brethren, leave no means untried that will send out light and truth to perishing souls. Let us gird on the armor, and go forward in this holy warfare.

“If ever the children of God should be as ‘wise as serpents and harmless as doves,’ it is now. They are often placed under circumstances the most trying. And to enable them to maintain their position on unpopular and even despised truths, and always exhibit the meek spirit of their Master when bitterly opposed, they need much of the grace of God. Dear brethren, let us look to the great Example and Pattern, Jesus, and learn to be meek and lowly in heart, and in our daily walk.”—*Review and Herald*, May 6, 1852.

CHAPTER 14



BEGINNINGS IN ROCHESTER

Printed in the *Review and Herald*, June 13, 1935

The payment for purchases made in New York City of a Washington hand press, with the type and other equipment and supplies necessary for the operation of a small printing office in Rochester, was made possible by the generosity of big-hearted Hiram Edson. After making a liberal donation, he lent \$600 to be repaid as donations for the printing plant were received from the brethren. Calls were made in the *Review*, and in a few months notice was given that “the friends of the cause have cheerfully and promptly paid in their donations to the amount of \$605.84.”—*Review and Herald*, August 19, 1852.

On account of a delay in the arrival of the press, the first number of Volume III of the *Review and Herald*, dated May 6, 1852, was struck off at another office. While it was being printed, the press arrived from New York City in good order, and was soon ready for use.

Diligent search had been made, and at 124 Mount Hope Avenue, a house had been found that was thought to be large enough to accommodate both the family and the printing plant. It was very roomy, and the rent was only \$175 a year. The plot of ground on which it stood, about an acre, gave promise of a garden, and there was a place for faithful old Charlie, the beautiful horse given them by the brethren in Vermont.

Thirty days after the close of the meeting at Ballston, at which plans had been made for moving the *Review and Herald* to Rochester, a letter was written to the Howlands, in Topsham, Maine, relating in a cheerful strain the experiences of getting settled. Second-hand furniture, bought at very low prices, had

been secured a little at a time as means permitted, until the house was scantily furnished. Among specific purchases mentioned, are two old bedsteads at twenty-five cents each, six mismatched chairs for one dollar, and another four, with no seating, for sixty-two cents. Mrs. White seated the last with drilling.

FAMILY LIFE IN ROCHESTER

With the occupancy of the big house in Rochester, there began a new and notable experience in the life of James and Ellen White. Here for the first time they had a large family to board and care for. As numbers were added to the working force, the family increased until the rooms occupied by the printing equipment were needed for living quarters.

So the printing business was moved to South St. Paul Street, Stone's Block, No. 21, third floor. The *Review* dated October 14, 1852, went forth from this new location.

Records are not complete as to who composed the family during the following three years, but we can name some of them.

At first there were James and Ellen White; little Edson, and his nurse, Clarissa Bonfoey; Stephen and Sarah Belden, and Annie Smith. Soon Janie Fraser was employed as cook. For a short time Thomas and Mary Mead were members of the family and office force. Then came Oswald Stowell, who acted as pressman.

In the autumn, Warren Bacheller, a boy of thirteen, joined the force, and served as roller boy while learning typesetting. In the spring of 1853, Uriah Smith joined the family, and in the autumn, George Amadon, a young man of seventeen, also became a member of the little company. These three were to grow gray in the service of the *Review and Herald*. Later on they were joined by Fletcher Byington, a son of Elder John Byington, of northern New York.

As none of these had learned the printer's trade before coming to Rochester, it was necessary to employ a skilled printer to superintend the work and teach the beginners. For this position a very competent man was found in Lumen V. Masten, with whom Elder White had become acquainted in Saratoga Springs. He had been in the employ of the Davidson Printing Company. He was the son of a widow, a devout Methodist, and had been given a good religious training. He was a wholesome, moral young man, about twenty-two years of age, yet had never made any profession of religion.

He accepted the invitation of James White to connect with the printing work in Rochester, agreeing to work for a moderate wage and to rest on the Sabbath and work on Sunday. On reaching Rochester he secured board and lodging with a Christian family near the place where the *Review* was printed.

That the money given to support the publishing work might go as far as possible, the strictest economies were practiced. Writing about their bill of fare during the first weeks in Rochester, Ellen White said, "Butter is too high. We do not purchase it, neither can we afford potatoes. We are willing to endure privations, if the work of God can be advanced."

Janie Fraser was young, buoyant, and energetic, but she was not what one would call a trained cook. Though she did not understand the desirable balance of proteins, fats, and carbohydrates necessary to be maintained, yet she fully understood the value of inexpensive foods, and especially of porridge and beans. She was a steadfast economist, and knew that a dollar's worth of beans would go farther in the feeding of a family of fifteen or more persons, seven of whom were hearty men and boys, than a dollar's worth of any other food.

After Uriah Smith had been in the family for a few weeks, he remarked to a comrade, that though he had no objection to eating beans 365 times in succession, yet when it came to making them a regular diet, he should protest!

A FIELD OF POTATOES FOUND

Soon after the printing equipment had been placed, and the family settled, it was arranged to have a portion of the land plowed for a spring garden. As the plowman began his work, numerous potatoes were turned up. They were small, but sound and good. The garden had been planted the preceding year to potatoes, but as it was a year of drouth, the crop had not matured, and it had not been harvested. The winter had been mild, and the little potatoes had not frozen.

Potatoes were scarce and high-priced, and here was an opportunity to get a few without money. So Ellen White seized a tin pail and followed the plowman, picking up several bucketfuls, which she carried to the house.

This, with her ideas of economy and her knowledge of the necessities of the big family, seemed perfectly natural. Not so to Lumen Masten, the head printer. He was shocked to see Mrs. White following the plow and picking up the potatoes, and exclaimed, "Is that my employer's wife out there following the plow, picking up those little potatoes? Then he declared he would not work for such a concern.

Afterward, when he learned from Mrs. White that she considered it a religious duty to gather up the fragments and let nothing be lost, he calmed down and went on with his work.

Though there was abundance of wholesome food suitable for sturdy young men and boys, yet there was a lack of foods most suitable for James and Ellen White, who had become enfeebled by continuous care and anxiety over the literary part of the work. In later years, as they looked back upon this experi-

ence of overwork and extreme economy, they could see that herein was one of the potent causes for feebleness that opened the way for perilous diseases.

A SEVERE TRIAL OF FAITH

During May, June, and July, 1852, the matter of organizing the new printing plant, and sending forth seven numbers of the Review absorbed the time and energies of all members of the household. Two thousand copies of the paper were printed of each issue, which came from the press every other Thursday.

The labors of the ministers in the constantly broadening field were greatly blessed. And from the companies won to Sabbath observance, there came many appeals for Elder and Mrs. White to visit them. Those newly come to the faith desired to see the editor of the Review and the one who had been favored with heavenly visions. So early in August, it was decided that they should make an extended trip to the northern part of New York and east into the New England States. This tour, which occupied seven weeks, was made with their horse and covered carriage.

As the time neared when they were to begin their journey, little Edson, now three years old, was attacked with cholera. As was their custom in time of sickness, they appealed to the Great Physician. Taking the suffering child in her arms, his mother rebuked the disease in the name of Jesus. Immediate relief came, and as another sister began to pray that the Lord would heal him, Edson looked up in astonishment and said, "They need not pray any more, for the Lord has healed me." The disease was evidently checked, yet the faith of the parents was severely tried, for the boy remained very weak.

They felt that they could not disappoint those with whom they had made appointments. Their solicitude for the child made it impossible for them to leave him in the care of others; and to take him with them seemed perilous. What should they do?

At length, two days before they must leave to keep their first appointment, they presented the case to the Lord, promising that if the child should show an appetite to eat, they would accept this as an evidence that they should venture. One day passed, with no change. The second day, however, he called for broth, and it nourished him.

Four hours later they started on their journey. Ellen White carried her sick child on a pillow, and they rode for twenty miles. The further story of the journey, as told by her, is as follows:

"He seemed very nervous that night. He could not sleep, and I held him in my arms nearly the whole night.

“The next morning we consulted together as to whether to return to Rochester or go on. The family who had entertained us said that if we went on, we would bury the child on the road; and to all appearance it would be so. But I dared not go back to Rochester. We believed the affliction of the child was the work of Satan, to hinder us from traveling; and we dared not yield to him. I said to my husband. ‘If we go back, I shall expect the child to die. He can but die if we go forward. Let us proceed on our journey, trusting in the Lord.’

“We had before us a journey of about one hundred miles to perform in two days, yet we believed that the Lord would work for us in this time of extremity. I was much exhausted, and feared I should fall asleep and let the child fall from my arms; so I laid him upon my lap, and tied him to my waist, and we both slept that day over much of the distance. The child revived and continued to gain strength the whole journey, and we brought him home quite rugged.

“The Lord greatly blessed us on our journey to Vermont. My husband had much care and labor. At the different conferences he did most of the preaching, sold books, and labored to extend the circulation of the paper. When one conference was over, we would hasten to the next.”—*Life Sketches of James and Ellen G. White*, pp. 144, 145, ed., 1915.

“THE YOUTH’S INSTRUCTOR”

Just before leaving for this journey, there had appeared from the new press at Rochester, the first number of an eight-page monthly paper entitled, *The Youth’s Instructor*. “For some time,” wrote James White in the introductory article, “we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time. We now cheerfully engage in this work, praying the Lord to help.”

Four simple Sabbath school lessons were given in the first issue, on the subjects of the Sabbath, the law of God, and the ark, each followed by questions. This arrangement naturally suggested the weekly sessions of a Sabbath school for children. On their journeys, while stopping for the noonday lunch, and as old Charlie was enjoying the wayside grass, Elder White would write on the top of his hat or on the lunch box, some of the lessons for the next number of the *Instructor*.

CHAPTER 15



THE MASTER PRINTER

Printed in the *Review and Herald*, June 20, 1935

During the summer of 1852 the cholera was prevalent in Rochester. Night after night the members of the family living at 124 Mount Hope Avenue might hear the rumbling of carriages bearing the dead to the cemetery. Rich and poor alike were cut down by the epidemic. Mention has been made of little Edson's attack, and his healing in answer to prayer, before Elder and Mrs. White drove east on their seven-week trip.

Soon after they left Rochester, Lumen Masten, the foreman of the printing office, was stricken with the dread disease. The story of his illness, his miraculous healing, and his conversion, is so interestingly told by himself that we give it here, as it appeared in the *Review* of September 30, 1852:

"I bless God that there is a way open by which I can make known to you His mercy toward me. Although a stranger to most of you, I trust the time is not far distant when we shall receive the 'seal of the living God,' and recognize each other upon the sea of glass, to sing the song of Moses and the Lamb....

"About the middle of last April, I entered into the employment of Brother White, to take charge of the printing department of the *Review and Herald*.... It seemed the will of God to place me among His remnant, where I might come to a knowledge of the truth.

"My mother (when living) was a member of the Methodist Church, and used all the persuasion she could to keep me from

Sabbath [Sunday] breaking, and to become a follower of Christ.... Notwithstanding her teachings and persuasions, there was a great query arose in my mind when I was taught the ten commandments,—why they did not keep the seventh day, as God commanded, and I would frequently ask the question. The answer I received, was that generally given by those who keep the first day of the week.

“When I came here, I was obliged, of course, to comply with the request of my employer; that is, to commence work on Sunday, and end it on Friday evening. This practice went somewhat against my conscience, so different was it from my usual practice and early teachings. However, I continued on, quite anxious to learn the reasons of their faith, etc., and if possible to find out whether or no they had the truth.

“I attended one or two of their meetings, and heard a lecture upon one occasion, from Brother Bates, on the Sabbath and Catholicity. I received considerable light, different from that I had ever thought or even dreamed of. I saw that spirit and power of God made manifest in their meetings which I never saw in any church that I had ever attended. I began to see plainly that they had the truth; and I must confess that I was under deep conviction for some time, but tried to conceal it as much as possible....

“On the 18th of August, ult., I was taken with a very severe attack of the cholera—the fatality of the disease is too well known by all of you, for me to comment upon. I called a physician, and his first treatment was to bleed, and after administering a variety of remedies, ended his medical process with doses of calomel. Such treatment is pronounced, by some of the most skillful physicians, to be sure death! But it seems the Lord wanted to give me another chance for repentance, and gave me strength (through the prayers of the brethren, unknown to me) to be removed from my boarding place to Brother White’s, but a few rods distant.

“The wife of the man I was boarding with was taken with this fatal disease the day I was, and underwent the same treatment by the same physician, and lived but a few hours.

“On Sunday, the morning after my removal, I was taken again—worse, if anything, than the first attack. Another physician was called, and all the medicine he could produce seemed to have no effect. About three o’clock, if I recollect right, the relapse took place, and my physician pronounced me beyond

the reach of medicine. All that he could do for me was of no avail. I was fast sinking into the grave.

“About six o’clock it seemed as though I was drawing my last breath. Death seemed to stare me in the face, and visions of hell and the grave rose up before me. Demons danced before my eyes, and seemed to grasp my breath. The history of my past life rose like a specter, to haunt my expiring moments. The scenes of horror, anguish, and suffering, no pen is able to portray. I knew I was not prepared to die; I had made no confession whatever, but lay a guilty sinner in the sight of God.

“Some of the brethren and sisters kneeled by my bed and prayed for me. I appeared to be somewhat relieved, so that I lingered along several days without any apparent change, neither to advance nor recede. Brother Patten and several others then came to me, and asked if I would give up all to God, and if I recovered, keep His commandments. I replied in the affirmative. They then commenced praying. God, in His infinite mercy, heard and answered prayer. The blessing came upon me like a shower. I soon fell asleep, and when I awoke, the blessing of God was still resting upon me; the relapse had left me, and I felt as if God had again breathed into me the breath of life.

“I had been in the hands of a physician until then. I discharged him, and held fast the arm of God and the faith of Jesus. I continued to gain rapidly, and in about two weeks I was able to walk to the post office, about one mile distant. I called on my physician, and so unexpected was my visit that he did not, at first, recognize me, not expecting, as he said, to see me out under a week to come; and he pronounced my case a ‘miracle of the present age.’...

“It is my candid opinion that, had it not been for my avowal to God and the prayer of faith, I should, ere this, [have] been slumbering in the tomb. O, what shall I render unto Him for His goodness and mercy! How important that we should fear God, keep His commandments, and live separate from the world; and when we are sick, call in faith upon the great Physician, who will heal without the use of medicine!

“Christ is my Physician, my Shepherd, and my Guide. In Him I have faith, in Him I put my trust. I hardly know how to praise Him enough. I fear, sometimes, that I do not realize His goodness as much as I ought. My prayer to God is, that He will give me a realizing sense of it; and let light so shine into my soul, that

I may be able to outride the storm of affliction. I feel determined to continue to the end, let what will come. I mean to try and go with the remnant, and enter the pearly gates of the Holy City.”

After his healing Mr. Masten gained strength rapidly. Soon he was back at the office, superintending the work, and now a converted man. Occasionally he wrote for the paper. About a year after his restoration to health, there appeared in the Review an article from his pen, entitled “Faith.” In this article, as a comment on the instruction given in James 5 regarding prayer for the sick, he testifies not only of his own healing, but of other remarkable cases that he had witnessed:

“We have already shown that they who *believed* on Christ were none other than the commandment keepers, ‘who keep the commandments of God, and the faith of Jesus.’ Among them we are to look for ‘these signs’ which ‘follow them that believe.’ Take a glance among them, and behold how many have already been snatched from the jaws of death, and in a very short time restored to perfect health, by no other means than the prayer of faith! I speak not only from what I have seen and heard, but from my own happy experience. My heart is often led to praise the Lord for the wonderful manifestation of His power in healing my body, and more especially about a year since, when I was struggling with death for my last breath.”— *Review and Herald*, Oct. 4, 1853.

The little office of publication was a busy place. Not only was it a printing plant, but a school in which the first Sabbathkeeping Adventist printers learned the trade. The entire group were young in years and most of them young in experience. The editor, James White, was in his early thirties, and his wife six years younger than he. The foreman and only experienced printer, and the assistant editor were young men of twenty-three, and those who had come to learn the business were only boys or young men.

If the great adversary of the printing plant newly established to combat his satanic work had been successful at this time in removing the foreman, Lumen Masten, by cholera, the work would have been seriously hindered. The affliction, however, was turned, through the prayers of the believers, into a blessing; for it resulted in the salvation of the printer’s soul, and the work in the little office of publication went forward without interruption, each of the workers learning eagerly and well his part.

CHAPTER 16



A VISIT TO MICHIGAN

Printed in the *Review and Herald*, June 27, 1935

During the winter of 1852-53, the steadily growing publishing work and an increasingly heavy correspondence called for much time and faithful effort. The Review was being mailed to 1,600 homes, the list having doubled during the few months since it was moved to Rochester.

The circulation of the *Youth's Instructor* had made a steady growth. It was now being sent to nearly 1,000 addresses. Besides this, several new tracts and pamphlets had been issued, and these were finding their place in the field.

The details of the work of editing, printing, and sending forth the periodicals and books, were faithfully and courageously carried on by Stephen Belden, Uriah Smith, George Amadon, and their comrades. But there were many questions calling for serious study and painstaking correspondence, that were demanding the attention of Elder White.

In addition to the perplexities of this rapidly growing work, there was much sickness in the home, and this wore heavily on James and Ellen White. So the spring of 1853 found them both in very poor health. Early in May, Elder White was confined to his bed for several days, suffering from fever. Prayer was offered for him, and the fever abated, but he still remained very weak.

Appointments had been sent out for meetings during May and June, 1853, in Mill Grove, New York, and several places in Michigan, but it looked as if they would not be able to fill them. Then, remembering past experiences, they decided to go as far as Mill Grove, and there decide whether to go farther or to return to Rochester. Of her husband's sickness Mrs. White wrote:

“While at Elder R. F. Cottrell’s, at Mill Grove, he suffered such extreme weakness that he thought he could go no farther. We were in great perplexity. Must we be driven from the work by bodily infirmities? Would Satan be permitted to exercise his power upon us, and contend for our usefulness and lives as long as we remain in the world? We knew that God could limit the power of Satan. He may suffer us to be tried in the furnace, but will bring us forth purified and better fitted for His work.

“I went into a log house near by, and there poured out my soul before God in prayer that He would rebuke the fever and strengthen my husband to endure the journey. The ease was urgent, and my faith firmly grasped the promises of God, I there obtained the evidence that if we should proceed on our journey to Michigan, the angel of God would go with us.

“When I related to my husband the exercise of my mind, he said that his mind had been exercised in a similar manner, and we decided to go, trusting in the Lord. My husband was so weak that he could not buckle the straps to his valise, and called Brother Cottrell to do it for him.

“Every mile we traveled he felt strengthened. The Lord sustained him. And while he was upon his feet preaching the word, I felt assured that angels of God were standing by his side to sustain him in his labors.”—*Life Sketches of James and Ellen G. White*, pp. 301, 302.

TRAVELING IN LUXURY

On their way from Mill Grove, New York, to their appointment in Michigan, Elder and Mrs. White took passage on a lake steamer from Buffalo to Detroit. The accommodations and comforts of this large vessel, familiar enough to most travelers today, were in such marked contrast to their usual methods of travel, that Mrs. White was led to comment about them in a letter to her sister-in-law, Anna White. Writing from Plymouth, Michigan, May 21, 1853, she said:

“It was a very nice boat. The air was sweet, and there was every convenience. We took a stateroom where, instead of finding narrow berths, we found a nice large bed for both of us, made up clean, and a neat looking glass in the room, a large Testament like Sarah’s, with the Psalms in the back. There was a washbowl, soap, towel, and by turning a faucet we could bring water in the bowl. We felt almost at home. We prayed together before retiring, and committed ourselves

to the watchful care of Him who never slumbers or sleeps, and we felt assured that He would keep us from all accident and harm.

“There were six hundred on board. We slept sweetly through the night. James felt much better than he expected to. He began to feel better directly after leaving Mill Grove, and he has been growing better ever since.”—*Letter 2*, 1853.

Taking the train at Detroit, they were soon in Wayne, Michigan. Here Brother Henry Lyon met them with a comfortable conveyance, and took them twelve miles to his home near Plymouth. At the Lyon home they met Elder and Mrs. M. E. Cornell. Of Brother Lyon’s pleasant home, she wrote in the letter referred to above:

“This is a most beautiful place surrounded with fruit trees. I should love to have you here today, but should not know what to do with you tomorrow. We shall have to ride thirty miles, and part of the way it is a very rough road.

“I am of good courage, but not very well in body. We believe the Lord will give us strength. The enemy made a powerful effort to keep us from Michigan, but he has not succeeded as yet. O that God would give us strength from the sanctuary; we shall plead for it until it comes. It must come, we cannot labor without it. It will come from God. We believe, and mean to walk out by faith. The promise will not fail us. It will be verified.”

A VISION AT TYRONE

From the home of Brother Lyon they went to attend a three days’ meeting in Tyrone township, where lived Brother J. P. Kellogg. Descriptive of a vision given to Mrs. White during a Sabbath meeting, in the barn of William Dawson, Merritt G. Kellogg has written:

“We were engaged in a prayer and social meeting, Sabbath morning, at about nine o’clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that He would bless the meeting with His presence, and that He would bless the work in Michigan.

“As Sister White gave that triumphant shout of ‘Glory! glory! glory!’ which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and

that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, 'She doesn't breathe!'

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M. D., Battle Creek, Mich., Dec. 28, 1890."—*General Conference Bulletin*, 1893, pp. 59, 60.

CHURCH DIFFICULTIES AT JACKSON

Their next appointment was at Jackson, Michigan. Here they found the church in great confusion. One of the members, a certain sister, had spoken harshly to one of her unconverted neighbors, who had persisted in a series of irritating annoyances. This neighbor charged her with the use of a wicked word, which the sister denied having uttered, though she admitted that she had used a word that sounded somewhat like it, and which was probably misunderstood. However, she refused either to confess to the truthfulness of the charge against her, or to disclose the word that she had spoken.

The matter came before the church, and many of the members were very bitter in their charges and accusations against her. Two of the brethren were especially insistent that she was guilty and should confess. And so the peace and harmony of the company was broken up, and the Spirit of God was grieved by the dissension.

On Friday, June 3, 1853, a meeting was held and the entire Jackson church was present. As Mrs. White was offering an earnest prayer, she was taken *off* in vision, and something of the situation was revealed to her.

After coming out of the vision, Mrs. White related much that had been shown her, including a message especially for this sister. She reproved her for the wrong spirit she had manifested against her provoking neighbor,

stating that it was not right to cherish such feelings even against an enemy. She also said that there was more that had been shown her, but the remainder was not clear in her mind.

The two accusing brethren were much pleased regarding the rebuke given to this sister, for it seemingly justified them in their attitude toward the “offender for a word.” They arose and expressed their unbounded confidence in the visions as a genuine manifestation of the Spirit of God. And then in a harsh, stem manner they addressed the sister, urging her to confess. But she remained silent, and the meeting closed.

The following day another vision was given to Mrs. White, in which she was shown that the accused sister did not use the word with which she was charged. There was also revealed to her the unchristian character of the brethren who had so severely censured her, and their wicked course was clearly pointed out. The sister humbly confessed her wrong feelings and sought forgiveness; but with her accusers it was entirely different. They complained bitterly of the reproof that had been given them. The very spirit manifested in resisting the reproof was, however, of just the character that the testimony had described. These two men, who only the day before claimed to have such abundant evidence of the truthfulness of the visions that they could never doubt again, were now ready to give up everything, simply because their own sins had been set in order before them.

THE MESSENGER PARTY

Soon after this, these two aggrieved men, together with a few other disaffected ones, began actively to oppose their former brethren. After about a year, October 19, 1854, they began the publication of a paper, which they named the *Messenger of Truth*. The chief burden of this paper was criticism and condemnation of the *Review and Herald* and its publishers. Attempts were made to substantiate unjust charges of greed and mismanagement against James White. For instance, a charge of “speculation” against him had no other foundation than the fact that he had purchased in New York some Bibles which he had later sold at an advanced price in Wisconsin. At one time it had been explained to the editor that the price charged did not quite cover the cost of the books and transportation, and notwithstanding that he then admitted that there was no ground for censure, yet he did not hesitate later to renew his charge of wicked speculation, based on this very incident.

Again, the fact that money was sent to James White personally (there being at the time no corporate body to transact legal business) was made the basis of spreading suspicion that he was becoming personally enriched by the liberality of the people who were giving to sustain the paper.

These malicious charges had one good result, they led the publishing committee to print statements regarding the self-sacrifice and liberality of James and Ellen White, that otherwise might not have been brought to light. These statements, in turn, gave the people greater sympathy with them, and stirred them to more liberal cooperation than before.

After the opposition paper had been circulated for a few months, the laborers in the cause who met in the field the results of the false charges, were inclined to give to their refutation time and strength that were needed in spreading the truth. They were kept from this course by timely counsel given to Mrs. White, which may be found in "Testimonies for the Church," Volume I, pages 122, 123. It was pointed out that the church would be injured less by the open opposition of these opponents than by their evil influence had they remained with the brethren. It was asserted that the work of giving the last message of mercy was of too much importance to warrant their leaving it to "come down to answer such falsehoods, misrepresentations, and slanders, as the Messenger party have fed upon and have scattered abroad." This was an effort of Satan, Mrs.

White declared, "to divert our minds from the present truth and the coming of Christ."

A PATTERN OF FUTURE APOSTASIES

This experience is a true pattern of numerous apostasies. With clear perception they had received with gladness the truths of the message. In humility, they had been granted success as they presented these precious truths to others, through the power of the Holy Spirit. Witnessing conversions, they had taken the credit to themselves, and when they had met differences of opinion and irregularities of action, they had dared to condemn their fellow Christians in a harsh and self-confident manner.

From time to time, others have arisen, using Scripture texts and passages from the Testimonies in an unkind way in an endeavor to force their brethren to repentance and confession. They have professed great confidence in the Testimonies, and manifested great astonishment that others disregarded them. Later the time came when they themselves were reproved, and not being humble of heart, they rose up against the reproof. Then they began to question, afterward to doubt, and later to denounce both the message and the messenger. Soon the Bible doctrines in which they once rejoiced became to them of little consequence, and finally they took their stand in open opposition to the faith they once loved.

The steps in apostasy are graphically set forth in the following words found in the "Testimonies," Volume V, page 672:

“Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.”

The sad experience of the men who rejected counsel and became unscrupulous critics, then opposers, and finally apostates, should lead us to consider seriously the words of warning in mercy given us, and to guard against the first steps that may lead to separation in spirit from the church that is upholding the commandments of God and the testimony of Jesus.

CHAPTER 17

MEETING THE RISING TIDE OF SPIRITUALISM

Printed in the *Review and Herald*, July 4, 1935

Shortly after the meetings in Jackson, Michigan, spoken of in our last article, Elder and Mrs. White, accompanied by J. N. Loughborough, held meetings in Battle Creek, and in Bedford, a small village eight miles northwest.

Here, after the opening exercises of the first meetings held in the school-house, James White arose to speak, and read for his text 2 Thessalonians 2:7-12. Then there was a pause, and turning to his fellow worker, he said, "I am faint, Brother Loughborough; will you take my place." Elder Loughborough entered the desk, reread the passage, and spoke freely from this text, which sets forth the delusions of the last days. Mrs. White followed with an effective appeal. After the service, the congregation adjourned to a near-by lake for baptism.

A PAMPHLET ON SPIRITUALISM PLANNED

In the meantime Elder White had left the building, and after lying on the grass for a few minutes, had returned to the home of Brother Brooks, where he rested an hour. He awoke greatly refreshed. His mind was alert, and he outlined the sections and chose texts and proofs for a pamphlet designed to set forth the rising tide of Spiritualism as one of the signs of Christ's second advent, and to furnish strong arguments to combat the deceptive movement. The need of such a work will be better appreciated if we give thought to the rapid rise of Spiritualism at this particular time.

In the latter part of March, 1848, while James White and his wife were living in Topsham, Maine, and he was working each day from dawn till dark

to earn a pittance of fifty cents by cutting cordwood, the outlook for the cause they had espoused seemed dark indeed.

ORIGIN OF SPIRITUALISM

It was at this time, shortly before the first conference of the believers at Rocky Hill, Connecticut, that a family living in an obscure village in western New York were startled one night by hearing a series of mysterious noises, like knockings, in various parts of the house. They were aroused, and all sought vainly to ascertain the origin of the sounds.

Night after night the disturbance was repeated. Soon it was ascertained that there was an intelligence back of the phenomena. A code was suggested by some of those present— one knock for a negative and two for an affirmative answer to questions; numbers to be indicated by a corresponding number of knocks; and later, as the alphabet was repeated, a knock would indicate the letter desired by the unseen intelligence. When these letters were arranged, they would spell words and sentences. Thus, not only might questions be answered, but the unseen visitor could communicate to the startled listeners whatever he might desire to say to them.

The enemy of righteousness had chosen this time, the spring of 1848, this family of John D. Fox, and this village, Hydesville, New York, for the beginnings of a great deceptive movement,—a movement which is the subject of prophecy, and one of the signs of the last days. As the fuller light was about to shine forth to the world, as the Bible truth of immortality only through Christ was to be restored, Satan would seek to hold men in belief of his great falsehood uttered in Eden, “Ye shall not surely die.” As seemingly conclusive evidence that human intelligence survives beyond death, he and his hosts of evil angels would communicate with men, and would make them believe that they were conversing with the spirits of the dead. This would be a masterpiece of deception, for if he could gain their confidence, he could turn their ears away from the truth unto fables, and keep them from accepting God’s last message to a perishing world.

Soon after the occurrence of these strange events at Hydesville, a part of the Fox family moved to Rochester, and then the rappings were heard in both places. Many people investigated, coming to scoff, but going away convinced that they had witnessed superhuman phenomena.

SPREAD OF THE DELUSION

One night, in November of 1849, a message was given to those assembled in the house: “You all have a duty to perform. We want you to make this matter more public.” In response to this, a hall was secured in Rochester, and a

lecture was given by a gentleman of Auburn, New York. A report of this and of subsequent meetings was printed in the New York *Weekly Tribune* of December 8, 1849. Committees were appointed for investigation, and they all agreed that “the sounds were heard, but they entirely failed to discover any means by which it could be done.” The rapid growth of this movement, which came to be called Spiritualism, was phenomenal. Regarding the spread of Spiritualism, a judge of the Supreme Court wrote in 1851:

“Scarcely more than four years have elapsed since the ‘Rochester knockings’ were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city (New York) and its vicinity, there must be from twenty to twenty-five thousand.

“There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate.”

FALSITY REVEALED IN VISION

Before the movement had become widely known outside of the city of Rochester, Ellen White was shown in vision its nature and its future popularity. Speaking of a view given her at Topsham, Maine, March 24, 1849, she says:

“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.

In August, 1850, a further revelation was given to Mrs. White, regarding the future signs and wonders that would be manifest through Spiritualism. She “saw that the ‘mysterious rapping’ was the power of Satan; some of it was directly from him, and some indirectly.” She predicted that “it would

spread more and more, that Satan's power would increase," and that "some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men." She further asserted that through the phenomena of Spiritualism, men would "account for all the miracles wrought by our Lord Jesus Christ," many being thus deceived into believing that "all the mighty works of the Son of God when on earth were accomplished by this same power." "Could our eyes be opened," she wrote, "we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power."—*Id.*, pp. 59, 60.

It was revealed to her that the deceptions of Spiritualism "took away all the glory of heaven," and that in its fire, to many minds, "the throne of David and the lovely person of Jesus have been burned up."—*Id.*, p. 77.

FUTURE DEVELOPMENTS

She wrote further regarding the future developments of Spiritualism:

"Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear. All this is to deceive the saints, and ensnare them into the belief of this delusion."—*Id.*, p. 87.

As the headquarters of the Sabbathkeeping Adventists was in Rochester, they saw many reminders of the beginnings of the "rappings." With the knowledge of the future growth of Spiritualism, and its deceptive power as revealed to Mrs. White, James White felt a burden to do something to enlighten the minds of as many as possible, and to save them from the fatal delusion.

In the light of the prediction by Paul, as stated in the morning's text, presented in the meeting at Bedford, Elder White saw in Spiritualism a remarkable fulfillment of prophecy, and one of the evidences of Christ's soon coming. He recognized in it "the working of Satan with all power and signs and lying wonders," as he had not seen it before, and he determined to publish his thoughts in pamphlet form.

PERSONS SAVED FROM DECEPTION

One incident on the journey had helped to impress upon his mind the subtle workings of the enemy through Spiritualism. At Mill Grove he had conversed

with Brother Cottrell, an aged pilgrim of nearly eighty years, who had been keeping the Bible Sabbath for more than thirty years. Brother Cottrell had accepted the light on man's nature in death, having rejected the doctrine of man's consciousness between death and the resurrection. He had recently received through some Spiritual friends in Wisconsin, a letter signed "M. Cottrell," and purporting to be from his wife, who had recently been laid to rest. But the bereaved husband, "believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living."—*Review and Herald*, June 9, 1853.

A glimpse of the workings of James White's mind on this subject may be caught by his comments on another incident that occurred on the way from Bedford to their next appointment at Vergennes. The party stopped at a farmhouse for refreshments, and there met a woman who was much interested in the truths of the second advent. She wept freely as they conversed with her on spiritual themes. During the conversation she mentioned having had opportunity to "witness the spiritual manifestations," but stated that she "could not believe in them, for she could not give up her Bible." Speaking of his reflections after resuming their journey, Elder White wrote:

"The stranger that had kindly entertained us was a sample of thousands, especially in a new country, who are starving for spiritual food, and whose minds the Spirit of God is opening for the reception of the present truth. But, oh, the dreadful thought! These poor souls have not on the whole armor of truth, and are daily exposed to the damning influence of what is called 'Spiritualism' [spirit manifestations]. When once immersed in that heresy, they are beyond the reach of truth. These persons, not knowing their danger, like the innocent bird, are in danger of being decoyed into the fatal snare that will hold them fast forever. "Michigan is dreadfully cursed with Spiritualism. The 'spirits of devils working miracles' have penetrated even the most wilderness portions of the State.... May God raise up friends of the cause of truth, who shall, through the press and the living preacher, send the truth and the warning to these perishing souls, ere Satan and his legions blind them with the last great deceivableness of unrighteousness, that is to shut up its thousands in darkness until the day of the Lord come upon them as a thief."—*Review and Herald*, July 7, 1853.

PAMPHLET WRITTEN

Returning to Rochester a few days later, Elder White began the writing of the proposed pamphlet. Of the difficulties connected with its preparation, Mrs. White has written:

“His health was poor. He was troubled with aching head and cold feet. He could sleep but little, but the Lord was his support. When his mind was in a confused, suffering state, we would bow before the Lord, and in our distress cry unto Him. He heard our earnest prayers, and often blessed my husband so that with refreshed spirits he went on with the work. Many times in the day did we thus go before the Lord.”—*Life Sketches of James and Ellen G. White*, p. 304.

The aim of this pamphlet was set forth on the title page in the following words: “THE SIGNS OF THE TIMES, showing that the second coming of Christ is at the doors. SPIRIT MANIFESTATIONS, a foretold sign that the day of God’s wrath hasteneth greatly.” Its 124 pages were filled with information of thrilling interest, forty pages being devoted to the rise and development of modern Spiritualism. *

* Note.—The facts and quotations regarding the rise and rapid growth of Spiritualism as presented in this article have been taken from this pamphlet.

CHAPTER 18



BEREAVEMENT AND DISTRESS

Printed in the *Review and Herald*, July 11, 1935

A sketch of the experiences of James and Ellen White during the time that the publishing work was carried on at Rochester, would not be complete without a further recital of the means which were used by the adversary of the rapidly growing enterprise, to break the spirits and health of those who were the leaders in the work. It seems that there was hardly a limit to the tremendous odds against which these courageous pioneers were called to wrestle.

For the greater part of two years, sickness was in the home, and three promising young people were laid to rest in the grave. There is a cheering side, however, to this sad experience, and that is that each of these young people was led to salvation through the ardent prayers and tactful labors of those who ministered to them.

Soon after the beginning of the work in Rochester in April, 1852, word was received from Mrs. White's parents in Gorham, Maine, that Robert Harmon was very sick, and to all appearances would live but a few days. It seemed impossible for Ellen White to leave the big family, but her sister, Sarah Belden, went at once, that she might be with their brother in his last days.

Prior to his illness, he had been unwilling to investigate the evidences for the new and to him strange religious views adopted by his sisters Ellen and Sarah and their husbands. Of his change of heart, Mrs. White has written:

“As soon as he was afflicted his voice was often heard pleading with God for the light of His countenance, and upon his sickbed he weighed the evidences of our position, and fully embraced the third

message. He grieved that he had not looked into the subject before, and would frequently exclaim, "How plain! It is all plain now. I have deprived myself of many blessings that I might have enjoyed. I thought that Brother White and Sister Ellen were in error. I have felt wrong toward them, and want to see them once more."—*Life Sketches of James White and Ellen G. White*, p. 288.

CALLED TO MAINE BECAUSE OF ILLNESS

Contrary to expectation, Robert Harmon lingered for six months, suffering greatly, and his wish for a visit was granted while they were on their eastern tour in the autumn of 1852. Of their visit to him in Gorham, Ellen White wrote:

"It was an affecting meeting. He was much changed, yet his wasted features were lighted up with joy. Bright hope of the future constantly sustained him. He did not once murmur, or express a wish to live. We had seasons of prayer in his room, and Jesus seemed very near. We were obliged to separate from our dear brother, expecting never to meet him again this side of the resurrection of the just. The bitterness of the parting scene was much taken away by the hope he expressed of meeting us where parting would be no more."—*Id.*, p. 289.

The forbidding circumstances under which they began their eastern journey with horse and carriage, and the remarkable recovery of little Edson in response to their faith, have already been narrated. In their travel and earnest work among Sabbathkeeping companies and scattered believers in the New England States, they had found much to cheer their hearts. They returned to Rochester early in October, triumphant over the progress of the message and the spirit which they found among the believers. But the rapid journeying from place to place and the excessive labor had been a heavy strain on their frail health, and they found themselves exceedingly weary and in need of rest.

NETO PERPLEXITIES

But instead of the rest which they so much needed, they were met with new perplexities. There were inexperienced persons with a superficial religious experience who urged that they be allowed to join the family at Rochester and assist in the work. At the same time they received word regarding the illness of near relatives, who, if they were in the home at Rochester and could there be given proper care, might be helped in their Christian experience. In their perplexity over the proper course to follow, instruction was received by Ellen

White, cautioning against unwisely adding to their already large family of helpers in the work, and yet pointing out a duty to these afflicted relatives. Mrs. White wrote:

“I was shown that we were in danger of taking burdens upon us that God did not require us to bear. We had a part to act in the cause of God, and should not add to our cares by increasing our family to gratify the wishes of any.

NATHANIEL AND ANNA WHITE

“I saw that to save souls we should be willing to bear burdens; and that we should open the way for my husband’s brother Nathaniel and sister Anna to come and live with us. They were both invalids, yet we felt to extend to them a cordial invitation to come to our house. This they accepted.

“As soon as we saw Nathaniel, we feared that consumption had marked him for the grave. The hectic flush was upon his cheek, yet we hoped and prayed that the Lord would spare him, that his talent might be employed in the cause of God. But the Lord saw fit to order otherwise.”—*Id.*, pp. 296, 297.

Nathaniel failed steadily, and died May 6, 1853, at the age of twenty-two years. Speaking of the last day of his life, Mrs. White wrote:

“I remained in his room and entertained him by reading the Bible and conversing with him. As I read he would say, ‘How appropriate that is! How beautiful! I must remember that!’

“I then said, ‘Nathaniel, you are very sick. You may die in two hours, and unless God interposes, you cannot live two days.’ He said, very calmly, ‘Oh, not so soon as that, I think.’ He immediately arose from the bed, sat in the rocking chair, and commenced talking.

“He began back to the time when he was converted, and told how much he enjoyed, and how afraid he was of sinning, and then when he began to forget God and lose the blessing, how high his hopes were raised. He ‘meant to be a man in the world, to get an education and fill some high station.’ And then he told how his hopes had died, as afflictions had pressed heavily upon him, and how hard it was for him to give up his expectations. He said he felt he could not have it so, he *would* be well, he *would* not yield to it.

“Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and to be dependent. ‘It seemed to me,’

said he, 'that the kindness of you all was more than I could bear, and I have desired to get well to pay you for all this.'

"He then spoke of his embracing the Sabbath. Said he, 'At first I was not willing to acknowledge the light I saw. I wished to conceal it, but the blessing of God was withheld from me until I acknowledged the Sabbath. Then I felt confidence toward God.' Said he, 'I love the Sabbath now. It is precious to me. I now feel reconciled to my sickness. I know that it is the only thing that will save me. I will praise the Lord, if He can save me through affliction.' *Id.*, pp. 299, 300.

Toward evening he passed quietly to his rest.

CARING FOR LUMEN MASTEN

It was not long after the death of Nathaniel White, that Lumen Masten, the faithful manager of the printing plant, manifested indications of consumption. Since his conversion at the time of his healing from the cholera, he had lived a humble, faithful, Christian life. He dearly loved the work in which he was engaged, and was respected and loved by his fellow workers.

In a letter to Brother and Sister Cyrenius Smith, of Jackson, Michigan, Mrs. White wrote, August 24, 1853:

"Lumen is coughing again; his lungs are affected.... His labors are much needed in the office. He has overdone often. Stephen Belden and Fletcher Byington do not return from the office until 10, 12, 2, or 3 o'clock. They have labored uncommonly hard of late, and God has strengthened them, or they must have broken down. The Lord blessed us abundantly last Tuesday eve. Our hearts were made glad and to rejoice in God. Praise His holy name.

"We start on our journey east one week from today."—*Letter 1*, 1853.

While they were in the East, Lumen took a vacation, hoping that some weeks in the country would build up his health. But in this he was disappointed. On their return he confessed to Mrs. White that his physician pronounced him an incurable consumptive.

After expressing her sorrow over his condition, she said: "I hope that you have saved up something from your wages, so that you can have proper care. You know that you are the only one of the office workers that has received regular wages, and I hope you have put something by for a time of need."

Opening his purse, Lumen showed her one small coin, and said, "That is all I have in the world."

She was surprised and perplexed by this revelation, yet she acted kindly and bravely. She said: "Lumen, we will not cast you off. Come and live with us, and we will take care of you the best we know how."

And so the hand that had once given him offense by picking up the small potatoes, now ministered to his wants in time of need.

Regarding his decline, James White reported in the *Review* of February 28, 1854, on returning to the office after an absence of twenty days: "Found all usually well, excepting Brother Masten, who is fast sinking with consumption. His hope in God is sure and steadfast."

A few days later, on March 1, he died, at the age of twenty-five years. "The faith and hope of the gospel sustained him in the last trying moments of life; and he fell asleep in Jesus in the most peaceful manner, leaving a pleasant smile upon his countenance."—*Review and Herald*, March 14, 1854.

DEATH OF ANNA WHITE

A few months later still another death was added to the list of bereavements at the home in Rochester. At the age of twenty-six, Anna White, the sister of James and Nathaniel White, passed away, also of consumption. She died November 30, 1854. From a very brief statement of her experience, we copy the following from the *Review*:

"At the age of six years, Anna manifested true repentance toward God, and faith in Jesus Christ, and although young, was a consistent and decided Christian. Living in the enjoyment of the Saviour's love, she was prepared to receive with joy the doctrine of Christ's speedy coming. And during the period of declension she maintained her profession.

"Soon after coming to Rochester, Anna examined the subject of the Sabbath, and reviewed the evidences for the soon coming of Christ, and came out decided and happy on the side of truth. About one year since, with a heart full of love for the young, she took charge of the *Youth's Instructor*, but was soon forced to leave the work in which she desired to spend her life. In her last sickness she manifested a great desire to be ready for her last change, and then submitted herself fully to Christ, in whose arms she seemed to breathe out her *life*."—*Review and Herald*, Dec. 12, 1854.

Accompanying the obituary, written by her brother James White, is a poem from the pen of Annie R. Smith, who herself was smitten with the

same dread disease, and was to pass away six months later. Some verses of the poem have been set to music and used effectively as a hymn of comfort on funeral occasions.

“She hath passed death’s chilling billow
And gone to rest;
Jesus smoothed her dying pillow—
Her slumbers blest.

“Parents saw with grief unspoken,
Only in tears,
Their sweet bud of promise broken—
Youngest in years.

“In yon lonely grave, a brother,
Friends, weeping, laid;
Called so soon to see another,
As lovely, fade.

“God support, while hopes have perished
In sorrow’s tide;
While a sister, loved and cherished,
Sleeps by his side.

“When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom.”

It was the “blessed hope” expressed so fittingly in these lines that gave a confidence and joy to these four young people, whose triumphant death has been recorded in this article, and that brought comfort to the hearts of sorrowing relatives and friends.

The recital of these tragedies may seem depressing, but they shed light upon the experience of James and Ellen White during the years when they were living in Rochester, and upon their work and influence in later years. Especially hard and trying was this period to Ellen White, who combined the responsibilities of motherhood and of caring for invalids, while continuing as best she could her writing and her evangelistic work.

DELIVERANCE AND FREEDOM

The fortitude and resignation to the hard lot that befell my mother during this period of her life are indicated in the following words from her pen:

“Trials thickened around us. We had much care. The office hands boarded with us, and our family numbered from fifteen to twenty. The large conferences and the Sabbath meetings were held at our house. We had no quiet Sabbaths; for some of the sisters usually tarried all day with their children. Our brethren and sisters generally did not consider the inconvenience and additional care and expense brought upon us.

“As one after another of the office hands would come home sick, needing extra attention, I was fearful that we should sink beneath the anxiety and care. I often thought that we could endure no more; yet trials increased, and with surprise I found that we were not overwhelmed. We learned the lesson that much more suffering and trial could be borne than we had once thought possible. The watchful eye of the Lord was upon us, to see that we were not destroyed.”—*Life Sketches of James White and Ellen G. White*,” pp. 309, 310.

The work was not always to be continued under such trying circumstances. After this period of testing and affliction, deliverance came, and while the responsibilities of the work were ever accompanied by their perplexities, yet the workers were soon to be given more freedom and greater opportunities for the advancement of the cause they loved.

CHAPTER 19



HEALING, ENCOURAGEMENT, AND DELIVERANCE

Printed in the *Review and Herald*, July 18, 1935

“I believe that swelling on your eye will prove to be cancer. But you will not live long enough to be seriously troubled by that. You are in a dangerous condition with heart disease, and I believe cannot live more than three months.”

Thus did a celebrated physician, visiting Rochester in February, 1854, diagnose the physical condition of Ellen White. He had offered medical counsel free, and she had gone to him to hear his opinion regarding a painful swelling on one of her eyes. This had begun to trouble her soon after her return from an Eastern trip, in the autumn of 1853, and had increased in size till it was very large and painful, and she had been obliged to give up writing entirely for a time.

To a friend, on March 10, she wrote:

“I have done nothing like work for six weeks. Disease of the heart is making rapid progress upon me, and unless I soon regain some strength of body and soul to rise above my fearful and threatening disease, I cannot continue long.

“You may inquire, Has Sister White given up to die? I answer, No. I still hope because others wish me to, and my faith is increasing, that the enemy will not be permitted to triumph over me; but I have been sorely afflicted, and have been brought very near death’s door.”—*Unc. Letter 1*, 1854.

A few days after writing this letter, she fainted and remained unconscious for a day and a half. Many earnest prayers were offered in her behalf, and she was revived. But a week later, while conversing with a member of the family, she had a stroke of paralysis affecting her left side. Thinking that she was about to die, she expressed her greatest desire to receive an assurance of God's love, and to rise above the despondency and depression of spirits that had accompanied her suffering and weakness. Of the fulfillment of this desire, and of the unexpected blessing of complete healing, she has written:

“The brethren and sisters came together to make my case a special subject of prayer. My desire was granted. Prayer was heard, and I received the blessing of God, and had the assurance that He loved me. But the pain continued, and I grew more feeble every hour. The brethren and sisters again came together to present my case to the Lord. I was then so weak that I could not pray vocally. My appearance seemed to weaken the faith of those around me.

“Then the promises of God were arrayed before me as I had never viewed them before. It seemed to me that Satan was striving to tear me from my husband and children and lay me in the grave, and these questions were suggested to my mind, Can you believe the naked promise of God? Can you walk out by faith, let the appearance be what it may? Faith revived. I whispered to my husband, ‘I believe that I shall recover.’ He answered, ‘I wish I could believe it.’” “I retired that night without relief, yet relying with firm confidence upon the promises of God. I could not sleep, but continued my silent prayer to God. Just before day I slept. As I awoke, the rising sun was seen from my window. I was perfectly free from pain. The pressure upon my heart was gone, and I was very happy. I was filled with gratitude. The praise of God was upon my lips.”—*Life Sketches of James and Ellen G. White*,” p. 306.

The doctor had told her husband that one of the last indications of approaching death in the case of his wife would be a false supposition that she was well. Remembering this, he was not convinced, but rather alarmed when his wife awoke him, exclaiming, “Father, father, the Lord has healed me.”

Soon Sister Bonfoey, hearing the sound of excited voices, came to see what had occurred. As she came in, Mrs. White said: “I am healed, Clara, the Lord has healed me.” “Get me my clothes.”

Elder White groaned. He did not yet believe that his wife was healed.

Mrs. White arose and dressed, and praised the Lord for this new manifestation of His favor. The pain in her heart was gone. The pain in her eye was gone.

At first, she did not think of the swelling on the eye, and when she did put her hand on the swelling, she found it decreased in size, and not painful. In three weeks it had entirely disappeared. In writing to a friend, April 11, 1854, she said:

“The Lord has done for me that which no physician upon earth could do. It is about three weeks since I was healed, and my heart remains free from pain.”—*Unc. Letter 2*, 1854.

Soon she again visited the physician who had declared that she could not live more than three months. He was astounded. He felt of her pulse and said, “Madam, you are better. An entire change has taken place in your system; but the two women who visited me for counsel when you were last here are dead! .”—*Life Sketches of James and Ellen G. White*,” p. 307.

A sister who went with her on this visit to the physician, told him after Mrs. White had left his office that God had heard prayer for her and healed her. In response he declared, “Her case is a mystery; I do not understand it.”

SECOND VISIT TO MICHIGAN

Now that Mrs. White was stronger, a second visit to Michigan was planned. Appointments were printed in the *Review* for meetings in Milan, in northern Ohio, and for Jackson, Sylvan, and Locke in southern Michigan, with a suggestion as to the possibility of going still farther west to Wisconsin. In the *Review* of May 2, 1854, James White wrote:

“Would it not be well for the scattered brethren to come together something on the plan of a camp meeting, bringing a trunk of provisions and a few bedclothes.”

The meeting at Milan, in northern Ohio, the first general gathering of believers in that State, was attended by about forty people. Here plans were laid for carrying forward aggressive work in Ohio. After this meeting, they took the boat from Sandusky to Detroit, and continued the journey by train to Jackson, Michigan. Here was the first strong church that was raised up in Michigan.

The Jackson church had enjoyed the ministry of Joseph Bates from time to time since 1849, and for nearly four years had been liberal supporters of the cause, contributing freely to the publishing work and to traveling ministers.

After three days spent in counsel with the brethren at Jackson, a meeting was held at Sylvan. The party, which now included J. N. Loughborough and M. E. Cornell, returned by train to Jackson and proceeded from there north to Locke. This journey of about fifty miles they made with horse and wagon. Much of the country was swampy, and to make a bed for the roadway, logs had been laid close together crosswise of the road and dirt heaped upon them. But in many places

the soil that had originally covered these logs had been washed away by the rains, and not only were the travelers obliged to drive very slowly much of the way, but they were badly bumped and shaken as they advanced over these corduroy roads.

A NEW ERA

At Locke, the preaching brethren were made to realize that a new era was dawning for the proclamation of the message which they had for the world. Hitherto, most of the meetings had been held in private houses, in barns, in shops, or sometimes in district schoolhouses.

For the meeting at Locke the schoolhouse had been secured, but the people came out in such great numbers that the building could not hold half of them. Therefore it was arranged for the speaker to stand in the window where he could be heard by those inside, and also by the larger audience outside who were seated in their carriages and on the grass.

The next day, as the company was driving to Sylvan, and were rejoicing at the willingness of the public to hear their message, they also discussed plans for carrying on a more aggressive work. During this discussion, some one proposed the propriety of purchasing a large tent and pitching it for meetings. This suggestion met with favor, and Elder White expressed the opinion that by another year they might venture to raise money and purchase a tent. Elder Cornell said: "If the plan is good for next year, why not for this year? Why should we not get a tent at once." The discussion was then renewed, and the more they talked about it, the more they felt impressed that they should act immediately in the matter of securing a tent.

The preceding summer, two First-day Adventist ministers had used a sixty-foot circular tent with much success. Large audiences had attended the meetings. But a disagreement had arisen between the two men, and their efforts had been discontinued. Their tent was now lying idle in Rochester, and there was a prospect that it might be purchased at about half price.

As the discussion proceeded, our brethren felt impressed that they should act immediately, and secure this tent if possible.

On their arrival at Sylvan, a settlement about halfway between Jackson and Ann Arbor, where there was a group of Sabbathkeepers, they went to the home of Charles S. Glover. Without delay they laid before Brother Glover the matter they had been discussing, and asked his opinion regarding the purchase of a tent. In reply, he drew \$35 from his pocket and said, "There is what I think of it."

Thus encouraged, they hastened back to Jackson, and laid the plan before D. R. Palmer, Cyrenius Smith, and J. P. Kellogg. These men were enthusiastic about securing a tent, and made liberal gifts, and Brother Kellogg, in order to hasten the work, offered to lend what was necessary to make up the cost of

the tent and take his pay when gifts came in. By noon of the next day, May 23, Elder Cornell was on his way east to buy the tent.

Not often did the work move as rapidly as in the matter of getting and using this first tent. On Sunday, the large attendance of interested listeners at the schoolhouse had led to a consideration of the question of providing movable meeting accommodations. On Monday, brethren were visited and funds were found for the purchase of a tent. Tuesday, Elder Cornell started for Rochester to make the purchase, and eighteen days later he and Elder Loughborough were holding meetings in it in Battle Creek.

A PROVIDENTIAL PRESERVATION

After bidding farewell to Elder Cornell at the eastbound train about noon, Elder and Mrs. White spent the remainder of the day at the home of Brother Palmer. They were to take the train for Wisconsin that evening. Of their forebodings of danger, J. N. Loughborough has written:

“Several times during the afternoon Brother White spoke and said, ‘I feel strangely in regard to starting on this trip; but, Ellen, we have an appointment out, and *we must go.*’

“Once he said, ‘With my feelings, if I had not an appointment, I should not go tonight.’

“As night came on, near the time of the arrival of the train we had a season of prayer. All seemed led out to pray for the safety of Brother and Sister White on this journey. As we arose, Brother White expressed his faith that the Lord would have a care for them, and keep them.

“At eight o’clock, I went aboard the train with them to assist in getting on their parcels. We went into one car with high back seats, called in those days a ‘sleeping-car.’ Sister White said:

“‘James, I can’t stay in this car. I must get out of here.’

“I helped them in getting a seat in the middle of the next ear. Sister White sat down with her parcel in her lap, but said,

“‘I don’t feel at home on this train.’

“The bell then rang, and I bade them good-by.”—*Review and Herald*, January 27, 1885.

THE TRAIN WRECK

“The cars had run about three miles from Jackson when their motion became very violent, jerking backward and forward, and finally stopped. I raised the window and saw a car standing upon one end,

and heard most distressing groans and great confusion. The engine had been thrown off the track. But the car we were in was on the track, and was separated from those before it about one hundred feet. The express car was crushed to pieces, the goods scattered, and many of them destroyed. The baggage ear was not much injured, and our large trunk of books was safe. The second-class ear was crushed, and the pieces, with the passengers in it, were thrown from the track on both sides of it. The car in which we tried to get a seat was much broken, and one end was raised upon the heap of ruins. "The coupling did not break, but the cars separated, as if an angel had unfastened them. Another train was expected in a few minutes, and the greatest excitement was raised. The broken pieces of the cars were used to build a large fire, and men with torches went upon the track in the direction the cars were expected.

"We hastily left the car, and my husband took me in his arms and carried me, wading in the water, across a swampy piece of land to the main road....

"We walked one-half mile to a dwelling, where I remained while my husband rode to Jackson with a messenger sent for physicians. I had opportunity to reflect upon the care God has for those who serve Him. What separated the train, leaving the car we were in back upon the track? I have been shown that an angel was sent to preserve us."—*Mrs. E. G. White, in "Spiritual Gifts,"* Vol. II, pp. 189, 191.

At the home of Cyrenius Smith who lived in West Jackson, Elder White found Abram Dodge, who secured a team. Then together they drove to the farmhouse and returned with Mrs. White, arriving at the home of Brother Smith at two o'clock in the morning.

After breakfast, they visited the scene of the catastrophe, and learned the cause of the wreck. At a grade crossing, a large ox had lain down on the track. The engine, which had no cowcatcher, struck the ox, and was thrown off the track. After running about eight rods, it struck an immense oak stump. This caused the engine to turn over, and lying crosswise on the track caused the wreckage of the cars.

As they looked at the overturned engine, the wrecked cars, then at the last two cars, in one of which Elder and Mrs. White had been riding, more than a hundred feet from the last car in the wreckage, they said in their hearts, "God does hear prayer. He certainly sent His angels to uncouple those cars, that His servants might escape unharmed." They were confirmed in this conviction when the brakeman testified that he did not uncouple the car, and that

no one was on the platform when it was done. How it was done was a complete mystery to the trainmen. There was no link or bolt broken, and the big bolt with its chain lay on the platform of the unwrecked car.

THE WISCONSIN MEETING

This trip to Wisconsin proved to be encouraging. There they met in conference a number of new believers. "There is an ear to hear in the West, and a great call for publications," reported James White in the Review of July 4, 1854. The box of books that had been so providentially saved from the wreck was eagerly welcomed by the brethren. Over \$150 worth were sold, and men were appointed to act as agents for the publications printed at the office in Rochester. They were also cheered to find other brethren with ability to assist in the preparation of suitable literature of present truth. J. H. Waggoner, one of the leading members in the State, had prepared a pamphlet on the law of God, and they reported that "other brethren in Wisconsin design to prepare works for the press soon."

Late in June, Elder and Mrs. White reached their home in Rochester, and entered into the experience of their last year in that city.

BIRTH OF ANOTHER SON

On August 29, 1854, there was born to Ellen White a third son, to whom was given the name of William Clarence.

After referring to this added responsibility, Mrs. White closes her brief record of this event with one trenchant sentence, "He took my mind somewhat from the troubles around me."

The addition of a baby boy in the home was a source of pleasure to all members of the large family. Especially did Anna White, the invalid then within a *few* weeks of her death, take delight in seeing the baby every morning and in fondling him. The mother, fearful of the risk to the health of the infant, sought tactfully to get him away from the tubercular patient, so she would manage unobserved to give little Willie a pinch, upon which he would set up a lusty howl of protest, and then she could take him to another room to soothe and quiet him without offending his Aunt Anna.

During the eighty years since that time this son has shared many interesting experiences with his father and mother, and with the cause in which they were pioneers.

CHAPTER 20



IN THE VALLEY OF DESPAIR

Printed in the *Review and Herald*, July 25, 1935

The latter part of the year 1854 was a period of sickness and sorrow, anxiety and distress, for James White. The Sabbath and advent cause that he loved and to which he had given his life was advancing gloriously. New fields were being entered, new men were joining the ranks of the ministry, and the number of Sabbathkeepers was increasing rapidly. Why not rejoice?

Strange though it may appear, the very growth of the membership and the increasing number of preachers of the message, added to his burdens and cares.

Some of the new Sabbathkeepers were unwilling to adopt the standards of the pioneers regarding the nonuse of tobacco and other stimulants. These were led to justify themselves by accusing the leading ministers of needless severity. And even among the ministers newly converted to the Sabbath truth were some who, after preaching awhile with earnestness and simplicity, and winning others to Sabbath observance, were led to adopt expositions of Scripture that were subversive of the advent faith.

Some of these disaffected ones were determined to become leaders in the cause, and they indulged in cruel criticism of those who were bearing the chief burdens of the work. They engaged in bitter warfare against the *Review* and its publishers. Thus they brought great sorrow to those who were endeavoring to maintain the purest standards of Christian living, and to uphold the fundamental truths into which they had been divinely guided.

There was no organization at that time to which James White and his associates could appeal for vindication and defense. Furthermore, aside from the *Review*, there was very little literature clearly defining what was present

truth. Moreover, the task of visiting the increasing number of companies of Sabbathkeepers, to present fundamental truth and to correct errors, was becoming an impossible burden.

James and Ellen G. White and their associates saw clearly the great need for the preparation of books and tracts to establish and unify the believers in the great fundamental truths of the message. But times were hard. The gifts of the loyal supporters of the Review were inadequate for the accomplishment of a new and costly undertaking. Capital was needed at once for the bringing out of a score or more of tracts for wide circulation. What could be done?

In every important council, this great need was discussed and agreed to. Some pledges of money were made, but could sufficient means be raised among the believers to furnish the necessary financial support?

All eyes turned to James White for leadership in planning the distribution of the burden of authorship, and also for the raising of necessary funds with which to publish. He saw the growing need; his heart was filled with a desire to see done that which was needed; but he was a sick man—a very feeble man. What could he do?

He felt very keenly the sting of underhanded criticism that the adversary was using to break the confidence of brethren in Vermont and Massachusetts, for it meant the curtailing of the influence of the Review. He suffered under the blighting influence of the falsehoods being published and widely circulated by the leaders of the “Messenger party” in Michigan. He foresaw that other companies would be rallied to attack the work by the same agency that had striven to take his life while publishing the Advent Review in Auburn. What could he do?

The work in the publishing office was moving along hopefully. Uriah Smith was doing excellent work as resident editor. John Andrews was writing dynamic articles on the leading doctrines, which, after publication in the Review, were to be printed in book form. R. F. Cottrell, J. H. Waggoner, and others in the field were writing matter for books.

Progress was being made in bringing out tracts and books. Still there seemed to be no solution to the problem of finding a man able and willing to take the responsibility of raising money for the work of publication. Time and again Elder White requested that some one be provided to take from him the financial burdens he was carrying for the growing cause.

Stephen Belden was the only man that might be suggested. He was trustworthy and was acting efficiently as superintendent of the printing plant. He was also handling the funds received for the support of the paper. But he was not widely known and had not the influence needed to act in the field as a solicitor for donations.

NEAR THE BREAKING POINT

One day toward the last of the year, James White came home from the publishing office weak and disheartened. His soul was inspired by the glorious results to be obtained through the production of suitable literature, but the obstacles seemed insurmountable and he was appalled.

At home he found his wife very busy caring for their three little boys,—Henry, seven years old; Edson, five; and Willie, about three months. But even her courageous faith could not drive away his despair. His mind dwelt upon the past and reverted to the many times when, through overwork, depriving himself of needed rest, and failure to provide for himself an ample and nourishing diet, he had transgressed the laws of health. He had repented of these transgressions and believed that the Lord was willing to forgive, but it now looked as if he must die because of his violation of physical law.

He thought, If I die at the age of thirty-three, the work will fall into the hands of younger men, faithful but of less experience, and what will become of Ellen and the boys? Then he groaned, wept, and moaned, “O Ellen, if I could only see you and these three little boys carried to Mount Hope and placed in the grave out of the reach of this wicked and cruel world, I then could lie down with submission to die and be buried by your side. But to think of my breaking in health and going to the grave, and leaving you and these children to battle with a cold and cruel world—it is more than I can bear.” So for a little while he took a gloomy view of the future, overlooking the wondrous ways in which the Lord had many times in the past rescued and sustained him.

What would have been his feelings could he have looked eleven years into the future, and foreseen that in the same city of Rochester, when again in a condition of serious weakness and discouragement and while brethren were praying for him, God would give to his wife not only an assurance of his healing, but also a message that would set in action the great sanitarium work that we now see going forward among the Seventh-day Adventist people? He could not anticipate this, nor that fourteen years in the future he himself would become a leading factor in the establishment of annual camp meetings, where thousands would be instructed in the essential doctrines of the third angel’s message, and trained for united service.

He could not picture to himself the activities in Battle Creek from 1876 to 1878, when he, as president of a publishing association, chairman of a college board, and president of the board of managers of a great sanitarium, would be hurrying from home to home, calling men to attend meetings in which would be considered paramount issues of the yet unnamed Seventh-day Adventist denomination.

His eyes were holden to the mighty issues of the future. He was engaged in a life-and-death struggle, in which it appeared to him that he would be the loser. He was facing the grave, and he mourned over what might become of the publishing work which he had started and of which he was the principal promoter, and of his wife and children.

Speaking of their experience at this time, Mrs. White wrote:

“The darkest clouds seemed to shut down over us. Wicked men, professing godliness, under the command of Satan were hurried on to forge falsehoods, and to bring the strength of their forces against us. If the cause of God had been ours alone, we might have trembled; but it was in the hands of Him who could say, No one is able to pluck it out of My hands. Jesus lives and reigns. We could say before the Lord, The cause is Thine, and Thou knowest that it has not been our own choice, but by Thy command we have acted the part we have in it....

“Those were days of sadness. I looked upon my three little boys, soon, as I feared, to be left fatherless, and thoughts like these forced themselves upon me: My husband dies a martyr to the cause of present truth; and who realizes what he has suffered, the burdens he has for years borne, the extreme care which has crushed his spirits and ruined his health, bringing him to an untimely grave, leaving his family destitute and dependent? Some who should have stood by him in this trying time, and with words of encouragement and sympathy, helped him to bear the burdens, were like Job’s comforters, who were ready to accuse and press the weight upon him still heavier. I have often asked the question, Does God have no care for these things? Does He pass them by unnoticed?

“I was comforted to know that there is One who judgeth righteously, and that every sacrifice, every self-denial, and every pang of anguish endured for His sake, is faithfully chronicled in heaven, and will bring its reward. The day of the Lord will declare and bring to light things that are not yet made manifest.”—*Life Sketches of James and Ellen G. White* pp. 312-314.

A BRIGHTER DAY DAWNING

But the Lord had better things for James White. Soon a comforting message was sent to him. In vision, his wife was bidden to assure him that he should not sink in the grave. He was to live and continue to use his voice and

pen to the praise of God and for the edification of His people. Yet he was warned to be very moderate in his labors, and was told that his faith would be severely tried, as he should be gradually restored to health. Of this message and of their subsequent experiences in prayer and faith, my mother wrote:

“I was shown that my husband must not labor in preaching, or with his hands; that a little overexercise then would place him in a hopeless condition. At this he wept and groaned. Said he, ‘Must I then become a church pauper?’ Again I was shown that God designed to raise him up gradually; that we must exercise strong faith, for in every effort we should be fiercely buffeted by Satan; that we must look away from outward appearance, and believe. Three times a day we went alone before God, and engaged in earnest prayer for the recovery of his health. This was the whole burden of our petitions, and frequently one of us would be prostrated by the power of God.

“The Lord graciously heard our earnest cries, and my husband began to recover. For many months our prayers ascended to heaven three times a day for health to do the will of God. These seasons of prayer were very precious. We were brought into a sacred nearness to God, and had sweet communion with Him.”—*Id.*, p. 314.

A glimpse into the inner recesses of the life of Ellen G. White, revealing the glow of an ardent love for her Lord, lifting her out of the depression natural to those brought into such trials and anxieties, is afforded in a letter written to her dear friend, Mrs. S. Howland:

“I feel thankful that I can now have my children with me, under my own watchcare, and can better train them in the right way. For weeks I have felt a hungering and thirsting for salvation, and we have enjoyed almost uninterrupted communion with God. Why do we stay away from the Fountain, when we can come and drink? Why do we die for bread, when there is a storehouse full? It is rich and free. O my soul, feast upon it, and daily drink in heavenly joys. I will not hold my peace. The praise of God is in my heart, and upon my lips. We can rejoice in the fullness of our Saviour’s love. We can feast upon His excellent glory. My soul testifies to this. My gloom has been dispersed by this precious light, and I can never forget it. Lord, help me to keep it in lively

remembrance. Awake, all the energies of my soul! Awake, and adore thy Redeemer, for His wondrous love.”—*Id.*, p. 315.

Referring to the opposition they were meeting from their former brethren, she saw beyond the sting of personal calumny and abuse, and beheld the church strengthened and purified by the separation from it of unsanctified elements. Quoting again from this same letter to Sister Howland, we read:

“Our enemies may triumph. They may speak bitter words, and their tongue frame slander, deceit, and falsehood, yet will we not be moved. We know in whom we have believed. We have not run in vain, neither labored in vain. A reckoning day is coming, when all will be judged according to the deeds done in the body. It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bold in his iniquity. Yet for all this we will not be moved, but lean upon the arm of the Mighty One for strength. “God is sifting His people. He will have a clean and holy church.... We all have reason to thank God that a way has been opened to save the church; for the wrath of God must have come upon us if these corrupt individuals had remained with us.

“Every honest one that may be deceived by these disaffected ones, will have the true light in regard to them, if every angel from heaven has to visit them, and enlighten their minds. We have nothing to fear in this matter. As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong. The sieve is moving. Let us not say, Stay Thy hand, O God. The church must be purged, and will be. God reigns; let the people praise Him.

“I have not the most distant thought of sinking down. I mean to be right and do right. The judgment is to set and the books be opened, and we are to be judged according to our deeds. All the falsehoods that may be framed against me will not make me any worse, nor any better, unless they have a tendency to drive me nearer my Redeemer.”—*Id.*, pp. 315-317.

The end of the year saw the clouds lifted from the mind of my father. The courageous, optimistic messages from his wife doubtless were a great help in giving him a more cheerful outlook. The last issue of the *Review* for 1854 bears evidence of his renewed courage. Speaking of “the cause,” he says:

“We are cheered with the accounts from different parts of the field of the prosperity of the cause. There never has been such strong

union as seems to exist with the remnant at the present time, and there seems to be a general wakening up to the work of God.”

Referring to those who had been strong and bitter in their opposition, he exhorted the brethren to be Christ-like in their dealings with these former associates in the faith. In speaking of such, he writes:

“Brethren should seek to ‘speak the truth in love.’... For the future it might be better to make no reference to the malice of those who seek to injure us. The Review must be devoted to the truth, and breathe its sweet spirit.”—*Review and Herald*, Dec. 26, 1854.

For a short time, “in consequence of ill health,” James White announced his purpose to visit among the brethren, adding, “But little, however, can be expected of us at present in the line of public speaking.”—*Review and Herald*, Dec. 19.

Sabbath, December 30, and the first few days of 1855, were spent in Pennsylvania. From his brief report of this visit the reader may judge as to how strictly he fulfilled his purpose of refraining from speaking. He says:

“Our visit with Brother Hall and the brethren in Pennsylvania was most agreeable, and we trust profitable.... We spoke to them seven times within a little more than four days, and felt but little injury from the labor. In some respects our health is much improved. God is good; blessed be His holy name! Our trust is in Him. We expect to live to feel and see much of the salvation of God, and the glorious triumph of the truth. The Lord’s blessing is with us in the office, and at the altar of family prayer.”—*Review and Herald*, Jan. 23.

At this time, not only were the shadows of despair being lifted from my father’s mind, but the God whom he served was working out plans for the broadening and strengthening of the work beyond anything that he had dared to hope. Even at the time when the future of the publishing enterprise looked so dark to my father, a group of consecrated men in Michigan were being prepared to shoulder the financial burdens that must be borne by men of means and ability.

CHAPTER 21



THE SHADOWS LIFTING

Printed in the *Review and Herald*, August 1, 1935

Although a brief release from office cares brought relief to James White, yet it became increasingly evident that he could not longer bear the heavy burdens he had carried for nearly six years, since he began the publishing work in Connecticut.

In a statement made for the *Review* in February, 1855, he speaks graphically of the cares and labors during the time he had been in Rochester, and of the need for a respite, even if he had to “leave the office entirely.”

“Nearly three years since, we came to this city to establish the press with only \$15. At that time there were no friends in this vicinity able to assist us, and we were almost entirely destitute of everything to commence housekeeping. Those who then joined us in this enterprise toiled for no more than food and clothing. Their deprivations at times, and their toils were not small. Prices for the *Review*, and for tracts, were fixed upon in accordance with this arrangement. The care of a large family, and of the *Review*, *Instructor*, and tracts has fallen principally on us.

“In this time we have traveled and labored in the churches about one third of the time. This amount of care and labor, together with protracted sickness and deaths in our family, has brought us very near the grave. In this prostrated condition, we have been saddened with pecuniary embarrassment, and the unreasonableness of ‘false

brethren.' Our usual hours of confinement to our business in past time have been from fourteen to eighteen out of the twenty-four. "This has well-nigh ruined our health, and we cannot expect a tolerable state of health without a complete change in many respects. We are resolved on this change, even if we leave the office entirely.... "When we consented to take charge of the Review, it was with the hope that a financial committee would relieve us of much care. Since that hope perished, we have hoped that some one of the Lord's stewards would own the office, and with his Lord's money manage the interests of the publishing department; but we are still left with the whole burden upon us. Without capital, and without health, we cannot much longer bear the burden."—*Review and Herald*, Feb. 20, 1855.

He announced his intention, (1) to take all proper means for the recovery of his health; (2) to be freed from the care of the large family; and (3) to get free from debt as soon as possible and to remain free.

A few weeks later, April 17, 1855, he told the readers of the Review that he had broken beneath the strain, and must "now leave the office to find relief from care, and to mingle with friends abroad." He lamented the fact that he must "be deprived of the privilege of public speaking," and that his health would "admit of but very little manual or mental labor."

From friends whom they had met in Michigan the previous summer Elder and Mrs. White had received a hearty invitation to visit them again. And so it came that James and Ellen White announced through the Review that they would be present at a meeting to be held at Jackson, Michigan, April 20-23.

INCIDENTS OF THE TRIP

April 17, when the west-bound express stopped at Rochester, New York, two feeble men entered as passengers. Each was followed by his wife, and each wife was carrying an infant in arms. This was a noteworthy day for me, for it was my first journey on a railway train, I being one of the babes in arms.

The two family groups took adjacent seats on the same side of the car, and it was not long before they were making each other's acquaintance. The sick men sat side by side, and sympathized with each other. The mothers soon found a common topic for conversation. None of them realized that a life-long attachment was beginning.

The invalids looked at each other with mutual pity. As James White saw the frail form and pale countenance of his fellow passenger, he concluded

that he would not live more than a year. And in imagination, Leander Jones buried Mr. White within six months.

The fact that Mr. and Mrs. Jones embraced the Adventist faith the following winter, and that at their home in Allegan, Michigan, they often entertained Elder and Mrs. White in later years, made the story of their first acquaintance of sufficient interest to lead Elder White to relate it somewhat in detail twelve years later. As the narrative gives a vivid picture of this journey to Michigan, we continue the story in his own words:

“The train sped on, and we chatted sympathizingly, and Mrs. Jones and Mrs. White enjoyed a good visit. When the train reached Suspension Bridge, we all shook hands and bade each other good-by. And now came the rush for good seats on the next train, which was to pass over the long, weary, dreary route through Canada West to Detroit. We succeeded well. And what was our astonishment to find our friends seated behind us.

“And now we conversed with greater interest than before. We showed them the new hymnbook, by which they soon found that I was a Seventh-day Adventist minister....

“When we reached the station at Windsor, Canada West, we bade each other an affectionate farewell, and now the rush for the boat, and omnibus, and hotel. And as we passed up the stairs, we looked back and saw our friends pressing close to us. They had not noticed us till that very moment.

“Heavy rains had broken the Michigan Central Railroad, so that none had passed over it for forty-eight hours. And we were told that there were more than a thousand persons in Detroit bound west who could not go on that train....

“It was sixth day and we had an appointment at Jackson the seventh day, and we felt that we must go. So as soon as breakfast was over we went to the depot. Here stood a long train of closed cars, and more than five hundred waiting for seats an hour before the time. Soon a man appeared with a bunch of keys in hand, and the crowd rushed after him. We trod close to his heels, and found a good seat. Our new Methodist friends were anxious to get to their home, and made the same effort to reach the train.

“Before we left the hotel we again said farewell with moistened eyes, expecting to meet no more on earth. But to our utter surprise we found them again in the seat behind ours. Brother Jones, in caring for a female friend put in his charge, in looking for her

trunk, lost his breakfast, so we invited him to share what remained in our traveling basket. He thanked us, and we talked of our providential meeting, and of the advent faith; but were soon broken off by the conductor's hoarse voice as he cried, Jackson!

"The goodby was said with mutual feelings of tenderness, and away went the train and we went to the hospitable home of Brother D. R. Palmer."—*Review and Herald*, April 30, 1867.

BRIGHTENING PROSPECTS

And now we may turn to brighter pictures. The statements appearing from time to time in the *Review* relative to the serious situation at the Rochester office and the threatened physical breakdown of James White, had not only occasioned grave concern, but had led to prompt and sympathetic action by friends of the cause east and west. Brethren in Vermont sent in a liberal offering, together with assurances of continued support. And from friends in Michigan came most encouraging letters, bringing assurance of financial relief and hearty cooperation. These communications made it possible for the following announcement from the pen of James White to be made through the *Review* dated the same day as that in which the White family boarded the westbound train:

"No doubt we shall have a weekly paper. Our friends in Michigan and Vermont, who have means, will probably establish the press on a proper basis, and take the care and responsibility off from us under which we have been sinking in health."—*Review and Herald*, April 17, 1855.

THE JACKSON CONFERENCE

The hearty reception given to the worn pilgrims by the believers in Michigan, and the encouraging reports of progress of the message in that State, were better than medicine to their burdened souls.

The week end of April 20 and 21 was spent at Jackson. Elder M. E. Cornell gave a glowing account of the success attending the laborers with the Michigan tent. He reported that the way was opening in so many directions that with only one tent the force of ministers could not fill all the calls for meetings during the summer. He believed they should have a second tent in the field, and had raised more than half the required amount for its purchase.

It will be remembered that it was at Jackson two years previously that difficulties with two disaffected brethren had led to their withdrawal, and the forming of the opposing Messenger Party. This opposition had become

greatly weakened. It was learned that some had given up the Sabbath, and that others had taken such a course as to result in a loss of confidence in their sincerity. It was now evident that “the scourges of false brethren” had proved to be a blessing to the brethren who maintained their loyalty. “In these trials,” reported James White, “they learned profitable lessons. They are calculated to establish and consolidate a deep-rooted church.”

With great earnestness and harmony the brethren counseled regarding broader plans for the future of the work, not only in Michigan, but throughout the whole field. From its feeble beginning the cause had been sustained by many small donations, made possible by the astounding sacrifices of those who were poor in this world’s goods. Now there were believers with comparatively large possessions, who were endued with the same spirit of devotion. This spirit was expressed in a letter addressed to “Brother White” a year previously by one of the members of the church in Jackson, in which are found the words:

“I feel that all I have is on the altar, and I am willing that the sacrifice should be consumed. I am trying to be one of that number that will have my treasure laid up in heaven....

“I hope that those of us who have recently embraced the third angel’s message will realize how much our brethren have done for us, in providing means to send out messengers and publications to get the truth before us. O brethren, what we do must be done quickly! We can never gain that heavenly kingdom unless we are willing to sacrifice for the cause of God here.”—*John P. Kellogg, in the Review and Herald, Jan. 24, 1854.*

Brother Kellogg’s love and devotion had not grown cold during the year since he had written this letter. And with him were associated others having the same zeal and earnestness. Of such brethren, James White wrote:

“All they require is to be *fully satisfied* that the cause needs their means, and they are ready to help. They make no other calculation than to see the wide and mighty spread of Bible truth.”—*Review and Herald, May 1, 1855.*

MEETINGS AT BATTLE CREEK

Sabbath, April 28, James and Ellen White met with the small company of believers in Battle Creek. Contrary to their expectation to remain here but two days, the entire week was spent in laying plans of great import for the future of the cause. Had they known the future, more emphasis would doubt-

less have been placed upon the report of discussions of this week, but in the light of later developments, the following brief statement is of great interest:

“The brethren in Battle Creek and vicinity are generally awake to the wants of the cause, and are anxious to establish the Review office in that place. They are able and willing to do so, and manifest much anxiety to relieve us of those cares and responsibilities which we have too long borne. The climate, water, prices of rent, fuel, provisions, etc., seem favorable to the location.”—*Review and Herald*, May 15, 1855.

Of the providences of God connected with the earlier developments of the work in Battle Creek, that had prepared the way for this city to become the location of the headquarters of our work, we shall speak later, as well as of the councils that resulted in the removal of the entire publishing work from Rochester to Battle Creek during the current year.

CHAPTER 22



A LESSON OF FAITH IN GOD

Printed in the *Review and Herald*, August 8, 1935

In connection with the work of the pioneers of the message in the early days, mention has been made of a number of striking answers to prayer in the restoration of the sick to health. Many times where the instruction found in James 5:14, 15, was followed, God had fulfilled the promise that the “prayer of faith shall save the sick, and the Lord shall raise him up.” One who participated in the experiences of the church at Rochester has written:

“When there was sickness among us, we had not the light on the treatment of disease by the use of nature’s remedies, but were requested to bring our sick ones to the Lord in prayer, following the rule in the fifth chapter of James. In the Rochester church for many months every case thus brought to the Lord was healed. This led some to conclude that every ease thus presented to the Lord would be healed.”—*J. N. Loughborough, in Pacific Union Recorder*, Sept. 16, 1909.

The death of a number of young people in the family of James and Ellen White, or who were engaged in the work at the office, was a source of great perplexity to some of the brethren. These had been prayed for, and anointed in the name of the Lord. Manifest evidence of the presence of the Spirit of God on these occasions had led to the expectation that the sick ones would be healed. When they failed to recover, it seemed to some that either God’s word had failed or that the Christian experience of those who had offered the prayers must be faulty.

And not only were some of the prayers for the sick seemingly unanswered, but the apostles of faith themselves were prostrated with illness. James White yielded to the temptation to pity himself. Some of the articles written for the paper manifest a spirit of complaint because while he had been bearing so many burdens that he was now broken in health, some of his brethren had failed to share, as he felt they should, in the activity and sacrifice.

The time had come for God to send a message of hope and cheer, together with reproof for lack of faith in His promises, especially when answers to prayer seemed to be withheld. He desired His children to recognize His mysterious working in their behalf, even when the clouds seemed heavy, and when they were prone to become impatient because of inability to accomplish all that their hearts desired.

We wish that we might have a detailed description of the meeting held in David Hewitt's house in Battle Creek on Sabbath, May 5, 1855, following the week spent in studying the advantages of that city for the headquarters of the publishing work. Plans had been laid for the usual order of a preaching service, to be followed, perhaps, by a social meeting. "But in this," wrote James White, "we were disappointed, although there were three present [Elders Cornell, Frisbie, and Hall] who preach constantly." What happened must be inferred from the following very brief statement from James White:

"The Lord took the lead of the meeting in an especial manner, and manifested His power and goodness in our midst. The saints were filled with joy and gratitude to God for the encouragement and instruction given at this meeting."—*Review and Herald*, May 15, 1855.

Before the preaching had begun, the Spirit of the Lord rested upon His servant, Ellen White, and she was taken off in vision. After the vision she told something of what she had seen. Those who have been present when visions were given in public, bear testimony to the solemnity of such occasions. The general nature of the revelation given at that time may be judged by a few paragraphs found in "Testimonies for the Church," Volume I, under the title, "Faith in God." The expression "servants of God," as distinguished from "the church" in general, evidently refers to those who were acting as ministers. And the instruction was of such a nature as to bring needed encouragement and counsel especially to James White.

The counsel given then is of no less value to us today than to the pioneers. It may explain why some of the prayers we have offered have seemingly not been answered; and it may encourage some of God's children to trust in and to wait upon Him. Following is a portion of the vision:

“When at Battle Creek, Michigan, May 5, 1855, I saw that there was a great lack of faith with the servants of God, as well as with the church. They were too easily discouraged, too ready to doubt God, too willing to believe that they had a hard lot, and that God had forsaken them. I saw that this was cruel. God so loved them as to give His dearly beloved Son to die for them, and all heaven was interested in their salvation; yet after all that had been done for them it was hard to believe and trust so kind and good a Father. He has said that He is more willing to give the Holy Spirit to them that ask Him, than earthly parents are to give good gifts to their children.

“I saw that the servants of God and the church were too easily discouraged. When they asked their Father in heaven for things which they thought they needed, and these did not immediately come, their faith wavered, their courage fled, and a murmuring feeling took possession of them. This, I saw, displeased God.

“Every saint who comes to God with a true heart, and sends his honest petitions to Him in faith, will have his prayers answered. Your faith must not let go of the promises of God if you do not see or feel the immediate answer to your prayers. Be not afraid to trust God. Rely upon His sure promise, Ask, and ye shall receive.’ God is too wise to err, and too good to withhold any good thing from His saints that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask for the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers, and will answer, sometimes immediately; but He gives us the things that are for our best good and His own glory. God gives us blessings; if we could look into His plan, we would clearly see that He knows what is best for us, and that our prayers are answered. Nothing hurtful is given, but the blessing we need, in the place of something we ask for, that would not be good for us, but to our hurt.

“I saw that if we do not feel immediate answers to our prayers, we should hold fast our faith, not allowing distrust to come in, for that will separate us from God. If our faith wavers, we shall receive nothing from Him. Our confidence in God should be strong; and when we need it most, the blessing will fall upon us like a shower of rain.

“When the servants of God pray for His Spirit and blessing, it sometimes comes immediately; but it is not always then bestowed. At such times, faint not. Let your faith hold fast the promise that

it will come. Let your trust be fully in God, and often that blessing will come when you need it most, and you will unexpectedly receive help from God when you are presenting the truth to unbelievers, and will be enabled to speak the word with clearness and power.

“It was represented to me like children asking a blessing of their earthly parents who love them. They ask something that the parent knows will hurt them; the parent gives them the things that will be good and healthful for them, in the place of that which they desired.

“I saw that every prayer which is sent up in faith from an honest heart, will be heard of God and answered, and the one that sent up the petition will have the blessing when he needs it most, and it will often exceed his expectations. Not a prayer of a true saint is lost if sent up in faith, from an honest heart.”—*Testimonies*, Vol. I, pp. 120, 121.

The vision given on this occasion brought about definite results,—spiritual results that cannot be measured by any human standard. We see in the articles written soon after by James White a marked change of attitude from discouragement and depression to optimism and courage. A few days later he wrote:

“My health gradually improves, and my spirit is getting perfectly free while freed from the cares of the office, and mingling with the Lord’s faithful, scattered ones.”—*Review and Herald*, May 29, 1855.

And following the report of the good meetings in Battle Creek, is an editorial by James White under the caption, “Fasting and Prayer,” in which he sets forth evidence that special seasons of united prayer are enjoined in the New Testament. He concludes with the words:

“The great object of fasting we understand to be, first, self-denial, that the whole being may be especially consecrated to God on such occasions; and, second, that the mind may be clear to receive the teachings of the Spirit and word, and exercise faith in God.”—*Id.*, May 15, 1855.

This editorial is in turn followed by a notice, signed by James White and M. E. Cornell, appointing the first Sabbath in June as a day of fasting and prayer in “all the churches.” Two special objects for intercession were mentioned, (1) the “want of faithful laborers in the wide harvest field,” and (2) “the feeble state of health of several who are now engaged in the work.”

The relation of prayer and faith, so forcefully emphasized in the vision of May 5, is set forth in the final words of the call:

“Let us. all unite in offering to God the *prayer* of FAITH, that He would raise to health His worn and feeble servants, and also raise up, qualify, and send forth faithful men into the harvest.”—*Ibid.*

This was the first call for a day of general fasting and prayer in the history of the rising Sabbathkeeping church. And it is worthy of note that the events that followed, during the remainder of the year, marked the beginning of a new epoch of growth and progress for the cause as a whole, and that renewed strength and vigor were granted to James White, and to others of the faithful laborers who were breaking beneath the strain.

Moreover, it was only a few weeks later, on June 16, when the Lord again manifested His power in answer to the prayer of faith in behalf of the sick. James and Ellen White were visiting the New York tent, in Oswego, where J. N. Loughborough, with R. F. Cottrell as tent master, was laboring. Due to the lack of help in the work of erecting and seating the tent, Elder Loughborough had overworked, and as a result was sick. Of what followed, he says:

“It looked as though preaching in the meeting would fall upon Brother and Sister White. Prayers were offered for me in the home of Brother John Place, The power of the Lord came upon us in a marked manner. I was immediately restored to my usual health, and Sister White was taken off in *vision*.”—*Pacific Union Recorder*, June 30, 1910. *

Returning in our narrative to the events following the meeting in Battle Creek, three more Sabbath appointments were filled in Michigan before they returned to the office at Rochester, New York. These were with the little company at Jackson, and at two tent meetings, at Sylvan and Rochester, Michigan. At Sylvan they reported the conversion of the post-master, and at Rochester they were thrilled to see a Sunday audience of about 800. Though this may not seem large to us, it was a great step forward from the time when nearly all their meetings were held in private houses, and were attended by few save Adventists.

An editorial note, printed a few days after Elder White and his wife had returned to Rochester, sounds the following note of cheer and hope and courage:

* This vision regarding the “Messenger party” has already been referred to. It maybe found on pages 122 and 123 of “Testimonies for the Church,” Volume 1.

“We left home with poor health and low in spirits, feeling that we should be a burden to our dear friends in Michigan, under the circumstances. God has been very merciful. We have been able to preach most of the time, with ease and freedom, and return with improved health. And contrary to our expectations, our traveling expenses were all met. The late trials have sifted, and wonderfully purified, the churches in Michigan, and have left them united, peaceful, and prosperous.”—*Review and Herald*, June 12, 1855.

With the issue of the Review of July 10, the seventh volume was begun under “encouraging circumstances.” The editor reported his health gradually improving, but best of all was the knowledge that the friends of the cause were “anxious to establish the Press on a proper basis,” relieving him of much of the “present care and responsibility.”

Of the further events leading to the important move from Rochester to Battle Creek, we shall speak in the next article.

CHAPTER 23



EAST OR WEST?

Printed in the *Review and Herald*, August 15, 1935

It was now fully decided that the office of publication should be moved from Rochester. There remained the question whether it should go to Vermont in the East, or to Michigan in the West. Largehearted brethren in each of these places had been moved to make offers of financial help, and of assistance in carrying the burdens of responsibility that up to now had been borne largely by one man.

With this situation, sectional rivalry might easily result in a serious break in the unity of the believers. James White and his wife had recently visited Michigan, and were favorably impressed with the advantages of that State, and especially of Battle Creek. But before casting their influence in favor of that place, they wisely decided to visit the brethren in the East, particularly those in Vermont, and give them an opportunity of presenting any reasons that they might have for believing that the cause would be better served from some Eastern place than from Michigan.

Leaving Rochester, they spent the last Sabbath in June at Buck's Bridge, New York. There they united with Brethren Wheeler, Hart, and Philips in a week's tent meetings. With these brethren they also went eastward with the tent, to Perry's Mills, Champlain, and Plattsburg, staying two or three days at each place. They were led to rejoice in the good interest manifested in the message.

Crossing into Vermont, the company reached Wolcott on Friday, July 13, where they pitched the tent ready for a conference with the brethren in the northern part of the State. Shortly before sundown a fierce wind suddenly

arose, and soon the canvas tabernacle in which they had expected to hold meetings over the Sabbath was flat on the ground.

The prospect seemed discouraging. There was but little shade to shelter the people from the rays of the midsummer sun. Yet some were able to remember the sweet assurance that “all things work together for good to them that love God,” and they resolved not to lose courage. Of the sweet Sabbath blessings enjoyed by the believers in God’s out-of-doors cathedral, we have a beautiful picture, as sketched by James White in his report to the Review. From this we quote:

“Sabbath morning at half past seven, enough brethren were on the ground to commence prayer meeting. On reaching the place of meeting about this hour, we heard the solemn voice of prayer from our beloved Brother Ingraham, who has spent some time in a new field in Pennsylvania, but has returned to this State for a few weeks. And as we looked about the beautiful hill where preparations had been made for the saints to worship, and heard the solemn and fervent prayer from our dear brother, we thought of the mountains where Jesus prayed and preached, and as we thus reflected, we could not refrain from weeping aloud.

“The brethren continued to gather to the place till at ten there were near 200 present. On the south side of the hill lay the tent. On the west, north, and east was a ring of carriages where the feeblest took their seats, shaded by umbrellas, nearly surrounding those who occupied the north row of seats. In this position these commandment keepers listened with deepest interest to three discourses, besides spending several hours in conference and prayer meeting.

“The last discourse closed at half past three in the afternoon, when it was suggested that the feeble and tired might leave the ground, while others would remain during the hours of the Sabbath, and be ready to erect the tent. But two or three left, and the meeting rose in interest till near six o’clock. The cool breezes and the clouds intercepting the rays of the sun nearly all day made our situation quite comfortable, while the continual dropping of heavenly manna made the place glorious.

“A portion of that congregation was on the ground with no permanent shelter for ten sweet hours, and while enjoying so long and so sweet a feast could really pity those poor souls who usually sit in cushioned and carpeted pews of these steeple houses, forty-five minutes, and feed on husks.

“Brethren Wheeler, Hart, Ingraham, Stone, Hutchins, Sperry, and many others took part in this meeting. After the tent was erected, there was the same evening a very free and cheering social meeting held in it.”—*Review and Herald*, July 21, 1855.

In order to reach as many of the Vermont brethren as possible, two other tent meetings were held in the State. Visits were made to the homes of Brethren Pierce and Philips at Roxbury, and to Brother Lockwood’s at Warren, of whom it is said, “Their sacrifices for the cause and their care for the Lord’s servants have not been small.”

Regarding their benevolent spirit and willingness to share his burdens and cares, James White wrote as follows:

“It has seemed to us that some of these Vermont friends have loved their neighbor (brother) a little better than themselves. It is certain that in their anxiety to advance the cause they have at least made far greater efforts to help others than others have made to help themselves.

“They are anxious to move the Review office to Vermont, and have the responsibility and burden of conducting it taken off from us, and placed, as it should be, on the shoulders of a number of the old, experienced friends of the cause.

“Unless the friends of the cause in some more central position shall take this responsibility, it will be proper that the friends and supporters of the cause in Vermont should take it.

“We shall no longer bear the burdens we have borne in Rochester; neither shall we move the office east or west. The office is the property of the church. The church must wake up to this matter, and free us from responsibilities that have been forced upon us, and which we have reluctantly taken. We must have freedom and repose, or go into the *grave*.”—*Review and Herald*, Aug. 7, 1855.

Our brethren East and West gave serious thought to this matter, and vigorous response to his appeals was being made by the Michigan brethren located in Jackson and Battle Creek, as we shall see.

It had been nearly three years since James and Ellen White had visited Portland, Boston, and other places in New England connected with their early experiences in the message. Therefore they seized this opportunity to see some of the tried friends of the cause at Dorchester, near Boston, and other places in Massachusetts, and especially in Topsham and other places in Maine, associated with many hallowed memories of their early experiences.

While at Topsham a vision was given to Mrs. White in which there were renewed cautions for her husband regarding his willingness to undertake “burdens that were too heavy, and which nearly crushed him”. There was also an assurance that though these efforts had “told upon his constitution and deprived him of strength,” yet “as a result of these extra efforts, more souls will be saved.”—*Testimonies,* Vol. III, pp. 9, 10.

Regarding this matter she also said:

“My husband can continue to labor with all his energies, as he has done, and as the result go down into the grave, and his labors be lost to the cause of God; or he can now be released, while he has some strength left, and last longer and his labors be more efficient.”—*Ibid.*

At Palmyra, Elder White had a very precious visit with his aged parents. He found them well established in the fundamental principles of the advent faith, and “also convinced that divine testimony is on the side of the Sabbath.”

Regarding his boyhood home and its influences, he bore the following testimony:

“There in the very room where we heard the voice of prayer the first nineteen years of our life, we bowed to pray with parents and child, around that family altar that had stood more than forty years. There as we looked back over the long years of boyhood, when blest with praying parents, and the visits of good, old-fashioned, plain, spiritual preachers—men of God—we could judge of their worth.

“But few children prize such blessings as they should. But some in riper years, after feeling the chills of a cold, prayerless world, when years of care roll on rapidly, can look back and estimate their real value.”—*Review and Herald*, Sept. 4, 1855.

The trip of eleven weeks in the East was ended with the return to Rochester, August 30.

Looking at these experiences in the light of the development of later years, we can see that amid clouds and darkness the hand of Providence was developing plans for a future work far greater and better than men were able to devise.

Confidence and sympathy were needed by the leaders of the great work to be done, and both were freely bestowed. The bitter attacks made upon the Review and its publishers had called for faithful investigation. This led to vindication, and as a result the leaders had the unstinted confidence of their brethren as never before. Furthermore, a fuller knowledge of those

hardships which had nearly cost the life of James and Ellen White, gave them the warmest sympathy of their brethren.

The unstinted confidence and sympathy which James White now enjoyed, the liberality of unselfish and self-sacrificing believers, and the cooperation of leading brethren, opened the way for the removal of the publishing interests from the populous East to the then sparsely settled West without objection or protest.

During his Eastern trip Elder White had kept up correspondence with the brethren in Michigan. Therefore he was enabled to insert in the very first number of the Review printed after his return, the following statement:

“We are happy to say that the brethren in Michigan cheerfully take upon themselves the responsibility of the Review office. They will probably move it to that State this fall. Brethren in Vermont are willing and ready to do the same, but regard Michigan to be more the center of the future field of labor, and are willing that the press should be established in that State.”—*Review and Herald*, Sept. 4, 1855.

There being now a general agreement to this plan, definite and practical steps were taken by the brethren in Michigan. As soon as they saw that the way was clear for action, they appointed a meeting to be held at Battle Creek, September 23. At this meeting, with Joseph B. Frisbie as chairman and A. A. Dodge as secretary, the following resolutions were adopted:

- “1. That the Advent Review office still remain the property of the church.
- “2. That the Advent Review office be moved to Battle Creek, Michigan.
- “3. That a financial committee of three be chosen, whose duty it shall be to move the office, and publish the Advent Review.
- “4. That D. R. Palmer of Jackson, Henry Lyon and Cyrenius Smith of Battle Creek, be the financial committee.
- “5. That the committee call on the church at large to send in their freewill offerings to defray the expenses of moving the Advent, Review office, and to replenish the office with those things necessary in editing and publishing the Advent Review.
- “6. That the committee propose through the Advent Review a plan on which the editorial department of the Advent Review shall be conducted, requesting those interested, in the several States, to speak out on the subject by letter to the committee—

either to adopt, amend, or reject the plan and suggest another; and that, if necessary, the committee call a meeting of delegates from different parts of the field to choose an editor, or editors, to conduct the Advent Review.

“7. That the doings of this meeting be published in the Advent Review.”—*Review and Herald*, Oct. 2, 1855.

The financial committee vigorously undertook the responsibilities laid upon them. They appointed a “General Conference” to be held in the “House of Prayer” at Battle Creek, for Friday, Sabbath, and first-day, November 16, 17, and 18. They invited the brethren from all parts of the field to assemble “to make choice of those brethren who shall conduct the Review, and to consider other matters of vital interest to the prosperity of the cause.”—*Review and Herald*, Oct. 16, 1855.

In harmony with this appointment a delegation met, representing a large part of the entire field. There were present, besides a number of brethren from Michigan, Brethren Hart of Vermont, Bates of Massachusetts, Belden of Connecticut, and J. H. Waggoner of Wisconsin. Many churches had responded to the invitation to express their views by letter, and these were read during the session. It was found that all were in harmony with proposals heretofore made in the Review, and the following resolutions were unanimously adopted by those present:

“1. That a committee be appointed to investigate the financial condition of the Review office.

“2. That Henry Lyon, David Hewitt, and Wm. M. Smith, of Battle Creek, be that committee.

“3. That this conference sanction the proceedings of the previous conference of September 23d, 1855, and that the committee then chosen hold in trust the press for the benefit for the church.

“4. That Uriah Smith be resident editor of the Advent Review.

“5. That J. N. Andrews of Iowa, James White and J. H. Waggoner of Michigan, R. F. Cottrell of New York, and Stephen Pierce of Vermont, be corresponding editors.

“6. That after the investigation of the affairs of the Review office, the financial committee pay Brother White for materials which he has placed in the office above what was first donated, and call on the church for the amount, that he may be able to meet the debts he has incurred in placing this material in the office.

“7. That Brother White be subject to the advice of the financial or publishing committee, in the management of the publication and sale of books.

“8. That a vote of thanks be tendered to Brother White for his valuable services as an editor, in spreading the light of present truth be moved to that place, three issues of the paper, Numbers 7, 8, and 9, came from Rochester, New York, the last bearing date of October 30, 1855. Number 10 was sent out from Battle Creek, December 4, 1855. Thus there was a break of only thirty-five days. During November, all hands were busy moving. On arrival in Battle Creek, they found a new office building erected, and then, consecrating themselves anew to God, they entered upon their work with increased zeal and courage.

“9. That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the conference, on the gifts of the church.

“Joseph Bates, Chairman.

“Uriah Smith, Secretary.”

—Review and Herald, Dec. 4, 1855.

Thus we see that the Lord had not only given His little flock a safe foundation on which to build, but also a good program for the promotion of this work.

After the meeting in Battle Creek on September 23, in which it was recommended that the Review office be moved to that place, three issues of the paper, Numbers 7, 8, and 9, came from Rochester, New York, the last bearing date of October 30, 1855. Number 10 was sent out from Battle Creek, December 4, 1855. Thus there was a break of only thirty-five days. During November, all hands were busy moving. On arrival in Battle Creek, they found a new office building erected, and them, consecrating themselves anew to God, they entered upon their work with increased zeal and courage.

CHAPTER 24



SETTLING IN BATTLE CREEK

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The company that moved from Rochester to Battle Creek, about the first of November, 1855, numbered fourteen. Of this number just one half made up the family of James White. Besides himself and his wife, there were the three little boys,—Henry, Edson, and Willie, eight, six, and one year old respectively; and their faithful friends and helpers, Clarissa Bonfoey and Jennie Fraser.

The large family that had resided in one house at Rochester was now broken up into several groups. James White rented a cottage on the south side of Van Buren Street, nearly opposite the home of David Hewitt, and there they



THE PACKING BOX WHICH CARRIED THE WASHINGTON HAND FROM ROCHESTER, NEW YORK, TO BATTLE CREEK MICHIGAN

lived for about a year. Stephen and Sarah Belden set up housekeeping for themselves; Warren Bacheller, with his mother and sister, found a place together; and the two single men, Uriah Smith and George Amadon, boarded with a resident family.

The hand press, type, and such office equipment as was worth moving, as well as the unsold stock of books, pamphlets, and tracts, were

shipped from Rochester by freight, and when they arrived were taken into the newly erected office.

It will be remembered that at the conference held September 23, at which time it was decided to move the Advent Review to Battle Creek, there was chosen a "financial committee of three" whose duty it was "to move the office and publish the Advent Review." This committee, composed of Daniel Palmer of Jackson, and Henry Lyon and Cyrenius Smith of Battle Creek, took their responsibility seriously. The only public call they made for means was for a few hundred dollars with which to move the goods from Rochester and to buy some new equipment; and also to repay James White for money he had borrowed and invested in the printing enterprise while in Rochester.

To provide a home in Battle Creek for the Review office, each member of the committee contributed \$300, and they were joined by J. P. Kellogg, who shared equally with them in the sacrifice. With the \$1,200 thus raised, two lots were purchased on the southeast corner of Washington and Main Streets, and an office building was quickly erected. The structure was twenty by thirty feet and two stories high.

In a news note of gratitude, James White referred to the removal of the office to Battle Creek as follows in the first number of the Review issued in its new home:

"We are happy to state to the friends of the Review that the office building, erected by four brethren in this State, is completed; and that the press, type, etc., had a safe and prosperous removal from Rochester, N. Y., to its new location. The office building is commodious, and occupies a retired, pleasant, and healthy situation. All connected with the office enter upon their work with fresh courage, and pleasing hopes of witnessing the prosperity of the Review, and the spread of truth and holiness in the land."—*Review and Herald*, Dec. 4, 1855.

James White, now freed from the cares and responsibilities of ownership, was asked to act as manager of the growing enterprise. Uriah Smith, whose approved ability as a writer and author was generally recognized, was chosen resident editor, which responsibility he carried for many years. Stephen Belden continued to act as superintendent, and foreman of the type room. George Amadon and Warren Bacheller set type and did the presswork.

And now for the first time the workers were granted a stated salary. Before this, they had worked for room and board, a small allowance for clothing, and such other expenses as were deemed absolutely necessary. But so eager were they that the printing office should pay its way, that they cheerfully accepted

only \$5 a week for their services. In the same spirit, and to help make the newly established enterprise a success, James White at first accepted only \$4 a week. Later, he drew \$6, and when the success of the work was assured, \$7 a week.

With the financial responsibility of the paper in the hands of the publishing committee, Henry Lyon, Cyrenius Smith, and Daniel Palmer, the work began well. The paper was changed from a biweekly to a weekly, and the subscription price was fixed at “one dollar for a volume of twenty-six numbers” (\$2 a year), with special concessions to the ministers and the poor. The paid subscription list, which stood close to 2,500 at the time of the move, grew rapidly, and the enterprise in its new location was assured of success.

THE BATTLE CREEK CHURCH

The ten families comprising the church of twenty-four members in Battle Creek, gave a hearty welcome to the company from Rochester. So interwoven with the spirit of the early days is the history of this little company, that it is fitting to make brief reference to some of the incidents connected with its earliest days.

It was in the late summer of 1852 that Joseph Bates had brought the third angel’s message to Battle Creek. In the Review of July 8, 1852, Elder Bates stated that he expected to spend the time between July 1 and 16 laboring between Detroit, Michigan, and Michigan City, Indiana. In fulfillment of this plan, he held meetings in many places, among them, Sylvan Center, now Chelsea, about twelve miles east of Jackson.

After this, while ministering to the church in Jackson and contemplating a visit to some Adventists in Indiana, he had an impressive dream that led him to go to Battle Creek. He dreamed that he was on a ship sailing west, and that he was told to get off at Battle Creek. In the morning he inquired of the brethren if there was a place by that name lying to the west of them.

They said, “Yes, it is about forty miles up the railroad.”

He then asked, “Are there any Adventists there.”

They replied, “We do not know of one.”

He said, “I must go there, for in my dream I was told I must work there.”

J. N. Loughborough, to whom we are indebted for this incident (related to him by the sturdy pioneer himself), tells us that Elder Bates boarded the early morning westbound train, and while traveling, meditated and prayed as to the course he should follow on his arrival in Battle Creek. Very distinctly he was impressed that if he could place his message before honest hearers, it would be readily received. It occurred to him that from the postmaster he might receive helpful information.

Hurrying to the post office, he found the postmaster waiting for the arrival, of the mail from the early train, and he asked him for the name and address of the most honest man in Battle Creek. Without hesitation the postmaster gave his answer, stating that a peddler, David Hewitt by name, an earnest Christian, was considered the most honest man in those parts. Elder Bates was directed to his house, the only one on the right side of Van Buren Street between Washington Avenue and Cass Street, and just opposite a log cabin.

Mr. Hewitt responded to Elder Bates's firm knock, and the visitor, after introducing himself, said, "I have been referred to you as the most honest man in all these parts. I have some important truths which I wish to tell you."

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

The entire day, we are told, was devoted to a *study of the* advent movement, the third angel's message, and the Sabbath, and without hesitation this "most honest man" accepted the message and resolved to observe the seventh-day Sabbath.

A month later, at a meeting at Jackson held August 13-15, David Hewitt, together with J. P. Kellogg and B. B. Brigham, was baptized by the veteran worker who had brought to them the truths of the message of the third angel. (See *Review and Herald*, Sept. 2, 1852.) It was not long until others in Battle Creek joined the Hewitts, and for about three years Sabbath meetings were held in the front room of the Hewitt home.

With the work once started in Battle Creek, several Sabbathkeeping families soon moved in and swelled the little company. Providentially, Joseph B. Frisbie and his wife moved to Battle Creek from Chelsea, Michigan, in the autumn of 1853, and though newly come to the faith, as a minister of some experience he was by his tactful ministry able to strengthen the little company.

A sketch of the events which made Battle Creek the choice for the home of the publishing work would be very incomplete without referring to Elder Frisbie's experience. In so doing, we will again go back to Joseph Bates's Michigan trip of 1852.

ELDER FRISBIE'S EXPERIENCE

As a result of the meetings held by Elder Bates in Sylvan Center in the summer of 1852, just before his visit to Battle Creek, Joseph Frisbie, his wife and her sister Susan, and Charles and Lorin Glover, were convinced of the truths presented. Elder Frisbie was at that time a preacher in the Methodist Protestant Church. He was thirty-six years of age, and had been six years in the ministry.

When Elder Bates came with the third angel's message into this prosperous farming district lying between Jackson and Ann Arbor, Elder Frisbie's bishop called upon him to meet the startling heresy, and drive its advocate out of the country. Elder Frisbie felt that to meet Elder Bates he must make thorough preparation. As a result of prayerful study of the Bible, he became convinced that Elder Bates was right, and that he and the bishop were wrong. Then he became friendly with Elder Bates, and asked him into the pulpit with him, and gave him opportunity to present the Bible view of the Sabbath.

He heartily accepted the teaching of the soon coming of Christ and the doctrine of life only in Christ. These doctrines he could hold and teach, and still continue to minister to his congregation. But to keep and teach the Seventh-day Sabbath was different, and for some time he hesitated. The prospect of unemployment on the one hand, and on the other hand the promise of the pastorate of a city church if he would advocate Sunday observance, led him to move slowly. Not until March 1 of 1853 did he fully take his stand on the observance of the Sabbath of Jehovah.

Three months later he attended the meeting of June 3-5, 1853, in Jackson, at which James and Ellen White were present. In a vision given to Mrs. White at this time, she saw Elder Frisbie, and was bidden to encourage him to go speedily with the message. In one of his diaries we find a statement quoted from Mrs. White as follows:

"I saw Brother Frisbie, that God had arrested a soul by the light of power of the truth, and that through him, He would get glory to Himself.

"I saw that He could effect more than some others, because he was formerly opposed, and God would glorify Himself through him, and he would be a fit vessel for the Master's use if he would live humbly and realize his dependence upon God. The messengers must all move out unitedly with decision and mercy, in love."

Elder White, in reporting this Jackson meeting, and the meeting held two weeks later in Charles Glover's big barn at Sylvan Center, wrote feelingly of their experiences as follows:

"Brother J. B. Frisbie seemed to have the armor on at this meeting. He spoke freely of his former prejudices and opposition to the Sabbath and Sabbathkeepers, the change that had taken place in his feelings and views, and that he was now with us in sentiment and in sympathy.

"We first saw this dear brother at the Jackson conference, and when introduced to him... who had so strongly opposed us

through the *Harbinger*, but now was greatly humbled under a sense of his past wrongs, that he had opposed the truth and people of God, our feelings could not be easily described. We wept aloud. We both wept, and there mingled our tears of gratitude and joy. The acquaintance formed with Brother Frisbie was indeed happy. We trust that by the help of God he will prove a blessing to the cause in the West.”—*Review and Herald*, July 7, 1853.

From this time forward Elder Frisbie took a lively interest in everything that related to the progress of the Seventh-day Adventist cause. He was one of the first to urge that the publishing work be moved to Michigan.

In response to an invitation from Elder White, he attended the conference in Rochester, July 14-17, and acted on an important committee there. After returning home from the Rochester conference, he spent the greater part of August and September in carrying the message into new fields, north and west.

When embarrassed for lack of funds, he returned to Chelsea and endeavored by manual labor to accumulate means for the support of his family and for further labors in the field. He also sought to win relatives and neighbors to Sabbath observance; but his efforts in religious work were met with indifference, ridicule, and scorn.

Then he decided to look for a more favorable place to live and labor. He said to his wife: “Let us take our horse and carriage and visit the places where I have preached, and ask the Lord to guide us regarding our future location.” In harmony with this resolution they drove from place to place,—to Grass Lake, to Jackson, to Marshall and Ceresco. But in none of these places did he feel a desire to stay. However, on reaching Battle Creek he said to his wife, “Mother, I feel impressed that this is the place where the Lord wants us to stay.”

Then, going to the post office as Elder Bates had done a year before, he asked Mr. Noble, the postmaster, if he knew of any one in town who observed the seventh day of the week as the Sabbath. The postmaster replied that there was a man in the West End, named Hewitt, who was “keeping Saturday for Sunday.”

Following the directions given, Elder Frisbie soon found David Hewitt, and was told that there were a few others in Battle Creek keeping the Sabbath. After relating to Brother Hewitt his conviction that he should locate in this place, he asked his assistance in finding a place to live.

Elder Frisbie was told that there was not a house for rent in that part of town, but that two good lots near by on the corner of Cass and Van Buren Streets, could be secured for \$25 each. Quickly the lots were purchased, and without delay a one and one-half story house was built on the corner. One of his diary entries says: “Built a house 16 x 24, boarded up and down, in which to place my wife and girls, then forsook all, and started out by faith to proclaim the message.”

BRIGHTER DAYS

The presence of the Frisbie family in Battle Creek proved to be a great help to the little band living there. Although he spent the most of his time carrying the message to towns and country places where it had never been heard, yet his residence in Battle Creek and his practical leadership of the church gave courage to the brethren and balance to the work.

Soon other brethren of sterling character moved in from other places,—Jonah Lewis and his wife with four children from Comstock, Henry and Deborah Lyon from Plymouth, Abram and Caroline Dodge, and Cyrenius Smith and family from Jackson.

THE BUILDING OF A MEETINGHOUSE

During the year 1855 three meetinghouses were built by companies of Sabbathkeeping believers, one in Battle Creek, one in Buck's Bridge, New York, and one in Wisconsin. The one in Battle Creek seems to have been the first of these three, for as early as March 5, Elder Frisbie, in giving a report of his labors and of the cause in Battle Creek, wrote:

“The brethren have thought best, inasmuch as the cause is now prospering here and all around us, to build a cheap but convenient meetinghouse, for Sabbath worship and conferences, also that we may have a place for preaching. We have the timber here, and part of the lumber, and will put it up as soon as it shall be warm enough. We have been troubled for a house to hold a congregation.”—*Review and Herald*, March 20, 1855.

This humble building, 18 x 24 feet, in which the important council of November 16 was held, is described by Mrs. Evelyn Lewis Reavis, who attended meetings there, in the following words:

“It was a small wooden building. The seats were plain wooden benches with straight backs, occupying the center of the room, with aisles at the sides. The floor was made of wide, unpainted boards, placed lengthwise of the building. The outside was simply boarded up and down, with a batten finish.”

And in this building, Sabbath services were held when the company of workers from Rochester joined the twenty-four members of the Battle Creek church. Here, before the beginning of the new year, a Sabbath school was organized with Merritt G. Kellogg as the first superintendent.

And so was the way prepared for the building up of a strong center for the rapidly growing work. In the years that followed, the brethren could see that it was a kind providence that had led them to a place with pleasant surroundings, kindly neighbors, and where plots of ground of convenient size for houses and gardens could be purchased at moderate prices. In Jackson were the State prison and manufacturing enterprises. Kalamazoo had the hospital for the insane. Marshall was the county seat. Other towns in this part of Michigan had their colleges or other institutions, and real estate in any of these places could not be so readily purchased at prices within the reach of the humble workers from Rochester.

In Battle Creek they were welcomed, and here in the days to come the church flourished and grew.

CHAPTER 25



CONFIDENCE AND UNITED ACTION

Printed in the *Review and Herald*, January 2, 1936

[Introductory Note.—In articles 1 to 24 of this series, we traced the lives of James and Ellen G. White, together with the progress of the movement in which they were pioneers, down to the year 1855. Those were the days in which were developed the leading doctrines held today by Seventh-day Adventists. From small beginnings, handicapped by poverty and unpopular teachings, yet blessed of Heaven, the movement steadily grew, till other leaders of ability and men of means arose to take up the heavy burdens that were breaking the health, strength, and courage of James White.

The present series of articles begins with the establishment of the work of publishing in Battle Creek, Michigan, and continues the story of the labors of these pioneers, and the progress of the cause through its organization, and the beginnings of institutional endeavor.

Every effort has been made to ensure the accuracy of the statements that are set forth. The articles are prepared at the "Elmshaven" office, where are available the files of early periodicals and other publications, also many letters written by and to James and Ellen White, and diaries kept by my mother at certain periods. For assistance in the research and in the preparation of the articles, I am indebted to my associates in the office, particularly to Elder Dores E. Robinson.—W. C. W.]

The transfer of the publishing work from Rochester, New York, to Battle Creek, Michigan, marked an important era both in the experience of James and Ellen White, and in the development of the cause with which their lives had been identified.

After years of arduous toil and sacrifice, often suffering from lack of suitable clothing and laboring from fourteen to sixteen hours daily, they now for the first time found themselves relieved of the burdens of extreme poverty and debt. Their indebtedness had resulted, not from seeking personal interests, but from their eagerness to bring out tracts, pamphlets, and books on present truth. The *Review* and the *Instructor* had become almost, if not entirely, self-support-

ing. And now to the publishing committee that had so nobly assumed the financial responsibility for the conduct of the office, the entire stock of literature was turned over. They reported through the Review that the sum of \$311.89 was due Elder White for his personal interest in the business.

But more welcome even than relief from their financial burdens, were the practical sympathy and support of tried and efficient brethren who came forward to share in their burdens and to minister to their needs. Second only to the special blessing of God, this accounts for the rapid restoration of the health and vigor of my father. In later years, reviewing their experiences at this time, mother wrote:

“From the time we moved to Battle Creek, the Lord began to turn our captivity.... New life was given to the cause, and success attended the labors of our preachers. The publications were called for, and proved to be just what the cause demanded; so that by turning them out to the committee at a discount, my husband was enabled to pay all his debts. His cough ceased, and the pain and soreness left his lungs and throat, and he was gradually restored to health, so as to preach three times on the Sabbath and three times on first-day with ease. This wonderful work in his restoration is of God, and He shall have all the glory.”—*Life Sketches of James White and Ellen G. White*,” pp. 317, 318.

The whole body of Sabbathkeeping Adventists that had been referred to in former years as the “little flock” or the “scattered flock,” were from this time greatly unified and strengthened. This was a natural result of the discussions through the Review of the crisis that arose when James White, with broken health, announced that he could no longer carry the heavy burdens he had hitherto borne, but must lay them on the “church.” This pronouncement brought home to The believers, even to those who were isolated, that they were members of a body that must be united in the prosecution of their God-appointed work. And by the time the move was made to Battle Creek early in November, 1855, the readers of the Review were as members of a large family.

This bond of union was further Strengthened by the Conference held in Battle Creek from November 1619, 1855. In response to an appeal for united action, not only had brethren come from different parts of Michigan, but also from Massachusetts, Connecticut, and Wisconsin, several delegates cheerfully made the long journey to the new headquarters of the work to attend this meeting. Also many letters were sent from churches east and west, all in the utmost agreement with what had been done and what was proposed.

Three features of this conference are worthy of special mention: (1) “An Address,” prepared by Joseph

Bates, J. H. Waggoner, and M. E. Cornell; (2) a paper written by J. N. Andrews, entitled, “Time for Commencing the Sabbath.” and (3) the fervent season of prayer on the concluding day of the meeting, and a discussion relative to the unsatisfactory spiritual condition of the church.

THE CONFERENCE ADDRESS

On the first day of its session, the Conference appointed “Joseph Bates, J. H. Waggoner, and M. E. Cornell” “to address the saints in behalf of the Conference, on the Gifts of the Church.”

This address, as found in the December 4, 1855, number of the Review, the same issue that reported the Conference, breathes the spirit of the discussion carried forward during that day. The introduction indicates the spirit of humility and confession manifested by these leading brethren:

“In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the Spirit of holiness has been grieved, our own souls burdened, and an Occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality among the scattered flock.”

Expressing their confidence that the coming of the Lord is near, and that in preparation for that event the church is to be without “spot, or wrinkle, or any such thing,”—holy and without blemish,—they recognized the gifts of the Holy Spirit as God’s adopted means ‘for the perfecting of the saints.’” And they confessed that there had been a failure properly to appreciate “the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people.” The address continues:

“We have also in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbathkeepers in the third angel’s message have firmly believed that the Lord was calling His church out of the wilderness by the means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant ‘in the last days.’...”

“The question does not so much seem to be whether the gifts are subjects of promise and expectation; but whether we are willing to bear the reproach of the position we have taken. We think the Scriptures are definite on this point; and while we would shrink from needlessly exciting the prejudices of the world against us, we dare not shrink from our duty when plainly made known through the word.”—*Ibid.*

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

The brethren, in this address, were not unmindful of the charge so often made that the Testimonies are placed on an equality with, or above, the Bible. Of this they said:

“Nor do we, as some contend, exalt these gifts or their manifestations above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things, so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God and a confession of our wrongs. “As having such a tendency, we recommend to your candid consideration the contents of the book entitled, ‘Experience and Views’ [now in “Early Writings,” pages 11-78], believing them to be agreeable to the word of God and the spirit of the gospel.”—*Ibid.*

The address closes with an earnest appeal to the believers to “strive together for holiness of heart, for the unity of the faith and spirit, and the knowledge of the Son of God, that the power of Christ our Lord may rest upon us, that we may stand complete in Him,” and the quotation of Romans 12:6-14.

A MOOTED QUESTION

The reading of the paper presented by Elder Andrews on the “Time for Commencing the Sabbath” threatened to bring a division between strong leaders. The means by which unity of faith and action was maintained, even though change of a serious nature in both belief and practice, was

involved, is of deep interest. It illustrates vital principles that should govern whenever division is threatened.

Elder Bates, the pioneer Sabbathkeeper among the believers, had from the first held the position that, according to Biblical reckoning, the Sabbath should begin in the evening at six o'clock.

At a meeting held in Topsham, Maine, in 1847, some of the brethren present maintained that the day should be reckoned from sunrise. In a vision given at that time, through Ellen White, the angel quoted the words of Scripture, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. This was related, and Elder Bates gave what seemed reasonable grounds for reckoning the "even" as six o'clock.

From the question of Jesus, "Are there not twelve hours in the day," he concluded that irrespective of the seasons, the day should be reckoned from six to six. And in the parable of the laborers who were hired at the third, sixth, ninth, and eleventh hours, and who were reckoned with "when *even* was come," it was natural to conclude that the twelfth hour, or six o'clock, was the "even" that marked the close and beginning of the day.

So, without further investigation, the practice was adopted of reckoning the days according to equatorial time. But this practice was questioned from time to time by various individuals, and it became evident that it must be reconsidered. Therefore, in the summer of 1855 J. N. Andrews was asked to give the subject thorough study from the Bible. This he did, and as he was passing through Battle Creek on his way to Iowa a few days before the Conference of 1855, he left his paper with James White.

Sabbath, November 17, those present at the Conference gave consideration to the study as written out by J. N. Andrews. He showed from competent authorities that the brethren had erred in concluding that the "hours" as reckoned by the Jews were the same as our sixty-minute hours, but were twelve equal divisions of the time from sunrise to sunset. Therefore, though there were always twelve hours in the day, yet these hours were longer in summer and shorter in winter than the hour as we know it.

From nine texts in the Old Testament and two in the New, Elder Andrews showed the identity of the "even" or "evening" with the setting of the sun.

The arguments were so conclusive that nearly all present accepted the views as set forth in the paper. But it is difficult for one who has long held to and taught a position that he thinks has been supported by Scripture, to see that he has been in error, and the venerable Elder Bates and a few others present were unconvinced of the necessity for a change of their practice.

So the matter stood for two days, and then the Lord in His providence moved to effect unity. Reviewing this experience a few years later, James White says:

“At the close of the Conference at Battle Creek referred to above [of 1855], the ministers and others especially interested in the cause, had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. White had a vision, one item of which was that sunset time was correct. This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point.”—*Review and Herald*, Feb. 25, 1868.

James White cites the circumstances connected with this experience as an added evidence that God does not bestow the gifts of the Spirit as a substitute for Bible study. Thus he says:

“For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point.... It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, *then* was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work....

“Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testaments are man’s lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible, and save you.”—*Review and Herald*, Feb. 25, 1868.

EARNEST PRAYERS FOR REVIVAL

Monday, November 19, we spent “in prayer and remarks and confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it.” From the available records it would appear that it was during this time of fervent prayer for the “return of the spirit of consecration, sacrifice, and holiness once enjoyed by the remnant,” that the familiar shout of “Glory!

glory! glory.” was heard, and the solemn presence of the Holy Spirit was felt by those who witnessed the servant of the Lord in vision. Said James White:

“Our long-suffering and tender Father in heaven smiled upon His waiting children, and manifested His power to their joy. The brethren separated greatly refreshed and encouraged.”—*Review and Herald*, Dec. 4, 1855.

As though in recognition of the spirit of confession and entreaty, the very day following the close of the Conference, the Lord gave through His servant a message of counsel to the ministry and the members of the church. This message, dated November 20, 1855, may be read in “Testimonies for the Church,” Volume I, pages 113-120.

Up to this time, mother had written much with her pen in letters sent to individuals. Here was a most solemn message for the entire church. How could she fulfill the trust laid upon her?

Soon there appeared a sixteen-page pamphlet, bearing the now familiar title, “Testimony for the Church.” In this booklet, besides a rehearsal of the vision of November 20, including a brief communication for the church on the “Time to Begin the Sabbath,” there were articles dealing with the opposition of the Messenger Party, and of some who had withdrawn from the body and were in active and bitter opposition to the Review and its supporters. A chapter on “Parental Responsibility” carried an appeal in behalf of the proper training of children, and in the concluding chapter, “Prepare to Meet the Lord,” a graphic description is given of the “angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young.”

Only two weeks elapsed from the time when the Conference was reported till there appeared among the back-page notices in the Review, a modest six-line notice heralding the birth of this infant enterprise that was to grow to large proportions in the years to come. It read as follows;

“I have sent out (postpaid) to brethren in different States about 150 copies of ‘Testimony for the Church.’ It can be had by addressing me at Battle Creek. I shall be happy to hear from those who may receive it. Those who would encourage the circulation of such matter, can do so by assisting in its publication.” [Signed] E. G. White.—*Review and Herald*, Dec. 18, 1855.

Little did the brethren at that time realize that this small pamphlet was the beginning of a series of messages of instruction and counsel to the church,—a series that would continue until it should comprise nine volumes, containing nearly five thousand pages. They could not know, nor in-

deed can any one today, the blessings that have come to thousands of individuals who have read these pages, and whose lives have been transformed as they have heeded the counsel thus sent from heaven.

CHAPTER 26



THE CONFERENCE OF 1856

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During the last of May, 1856, about seven months after the office force had moved from Rochester to Battle Creek, there was a bustle of activity in the homes of the believers, for a call for a Conference had been made through the *Review*, together with a promise that the church in Battle Creek would “entertain all who come for the worship of God, according to their best ability.” The invitation to this meeting was extended beyond the borders of Michigan, embracing “a full delegation from other States and from Canada.”

In the White home, rooms were being cleaned, beds were being improvised, and plans were being made for stocking an ample supply of provisions, for on this occasion the house would be taxed to its utmost capacity.

AN EXAMPLE OF PERSEVERANCE

About supper time, I, a youngster twenty-one months old, was having a happy time playing boat with a wooden pail which I was pushing about with a stick in a large tub of water that had been left sitting in the kitchen. Jennie Fraser, passing through the room to the back yard to gather up some chips for the fire, asked, “Willie, what are you doing.”

A few minutes later she heard a gurgling sound, and hurried back to the kitchen, and there in the tub she saw one little foot sticking out of the water. Quickly she snatched me to her breast, apparently lifeless, and ran to find my mother, screaming, “He’s drowned! He’s drowned.” Mother, from the front

room, met her in the doorway, and seeing what had happened, said, "Jennie, was the water hot or cold."

The reply was, "He's drowned! He's drowned! He's dead! He's dead."

Then mother seized her by the shoulder, and shaking her vigorously, said, "Jennie Fraser, tell me, was the water hot or cold."

She said, "Cold."

"Then give the child to me, and you send for the doctor, and call James."

John Foy happened to be near by, and Jennie told him to run for the doctor. For the first two rods she followed him, slapping him on the back and shouting, "Run, run, run."

Mother took me to the front yard, cut off the wet clothes, and rolled me on the grass. Occasionally she would lift me into a sitting position, and look for signs of life. Then she would roll me again on the grass. She was surprised at the large quantity of water that poured from my nose and mouth.

Soon the neighbors gathered, and with deep interest watched mother's efforts to resuscitate the drowned baby boy. Ten minutes passed, and there was no sign of life; fifteen, and still there was nothing to give encouragement. Then the neighbors who had been watching her movements intently, decided that there was no hope, and they advised her to cease her efforts. One woman in particular said, "How dreadful to see her handling that dead child! Some one take that dead child away from her."

But James White, who was standing by his wife, said, "No, it is Her child, and no one shall take it away from her."

At the end of twenty minutes she saw faint signs of life. As she held me to her breast and kissed me, she thought she saw a little flicker of an eyelid, and a little puckering of the lips, indicating an effort to respond to her kiss. Encouraged by this, she took me into the house and laid me in my cradle, and instructing Jennie to heat thick cloths, she wrapped my cold body in these hot cloths, and changed them frequently. Soon regular breathing was restored.

At last the perseverance which characterized her lifework had conquered. And the sisters who had advised her to give up further effort to restore the dead child, were glad that she had not acted on their advice.

Regarding the experience of the following night, she wrote in the *Signs of the Times*, December 3, 1885:

"That night as my child that had been, as it were, raised to life, was lying upon my breast, and I was rejoicing in my heart that he was spared to me, though he was still in a very precarious condition, the bells rang out sharply, and a shrill cry was borne on the still night air, 'Lost! lost! A child lost!' Then I thought how the

little one that God had given to me had almost been lost, of the vacant place that would have been left in the little wicker cradle at my bedside; and the word 'lost' came home to me with a force and meaning it had never possessed before.

"Never shall I forget the incidents of that night. It was just one little life that was at stake; but it seemed as though the whole city of Battle Creek was stirred to go out in search of the lost child. Lights were glimmering everywhere. They flashed through the streets, along the river bank, and through the adjacent woods, and the cry resounded, 'A child is lost! A child is lost!' After a long search, a shout was raised, 'The child is found!'

"Yes, the child was found; but it might go astray on the journey of life, and be lost at last.

"I knew, too, that death might come to the little one that was saved to me; and that should he live, he would have the evils of this life to meet and to battle with. And the thought with me was, Will this little child, whose life I hold so dear, be finally lost, or will he be saved to praise God forever in His kingdom?

"There was no sleep for my eyes that night. I thought of the lost sheep that Jesus came from heaven to earth to seek and to save. I thought of Christ as He looked down from heaven upon a world of lost sinners, lost without hope, and of the sympathy that led Him to leave His high and exalted place upon His Father's throne, and make the infinite sacrifice necessary to lift man up from the degradation of sin, and bring him back to the fold of God."

REPORT OF THE CONFERENCE

The Conference began on Friday afternoon, May 23, 1855. A little before sundown a goodly number met in the "house of prayer," and welcomed the Sabbath with a lively social meeting. Sabbath morning, the meeting house was crowded, and it became apparent that a larger place of worship was needed. So the congregation adjourned to the large tent which had been pitched near by, in a pleasant location. The Sabbath services, also those of Sunday, were devoted to spiritual topics, presented by Elders Bates, Waggoner, Byington, Hart, and White.

Following these two days of worship and consecration, Monday was devoted to business items. In the discussions regarding the tent operations, it was agreed that new fields were the most promising; but as the laborers with the tent would find it difficult to get their support from strangers, it was agreed that "there should be a spirit of sacrifice on the part of the church to

sustain them.” Such items are of interest, and indicated the need of organization and a systematic support of the workers.

Owing to ill health, Henry Lyon made request to be relieved from the responsibilities he had carried as a member of the publishing committee, and J. P. Kellogg was chosen to fill his place.

An advanced step was taken at this time in enlightening some of the foreign-speaking people. The need for literature among the German population was presented, and a committee was appointed to prepare a tract for distribution among the German people.

THE TUESDAY MORNING MEETING

Many of the visitors left for their homes Monday afternoon and evening. For those who remained a farewell service was held Tuesday morning. Allusion to a most solemn vision given to Mrs. White at this time, is made in the following report by James White in the Review, in concluding his account of the Conference:

“The meeting has left a cheering and most blessed influence on the minds of those who attended it, especially those who remained over third-day, and witnessed the manifest power of God in correcting and comforting His people. With unity of feelings and new courage have preaching brethren gone forth to the field of labor, to fight the battles of the Lord, till victory shall be won.”—*Review and Herald*, June 12, 1856.

One of those present at this morning meeting has written a statement descriptive of the occasion. She says:

“I was about seven years of age when this Conference was held, and being present with my parents at this early morning meeting, the unusual incident connected with this service left its lasting impression upon my young mind.

“When Mrs. White began to repeat the words, ‘Lovely Jesus’ at the close of her discourse, my attention and interest were aroused because of the peculiar expression on her face. Finally she turned to her right, looking up toward the ceiling.

“I well remember the smile and the joy that seemed to beam from her face while still repeating those words, ‘Lovely, lovely Jesus.’

“Then her expression changed to a serious, anxious look, as her head slowly turned to the extreme left. It was then that Elder White got up and assisted her to a chair.

“She looked for a time in that direction in deep silence. Then her countenance seemed to express agony and fear, as she exclaimed, ‘Oh, oh, how terrible!’ throwing up her hands as if to shut out the sight presented. Before the service closed, she described the scene of contrast shown her.

“In the first view, she said, the angel presented the ‘earth made new’ in all its grandeur and loveliness, which was to be the home of the servants of God.

“In the second view she was shown the pouring out of the ‘seven last plagues’ upon the earth. The suffering and agony were too terrible to describe....

“For years afterward, that incident was often referred to in our family, which has kept alive the memory of these details as I have stated here.”—*Evelyn Lewis Reavis*, in a letter to W. G. White. Dec. 1, 1921.

In this vision Mrs. White was shown the distinction between the road that leads to eternal life, and the one that leads to eternal death, “also the distinction between the companies traveling them.” Most solemn and impressive was the revelation that there were “many traveling in this broad road who had the words written upon them, ‘Dead to the world. The end of all things is at hand. Be ye also ready.’” Yet, save for a shade of sadness upon their countenance, “they looked just like all the vain ones around them.” With great satisfaction they would point to the letters on their garments, “calling for the others to have the same upon theirs.”

The decline in spirituality among the believers was set forth. Mrs. White was “pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now.”

As she saw the decline in spirituality as contrasted with that manifest in 1843 and 1844, she was led to exclaim:

“What has come over the professed peculiar people of God? I saw the conformity, to the world, the unwillingness to suffer for the truth’s sake. I saw a great lack of submission to the will of God.”—“*Testimonies*,” Vol. I, p. 128.

As a parallel to backsliding among Sabbathkeepers, she was shown the murmurings and complainings of the children of Israel after their marvelous deliverance from Egypt. Of this she says:

“I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they jour-

neyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel, 'Ye have done worse than they.'—*Id.*, p. 129.

With pathetic earnestness a divine appeal was made to God's people to "arise, and renew their strength in God by renewing and keeping their covenant with Him."

A few weeks later, this vision was written out and ready for general circulation. In announcing the appearance of "Testimony for the Church," No. 2, she said:

"I send out a quantity of this little tract of sixteen pages, postpaid. It is free for all. Those who esteem it a pleasure can assist in the publication of such matter."—*Review and Herald*, Aug. 21, 1856.

Originally this vision was printed as one article. Later in preparing it for the bound volumes, it was divided into the chapters, "The Two Ways," "Conformity to the World," and "Wives of Ministers," and may be found in "Testimonies for the Church," Volume I, pages 127 to 140.

DEATH OF A FAITHFUL FRIEND

Two days after the close of the Conference, Clarissa Bonfoey, who had so faithfully stood by the family for nearly eight years, was suddenly taken ill. A malignant growth had burst internally, and she passed away the following day, just as the Sabbath hours were nearing. She had been tried and found a trustworthy friend. James and Ellen White had left little Henry with her in Middletown, Connecticut, when they attended the first Conference in New York in 1848. A year later, when she inherited some furniture from her parents, she cheerfully furnished the home and lived with James and Ellen White in the Belden home. From that time she had been a valued member of the family, and her loss was keenly felt.

CHAPTER 27



THE LAODICEAN MESSAGE

Printed in the *Review and Herald*, January 16, 1936

The "Testimony for the Church," No. 2, appearing in August, 1856, gave to the Sabbathkeeping Adventists a startling portrayal of the loss of their first love, and of the spiritual lethargy into which they had fallen. The mighty, solemn admonitions found in its sixteen pages prepared them for the discovery of new light regarding the application of the message to the Laodicean church, as found in Revelation 3:14-22, and thus they were led into a powerful reform movement which is worthy of our study.

The belief that the messages to the seven Churches as found in the prophecy of Revelation, chapters 2 and 3, were not limited to seven literal churches in Asia, but were rather forecasts of "seven distinct and different states of the church under the gospel," was not new to the believers in 1856.

SAW FIGURE OF ADVENT BELIEVERS

In the Philadelphian church (Rev. 3:7-12), with its suggestion of "brotherly love," they had seen in figure the experience of the advent believers who had expected their Saviour in 1844. And they believed that their former brethren, who had renounced the "midnight cry" as an error, refusing to walk in advancing light, had entered the Laodicean experience. The "open door" (verse 8) that was set before the Philadelphian church, fittingly seemed to them to refer to the light regarding the change of ministration of our great High Priest from the first to the second apartment of the heavenly sanctuary, where was kept the sacred law of ten commandments. Therefore, in accepting

this light, they regarded themselves as following on in the experience of “Philadelphia.” They were hoping soon to enter the kingdom of God with no abatement of their zeal, no backward steps in their Christian experience.

In 1850, Joseph Bates had stated the position of the believers at that time in an article bearing the title, “The Laodicean Message.” Regarding this he said:

“We believe that this state of the church exists, and that it is composed of second advent ministers and people who have backslidden and become ‘lukewarm.’”—*Review and Herald*, November, 1850.

A few months later, James White was led to express his prayer for the Adventists who were not walking in advanced light, as follows:

“Oh, may God wake up the Laodiceans, and lead them by the power of His Spirit and truth to the open door, which presents to our view Jesus in the holiest, standing beside the ark of the ten commandments.”—*Review and Herald*, June 9, 1851.

But now, five years later, the self-complacency of the believers was rudely disturbed as they were bidden to look to their own sin-stained garments. That “the seven churches (Rev. 1:11) represent seven conditions of the *true church* in seven periods of time.” and if so, that Laodicea finds its counterpart in “those who profess the third angel’s message,” was the conclusion of James White, as set forth in the *Review* of October 9, 1856, in a series of eleven thought-provoking questions. The last of these questions was:

“If this be our condition as a people, have we any real grounds to hope for the favor of God unless we heed the ‘counsel’ of the True Witness?” Rev. 3:18-21.

That the Sabbathkeeping church had become lukewarm was evident to those who remembered their early zeal, and this conclusion was in harmony with the light that had so recently been sent from heaven, as published in “Testimony for the Church,” No. 2, declaring “the dreadful fact that God’s people were conformed to the world,” “partaking of its spirit and following its fashions,” and that “covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbathkeepers.” (See “Testimonies,” Vol. I, pp. 133, 140.)

EXPOSITION OF SEVEN CHURCHES

In the church paper, one week later, James White published an expository article on the seven churches, in which he gave further reasons for his conviction that “the Laodicean church represents the church of God at the present

time,” and not the nominal Adventists, who were “cold” rather than “lukewarm.” The reproof addressed to the Laodiceans is then referred to as follows:

“Dear brethren, lay hold of this work at once, and in faith claim the gracious promises to the repenting Laodiceans. Arise in the name of the Lord, and let your light shine to the glory of His blessed *name*.”—*Review and Herald*, Oct. 16, 1856.

The response to this appeal was prompt and widespread. The ministers caught the fire of its inspiration, and made it the theme of their conversation in the homes of the isolated and in their discourses in the congregations. The Holy Spirit brought conviction to the readers of the *Review* as it carried the message into the homes of those who seldom saw the preachers. From these scattered ones, as also from ministers and leaders, are to be found many letters to the *Review*, breathing a spirit of fresh ardor and consecration, and making frequent allusions to the “gold tried in the fire,” the “white raiment,” and the “eyesalve.”

From Princetown, Massachusetts, appears a letter from Stephen N. Haskell, a recent convert to the faith. He had been preaching for the First-day Adventists, and was now ardent in his zeal for the Sabbath truth. He heartily supported the view taken regarding the messages to the seven churches, and expressed his conviction that the church members “are rich in theory, but know not that they are poor, miserable, blind, and naked.”

James White envisioned the possibilities of a great successful layman’s missionary movement as a result of a general consecration following the dissemination and the acceptance of the “Laodicean message.” He wrote:

“There are hundreds among us who know the truth, and who could talk it clearly by the fireside, could they but be converted into the spirit of the message. Then they could be mighty through God in affectionate conversation and prayer in bringing souls to keep the truth. But where are they? Answer: Buried up in the cares of the world. Having lost in a great measure the sweet spirit of the message they once enjoyed, the mind seeks to be occupied with the cares of the world, and their conversation is upon worldly things.”—*Review and Herald*, Nov. 13, 1856.

In reporting a conference at Monterey, Michigan, in November, 1856, Joseph Bates wrote:

“When the subject of our lukewarm position in the Laodicean state of the church came up, there seemed to be almost a universal response to ‘bring all the tithes into the storehouse,’ and prove the Lord to open the windows of heaven, and pour upon

His waiting children the promised blessing.”—*Review and Herald*, Dec. 4, 1856.

And speaking of a “tour of ten or twelve weeks through northern New York and Vermont,” S. W. Rhodes said:

“I have scarcely heard a dissenting voice to the testimony which shows the Laodicean Sabbathkeepers to be in a lukewarm state. The burden of my soul to the church is, Be zealous and repent.”—*Review and Herald*, Jan. 8, 1857.

Another active worker, A. S. Hutchins, reported:

“A happy change is taking place among us. The solemn and stirring message to us, Laodiceans, is arousing the church to action *now*. We now hear much said about the gold, white raiment, and eyesalve,’ and less about farms, houses, and the vanities of this life. Parents are confessing to children, and children to parents. The child of a few years of age begins to mingle its sweet little voice in prayer with the parents, for the first time. Indeed, there seems to be in the heart of every sincere lover of truth, a voice whispering, Let us awake and arise.”—*Review and Herald*, Jan. 8, 1857.

The general conviction that the Lord was especially leading in the reform movement that grew out of the study of the Laodicean message is well expressed by J. H. Waggoner, another of the truehearted pioneers, who speaks of his “deep grief” over the “lukewarm condition of the professed Sabbathkeepers.” He says, in a letter to the Review:

“I rejoice to see by the correspondence of the Review that many are beginning to realize these things. And as I read the testimony from different parts of the field, and hear how the minds of the scattered ones have been impressed on this subject, who have not yet conferred with one another in regard to it, I feel to say, Amen. It is of the Lord. May the good work go on till all the little flock are ‘zealous’ and ‘repent.’”—*Review and Herald*, Nov. 20, 1856.

The response of the believers, as indicated by reports of the workers, the letters from laymen in the Review, and by personal correspondence, brought new courage to Elder White. He says:

“We rejoice to hear from all parts of the field that the testimony to the Laodiceans is being received, and is producing good results upon the remnant.”—*Review and Herald*, Nov. 13, 1856.

Stirring messages from heaven confirmed the word. On April 30, 1857, "Testimony for the Church," Number 3, was announced, another sixteen-page pamphlet, the first words of which are as follows:

"The Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision. Said the angel to the church, 'Jesus speaks to thee, "Be zealous and repent."' This work, I saw, should be taken hold of in earnest." (The contents of this pamphlet may be found in "Testimonies," Volume I, pp. 141-153.)

A SAD DECLENSION

It is evident that had this message been not only generally • accepted as a correct theory, but adopted as a lasting practical experience, the Lord would have wrought mightily for His people. However, it is a deplorable fact that their zeal in repenting, like that of the people in Hosea's day, was "as a morning cloud, and as the early dew." They did not "follow on" to know the Lord, that "His going forth is prepared as the morning." Hosea 6:3, 4.

The following from a letter written by A. S. Hutchins in the autumn of 1857, is typical of others that might be cited:

"When the light first shone out on this subject, it was set home most powerfully by the Spirit of God to the hearts of those who acknowledged and received its proper application. We felt indeed that we were wretched, and miserable, and poor, and blind, and naked, and that there must be a speedy reform, a deep and hearty consecration to God. Many were zealous in the work of repentance. The sweet blessing of heaven rested upon the writer and the reader, the speaker and hearer, as this subject was contemplated.... "But for a time past I have been led to ask the question, What has become of the counsel to the Laodiceans? Why is there so little said on this subject? and why no more feeling? We ask, Why? What means the stupor, the calm, that has come over the people of God."—*Review and Herald*, Sept. 3, 1857.

It is worth while for us to ponder the reasons for the decline of this movement that was so intensive for a few months, for we must learn to profit by the experience of our fathers. Where they failed, we must overcome.

In an analysis of this experience, we shall note the convictions of some of the leading brethren in the movement, and also some reasons given by revelation to Mrs. White.

As a reason for the decline of this movement, M. E. Cornell, writing two years later, stressed the failure on the part of the people to give a continued, wholehearted response, and on the part of the ministers to continue to give the message its proper emphasis. He says:

“The servants of God went forth and zealously declared the testimony, and the Lord blessed their efforts. The hope was entertained that this message would prepare the people for the latter rain. But many would not and have not afflicted their souls, and are still lukewarm....

“But have not the messengers grown weary in well doing, and suffered the message to die on their hands? If all the messengers and leading brethren had persevered in the straight testimony, making it more and more solemn and pointed, it would doubtless ere this have done its work.”—*Review and Herald*, Dec. 16, 1858.

Another outstanding reason why this solemn message was not more effective and lasting in its operation, was the fact that the enemy introduced features calculated to bring the cause into disfavor with men of sound judgment. Fanatical ideas and manmade tests were advocated by some who were more zealous in reforming their brethren than in wholeheartedly bringing their own lives into harmony with Bible truth. This is well stated by James White, as follows:

“Some, when this subject was dwelt much upon a few years since, seized upon it to give force to their fanatical ideas of selling and disposing of property. Others used it to enforce their extreme notions in regard to plainness of dress; while some others, who were perpetually dwelling upon others’ faults instead of searching for their own, took fresh courage in their blind work. These deceived persons exerted a sad influence on the conscientious, and the church generally where their influence reached. Each had his peculiar notion to enforce, and all must come to it before the Saviour, in the language of the text quoted, would ‘come in and sup’ with His people. These things, with the opposition of some others to the plain testimony, had a most discouraging influence.”—*Review and Herald*, Aug. 28, 1860.

Still another reason for the waning of the mighty revival that had been begun, is found in the instruction from heaven. Many became discouraged because the blessed results they had looked for were not seen as quickly as they had anticipated. Of this, Mrs. White wrote in 1859:

“When it was first presented, it [the Laodicean message] led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message.

“I saw that this message would not accomplish its work in a few short months.... Said the angel, ‘God is weighing His people.’ If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. ... Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness.”—“*Testimonies*,” Vol. I, pp. 186, 187 (Published in June, 1859.) *

It is no less true today than in those early days, that it is the receiving of the reproof of the “True Witness,” and the accepting of His counsel in regard to the “gold tried in the fire,” the “white raiment,” and the “eyesalve,” that will prepare the remnant church for the latter rain. We are still assured that “this fearful message will do its work.”—*Id.*, p. 186. Many are to be shaken out of the church, because they are not willing to receive “the straight testimony called forth by the counsel of the True Witness to the Laodiceans.” But “all that truly receive it, will obey it and be purified.”—*Id.*, p. 181. We, who are living in these stirring times, must enter into the deep experience which our forefathers failed to realize in its fullness. Then it will be ours to share in the wonderful refreshing that will follow.

* For a fuller picture of the “Laodicean Message” to the church, the reader should study the chapter found in “*Testimonies*,” Volume 1, pp. 185-195.

CHAPTER 28

A PERILOUS VENTURE ACROSS THE MISSISSIPPI

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During the middle of the last century, many of the sturdy farmers of New England were lured by the call of the West, with its rolling prairies and its rich virgin soil, to leave their hilly and oftentimes rocky acres, and help to push the frontiers of the nation farther inland. It was natural that among these should be some Sabbathkeeping Adventists. The Middle Western States had proved to be a fruitful field for the ministry of the word, and James White saw possibilities for successful missionary work by consecrated laymen among the pioneer settlers. In 1856 he made, through the columns of the *Review*, the following suggestion:

“It seems in harmony with the work of the last ripening message for many of those in the East who have borne their testimony to their neighbors and townsmen, and have faithfully lived out the truth before them, to move into the West, where there is hope of benefiting many, by a faithful testimony and holy life.”—*Review and Herald*, Sept. 4, 1856.

That he was not unmindful of the strong temptations that would attend such a move, is evident from the words of counsel and caution that are found in the same article. He says:

“Beware, brethren, of settling down, and burying yourselves up in the cares of this life, of adding house to house and land to land. O, the deceitfulness of riches.”

IN DEFENSE OF THE TRUTH

Among those who moved west from Sabbathkeeping communities in the East, were some who made their missionary aims first. Witness, for example, Josiah Hart, who settled in Round Grove, Illinois. For months he held Sunday services in district schoolhouses. When a preacher came six miles and challenged him to debate on the Sabbath question, the people of the community urged him to accept. Though he was opposed to discussions, yet he publicly championed the faith. In reporting this experience for the *Review*, he said:

“How good the Lord is to give us a truth that may be spoken by the unlearned so as to confound the wisdom of the world. May the Lord help us to so keep His commandments that we may be more than a match for all our enemies.”—*Review and Herald*, Sept. 25, 1856.

Two families of pioneer Sabbathkeepers from Paris, Maine, were among those who had moved west. By invitation from a brother-in-law who offered to help in the securing of cheap and fertile land, Edward Andrews was persuaded, in the autumn of 1855, to leave his rocky farm in Maine, and move with his family to Waukon, Iowa. John N. Andrews, a son, and one who has been several times mentioned in these articles as a faithful worker in the cause and a profound Bible student, spent the winter as a clerk in his uncle's store at Waukon.

In the spring they secured 160 acres of fertile soil three miles south of the village, where they were joined by their former neighbors, the Stevens family. They bought farming tools and several yoke of oxen, and began to improve the land and to build log houses for themselves and barns for their horses and cattle.

Other Adventists from the East soon followed, until as the winter of 1856 set in, their company numbered about thirty. Among the group were several whose names, such as Andrews, Stevens, Butler, Lindsey, Mead, Loughborough, and Lamson, are familiar to readers of the *Review*, and whom God had chosen to act a leading part in the future work of the remnant church.

What was the meaning of the gathering at Waukon of several of those who had acted a part in the early development of the “little flock” that was to constitute the “remnant church”? We can best understand its significance as we study their experience in the light of the great conflict between the forces of light and darkness.

The early experience of the Andrews and the Stevens families in Paris, Maine, before, during, and after the months when the *Present Truth* was published there, had given them an understanding of the character of the work of the “remnant” such as few others possessed, and had fitted them to be pillars and builders in the church which was to proclaim the last message of mercy

to the world, thus fulfilling the command, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

DIFFICULTIES ENCOUNTERED

Elder J. N. Loughborough had labored diligently and self-sacrificingly in the cause, but he had been poorly supported. Now, as he faced a severe winter, he was led to join the company at Waukon, where he might earn means as a carpenter, at least for a time, and thus provide support for his family.

Among the other families that had moved west from various places in New England and New York, were a number who, some years later, were to act a prominent part in the development of the cause of truth.

We can readily see that the prince of darkness, who had striven mightily to hinder and destroy the work of publishing the message by afflicting those who were leading out in its endeavors, was on the watch to divert from the cause of present truth those who might be useful in sounding the message regarding the coming of the Saviour and the restoration of the Bible Sabbath.

Not that these pioneer workers intended to become negligent in their efforts in behalf of the cause, but they were handicapped through uncertain financial support. Glowing pictures of Western land agents led them to believe that they might quickly secure their humble homes and property, which would aid in their support, and then use a part of their time in spreading the message. But they encountered unexpected difficulties that taxed their strength and consumed their time. They saw great possibilities of comfort and wealth if, by unremitting toil, they could subdue the prairie soil and provide buildings to shelter themselves and their cattle.

In this struggle, it is not strange that they gradually lost courage regarding their ability to carry out their original purpose of acting as messengers of truth. Hardships brought discouragement; discouragement led to murmuring. As with Israel of old, they did not venture to place the responsibility for their misfortune upon God, but they did find occasion to criticize those who had been their leaders in the cause of present truth.

QUESTIONED LAODICEAN MESSAGE

Was it consistent, some of them argued, for the editors of the Review and its principal writers to apply the message of Revelation three to the Laodiceans, with its dark picture of spiritual wretchedness and misery and blindness and nakedness, to those who had come out from the world, embraced the Sabbath, and who were looking for the coming of the Saviour? Were they not endeavoring to live faithful, consistent lives? Were not the men who wrote these articles,

manifesting a spirit of personal superiority and ambition in charging humbler brethren with being lukewarm in the cause of present truth? And did it not seem that the "Testimonies" which were being published and sent abroad regarding the Laodicean condition of the remnant church, were influenced by the associates of the one through whom the messages were sent?

They questioned further if the removal of the Review office from Rochester to Battle Creek had not been a mistake. Why was it necessary for those connected with the publishing work to break their ties of friendship in Rochester and go to a new place where all were strangers? Besides all this, when the traveling messengers were so poorly supported, as had been the ease with some in their own company, was it right that the benevolence and attention of our people should be so largely drawn upon to build up the work in Michigan and in establishing the publishing work on a new basis?

Such questions as these seemed natural to those who were suffering under the grinding conditions of settlement in a new country. And as time went on, the dissatisfaction and murmuring increased, until, as later stated by one of their number, the company gathered at Waukon was not at all anxious to see Elder and Mrs. White and their fellow travelers, when they heard they were coming to labor among them.

Surely it seemed that a great victory was assured to the enemy of the work of the third angel, and especially of the publishing work. The prospect seemed to indicate that John Andrews, instead of becoming one of the leading theologians in the church and its first foreign missionary, would be content to spend his days on an Iowa farm; that J. N. Loughborough would be persuaded that the hardships of ministry in the cause were too great, and that it would be proper for him to devote his energies for a time to the building of houses in this new community; and that the cares of the world would absorb the attention of a number of others who had abilities that were needed in the future development of the work.

THREATENED DAGGERS REVEALED IN VISION

But this strategic move on the part of the enemy was not unmarked by the Lord of the harvest, and through the prophetic gift his evil plans were revealed to Mrs. White. It was on December 9, 1856, that she was shown in vision that among those who had gone from the East to the West, were Sabbathkeepers who had "become drunk with the spirit of the world." Among them there was a loss of brotherly love, and in its place there had crept in a close, selfish spirit. So engrossed were they becoming in business that they were encroaching upon the hours of the Sabbath with their own work. They were neglecting the study of God's word, and by their eager grasping for worldly riches, were failing to show to their neighbors that they were seeking a better country.*

The company at Waukon, Iowa, were especially shown to Mrs. White as being in a low spiritual condition, and filled with a spirit of dissatisfaction, bordering on rebellion. This view caused her deep distress. She felt burdened to visit them and bring them spiritual help.

At this time, she and her husband were at Round Grove, Illinois, where they had attended a general meeting appointed for December 6 and 7. The journey to Waukon, if it were made, would involve a drive of two hundred miles in an open sleigh in the middle of a severe winter, yet she felt constrained to ask Brethren Hart and Everts to take them to Waukon. These brethren could not refuse to share the hardships with her if she were determined to go, though they pointed out the difficulties and hardships of the long journey.

THE TRIP TO IOWA

As preparations were made for the trip, it began to rain, and continued for twenty-four hours. By night the snow was fast disappearing, and it seemed that it would be impossible to drive with the sleigh. Before retiring for the night they discussed the matter, and at length James White declared that they must abandon their plan. Then, as Mrs. White tells the story:

“Brother Hart said to me, ‘Sister White, what about Waukon?’

“Said I, ‘We shall go.’

“‘Yes,’ he replied, ‘if the Lord works a miracle.’

“Many times that night I was at the window watching the weather, and about daybreak there was a change, and it commenced snowing. The next evening about five o’clock, we started on our way.”—

“*Life Sketches of James White and Ellen G. White,*” p. 330.

As they traveled northward in Illinois, it continued snowing. The evening of the second day, they arrived at Green Vale, where they tarried for the night with a family of believers. But in the morning they found the roads were blocked with snowdrifts. Day after day they waited, hoping in vain for a change in the weather. It was nearly a week before they were able to proceed, and then they could make but slow progress. Often they had to stop and dig their way through deep drifts.

Thursday evening they put up for the night at a hotel a few miles from the Mississippi River, near East Dubuque, Illinois. About four o’clock in the morning they were awakened with the unwelcome sound of rain upon the roof. There was no bridge across the great river, and they were dependent upon the firmness of the ice for their safety in driving across. They dared not wait, so as soon as

possible they pushed forward through the rain in their open sleigh. There was a crust of ice on the snow and the horses broke through at nearly every step.

They inquired frequently of those they met regarding the possibility of their driving across the Mississippi River, but received no encouragement. The treacherous ice was covered with a foot of water. Mrs. White thus briefly describes the dramatic moment when they reached the river bank:

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

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

“We ventured upon the ice, praying as we went, and were carried safely across. As we ascended the bank on the Iowa side of the river, we united in praising the Lord.”—*Life Sketches of James White and Ellen G. White*,” pp. 330, 331.

They were now only about half way to their destination. That day they went six miles beyond Dubuque, and put up at a hotel to rest over the Sabbath. In the evening they sang hymns, and after the other guests had gathered to listen, Brother Everts hung up his chart and gave a short lecture.

Sunday they resumed the journey. The thermometer had dropped again, and it was bitterly cold. They watched each other for frozen faces and would frequently rub with snow some frost-bitten portion of nose or ears. Of the difficulties encountered the next two days, Mrs. White wrote to her children from Volney, Iowa, December 24, 1856, the last day of the journey:

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

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

“We introduce our faith at every hotel we enter, and have some two or three invitations to hold meetings on our return. ... There seems to be interest awakened at every place we stop. We think we shall have some meetings in this place next first day....

“O how thankful shall I be to see home, sweet home, again and my dear little boys, Henry, Edson, and Willie. ... Children, be thankful for your comfortable home. We often suffer with cold,

and cannot keep warm sitting before the stove, even. Their houses are so cold and your mother suffers with cold in her head and teeth all the time....

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

“Pray for us. We are near the scene of conflict. I say pray for us, for God to open the way for our return, or we may be blocked in and remain all winter. Pray for the Lord to give us success.”

AN UNEXPECTED MEETING

The brethren at Waukon had read in the Review of the appointment for Elder and Mrs. White at Round Grove, Illinois, but no appointment had been made for Waukon, and they did not consider even the possibility of their venturing to visit them through the deep snow and the cold of that December. They were greatly surprised at seeing their visitors. Of Elder Loughborough's experience, he has written:

“As Brother Hosea Mead and I were working on a store building in Waukon, a man looking up saw me, and inquired, ‘Do you know a carpenter around here by the name of Hosea Mead?’

“I replied, ‘Yes, sir, he is up here working with me.’

“Brother Mead said, ‘That is Elon Everts’ voice.’

“Then he came and looked down, and Brother Everts said, ‘Come down; Brother and Sister White and Brother Hart are out here in the sleigh.’

“As I reached the sleigh, Sister White greeted me with the question, ‘What *doest* thou here, Elijah?’

“Astonished at such a question, I replied, ‘I am working with Brother Mead at carpenter work.’

“The second time she repeated, ‘What doest *thou* here, Elijah?’

“Now I was so embarrassed at such a question, and the connecting of my case with Elijah, that I did not know what to say. It was evident that there was something back of all this which I should hear more about.

“The third time she repeated the question, ‘*What* doest thou here, *Elijah!*’

“I was brought by these bare questions to very seriously consider the case of Elijah, away from the direct work of the Lord, hid in a

cave.... The salutation most thoroughly convinced me that there was going to come a change, and a 'go-back' from the labor in which I was then engaged."—*Pacific Union Recorder*, Aug. 4, 1910.

Meetings were appointed to be held in a large room in the home of Brother Edward Andrews. Not all were ready at once to accept the view that the message to the Laodiceans should be applied to the Sabbathkeeping Adventists. At the Sabbath meetings, the question was freely discussed in a candid, Christian manner, and all became united in accepting the new light.

On Monday, a meeting was called for the discussion of matters that had led to misunderstanding and alienation of the sympathy of the group in Waukon from the brethren in Battle Creek. When facts were stated and motives explained, it was seen that there was no just occasion for loss of confidence in the leading brethren.

The way was now open for confession and forgiveness. At the evening meeting, an unusual spirit of prayer rested upon several of the brethren, and the Spirit of the Lord wrought powerfully with them. Mrs. White was taken off in vision, during which she repeated very solemnly the words, "Return unto Me, and I will return unto you, saith the Lord." These words brought consolation and hope to some who were desponding because of their past mistakes.

Among others who were powerfully affected during this experience was Mrs. Loughborough. She had been left so often alone for long periods while her husband had been away from home preaching, that she had been tempted to murmur at her hard lot. Now she confessed her bitterness of spirit, and urged her husband to return to his ministry.

The meeting lasted till midnight, and was resumed at ten o'clock the next forenoon, lasting without intermission till five o'clock in the afternoon. John Andrews renewed his consecration to God and to His service, and the spirit of confession continued till every cause for alienation was removed, and those present rejoiced in their acceptance with God.

INFLUENCE ON FUTURE WORKERS

While considering the marked influence of these meetings upon future workers in the cause of God, it is worthy of mention that George I. Butler, one of the sons of E. P. Butler, formerly of Vermont, though not present at these meetings, was just about this time converted from skepticism in a very remarkable manner. While traveling on a steamer along the Mississippi River, he was waiting at Rock Island, Illinois. Here, as he was meditating upon a verse of Scripture, he seemed to hear an audible voice bidding him to believe the Bible

as the word of God, to which he responded, "Yes, Lord, I will." Returning to the ship, he bowed on his knees in the cabin, and gave himself to the Lord.

Shortly after, he went to Waukon and engaged in farming, until a few years later he was called from the farm to the ministry. The zeal of the church, fresh from this revival, and this knowledge of their thrilling experience, made a deep impression upon his mind, and helped to fit him for his many years of service as General Conference president, to which he was later called.

In concluding his report to the Review of this truly epochal experience at Waukon, James White said:

"Should we undertake to give a full description of the triumphant meetings at Waukon, we should fall far short of doing justice to the subject. We close our remarks by adding that these meetings were the most powerful we had witnessed for years, and in many respects the most wonderful we ever witnessed.

"We parted with our dear friends in tears, feeling the sweetest union with them, and grateful to the Lord for His merciful dealings to His erring children. We felt that the increase of light and evidence that we were living in the last of the seven periods of the church of Christ was tenfold, and that we were already many times paid for facing the prairie winds and storms on our long and tedious journey to northern Iowa."—*Review and Herald*, Jan. 15, 1857.

CHAPTER 29



SECURING A POWER PRESS AND BUILDING A NEW MEETINGHOUSE

Printed in the *Review and Herald*, January 30, 1936

Upon their return to Battle Creek from Waukon, Iowa, about the middle of January, 1857, James and Ellen White found much to encourage them at the Review office. With Uriah Smith in charge of the editorial work and correspondence, and Stephen Belden, assisted by George Amadon, in charge of the typesetting and presswork, the business of the office was well managed. The sale of publications had shown a remarkable increase, due largely to the revival of the spiritual life and missionary activity of our people under the proclamation of the Laodicean message.

But these blessings to the work at large were productive of perplexity and suffering on the part of the workers at the publishing house. The faithful employees were heavily overworked, and it was evident that they were breaking in health. The routine work of the office, with the increasing circulation of the Review and the Instructor, was all that they could do with their meager facilities. And now they were faced with the necessity of replenishing their stock of books and pamphlets. When James White took an inventory in the stockroom, he found the shelves nearly empty. He made out a list of the leading publications somewhat as follows:

<i>Title</i>	<i>On Hand</i>
“Sanctuary and Twenty-three Hundred Days”	8
“Signs of the Times,” paper covers	None
“Signs of the Times,” bound copies.....	A few
“Four Universal Monarchies”	27
“History of the Sabbath”	50
“Truth Found”	3
“Two-Horned Beast”	None

Besides this shortage of standard publications, there was need for the revision and reprinting of the Sabbath tracts, and works on the immortality of the soul.

How could the stock be replenished and the increasing demands supplied, with the meager facilities at hand, by the overtaxed office force? The situation was truly serious. It was evident that a power press was urgently needed to supply the volume of literature called for and to conserve the energies of the workmen.

In the Review for March 19, 1857, James White set forth the above situation, and as added reasons for the need of a power press, he wrote:

“With our hand press, it takes three days of each week *to print* the *Review and Herald*. Should the circulation of the *Review and Herald* be doubled (which we may hope it soon will be), there will be no room for the *Instructor*; and a large amount of work, such as preachers’ handbills, commandment cards, etc., etc....

“There are but few young men, at this day when printing is mostly done by steam power, who become pressmen; and there are less who can constantly work a hand press without breaking down in health. Our first pressman bled at the lungs. We then hired the *Review and Herald* and all our books, excepting some small tracts, printed on a power press. Brother T. B. Mead came to the office expressly to work the press, and although he did only the lighter presswork, was obliged to leave the office on account of spitting blood. Brother Belden has been obliged to leave the press several times for similar reasons.”

But the principal reason given for the need of a power press in the office was the necessity for reprinting most of the publications. James White wrote:

“Should the hand press run continually, day and night, we think it would not do all our printing, and supply the call for books the present year.”

As showing the enthusiasm of brethren in the field regarding the wider use of publications, Elder White quotes from H. C. Churchill, of Vermont, as follows:

“I feel that the time has come when our publications should be spread broadcast over the land, free of charge, as they were in 1844. I think all the messengers should have tracts on the subject of the Sabbath and other points of present truth, to give to all that want to examine our position as they visit new fields. If I am correct, I want you to send five dollars’ worth of tracts to every messenger that is in the field, that is supported by the church. The tracts should be small, so as to get as much reading as possible for the amount of money. I believe the time has come when we should begin to act as though we believed what we profess.”

To this proposed plan, James White gave his hearty approval, and then showed the advantages of a power press in producing literature in better form and at less expense.

He estimated the cost of purchasing and installing a power press to be between \$2,000 and \$3,000. Referring to what brethren had said to him about the advisability of getting the press and their willingness to help with \$100 donations, he expressed the belief that more than twenty such men could be found. He then appealed for brethren who were able and willing, to send in their pledges very soon, in order that with the means in hand, definite action to procure the press might be taken at a conference to be held in Battle Creek less than one month later. On the same page of the *Review* where appeared this appeal for the power press, there are listed the names of D. R. Palmer, A. B. Burnell, Elon Everts, Richard Gods-mark, and John Byington, as having pledged \$100 each.

At the Conference, convened in Battle Creek, April 12, 1857, with Joseph Bates as chairman and Uriah Smith as secretary, the needs of the publishing work were given first consideration; and it was unanimously voted that “a press be obtained for the *Review* office.” One hundred dollars had been sent by delegates from the church in Jackson, Ohio. Another delegate brought a pledge for the same amount from E. Aldrich, of Addison, Michigan, and the names of four of those present were added to the list of liberal donors. By further action, “all business pertaining to the purchasing of the press” was “confided to the hands of the publishing committee.”—*Review and Herald*, April 16, 1857.

A COMMODIOUS MEETINGHOUSE NEEDED

Another matter of importance considered at this Conference was the providing of a suitable place of worship in Battle Creek. It was now more than two years since the little 18 x 24 foot, board and batten church on Cass Street was erected. The membership had steadily increased till the church

was crowded by the regular Sabbath congregation, and no place was adequate for general meetings. Very little argument was needed in the discussion, for, to quote the report in the Review:

“The necessity for this was very sensibly felt by most of those present. It was therefore

Resolved, That a house that will conveniently seat about three or four hundred people, is much needed in this place, and should be erected as soon as possible.”—*Review and Herald*, April 16, 1857.

After the Conference, Elder White continued his activities as preacher, writer, and businessman, until the middle of May, when he took an Eastern trip to buy the power press. Meanwhile, mother was completing “Testimony for the Church,” No. 3, to which reference has been made, as being largely related to the message to the Laodicean church. (See “Testimonies for the Church,” Vol. 1 pp. 141-153.) Like numbers 1 and 2 this was a sixteen-page booklet.

In the Review of May 7 is an announcement that for the power press “\$1,700 have been pledged, in sums of \$100 each, by seventeen persons, eleven of them in this State.” James White expressed his hope that this amount would be materially increased by those attending conferences in the East, for which he made appointment.

Father and mother were not unmindful of the welfare of their children, whom they were obliged to leave at home when traveling among the churches. They had not been satisfied with the attention we received during their trip to Illinois and Iowa, and soon after their return they inserted the following note in the Review:

“We would say to those Eastern brethren who have been expecting a visit from us soon, that we can cheerfully leave our children in good hands and go abroad to labor. Is there not some brother and sister who have no small children, who can come into our family, or settle near by, with whom we can leave our children safely.”—*Review and Herald*, Jan. 22, 1857.

When the time came for them to take the Eastern trip to purchase the power press, no one had been found to take charge of the White home, so my parents left Henry and Edson with trusty friends, and took me with them. This, my first long trip, was a memorable experience for me.

Several important general meetings were held on the way to the Atlantic Coast. From Boston, under date of May 27, father wrote:

“Brother Smith: We ordered a power press yesterday, to be finished in five weeks, at a cost here (cash down) of \$1,690.42.

Transportation to Battle Creek will probably be \$150.”—*Review and Herald*, May 28 [June 4], 1857.

With this business completed, a few weeks were spent in meetings with old friends in the New England States. The following characteristic summary of the trip was given with comments by James White in the *Review* of July 16, 1857:

“We reached home the 9th.... During the last eight weeks we have traveled about 2, 400 miles, have preached generally four times each week, have transacted business amounting to between three and four thousand dollars, and return improved in health and cheered in spirits. Had it not been the Lord who was on our side when men rose up against us, then they would have swallowed us up quick. Praise His dear name for all He has done for us. Praise His holy name. Some poor souls have been waiting and watching and hoping that the *Review* would go down, and that we should die. True, we may fall suddenly, if the Lord removes His sustaining hand. But as one said in Wisconsin, that he was giving up all hopes of the *Review* going down, so they may also despair of our dying at present.”

When the press arrived in Battle Creek, Stephen Belden with his helpers set it up and put it in operation. Under the heading “Power Press” we find in the issue of July 30 this statement:

“This number of the *Review* is printed on the power press. Up to this time everything connected with this enterprise has gone off most pleasantly and prosperously.”

The press was first set up with equipment for using hand power, Two men tugging at a big crank attached to the heavy fly wheel, kept the press in action. It was hard work, but they insisted that it was vastly easier than pulling the lever of the Washington hand press. And six times as many sheets were printed in an hour.

But the need for a steam engine was evident and urgent, and in his energetic manner James White drew upon the liberality of the brethren still further, with the result that by October a three-horsepower engine was installed; and then moving at top speed, it was possible to print 1, 200 impressions an hour.

The total cost of the press and engine, with their transportation and setting up, was less than \$2,500. This does not seem a large sum to us today, who are accustomed to think in terms of tens of thousands. But the \$100 gifts represented real sacrifice on the part of the few who were able to give

that much. Workmen received \$1 or \$1.50 a day for work for which their successors now receive from \$3 to \$7. Here is an illustration of the spirit the believers manifested at that time:

When Elder White visited Richard Godsmark, of Bedford, Michigan, and asked him to be one of the men giving \$100 each to help purchase the power press, he found Brother Godsmark in the back lot logging. He was working with a fine yoke of oxen, and was piling up logs to burn. Letting the oxen rest, Brother Godsmark listened to James White's appeal. He was deeply interested, and desired to help. But he did not have \$100 at his command. "But," said he, "I can sell these oxen, and get a part of the amount." So in the first list of five subscribers there appears his pledge of \$100.

In the list of donors, as finally reported, there are twenty contributions of \$100 each, one of \$50, four of \$25, one of \$20, and twenty-five ranging from \$15 down to \$2. There was an overflow sufficient to pay for the publication of a small edition of "History of the Sabbath," by J. N. Andrews.

A NEW MEETINGHOUSE PROVIDED

In the meanwhile, progress was also being made in raising money for the new meetinghouse. The site chosen was one of the two lots purchased by Joseph Frisbie in 1853 for \$50, and it was decided to build the house facing Van Buren Street.

Plans for a meetinghouse to accommodate a congregation of 400 worshippers would seem relatively unimportant to many of us today. But to some earnest souls in those days of small beginnings, it appeared to be an evidence of increasing worldliness. James White wrote:

"We are credibly informed that Brother Loughborough has to meet a report in Wisconsin that Sabbathkeepers are building a meetinghouse in Battle Creek, at the cost of \$3,000. This the disaffected ones use as evidence that we are becoming like the churches. Poor souls! Somebody made up the story, and they love to report it. Now the truth is, that the brethren have only talked of building a place of worship, and have had no higher hopes than (by the aid of freewill offerings of brethren in the State) to erect a plain house which might cost \$500. Such a house we need, we must have it, and have no doubts but it will be completed this fall."—*Review and Herald*, July 23, 1857.

During August, September, and October, the building of the meetinghouse was pushed forward by the carpenters and willing helpers of the Battle

Creek church, and the place of worship was occupied November 6 by the brethren assembled in General Conference.

From the unique and characteristic call to the Conference by James White, as published in the Review of October 29, 1857, we may form some picture of what to us might seem the primitive conditions under which these gatherings were held. After calling for a general rally of brethren not only from Michigan but from other States and from Canada, he says:

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

And while proffering the generous hospitality of the believers in Battle Creek, Elder White plainly stated his purpose to ask from the visitors, substantial aid in completing payment for the new meetinghouse in which they were to assemble. He continued:

“These are hard times, brethren, but come prepared to do something as the Lord hath prospered. We will take gold, silver, good bills, wheat, corn, oats, butter, cheese, deerskins, or good promises of help soon.”

In the invitation to attend this Conference, special mention was made of those who might have felt slighted because of the “scanty invitation to come to the Conference last spring, on account of the small size of our place of worship.” And those “who fear we are building too large,” were urged to attend, “if there is room for you all.”

THE GENERAL CONFERENCE

Those who attended the General Conference in the new meetinghouse were “well entertained by the church at Battle Creek.” With 250 present, the house was “comfortably seated.”

In the business meetings, hearty approval was given to the action taken “in procuring and setting in motion the press and engine,” and the building of the meetinghouse. It was reported that the total cost of the church was \$880, of which \$554 had been raised in cash or pledges. Those present raised \$134, and the responsibility for the balance of less than \$200 was accepted by the Michigan brethren.

At these gatherings the spiritual meetings were considered of primary importance, and at this time in the preaching services, special emphasis was placed on the “duty of the church in making a proper use of their possessions to advance the cause.” Even this delicate subject was presented in such a spiritual manner that it was said:

“The sweet Spirit rested down upon the congregation. Frequently the whole audience, with hardly an exception, would be in tears.”—*Review and Herald*, Nov. 12, 1857.

The Testimony, bearing the title “The Rich Young Man” (“Testimonies for the Church,” Vol. I, pp. 170178), containing instruction that had been given in vision to Mrs. White during the previous month, was read by her; and the congregation, by vote, requested its publication. In two weeks it, with kindred matter, appeared in a 36-page booklet entitled, “Testimony for the Church,” Number Four.

CHAPTER 30



EARLY MEMORIES OF OUR FIRST HOME

Printed in the *Review and Herald*, February 13, 1936

During the first two years of their residence in Battle Creek, the White family occupied a cottage on the south side of Van Buren Street, nearly opposite the home of David Hewitt. They found that a larger house was needed to enable them to entertain traveling ministers; and they needed more outdoor space where their three boys could work and play. They decided to avoid, if possible, the monthly payment of rent, which was a financial burden. So search was made for a place that could be bought with their limited means.

The bighearted men who invited James White to bring the Review office to Michigan, and who had provided a home for the publishing work, were now ready to help in getting him a home. At the northwestern corner of the village, about half a mile from the Review office, was found some uncleared land for sale at a very low price, and a plot of one and a half acres was secured for \$200.

Kindhearted brethren gave their labor and cleared the land, all except a little grove of second growth oak in the northeast corner, which, at father's request, was left as a place for retirement and prayer.

The brethren who had seen father's effort to keep down the expense of the printing work, and knew that in that effort he was drawing less than half pay for his labor in the Review office, knew that he had but little money to put

into a house, so they decided to help him build one. A few contributed money, and many gave labor; so, with the little that James White could invest, a six-room cottage was built. It was one and two-thirds stories high, and faced east on Wood Street, just at the end of Champion Street.

The front room on the first floor was both parlor and sitting room. Back of this was a small bedroom to the north, and to the south a kitchen, which was used also as a dining room.

Upstairs the front room was broad and roomy, about eight feet high in the center and sloping to four feet at the north and south sides. There were two windows on the east. Back of this large front room were two bedrooms and the stairway.

The moving in was quickly accomplished, and almost immediately a twelve-foot lean-to was built on the south side. This was known through the years as the boys' room. Later a similar lean-to was built on the north side. This room served many purposes. For a short time it was the residence of my mother's parents, Robert and Eunice Harmon; later on, after they had moved to a cottage of their own, it was occupied by my father's parents, John and Betsy White. James and Ellen White greatly enjoyed having their parents near them.

THE NEIGHBORHOOD WELL

One of the pleasant features of the new location, was the well of clear, cool water on the southern line of the property. Our neighbor on the south was Jonah R. Lewis, a Sabbathkeeper who with his family had come from Comstock to Battle Creek in 1855. As land was cheap, he purchased four village lots, and built a board and batten house on the northwest corner of Wood and Van Buren Streets.

One of the first things he did after the White family settled near him, was to dig a good well close to the line between his property and that of James White. He also made a pathway from the well to Wood Street, so that all the neighbors in the vicinity could come in and draw water from the well. I remember clearly its wooden curb and windlass and its oaken bucket, and how good the water tasted to thirsty boys. A few rods west from the well and on the northwest corner of his tract, was his barn and cow stable. To the well-built haymow he repaired in those early years three times a day to pray.

WHITE FAMILY DISCIPLINE

Not long after this the Kelsey family, from LeRoy, came for a visit one Sabbath, following the afternoon meeting, and remained during a portion

of the evening. I had gone to bed in the near-by boys' room. The singing of advent hymns in those days invariably constituted a part of the social intercourse of devoted Adventist families, and on this occasion, after the family and the visitors had exchanged items of news and words of encouragement, they all joined in song.

The family discipline of both my father and mother was kind but firm. I well remember punishment administered to me by my father in my childhood days, and from my mother I learned of punishment she administered when I refused to obey her and showed a spirit of angry rebellion, when I was a mere babe.

GRANDFATHER WHITE AND SUNDAY WORK

Having our grandparents as neighbors was a source of joy to us boys. I well remember one experience with my Grandfather White. For a long time after he came to live in our house, he was in much perplexity over the Sabbath question. He saw that the Bible clearly taught the observance of the seventh day, but he had enjoyed so many experiences of blessed meetings on Sunday that it was hard to relinquish his reverence for that day. Therefore, for several months after coming to Battle Creek, he observed both Sabbath and Sunday as days of rest.

He continued to follow his trade as a shoemaker. With his bench standing near the front door of the long room which constituted his home, he worked several hours a day. One Sunday morning I was surprised to find him at the bench pegging shoes. "O grandpa." I exclaimed, "don't you know that this is Sunday." He answered, "Yes, Willie, but I have decided that one Sabbath each week is enough, and I shall from this time on observe the Sabbath of the fourth commandment."

THE DAILY PROGRAM

With but little variation, the daily program of the White family was something like this: At six o'clock all were up. Often mother had been writing for two or three hours, and the cook had been busy in the kitchen since five o'clock. By six-thirty breakfast was ready. Mother would frequently mention at the breakfast table that she had written six, eight, or more pages, and sometimes she would relate to the family some interesting portions of what she had written. Father would sometimes tell us of the work in which he was engaged, or relate interesting incidents regarding the progress of the cause, east and west.

At seven o'clock all assembled in the parlor for morning worship. Father would read an appropriate scripture, with comments, and then lead in the

morning song of praise or supplication, in which all joined. The hymn most frequently used was:

“Lord, in the morning Thou shalt hear
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye.”

This or some other song of a somewhat similar character was sung with hearty vigor, and then father prayed. He did not “offer a prayer.” he *prayed* with earnestness and with solemn reverence. He pleaded for those blessings most needed by himself and his family, and for the prosperity of the cause of God. Any one present not accustomed to such seasons of prayer would be deeply impressed with the seriousness and solemnity of the occasion. To us children, who grew up in the atmosphere of reverence and prayer, this was the common routine, yet we always regarded this hour with solemn seriousness.

When father was away from home, mother conducted the family worship. If both were gone, the one in charge of the home led out. The worship hour was as regularly observed as the hours for breakfast and dinner.

After breakfast, father left promptly for his work in the Review office, except when detained by mother, with a request that he listen to what she had been writing.

After father had left the house, mother enjoyed spending half an hour in her flower garden during those portions of the year when flowers could be cultivated. In this her children were encouraged to work with her. Then she would devote three or four hours to her writing. Her afternoons were usually occupied with a variety of activities, sewing, mending, knitting, darning, and working in her flower garden, with occasional shopping trips to town or visits to the sick.

If there was no evening meeting, between seven and eight o'clock or later, the whole family would assemble again for worship. If the day's work permitted us to be called to prayers early, we listened to mother as she read some interesting and instructive article from religious papers or books. Then father, if present, read a chapter from the Bible and prayed, thanking God for the blessings of the day, and committing the family to God's care for the night.

CHAPTER 31



A VIEW OF THE AGE-LONG CONFLICT

Printed in the *Review and Herald*, February 20, 1936

The winter of 1857-58 was spent by James and Ellen White in their new home at Battle Creek. Frequently they drove with horse and sleigh or carriage to spend Sabbath and Sunday in meetings with some church within a radius of fifty miles.

THE CRANMER DEFECTION

Because of its relation to a short-lived opposition movement, an incident in connection with one of these week-end meetings is worthy of mention. In company with J. N. Loughborough, father and mother filled an appointment at Otsego for December 19 and 20, 1857. As mother was praying, at the beginning of the first meeting, she was taken off in vision and shown some matters relating to certain individuals present.

One of those for whom she had a message was a Mr. _____. He had formerly been a minister of another denomination, but was now observing the Sabbath. He was much interested, as he saw Mrs. White in vision, and publicly expressed himself as being satisfied that she was under divine control. And again after she had related to the people what she had seen regarding

Mr.____, he declared that she, a total stranger to him, could not have known without divine revelation what she had spoken of his own life.

How could she indeed have known that, while exhorting his brethren to abstain from the use of tobacco, he himself was using it secretly? How could she have known that, through fear of his family, he was accustomed to go by himself to the barn when he read the Scriptures or prayed? How could she have known that if he could gain the victory over these weaknesses, he would be able to do acceptable work as a minister?

This was the burden of her message to him. Yet she had never met the man before, and none of the brethren could have told her, for they themselves did not know of these things. He was deeply affected by her exhortation to overcome his weaknesses, and expressed his purpose of going home “to carry out the instruction given, and gain these victories, that he might, in the strength of the Lord, proclaim the truth.”

It is sad to relate that he did not carry out these good resolutions. Yet a few weeks later he appeared in Battle Creek, and requested James White to grant him a letter of commendation as a minister. In answer to a direct question, he admitted that he had not ceased his use of tobacco, nor had he set up the family altar in his home. However, he again expressed his purpose to go home and reform on these points. Elder White assured him that when he had given evidence of such reform, his request for a letter of commendation would receive consideration.

It was not long, however, before he changed his attitude, and became an active opponent of the leaders in the work. He declared that he had been refused permission to preach, because he “did not believe in Mrs. White’s visions,” and sought to gain adherents in his opposition to the manifestation of spiritual gifts in the remnant church. He no longer sought to conceal his use of tobacco, and eight other Sabbath observers united with him. These were all users of tobacco, and some of them had been disfellowshipped from the church.

With these followers and a few others, he purchased a second-hand press, the one that had for a time been used by the now scattered “Messenger” party, and started a paper. But the movement did not prosper, and in 1863 the publication ceased. The press that had now been used twice in opposing the third angel’s message was again laid up, later to reappear again in a similar effort.

Some good came to the cause through this movement, for it was the means of establishing a few persons in Sabbathkeeping, who later withdrew from the disaffected group because of the laxity of discipline among the followers of Mr. _____, and who united with Seventh-day Adventists. Among these was O. R. Horton, who later served for many years as a minister in the Michigan Conference.

A MEMORABLE VISION

The brethren in Ohio planned to hold a conference in Green Springs, February 25, 1858, to be followed by week-end meetings in Gilboa and Lovett's Grove, now known as Bowling Green. Elder and Mrs. White were asked to attend these meetings, and in the Review of February 18, announced their intention to visit Ohio for this purpose.

Gilboa and Lovett's Grove were country places, and from the meeting at Green Springs they were driven to the later meetings by Brother and Sister Tillotson in their comfortable carriage.

Arriving at Lovett's Grove, they found about forty Sabbathkeepers who had recently accepted the message through the labors of George W. Holt. Meetings were held on Sabbath and Sunday forenoon. That afternoon, March 14, there was a funeral in the schoolhouse where they were holding meetings, and Elder White had been asked to preach the sermon. This he did, speaking with much freedom and power.

When he sat down, Mrs. White felt urged by the Spirit of the Lord to speak about the coming of Christ and the resurrection. The cheering hope of the Christian filled her soul, as she sought to present to the hearers the joys of heaven. While speaking, she was wrapped in a vision of the glory of God. For two hours all things earthly were lost to her view, and many, many things were revealed to her regarding the conflicts through which the Christian must pass to final victory. There flashed before her many scenes in the great controversy being carried on between Christ and Satan over the souls of men. This subject had been revealed to her ten years before, and it was now repeated with much additional detail, and she was bidden to write it out for publication.

After Mrs. White had come out of the vision, the body of the deceased young man was borne to the grave, and the large congregation, which had more than filled the schoolhouse, returned to their homes, saying, "We have seen strange things today."

Regarding this experience, Ellen White wrote:

"In the vision at Lovett's Grove, most of the matter which I had seen ten years before concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—*Life Sketches of Ellen G. White*, p. 162.

Monday, the fifteenth of March, James and Ellen White began their homeward journey in company with Brother Tillotson, who took them to Fremont, where they boarded the train for Jackson, Michigan.

On the train, they reviewed their recent experiences and discussed plans for writing out the vision, and the publication of that portion relating to the great controversy. This, it was decided, should be Mrs. White's first work after reaching home.

Little did they realize the anger of Satan because of this revelation of his character and wiles, or the intensity of his determination to defeat the plans for the writing and publication of the proposed book.

STRICKEN WITH PARALYSIS

Arriving at Jackson, they visited their old friends at the home of Daniel R. Palmer. At this time, Mrs. White was in usual health, and the following experience, as given in her own words, came as a complete surprise:

“As I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless.”—*Id.*, p. 162.

As she realized that this was the third shock of paralysis that she had experienced, Mrs. White for a time lost hope of recovery. She thought that she would not be able to travel the remaining fifty miles that lay between her and her children at home.

The brethren continued in earnest prayer for her recovery, and their prayers were answered in a remarkable manner. Mrs. White continues her narrative:

“Soon a prickling sensation was felt in my limbs, and I praised the Lord that I could use them a little. The Lord heard and answered the faithful prayers of His children, and the power of Satan was broken.”—*Id.*, p. 163.

Though there was a marked improvement in her physical condition, there was yet before her a severe test of faith and fortitude. That night she suffered intensely. She, however, was sufficiently strengthened to enable her to return to her home the following day. Of her physical condition for “several weeks” she says:

“I could not feel the pressure of the hand or the coldest water poured upon my head. In rising to walk, I often staggered, and sometimes fell to the floor.”—*Ibid.*

Under such circumstances, unusual physical or mental exertion would seem impossible. But the views of the great controversy between good and evil, as opened to her mind at Lovett’s Grove, also the command to write them out, could not be forgotten or ignored. Assembling paper and pen, she began to write, despite the seemingly insurmountable difficulties. She says:

“At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind, and before I closed that work, the effect of the shock had entirely left me.”—*Ibid.*

Beginning May 21, 1858, an important Conference was held in Battle Creek, attended by about 400 from abroad. During this Conference period, Mrs. White, with others, engaged in earnest prayer for a Sister Hutchins who was very sick. Visions had frequently been given to Mrs. White while she was praying, and so it was on this occasion. The power of the Spirit rested upon her. She says:

“In that vision I was shown that in the sudden attack at Jackson, Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to my rescue, to raise me above the effects of Satan’s attack. I saw, among other things, that I should be blessed with better health than before the attack at Jackson.”—*“Experience and Views,”* p. 272.

At the Conference, Mrs. White spent a large portion of a day in relating the substance of the vision given at Lovett’s Grove. The power that accompanied this rehearsal is graphically reported by Uriah Smith, who says of the morning meeting:

“During the forenoon, Sister White related a portion of the views she has had concerning the fall of Satan, the plan of salvation, and the great controversy between Christ and His angels, and Satan and his. It abounded in startling facts and vivid descriptions. And when the course of the narration had brought us down to the days of the first advent, the humiliation, the suffering, and finally the crucifixion of the Saviour, especially then did not only the silent tears but even the audible sobs of many in the congregation, announce fifty cents. “Spiritual Gifts” was the cover title, and also the title of its twelve-page introduction,

which was written by R. F. Cottrell. This little volume has been reprinted several times, and now constitutes the last portion of the book “Early Writings.”

that their hearts were touched by the suffering of the Son of God for rebellious man.”—*Review and Herald*. May 27, 1858.

In the evening, Mrs. White resumed the narration of the story of the great controversy. She spoke till nearly ten o'clock. But though the hour was late, the people did not retire.

“There was then such a crowding in of testimonies that not till after five ineffectual attempts did Brother White succeed in closing the meeting. He told the congregation at length, that if they would suffer him a few remarks, he would then give them all an opportunity to express their feelings. He did so by requesting all those who were determined to press onward to Mount Zion, to manifest it by rising. The whole congregation were on their feet with a bound; and thus, at about the hour of eleven, closed the religious exercises of the Conference.”—*Ibid*.

One month later, in the issue of the *Review* for June 24, an announcement appeared that “The Great Controversy” was “now in the press,” and on September 9, 1858, a note in the *Review* stated that it was printed, bound, and ready to be sent forth. It contained 219 pages and sold for

In this first presentation of the great conflict between Christ and Satan, there was set forth in brief, comprehensive chapters, the fall of Lucifer, the fall of man, the plan of salvation, the mission and teaching of Christ and His apostles, and the high points of the conflict of the Christian church from the ascension of Christ to our day.

Of special interest are those chapters dealing with the work of William Miller, the “Advent Movement Illustrated,” “The Sanctuary,” and “The Firm Platform.” The manifest approval of heaven was placed upon the system of truth that had been unfolding before the Sabbathkeeping Adventists, until they were represented in holy vision as standing upon a “solid, immovable platform.” (See “Early Writings,” p. 259.)

CHAPTER 22



JOTTINGS FROM ELLEN G. WHITE'S DIARY OF 1859

Printed in the *Review and Herald*, February 27, 1936

In a small black leather-covered diary, the pages of which are three by five inches, there is found in Ellen White's handwriting a record of her activities and observations during the year 1859. Though the ink is somewhat faded and in places the writing is very fine, yet all save a few words is still legible. There was a brave beginning of full-page entries for nearly a week. This is followed by frequent shorter entries, and omissions which become more numerous during the later months of the year. The entries, diary style, are often worded in the present tense and with broken sentences. New Year's Day fell on Sabbath, and the first entry records the events of the day as follows:

“The commencement of the new year. The Lord gave James liberty Sabbath afternoon in preaching upon the necessary preparation for baptism, and to partake of the Lord's supper. There was much feeling in the congregation. At intermission, all repaired to the water, where seven followed their Lord in baptism.”

Among the candidates were two little girls about eleven years old, one of whom “prayed in the water to be kept unspotted from the world.” In the eve, during the ordinances of feet washing and the Lord's supper there was “rejoicing and weeping in that house. The place was awful, and yet glorious, on account of the presence of the Lord.”

Mother had announced through the Review her intention of writing a book relating to her early experiences. Fortunately, Grandmother Harmon was living nearby, and she was able to impart much information regarding mother's earlier life. In this diary for 1859, there are many references to letters written to and received from those who were in a position to know the facts regarding her experience in connection with the cause of truth. Thus she sought by the testimony of reliable witnesses to confirm the statements that she was preparing to put forth in the little book entitled, "My Christian Experience, Views, and Labors," which was published in the autumn of 1860.

During this first week of 1859, there was pressure of work at the office, and many calls for assistance from friends and neighbors; so the preparation for the anticipated journey was deferred.

The journey referred to in the diary was to fill appointments that had been made through the Review by Elder and Mrs. White and Elder Loughborough, for meetings at Monterey, January 14-16; Caledonia, January 18 and 19; and at Wright, January 21-24.

When the time came to begin this tour, James White was overwhelmed with important work, and he decided that he could not leave Battle Creek for a few days. Therefore Elder Loughborough and his wife and baby girl, Teresa, and Ellen White, with her son Edson, then ten years old, made up the company. They drove father's team of horses, and although it was mid-winter, they started with the carriage.

As the time drew near for father to join them, J. N. Andrews arrived in Battle Creek. Important planning and council meetings, and the rush of work connected with the new year, forced him to abandon his plan to join the party at Wright, so the burden of preaching fell on Elder Loughborough. He would lead out in a sermon, and mother would follow with an exhortation.

In the entries for this period, detailed mention is made of families of Sabbathkeepers visited and of meetings held. There are occasional allusions to homesickness and loneliness. At Monterey she wrote:

January 21. "Meeting commenced today. The house was well filled. They came from Caledonia, Bowne, Vergennes, Ionia. Sabbath drawing on. Have a lengthy meeting in the afternoon and none in the evening. Many testimonies given in. Many of them lacked the spirit. I spoke a little. 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."

It should be borne in mind that mother had a conflict with poor health much of the time, with a natural sequence of depression. A number of passages are found such as the following, for Sabbath, January 22:

“This morn have been pleading and wrestling with God. Have a gleam of light, but this cannot satisfy me. I must know that my ways please God. Go to the meeting with a heavy heart. Am much depressed in spirit. Fear my work has hindered me from communing with God as much as I should.... O that I might come to the feet of Jesus and tell Him all my wants! I shall claim the promises of God through all my unworthiness. He will appear for me and set me free. My soul thirsteth for God. I long for His salvation.”

Mother’s real interest in the various members of the families where she was entertained is evident from many entries. Often the homes were humble, but she found pleasure in making acquaintances among the poor of the flock.

TEMPERANCE AND THE VOTE

Following an evening meeting on this same day, we are told of a discussion among the brethren regarding the ballot for town officials:

“The subject of voting was considered and dwelt upon. James first talked; then Brother Andrews talked, and it was thought by them best to give their influence in favor of right, and against wrong. They think it right to vote in favor of temperance men being in office in our city, instead of by their silence running the risk of having intemperance men put in office.

“Brother Hewitt tells his experience of a few days, and is settled that it is right to east his vote. Brother Hart talks well. Brother Lyon opposes. No others object to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. O that they may all act in the fear of God.”

In this connection, there is a bit of humor in the action of some interested in the election of the “wets” of that time. The record continues:

“Men of intemperance have been in the office today, in a flattering manner expressing their approbation of the course of the Sabbathkeepers’ not voting, and expressing hope that they will stick to their course, and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer.”

SOCIAL ACTIVITIES

Many allusions are made to visits among her neighbors in Battle Creek, and usually there is specific mention of a prayer season in connection with the call.

It is recorded that on April 7 she called on "Louisa Bovee for the first time." also:

"After supper had a season of prayer. Felt something of the blessing of God while entreating His mercy and strength. I am opposed to afternoon visiting and chitchat upon this, that, and the other, which imparts no spiritual strength to either party, the visitor or the receiver."

On another page, in an entry for June 22, mention is made of a visit to Sister Rattell, with the comment:

"It was a profitable visit. They wished to get supper. We would not allow it. We do not believe in going to visit, and taking up all the time preparing something to eat. We conversed upon our religious experience, then had a sweet, interesting season of prayer."

HOSPITALITY

The White home was a place of welcome for traveling brethren, and often for strangers or transients in Battle Creek. Frequent mention is made of overnight guests or of company for dinner.

We can readily understand the brevity of an entry, and of an ending with an incomplete sentence, when we are told, under date of April 19, that—

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

Also when we read for June 6, at Conference time, that "at dinner we had 35," we are not surprised at the following brief entry for June 7,

"We were all much worn out."

THE FAMILY GARDEN

In her varied activities and interests she did not forget such practical things as strawberry plants, currant and raspberry bushes. As soon as the weather permits in the spring, we find:

"Husband has been preparing for a garden.... Large holes are prepared in the earth for the pieplant."

April 11. "Spent the most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them."

April 12. "Continue to make garden. Go down to Sister Benedict's for some plants."

April 13. "Go down to Sister Fults'. ... She gives me some plants for my children. Obtain some sage roots. Divide with her."

SOLICITUDE FOR HER CHILDREN

The allusion to the children in connection with the making of garden, is not the only evidence of the burden that she carried on her heart for their welfare. February 9 she wrote:

"Had a good season of family prayer. My soul hungers and thirsts for salvation and holiness of heart. My anxiety is great for my children. I was led out to cry earnestly to God for them, that they may be subjects for His grace and heirs of salvation."

For the Sabbath of March 19, she records:

"Tarried at home in the afternoon. Read to my children."

And a most touching entry is found for May 20. The previous record shows that for several days she had been sorely afflicted. May 19 she had written:

"I sometimes think my work is done, and feelings come over me that I am of no use, can do no good. And then it seems as though it would be a sweet relief to rest in the grave."

And the following day, she says:

"Have felt deeply today for my dear children. Pray with them and for them. They may be soon left without a mother's care. Disease is bearing me down."

SYMPATHY FOR THE POOR

Very touching are the allusions to the poor and needy, who ever drew upon her sympathy in a practical manner. Agnes Irving, a seventeen-year-old girl, whose father was an invalid, was employed by her in the house for some months, and her wages were the only regular means of support for her parents and four younger children. March 10, the mother called at the White home with the news that the father was critically ill, and money was needed for the family. Fol-

lowing mention of the self-sacrificing devotion of the daughter in giving all her wages, except one dollar, for ten weeks to the mother, this record appears:

“It was as affecting a scene as I ever witnessed. The reluctance of the mother to accept the wages, all the wages, of a daughter, through necessity, and the willingness and freedom of the daughter to have all go to her poor afflicted parents. The mother and daughter wept and we wept. We aided them some. Paid half toward a pair of boots for a little brother, \$1. I paid \$1.50 for a pair of shoes for the mother. Husband gave her \$1 in money. Henry gave her 10 cents, Edson 10 cents, and little Willie 10 cents. Husband gave her 25 cents more to buy a little luxury for the sick one. We parted with considerable half-worn clothing to make over. Put up one pint of rich grape wine and another pint of currant for the sick one, and sent a little handful of dried apples for the sick one’s table.”

Her giving came from the heart, as is evident in many entries, such as the following:

March 1. “I rode down to the city, and purchased a few things. Bought a little dress for Sister Rattell’s babe. Came to the office, assisted them a little there, then came home to dinner. Sent the little articles to Sister R. Mary Loughborough sends her another dress, so she will do very well now. O that all knew the sweetness of giving to the poor, of helping do others good, and make others happy! Lord, open my heart to do all in my power to relieve those around me.”

One can but marvel at the spirit of kindness and love shown, not only to her own household and neighbors, but to all of the household of faith. And her ministry for others was in addition to carrying heavy burdens in delivering the heaven-sent messages for the church and sharing the responsibilities carried by her husband.

This little black diary carries us back in memory to the scenes and incidents so vividly pictured, and for the time we seem to forget that more than seventy-five years have passed since my mother penned this illuminating record of her life of humble routine, as well as of her public labors.

CHAPTER 33



EVIDENCES OF DIVINE GUIDANCE

Printed in the *Review and Herald*, March 5, 1936

“We now design,” wrote James White, in the *Review and Herald* of October 2, 1860, “to be at the Kirksville, New York, conference, the 13th and 14th.” One week later, appeared the announcement over the same signature: “We have decided to go west, and Brother Loughborough will go east. We will, providence permitting, be at the conference at Mauston, Wisconsin, November 3.”

The decision of James White to attend the conference in New York had been made in consultation with the brethren attending the annual Conference held in Battle Creek that year, from September 29 to October 1. At the same time, it was arranged that J. N. Loughborough should attend the meetings in Illinois and Wisconsin, he having labored in these States during the previous summer.

The reason for the sudden change in plans is thus related by J. N. Loughborough:

“As the time to start for the appointments drew near, neither of us felt at rest; Elder White especially was so troubled in mind that he, with Elder M. E. Cornell, came to my home on Champion Street, where we engaged in an earnest praying season, in which we all took part. We rose from our knees with our minds entirely changed; he with the conviction that he should go west, and I, that I should go east. We changed appointments, having no knowledge of the condition of things in the West.”—*Rise and Progress of Seventh day Adventists*,” p. 231.

James White filled a number of appointments in Iowa before going to the meetings in Wisconsin. We are reminded of the primitive conditions of those days, when we learn that at Ottumwa he and Elder Moses Hull found lodging for the night in a “log tavern.” In one corner of the large chamber to which they were assigned, there were about two hundred bushels of wheat. In order to ensure proper ventilation for the grain, boards had been taken off the side of the house, leaving an opening about ten feet square. Through this opening a chilly west wind blew directly upon the bed, causing the inmates to suffer severely from the cold.

FANATICISM MET

In the period following 1844 there was a fruitful field for erratic movements and fanaticism among the distracted, disappointed Adventists. Early in their public work, James White and Ellen Harmon had met various phases of wild and eccentric theories and practices. Clear, plain messages from heaven had been borne, rebuking the many false doctrines and fanatical teachings. While the Lord had bestowed the gift of prophecy to guide and comfort His remnant church, the enemy had not been idle. He had brought in counterfeit “spiritual gifts,” accompanied by noisy demonstrations and excitement. And these demonstrations were also accompanied by great professions of holiness and sanctification.

When Elder White arrived at Mauston, early in November, 1860, he found a similar condition in the company there. They were opposed to the leadership of the work at Battle Creek. Some of the company claimed to have received visions in which they were told that the movement for church organization was wrong, and that the church was being led back to “Babylon.” It may be of interest to give, in his own words, something of how he met this condition. Speaking of a meeting held with the Mauston church, he says:

“We spoke relative to order in the church of God. That in shunning Babylon (confusion) on the one hand, we should not run into a worse confusion on the other hand. That there is no state in which believers may be, however much of the Spirit or even the gifts they may enjoy, that they can safely lay aside reason, and follow impulse. That the apostle Paul, in speaking of spiritual gifts in 1 Corinthians 12, 13, and 14, says, ‘Seek that ye may excel to the edifying of the church.’ Chap. 14:12. ‘Let all things be done unto edification.’ Verse 26. ‘And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.’ Verses 32, 33.

‘Let all things be done decently and in order.’ Verse 40. And let it be borne in mind that these cautions, admonitions, and instructions are given for those under the influence of the choicest and most powerful gifts from heaven. But there is an uncontrollable, ungovernable, untamable spirit attending fanaticism which will run over and shout over these precious portions of the word.”—*Review and Herald*, Nov. 27, 1860.

This adverse appraisal of these alleged “spiritual gifts” was not given without a prior thorough examination of their nature and fruitage. A six-hour meeting, lasting from 9 a. m. to 3 p. m., was devoted to a careful study of the manifestations. It was found that those who were supposed to be in vision were “conscious of all around them.” This was clearly at variance with the experience of Bible prophets in vision.

Many of the subjects supposed to be given by divine revelation were trivial and unimportant, and some were shown to be false.

In a retrospect of this visit to Mauston, James White wrote, a few months later, regarding the effect of the counsel that he gave:

“Some received it, others were held in check by the testimony, while a few rushed on and disgraced the cause, and one poor soul, who broke in upon us with wild shouts while preaching, is now in the insane asylum.”—*Review and Herald*, April 16, 1861.

One of those who did not at that time come out fully from under the influence of this delusion, later sent to the *Review* a confession in which he tells of the later developments of this movement in Wisconsin. He says:

“We had as we supposed many of the gifts. But I was not satisfied with the development of these gifts. But on the night of January 2 [Wednesday], while at Portage, it did begin to develop a new feature, and all that were together and under its influence completely lost control of themselves (or gave up to be controlled by the unseen power), and the scenes that followed I cannot describe.... These scenes continued until the evening after the Sabbath, when they became convinced that it was a delusion. And now we are unanimous in pronouncing it the work of the enemy. We fully and freely denounce it.”—*Review and Herald*, Jan. 22, 1861.

We can now see clearly why the Lord impressed the minds of Elder Loughborough and Elder White to alter their appointments. The latter, with his broader experience in meeting fanaticism, was best prepared to recognize the spirit back of the supernatural manifestations that were supposed to have

been caused by the Holy Spirit. In “Testimony for the Church,” No. 6, which appeared in January, 1861, Ellen White wrote of this experience:

“I saw that the Lord especially directed my husband in going west last fall instead of going east as he at first decided. In Wisconsin there was a wrong to be corrected. The work of Satan was taking effect, and would destroy souls if not rebuked. The Lord saw fit to choose one who had had experience with fanaticism in the past, and had witnessed the working of Satan’s power. Those who received this instrument of God’s choosing were corrected, and souls were rescued from the snare which Satan had prepared for them.”—*Testimonies*, Vol. 1, pp. 228, 229.

The instruction given from the Lord regarding the fanaticism in Wisconsin in 1860, should prove a safeguard against similar attempts of the enemy to deceive the remnant. Regarding the inception of the delusion we are told:

“This strange fanaticism in Wisconsin grew out of the false theory of holiness, advocated by Brother K., a holiness not dependent upon the third angel’s message, but outside of present truth. Sister G. received this false theory from him, carried it out herself, and zealously taught it to others. This nearly destroyed her love for the sacred, important truths for this time, which, if she had loved and obeyed, would have proved an anchor to hold her upon the right foundation. But she, with many others, made this theory of holiness or consecration the one great thing, and the important truths of God’s word were of but little consequence, ‘if the heart was only right.’ And poor souls were left without an anchor, to be carried about by feeling, and Satan came in and controlled minds and gave impressions and feelings to suit himself. Reason and judgment were despised, and the cause of God was cruelly reproached.”—*Id.*, p. 322. *

BEREAVEMENT

Three weeks before James White left Battle Creek for the West, a fourth, son, John Herbert White, was born. The child seemed to be doing well when Elder White began his journey, and there was no reason for apprehension. Letters received from home contained cheerful news about the little one. However, a few days after leaving Mauston, while at the home of Brother Patch, at

* For a further statement regarding this experience, and the lessons to be learned from it, see “Testimonies for the Church,” Volume 1, pages 228-232, 328-340.

Mackford, Wisconsin, as he engaged in prayer, he seemed to see the child lying in his mother's lap, with head and face terribly swollen and inflamed. He immediately wrote home, expressing his fear that the child was not well.

Three days later, when the letter was received, the mother remarked to some one present that if her husband were there, he would not have much faith in his presentiment.

The night after James White had so vivid a presentiment regarding the sickness of the babe, he dreamed that a certain firm of brokers at Battle Creek were selling shopworn shoes in a small store. As he recognized them, he exclaimed, "They have come down." The words awakened him, and he wondered if there was any significance to the dream, for as there was no bank in Battle Creek at that time, he had deposited with this seemingly reliable firm a sum of about \$1,800 that had been sent to him to be invested in stock, when the publishing association was organized.

Both the presentiment and the dream passed from his mind. But when, a few days later, a telegram was placed in his hand, he was prepared for the message that the child was at the point of death, and the request that he return home immediately.

Canceling his appointment for the following week, he hurried to Battle Creek. Of the sequel, he has written as follows:

"When we returned home [November 25] we found the child lying in its mother's arms, in the same posture and condition in which it passed before our mind while bowed before the Lord at the house of Brother Patch."—*Life Sketches* (ed. 1880), p. 352.

For four weeks the anxious parents watched the suffering child, doing all they could for his recovery. They earnestly presented his case to the Lord, asking for healing. But a loving Father decided otherwise, and on December 14 the child died. Of her feelings and of the funeral service, his mother has written:

"When my child was dying I could not weep. My heart ached as though it would break, but I could not shed a tear. At the funeral I fainted. We were disappointed in not having Brother Loughborough to conduct the funeral services, and my husband spoke upon the occasion to a crowded house. We then followed our child to Oak Hill Cemetery, there to rest until the Lifegiver shall come, to break the fetters of the tomb, and call him forth immortal."—*Testimonies*, Vol. I, p. 246.

SAVED FROM FINANCIAL LOSS

The funeral of the child was in the forenoon. In the afternoon of the same day, as Elder White was entering the Review office, there flashed into his mind his experience at Mackford, and the dream indicating that the money in the hands of the brokers was unsafe. He immediately called his associates together, and expressed his belief that God had given this warning in order to save them from losing the money.

The brethren agreed with him that the warning should be heeded, and also with his proposal to invest the money in stone, brick, and lumber for the new office building that was soon to be erected.

The purchase of building material was soon made, and the deposits with the brokers were rapidly reduced, until the last of June, 1861, when the remainder of the principal and interest were checked out. Two days later these brokers were declared bankrupt. As a result, the depositors of Battle Creek and vicinity lost more than fifty thousand dollars. Of this experience James White said:

“Many at Battle Creek knew that we had deposited with these men, and they supposed that we had lost as others had done. And on our return from the East the question was frequently asked us, ‘How much did you lose by these men?’ We had the pleasure of responding, ‘Not one dollar.’ ‘Well, you were lucky,’ was the frequent remark. The providence of God had cared for this investment that had been solemnly dedicated to the cause. And as we often related the foregoing facts, we felt justified in making the statement that God sent His angel to warn us in season to secure the means which had been devoted to His work.”—*Life Sketches* (ed. 1880), p. 353.

This experience had a far-reaching influence. It gave courage to Elder White regarding financial matters; and to his brethren it was an assurance of guidance and safety. If a warning in a dream had enabled him to save the several hundreds of dollars of consecrated money that were in unsafe hands, might they not expect God’s guiding hand to be extended in other matters?

Thus they were prepared to regard the publishing association, when organized, as a good place to deposit some of their surplus means, which the Association would accept as loans without interest, believing that it was as safe as if put in the local bank.

In the years that followed, much money was lent to the *Review and Herald* office without interest, which aided greatly in the printing and carrying of a large variety of books on the present truth.

CHAPTER 34



STEPS TOWARD THE ESTABLISHMENT OF CHURCH ORDER

Printed in the *Review and Herald*, March 12, 1936

The knowledge of the magnitude of the task before the Sabbathkeeping remnant was at first mercifully hid from their eyes, and was only gradually opened before them as they grew in strength. In their earliest years, the expectation of the imminence of the coming of Christ stirred them to activity in missionary efforts, each in his neighborhood or sphere of influence, but they had no conception of a world-wide organized effort such as we see today carried on by Seventh-day Adventists.

A POORLY SUPPORTED MINISTRY

In various places, men especially fitted for public ministry would leave their homes, and striking out by faith, would travel from place to place, earnestly preaching the Sabbath reform and the second coming of Christ. They worked mostly without direction or plan, and there was no regular support. Each one was dependent upon his own resources and the uncertain benevolence of those to whom he ministered.

James White's soul was stirred as he saw the difficulties encountered by those who were willing and able to give all their strength to the preaching of the message. Earnestly did he plead their cause as he went out to visit among

the churches, and as he addressed the believers through the columns of the Review. Not always were these appeals general, many times they were specific. Himself leading out in an offering, he would make a public call for a fund of from fifty to one hundred dollars to help some minister who otherwise must leave the ministry for a time, and labor with his hands.

Viewing the many openings for pastoral and evangelistic work, and noting the scanty inducements for men qualified to act as preachers to use their talents in the cause, he wrote in 1858:

“Repeated disappointments are saddening and discouraging our preachers. They have generally moved out expecting to be sustained by their brethren in their arduous work, but their brethren have often failed to do their duty. They have looked on apparently unmoved, and have seen one after another of * our preachers break down in health through overlabor, and deprivation for want of means while they have continued to hug their earthly treasures to their hearts. Disappointment has been the sad lot of our preachers, and now several of them are much sunken down under poverty, broken-down health, and discouragement.”—*Review and Herald*, April 8, 1858.

Under such circumstances, he questioned whether the preachers should continue to carry the burdens they were bearing, which ought to be borne by the church. He counseled them:

“Let the brethren feel the responsibilities which justly rest upon them. Spare your strength and health. When the church furnishes tents, tent masters, and help enough and means to sustain the enterprise, then you ‘Preach the word.’ God does not require you to enfeeble your constitution in overlabor in that which is not your calling.”—*Ibid.*

THE ADOPTION OF SYSTEMATIC BENEVOLENCE

A broad plan for united action in the financial support of the cause was inaugurated at a church meeting held in Battle Creek on the evening of January 16, 1859. Those present were burdened because while some of the brethren were giving beyond their real ability, others gave little or nothing. The assembled brethren recognized the need for a plan in which all church members should participate, each according to his ability, thus assuring an adequate support for the cause.

Among those present was J. N. Andrews, from Waukon, Iowa. After the matter was discussed, he and James White and J. B. Frisbie were asked to prepare an

address on “Systematic Benevolence” founded upon the declarations of Holy Scripture, that might be presented to brethren everywhere through the Review.

The report of this committee was soon published in the form of “An Address From the Church of God at Battle Creek to the Churches and Brethren and Sisters in Michigan.” It set forth the Scriptural basis for giving to the cause of the gospel, and showed that such gifts should be bestowed willingly, equitably, liberally, regularly, and systematically. It proposed that in harmony with the plan outlined by the apostle Paul in 1 Corinthians 16:2, the following measures be adopted by every church:

- “1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.
- “2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week two to ten cents.
- “3. Also let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.”—*Review and Herald*, Feb. 3, 1859.

The sums thus raised were to be collected each month by one chosen for the purpose, and disbursed in harmony with the desires of the local church or company.

After discussion and prayerful consideration, the plan was unanimously adopted by the church at Battle Creek. J. P. Kellogg was chosen collector and treasurer, and James White corresponding secretary, to write to the brethren in other places regarding this system of raising money for the cause.

A canvass of the church resulted in obtaining forty-six signatures to the plan, each donor cheerfully stating a sum that he would give. The property owned by the entire church membership was estimated at \$9,600, mostly in small houses and lots. Of this amount, those who collectively owned \$5,400 chose to pay two cents a week for each hundred dollars' worth of property; the other property owner» pledged at the rate of one cent a week for each one hundred dollars of valuation. Others, who owned no property, pledged various amounts ranging from two to ten cents a week.

The plan and the growth of its popularity and its results in providing means for the support of the ministers, were spoken of week by week in the Review. It met with favor almost everywhere. Elder White, who saw great possibilities in united action in giving, declared:

“We hope to hear from the brethren in other States as well as Michigan on the subject of systematic benevolence. If we are not

greatly mistaken, this is just the thing at this time when our efforts to spread the truth should be greatly increased.”—*Review and Herald*, Feb. 10, 1859.

A few weeks later he wrote of the encouraging responses being received from the field, stating that the few objections raised “are of such a trifling nature that we have not noticed them.” He estimated that at least \$15,000 annually might be raised “if all the friends of present truth would come up to the work, and do in proportion to numbers and property with the Battle Creek church.”—*Review and Herald*, March 31, 1859.

Of the beneficial results of “Systematic Benevolence” as it was developed, Elder Loughborough wrote, after it had been in operation about two years:

“It seems to me that as far as means are concerned, this plan has been the salvation of the cause of present truth from bankruptcy. In places where, before the adoption of this plan, the brethren thought they could scarcely take care of themselves and did comparatively nothing for the support of the cause, we see them now stating that their systematic benevolence amounts to over \$100 a year.”—*Review and Herald*, June 18, 1861.

A PLEA FOR ANNUAL CONFERENCES

In those days, the *Review and Herald* was the chief agency for unifying the faith and the Christian endeavor of the scattered believers. It contained reports of the successes of the “messengers,” and letters from the scattered ones. It was the mouthpiece for all the leaders in the work. Advanced movements may usually be traced from their beginnings in some editorial or article in the *Review*.

One such editorial by James White, written in the summer of 1859, told how the yearly conferences held at Battle Creek had greatly benefited the work in Michigan, and urged that in each State where members were sufficient, one or more annual meetings be held, at which time aggressive, united work might be planned. Of the need for better organization, he said in this article:

“We lack system.... Many of our brethren are in a scattered state. They Observe the Sabbath, read with some interest the *Review*, but beyond this they are doing but little or nothing for want of some method of united action among them.”—*Review and Herald*, July 21, 1859.

For about two years prior to this, there had been advancement toward local church order. Elders and deacons had been chosen in many places. Questions of church discipline and standards had been discussed, and var-

ious conclusions reached in different localities. But there was no unified policy. Conduct that might be permitted in some churches, would in other places furnish occasion to disfellowship.

More and more the need of uniform action was apparent, and so in this plan for yearly meetings in each State, he continued:

“It is time that all do something to add to the strength of this cause. Its enemies are many and active, and its friends should be awake and zealous. Then let the scattered friends of the cause of Bible truth be assembled in their localities yearly, to learn their present position and duty, and be cheered on to vigorous action.”—*Ibid.*

Regarding the reception which he thought this proposal would receive, he said:

“We are aware that these suggestions will not meet the minds of all. Brother Overcautious will be frightened, and will be ready to warn his brethren to be careful and not venture out too far; while Brother Confusion will cry out, ‘O this looks just like Babylon! Following the fallen church!’ Brother Do-little will say, ‘The cause is the Lord’s, and we had better leave it in His hands. He will take care of it.’ ‘Amen,’ say Love-this-world, Slothful, Selfish, and Stingy. ‘If God calls men to preach, let them go out and preach. He will take care of them, and those who believe their message;’ while Korah, Dathan, and Abiram are ready to rebel against those who feel the weight of the cause, and who watch for souls as those who must give account, and raise the cry, ‘Ye take too much upon you.’”—*Ibid.*

Clear, logical replies were given to these opposing arguments. “Brother Overcautious” was likened to “the brakeman who supposed that all that was necessary to run a train of cars was to use the brake well.” while “Brother Confusion” was said to have the very word “Babylon” stamped upon his forehead.

Pointedly, James White met the fears of some that “organization” would necessarily prove to be a step toward “Babylon.” Of this he says:

“It is too late to be afraid of gospel order merely because others have gone into the creed business; too late to run off the bridge on one side, simply because the water roars on the other.”—*Ibid.*

“There are two extremes which should be shunned; one is for human wisdom alone to combine its feeble strength to carry on the work of God; the other is to leave with God what He has left with us, and sit down with the idea of waiting for special

providences before moving. If such move at all, it is independent of the views and feelings of others, each individual constituting an independent church.”—*Ibid.*

In the latter part of the year, 1859, Elder White filled a number of appointments in New York and New England, and at nearly every meeting, resolutions were passed approving the “doings of the Battle Creek Conference on the subject of systematic benevolence,” and of the plan followed in Michigan of holding yearly conferences.

BUSINESS DIFFICULTIES

In response to an appeal for loans to the office of publication, a sister in Vermont sent to Elder White one hundred dollars, enclosing a note to be signed for the amount lent. When she received the note bearing the signature of the “Advent Review and Sabbath Herald Office,” she returned it, insisting that it be signed by James White. This he refused to do, and after some correspondence the note was returned and the money sent back to the lender.

This incident led to a public statement in the Review, frankly setting forth the risk run by those who lent money to the office. Elder White stated clearly his position as agent, acting only by direction of the publishing committee. He positively refused to be held responsible for loans that were made to the cause, representing the church at large. He stated also that the Review office buildings were uninsured, and that money lent to the office would be accepted only at the owner’s risk. He said further:

“We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department. Till this can be brought around, we must do the best we can; but we wish it distinctly understood that we bear no individual responsibility in the matter.”—*Review and Herald*, Feb. 23, 1860.

Preachers and leading brethren were asked to give attention to the difficulty, and if any should object to the suggestions looking to necessary steps for the church to hold property, he was urged to outline a plan upon which it might be proper to act.

CHAPTER 35



THE ISSUE OVER ORGANIZATION

Printed in the *Review and Herald*, March 19, 1936

As a remedy for serious difficulties facing the cause, Elder James White had proposed that the church be placed in the “position necessary to be able to get church property insured, hold their meetinghouses in a proper manner,” also to make it possible for “those persons making their wills, and wishing to do so,” to “appropriate a portion to the publishing department.”—*Review and Herald*, Feb. 23, 1860.

While these were commendable ends, yet some of the leading brethren were not prepared to accept such a radical change of policy as was involved in organizing according to law, with the necessity of adopting a name for the church body. And so, during the summer of 1860, the *Review* became an open forum for the discussion of this question.

The first minister who wrote in response to Elder White’s invitation for an expression of individual judgment was J. N. Loughborough. He spoke feelingly of the burdens that Elder White had borne, and of the partial relief afforded him when the church raised money to take “the office and books off of Brother White’s hands, and thus raised the means to relieve him of the debts which had been incurred in printing the books then on hand.” It was evident, however, he said, “that the work is not yet completed.” Matters must be so arranged that “the responsibility of debts, etc., will not rest upon one individual.” Therefore he concluded:

“I am in favor of organizing by law, that we may be able to hold and legally protect our church property.”—*Review and Herald*, March 8, 1860.

The majority of writers expressed themselves likewise in favor of taking the steps necessary to function as a legal property-owning church. Yet among the few who hesitated and questioned, there were men of influence. The advent believers had come out from “Babylon” as they understood it, when they had been turned out or had voluntarily withdrawn from the popular churches. Now if they were to become like these churches through organization, would not that involve the adoption of a creed, and the assumption of a name that would place them among the popular churches? These questions were very real to them, and can be understood only in the light of the opposition they had met from most of the popular churches of the day in their work of teaching the Sabbath reformation.

There were some who felt that for the church to claim the protection of the law of the land in holding property, was inconsistent with the teaching that civil and religious interests should be kept separate. The thought was expressed by one correspondent that it would be proper for delegated individuals to hold property for the church, for surely we could “trust one another.”

And here again there fell largely to Elder White the responsibility of allaying the fears of some, and of answering their arguments. Logically and convincingly, every objection raised was met. He showed that it was the confusion of language among the Babel builders, not the making of a name, that “lay at the foundation of Babylon.” If it is right for an individual to hold property legally, he argued, it could not be wrong for a church to do the same. As for leaving the “matter to the Lord,” he said:

“It is perfectly right to leave the sun, moon, and stars with the Lord; also the earth with its revolutions, the ebbing and flowing of the tides; the running of the rivers, the changing seasons, sunshine and rain, heat and cold—we say, ‘Let us leave these with the Lord.’ But if God in His everlasting word calls on us to act the part of faithful stewards of His goods, we had better attend to these matters in a legal manner—the only way we can handle real estate in this world.”—*Review and Herald*, March 29, 1860.

Repeatedly he called not merely for objections to the plan proposed, but for an alternate plan that would meet the difficulties. As an instance of a real need for safeguarding the property of the church, he pointed out the fact that the Battle Creek meetinghouse was built on a lot owned by S. T. Belden, and its continued use by the church would depend upon his integrity. Moreover,

there was no way by which any who were so disposed might at their death leave their property “for the benefit of the benevolent objects of the cause.”

Though brethren expressed different views, yet their candid spirit of conscientious regard for the right is evident even in the correspondence upon this moot question. M. E. Cornell confessed his early prejudice against organization, but stated that after a week’s study he had changed his mind, and gave his reasons for the change. In the letter giving his position, he said:

“There is danger of our being so overzealous to keep out of Babylon that we shall commit her most noted blunder— that of sticking a stake and refusing to pull it up and advance. When we cease to unlearn errors, we shall fall like those who have gone before us. We have learned much, and no doubt there is much more for us to learn.... It is the ‘follow-on’ and the ‘go-through’ spirit that will finally land the remnant ‘without fault’ on the heavenly Mount Zion. My conclusion is that we should give up no Scripture truth, but that our false applications and interpretations of Scripture, and consequent false ideas of order and propriety, should be given up as fast as possible.”—*Review and Herald*, May 29, 1860.

Such an attitude on the part of the leaders in the work, assured final unity of action. Even the one who had been most decided in the expression of his misgivings about organization cheerfully expressed his willingness to “submit to the judgment of the church.”

THE FIRST ORGANIZED CHURCH

While the discussion over organization was still going on through the *Review*, the first church was legally organized at Parkville, Michigan. The brethren in that place had raised \$400 toward a place of worship, and proposed to have its possession legally safeguarded. Therefore, in a meeting-held on May 13, 1860, J. N. Loughborough being present, they took “legal steps towards organizing a religious society, that they might hold property in a lawful manner.” Trustees were elected, and a certificate was made out and filed, preparatory to recording in the county clerk’s office. As no name had been decided on for the body, they adopted tentatively the name, “Parkville Church of Christ’s Second Advent.”

FARTHER UNITED ACTION

The annual gathering of Michigan brethren was held at Battle Creek in the latter part of September, 1860. Evening after the Sabbath, September 29,

with Joseph Bates in the chair, the first business meeting was held, and the subject of organization was the first matter to be considered. By request, James White led out in presenting the question, reviewing at length the progress of the movement toward a united effort. His remarks were followed by a free discussion, all of which tended to bring about a better understanding and final unity of action. At length, on Sunday forenoon, it was resolved:

“That this Conference recommend to our individual churches so to organize as to hold their church property or church buildings legally.”—*Review and Herald*, Oct. 16, 1860.

THE SELECTION OF A NAME

Various suggestions had been made for the denominational name. One correspondent recommended, “Advent Sabbatarian.” The one church already organized had called themselves the “Church of Christ’s Second Advent.” A number had favored the name “Church of God,” and in the *Review* for June 19, 1860, James White had proposed that this name be unanimously adopted “as a Scriptural and appropriate name by which to be known.”

At length an action was taken, involving only those present at the Council. It was resolved, “That we call ourselves Seventh-day Adventists.” and further, “That we recommend the name we have chosen to the churches generally.”—*Review and Herald*, Oct. 23, 1860.

ORGANIZATION OF THE PUBLISHING ASSOCIATION

At this same convocation, and prior to the selection of the name “Seventh-day Adventists,” an important action was taken, calling for the organization of the “Advent Review Publishing Association.” A committee was chosen and instructed to “apply to the legislature for an act empowering them to hold the office property, and carry on the business of publication.”—*Review and Herald*, Oct. 16, 1860.

Some delays were experienced, owing to the necessity of State legislative action, and it was not until May 3, 1861, that the association was incorporated by law.

A THREATENED DIVISION

While the matter of organization and the choice of a name had been seemingly settled by a majority vote, yet some were still fearful that a mistake had been made by that majority. One large church, representative of the sentiment in Ohio, had sent their delegate bearing the letter from “The Church

of God at _____,” and expressing themselves as being “highly favorable to such organization, and such only, as the Bible authorizes and recognizes.” This delegate consistently voted against the adoption of the name, and against its recommendation to other churches. And in the final action, four other ministers had refrained from voting.

A MESSAGE FROM HEAVEN

And now, as so often in the history of the cause, when men had gone as far as they were able in the investigation of the word of God and in deciding upon the application of its principles, and were yet not in full harmony, a message from heaven was sent, placing the seal of approval upon the steps that had been taken.

On December 23, three months after the Battle Creek Conference, Sister White was shown in vision some matters regarding the state of the cause, and was given words of reproof for the wrongs of a number of individuals. This was written out, and appeared a few weeks later in “Testimony for the Church,” Number 6. Among the contents of this 64-page pamphlet, was the opening chapter entitled, “Slackness Reproved,” in which occur the following words:

“I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God’s cause may not slip into the enemy’s ranks. I saw that God’s people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state.”—“*Testimonies*,” Vol. I, pp. 210, 211.

For a certain brother who opposed organization, a straightforward message was given, pointing out the “wrong stand” he had taken, “and the distracting influence he exerted.” His position against organization was said to have “caused those who fear order to look with suspicion upon the suggestions of those who by the special providence of God move out in the important matters of the church.”—*Id.*, p. 211.

Approval of the name that had been adopted was given in clear and positive statements. She said:

“No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of God and those who worship the beast and receive his mark....

“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus. Christ.”—*Id.*, pp. 223, 224.

The principle involved in the plan adopted for “systematic benevolence” was also endorsed in this same testimony in the following language:

“I was pointed back to the children of Israel anciently. God required of them all, both poor and rich, a sacrifice according as He had prospered them.”—*Id.*, p. 220.

“This tithing system, I saw, would develop character and manifest the true state of the heart.”—*Id.*, p. 237.

Moreover, the passages relating to “tithes and offerings,” found in Malachi 3:8-11, were quoted, with the comment:

“The prophecy has a special application to the last days, and teaches God’s people their duty to bring a proportion of their substance as a free-will offering to the Lord.”—*Id.*, pp. 222, 223.

The above instruction, while commending the steps that had been taken in the establishment of systematic benevolence for the support of the cause, was nevertheless in advance of the plan as at first adopted, for it recognized the tithing system as practiced in ancient Israel. A few years later the tithing system as we know it today was generally adopted after the Bible evidences for the plan had been studied.

THE RESPONSE

And so here again through the gift of prophecy the cause was saved from an unhappy division. The brethren who had in all good conscience taken the wrong side of the question regarding organization, made acknowledgment of their error, and unity was maintained.

And now, with plans laid for the organization of local churches, and for representatives from these churches to meet annually for counsel; with provision

for the support of the ministry through the plan of systematic benevolence; with the publishing work legally organized; with a fitting name adopted; and with the approval of Heaven upon all these steps, there yet remained the formal organization of State conferences, and of a General Conference, in order to complete the movement that had so far been proceeding slowly, but well. *

* For further counsel relative to organization, written during the period of this article, see "Testimonies for the Church," Vol1, pp. 24-27.

CHAPTER 36



THE MOVEMENT FOR ORGANIZATION CONSUMMATED

Printed in the *Review and Herald*, March 26, 1936

In an address on organization published in the summer of 1861, James White urged the formation of “State or district conferences,” to be composed of “delegates of churches,” and whose actions should be made a matter of record.

The conferences, or “General Conferences” as they were called, held up to this time at irregular intervals, had been what we would call conventions or convocations,—gatherings at which all present had equal privileges in speaking and voting. The term “conference” had also been used to designate the company of believers in a given State, even though they were unorganized. The “State conference” now called for by Elder White was a new feature in the work of the cause.

Rapid progress was now being made in the movement toward satisfactory organization. In connection with the first annual meeting of the publishing association, a general meeting was held, at which further steps were taken. The principal matter discussed in this meeting was the organization of local churches, but they looked forward to the next logical step, by taking definite and specific action recommending “the churches in the State of Michigan to unite in one conference, with the name of the Michigan Conference of Seventh-day Adventists.” October 5-8 of the following year was set for the time of the “first session” of the new conference. The initial steps in the organiza-

tion of the Michigan State Conference, were taken by the appointment of a “conference committee” of three to hold office for the ensuing year.

To provide instruction for the believers, a committee was appointed to prepare an address for the Review, setting forth the Scriptural authorization for the organization of a local church and outlining the proper method of procedure.

THE NEED FOR A GENERAL CONFERENCE

In the meantime, even before the organization of State conferences had been effected, occasion arose to make manifest the need of a general interstate organization to arrange for a wise and harmonious locating of preachers, and for the distribution of funds for their support.

In June, 1862, J. H. Waggoner wrote a letter to Elder White, setting forth a specific instance of great confusion and delay in the work, caused by a conflict of invitations to two ministers from three different conferences. He stated that he had received urgent calls for labor from both Ohio and Iowa, while M. E. Cornell had received similar calls from Ohio and New York. Weeks elapsed before these brethren were able to make a decision as to where they should labor during the summer.

As a remedy for such conflicting plans and to secure concerted action in such matters, Elder Waggoner proposed the following plan:

“That a General Conference be appointed to convene at or near the time of the annual meeting of the publishing association. That every conference of Seventh-day Adventists send a delegate or delegates to the General Conference; and that a General Conference Committee be appointed, with whom the State conferences may correspond, and through whom they shall present their requests for laborers.”—*Review and Herald*, June 24, 1862.

The following week’s Review carried a statement from Elder White, showing his recognition of the need for interstate cooperation as suggested by Elder Waggoner. He pointed out that the confusion and delays in the summer’s work in Iowa, Ohio, and New York, might have been prevented by “a general conference of preachers and delegates in April.” And he added this plea for a “general conference” where “every State or local conference can be represented by preachers, delegates, or at least, by letter,” and where “the wants of the cause in the wide field can be considered.”—*Review and Herald*, July 1, 1862.

By this time the consensus of opinion among the leading ministers and laymen was in favor of the organization of State conferences, and of a General Conference. The month of October, 1862, witnessed not only the completion of

the organization of the Michigan Conference, but organizations were effected also in Minnesota, Vermont, and New York. Ohio followed four months later.

At the Michigan Conference held at Monterey, in October, plans were laid for the ministers to report their time and expenses, and to receive a set wage. James White, J. N. Loughborough, and John Byington were elected as an executive committee for the succeeding year. Looking toward similar action in different States, it was resolved;

“That this conference recommend Brother and Sister White to labor in different States, and assist in organizing conferences and churches as the way may open before them.”

And further, after setting the date of October 2-5, 1863, for the next session of the conference, it was resolved:

“That we invite the several State conferences to meet with us, by delegate, in General Conference at our next annual Conference.”—*Review and Herald*, Oct. 14, 1862.

As the next tent season approached, the brethren saw the advantages of holding the General Conference session in time to lay united plans for the summer’s campaign, and Elder White stated through the *Review*:

“*If it is necessary to hold a General Conference at all to encourage united and vigorous action, east and west, the sooner the first session is held, the better; therefore the commencement of summer operations is a time preferable to the close.*”—*Review and Herald*, March 10, 1863.

Also in the same issue of the *Review*, he appealed as follows to a portion of the field that had been backward in the movement toward church organization:

“Brethren in the East, shall we have order? or shall we have confusion? Shall we have a General Conference this spring to which you can appeal, and state your choice, and set forth your wants? Let us hear from preachers and people.”—*Ibid.*

Four weeks later word went out as follows:

“There will be a General Conference of the Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o’clock p. m....

“All delegates and letters must be sanctioned by some State conference or conference committee, or—where there are no

State conferences—some church or meeting of scattered brethren.”—*Review and Herald*, April 7, 1863.

A few weeks before the time for this appointment, Elder White, in an editorial, had set forth the aims and purposes of the proposed General Conference organization, and gave reasons why it should rank higher in authority than the State conferences. Among the matters in which the assembled delegates ought to plan unitedly for the general work, he mentioned particularly the appropriation of means and the distribution of workers. Regarding the need for the latter, he said:

“In our unorganized condition our preachers have not been properly distributed. Vermont and Michigan have more than their proportion, and five still have their headquarters at Battle Creek, while Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Ohio, Indiana, Illinois, Minnesota, the Canadas, and Western Territories are almost destitute. All reflecting persons will conclude that there is a wrong in this somewhere. Shall General Conference correct the wrong by making a judicious distribution of preachers? We plead for system. And while ministers call for systematic benevolence, let the people loudly call for systematic labor.”—*Review and Herald*, April 28, 1863.

He further stated:

“Every such organization should be as simple as possible, and accomplish its design. Useless machinery of this kind is badly in the way. But that which is worth doing at all, should be done correctly and well. If General Conference is not higher in authority than State conferences, we see but little use for it. Think of these things, brethren, and be ready to act when assembled in General Conference.”—*Ibid.*

THE MAY MEETING

Early in the week in which the General Conference was to be organized, the brethren chosen as delegates began to arrive. From New York came J. N. Andrews, C. O. Taylor, N. Fuller, and J. M. Aldrich; from Ohio, I. N. Van Gorder and H. F. Baker from Wisconsin, Isaac Sanborn; from Minnesota, Washington Morse; from Iowa, B. F. Snook and W. H. Brinkerhoof. The representatives from Michigan were eleven in number,—Elders Bates, White, Byington, Loughborough, Waggoner, Cornell, Hull, and Lawrence, together with Uriah Smith, James Harvey, and Wm. S. Higley as lay members.

At the appointed time, Wednesday evening, at six o'clock, these twenty-one men assembled in the commodious meetinghouse on Van Buren Street, accompanied by a goodly number of the Michigan brethren, and proceeded with the work of organizing.

J. M. Aldrich was chosen chairman, and Uriah Smith secretary. The first evening was occupied by the presentation of credentials, and cheering remarks from the delegates.

In the morning meeting the next day, May 21, a constitution of nine articles was adopted, establishing and defining the authority of the General Conference of Seventh-day Adventists. Meetings were to be held annually, and the various State conferences were to be represented by delegates. The officers of the Conference were to be a president, a secretary, and a treasurer; and there was to be an executive committee of three, of whom the president was to be one.

Officers were elected in the afternoon meeting. By unanimous vote, Elder White was chosen president, but he declined the position. After spirited arguments were presented as to why he should serve, and clear statements from him as to why he should not, his resignation was accepted, and John Byington was elected in his stead. J. N. Andrews and George W. Amadon were elected to serve with Elder Byington as the executive committee. Uriah Smith was elected secretary and E. S. Walker, treasurer.

Among the reasons offered by Elder White for refusing the office of president were the uncertainty of his health, and the heavy burdens he was carrying as editor of the Review and president of the publishing association. Having stood in the forefront of the long and bitterly opposed battle for complete organization, which had now been effected, he recognized that if he were now to accept the presidency, the opponents of order and discipline would regard this as justifying their charges against him of selfishness and ambitious designs. Therefore, he insisted that it was better for the cause, and for him, that he should occupy a humble position.

Of the spirit of fellowship, unity, and good cheer attending this meeting, Uriah Smith wrote:

“Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points,

affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph.”—*Review and Herald*, May 26, 1863.

Immediately after the election of officers, the executive committee began its work. After consulting with the preachers present, equitable distribution of the few available laborers for the ensuing season was made. The front line was very thin, with only one or two workers for one or two entire States. The report was as follows:

“Brother Sanborn goes as missionary to Minnesota, also to labor somewhat, in conjunction with Brother Snook, in Iowa. Brethren Ingraham and Steward, with the Illinois and Wisconsin tent. Brethren Cornell and Lawrence, with the Michigan tent. Brethren Waggoner and Brinkerhoof, with the Ohio tent. Brethren Andrews, Fuller, and Taylor, with the New York tent. Brethren Loughborough and Hull, to labor with the Southern Iowa tent in New England.”—*Ibid*.

With the General Conference, the State conferences and the local churches cooperating harmoniously, the system of organization among Seventh-day Adventists was consummated. The foundation upon which this plan was built has stood the test of time. With the rapid growth of a world-wide work, it has been necessary to divide the responsibilities of the General Conference by the formation of union and division conferences. These advanced moves, as verily as the initial steps toward organization, were made in response to counsel given through the Spirit of prophecy.

RETROSPECTIVE

Writing some forty years after complete organization was effected, Mrs. White, “as one of the number who had an experience in establishing it from the first,” reviewed the struggle for its attainment, and spoke feelingly of the wonderful development of the work that followed its successful establishment. With the background of history before us, we can better appreciate the following statement made by her:

“As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for hold-

ing church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. “Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God’s people on the earth.

“We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement.”—*Testimonies to Ministers*,” pp. 26, 27.

Viewing the difficulties encountered in the effort to establish organization, we need not be surprised that the enemy, who was then defeated in his efforts to bring the work of God to nought, should continue his efforts to thwart the benefits of complete church order by working deceptively on the minds of some to criticize the organization or its leadership. Many are the counsels and cautions sent from heaven through God’s chosen messenger against yielding to these opposing influences. The admonition is given:

“Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of... Let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.”—*Id.*, pp. 27, 28.

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Another caution was given by Mrs. White in 1907, pointing out the danger of a spirit of individual independence and disunion in the following words:

“Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time. “Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man’s being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord’s work may advance healthfully and solidly, His people must draw together.”—*Id.*, p. 489.

That more efficient, rather than less, organization is needed as we near the end, was taught by Mrs. White. This is plainly stated in a letter written in 1892 to one of our ministers:

“As we near the final crisis, instead of feeling that there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well-defined plans.”—*Mrs. E. G. White*, Letter 27a, 1892.

The beginning of a new era of growth and prosperity for the cause may be marked by the Conference of 1863. With organic unity established in the church, the way was now open for undertaking large enterprises, and carrying them forward to success.



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