

# **JAMES S. WHITE**

## **A FOUNDING FATHER**

### **A MAN OF GOD**



**An Interdisciplinary Unit**  
**By**  
**Larry E. Robbins**



# James S. White

## A Founding Father

## A Man of God

**Description of Target Ages and Grade Levels** - This unit on James White has been designed primarily for the middle and upper elementary grades.

**Purpose - James White** presents an interdisciplinary unit reviewing the life and work of James White. Activities are designed for small group use as well as individual projects.

**How-to-Guide** - A short narrative of the unit can be found in the beginning. This can be read to the students or given individually to them. A section of inspirational stories is included for worship purposes. There is a combination of narrative and worksheet activities throughout the unit. Web-based activities are combined with research opportunities that will give the students a wide range of skill development. These can be used in any order.

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# JAMES SPRINGER WHITE

James was born on August 4, 1821, in Palmyra, Maine. Before James was three years old, he suffered an illness that the doctors called worm fever, which resulted in severe fits. After weeks of sickness he recovered, but his eyes remained badly crossed.

When James was seven he went to school with his brothers and sisters. However, he was unable to study. After several attempts at book learning, James accepted the fact that he would probably go through life as an illiterate.

James's mental growth did not hinder his physical development. He grew to be a tall, strong right-hand man for his father on the farm. Another thing happened to James when he was in his late teens. His eyes became normal, and he found that he could read the letters on pages. With this revelation, James entered school at the age of nineteen. He was told to take his place among the beginning pupils. Even this did not detract James from getting his education. The next winter James found a teaching job.

A few years after James had starting school, his mother told him about a series of meetings being held by a Millerite preacher. James dutifully agreed to attend the meetings with his mother. What James did not realize at the time was that he would be touched by the Holy Spirit to go and preach the word. This was in 1842. In October, 1842, James attended a meeting that the Adventists held in their big tent in Exeter, Maine. When James left the tent he was more certain than ever that Jesus would return to earth within a year after April, 1843, and that he must do his part in warning the world of its coming doom. He invested his small savings in books and a copy of the big lithographical prophetic chart. This chart explained the events talked about in Daniel and Revelation.

Throughout the rest of 1842 and the beginning of 1843 James traveled the state preaching the gospel of the soon return of Jesus. James faced difficulty many times as he preached the message. At one time a railroad spike was thrown at him while he was preaching. He was not injured, but used the spike the next evening in his sermon.

Once James arrived at a place called Litchfield Plains to speak. He found the building packed with almost a thousand people. Every seat was taken, the aisles were filled, and people had even crowded onto the platform.

Pushing his way down the crowded aisle, he mounted the steps to the pulpit. To quiet the people, he launched into one of the sweet Advent hymns so popular at the time. It was "You will see the Lord a coming". James would use this hymn many, many times over the next several years to begin a service.



James preached throughout 1843 and into 1844, baptizing many people. He truly felt that the Lord was coming on October 22, 1844. However, when October 22 came and went, James was greatly disappointed along with thousands of other believers. James was discouraged, but he did not give up the spirit of hope. One of the worst things to deal with were the scoffers. One such scoffer approached James a few days after the Great Disappointment and laughingly pointed his finger at the disappointed youthful preacher and asked scornfully, "Well, you didn't go up yesterday, did you?"

James had a quick reply. "And if I had gone up, where would you have gone?"

It was a sobering thought. The sneer left the skeptic's face.

Another individual that was preaching the gospel of the second coming of Christ was Ellen Harmon from the Portland, Maine, area. James and Ellen met while each was traveling around Maine preaching. They traveled together somewhat while spreading the message. On August 30, 1846, James and Ellen were married in Portland, Maine. James and Ellen would have four sons born: Henry, Nathaniel, William (Willie), and Edson. Henry and Nathaniel would die before they reached adulthood.

James did not want to be in debt, nor did he want to be dependent upon anyone for the support of his family. In order to continue to work for the Lord, James and Ellen found it necessary to live with the Howland family in Topsham, Maine, for a period of time. The Howlands were very gracious and supportive of the work James and Ellen did. Throughout the next several years, they played an integral part in the White family. The Howland home was affectionately called "Fort Howland." Not only did the Whites live there, but Henry White, James and Ellen's first son, would stay with the Howlands for many months at a time while James and Ellen were traveling around the northeast preaching.



James had wanted to start a paper for the church for some time. He felt inspired by the Lord to start this paper. In 1849, James and Ellen traveled to Rocky Hill, Connecticut, for a meeting. While there, James approached a printer, Charles Pelton, to print his new paper, *Present Truth*. Even after James told Mr. Pelton that he had no money for the printing, Mr. Pelton agreed to print the paper on credit. This was the beginning of the publishing work of the Seventh-day Adventist Church. Over the next several years, the publishing work would be done in Connecticut, Maine, New York, and Michigan.

Over the next fifteen years James White helped the new church grow into a prominent church. He was actively involved in many aspects of leadership, and it took its toll on his health.

Ellen White had received a vision on health in 1863. It dealt with eating habits and what should be eaten and what should not be eaten. Ellen White also stated, "I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change or periods of rest." James was a prime example of this type of worker. In less than two years James would suffer from a terrible stroke in 1865. The stroke was so severe that the only word he could utter was, "Pray!"



Over the next several months, James would be taken to Dansville, New York, for treatment. He was to be there for six to eight months. Much of what was done at Dansville was commendable. However, the Whites found it difficult to harmonize some of the methods employed at Dansville with their religious belief. Ellen eventually decided to bring James home to Battle Creek and recover there. On January 1, 1866, James and Ellen left Rochester by train for Battle Creek. Once they returned home, James slowly recovered. He slowly started preaching, speaking for only a few minutes at a time. Ellen also was given visions about the benefits of physical activity for stroke victims. This went against the popular trends of the day. During the spring of 1866 Ellen had James help her around the house and in the yard. She had him help her in the garden. The Lord blessed James and eventually he recovered fully.

By the late 1870s James was once again very sick. James was in danger of a nervous collapse. Ellen again took charge and took him away from Oakland, California, where they were living. James and Ellen bought a parcel of land near Healdsburg, California. They would spend the next few years living here.

In December, 1880, James and Ellen White moved into their new home at Goguac Lake in Michigan. In the spring of 1881 James and Ellen decided that they could not risk the strain of attending camp meetings that summer. James did decide to attend general weekend meetings in Charlotte, Michigan, to be held on July 23 and 24. James preached powerful sermons that weekend. On Monday, however, James suffered a severe chill. For the next two weekends James's health continued to decline. On Friday, August 5, Uriah Smith and other Battle Creek ministers knelt by his bedside and prayed for his recovery. Dr. John H. Kellogg was there as well. On Sabbath, August 6, James White died. He was sixty years and two days old.

For almost four decades James had worked for his Lord. He was an untiring individual who had worked until his death. He led many souls to Jesus Christ. He had helped establish the Seventh-day Adventist Church. He worked untiringly until his death.



# A TIME TO LAUGH

A cheerful heart is good medicine, but a crushed spirit dries up the bones. Proverbs 17:22 NIV.

If you've ever leafed through a nineteenth century photo album, you've probably decided that nobody smiled in those days. Actually, picture-taking at that stage required such long film exposures that holding a smile for minutes at a time posed a problem. It was simpler to be serious and sit still.

Looking at the White family pictures, one would think they never had any fun in their lives, but a bit of research proves they had quite a sense of humor in the family.



James White was well known for his witticisms, and they must have amused Ellen, for she married him, funny jokes and all!

Before he married Ellen, James traveled around preaching about the soon coming of Jesus. One rival minister did all he could to oppose James's work, and seemed quite relieved when James left town. To his surprise, James turned up again.

"Why, Mr. White," the minister exclaimed, "are you yet in the land of the living?"

"No, sir," James replied quickly, "I'm in the land of the dying, but at the soon coming of the Lord I expect to go to the land of the living." And he passed on leaving the minister chuckling at the young man's quick wit.

After the great disappointment, the day when Jesus was supposed to arrive and didn't, many people made fun of the Adventists. One scoffer met James and laughed scornfully. "Well, you didn't go up yesterday, did you?"

James came right back. "And if I had gone *up*, where would you have gone?" The heckler backed off.

In James's books Life Incidents he told a story designed to stir the churches to action. It seems that a traveler saw Satan seated upon a post in front of a church, asleep. The traveler shook him and asked, "How is it that you are so quietly sleeping? Aren't you usually busy at work?"

"Yes," was the reply, "but the people in this church are asleep, and the minister is asleep, and I thought this a good time for me to take a nap, too!"

After the great disappointment, rumors went around that the Adventists had made themselves long white robes and stood on hilltops and in the fields all day, waiting for Jesus to come. The strange thing about the story was that it always happened to some other city—and in that city, it happened at another one.

Mrs. White had a good laugh one day when she overheard a conversation on the train about those "Adventists" and their white robes. Gently leading the speaker on, she inquired who had done this.

"Why those H a r m o n girls in Maine," the woman d e c l a r e d . "They made robes and wore them





all day!"

"Are you sure?" Mrs. White asked with a twinkle in her eye.

"Positive," said the lady.

Mrs. White chuckled. "Well, I'm Ellen, one of the Harmon twins, and I can assure you we didn't have any robes!" The poor speaker turned quite red as those around her on the couch laughed at her discomfort.

When the two young folks, Ellen and James, had to be separated by their speaking appointments, they agreed to write each other daily. Ellen did quite well, but James got busy and found no time to write. At last he sent her a post card. It was very brief. "No letters from you for two days. James White."

Ellen looked at it. The nerve of the man! She had been writing all along, and she had for several days heard nothing from James. She wrote back, tongue in cheek:

Dear Husband:

We received your few words last night on a postal card.

This long letter was written by yourself?

Thank you, for we know you are living! No letter from James White previous to this since April 6. I have been anxiously waiting for something to answer. Ellen White.



How James must have laughed when he got that letter! Sounded just like his spunky little wife. Perhaps the reminder improved his let-

ter writing.

James was not above teasing his audience during a sermon, either. At one town he faced an audience not entirely composed of eager Christians. Looking them over carefully, he began by saying, "I would like to ask that as I speak today, all who love Christ and His doctrines would pray for me. Those who don't love Him and don't want to see Him coming are excused from praying for me, as they'd better spend the time praying for themselves!"

Returning from one trip, James told Ellen about the very humble preacher he met. He was so humble that he refused to eat with the rest of the family, being so unworthy to sit with them.

Instead, he took his food and sat behind the dining room door to show his humility. However, James pointed out slyly, he noticed that the "humble" man kept shouting praises to God from behind the door so that all would be sure to notice his humility!



There were some old timers who didn't much care for young James White doing the preaching and acting so "uppity," as they put it. As far as they were concerned, young people should be seen and not heard. To make it clear, old Elder H. took the matter to the Lord—in front of James White and about forty people at a worship meeting. James told about it this way:

The old man began:

"O Lord, have mercy on Brother White. He is proud and will be damned unless he gets rid of his pride. He went on telling the Lord about my pride and how sure I was of destruction unless I should speedily repent and closed up with vehement cries of "Have Mercy! Have Mercy!"



Mercy! Mercy!"

After the company had risen, I drew my chair near Elder H. and in a kind manner said to him:

"Brother H., I fear you have told the Lord a wrong story. You say I am proud. This, I think, is not true. But why tell this to the Lord? He knows more about me than you do. Now, sir, if I am so proud that you are able to give the Lord information on the subject, you can tell me before these present in what I am proud. Is it in my general appearance, or my manner of speaking, praying or singing?"

"No, Brother White, it is not in those things."

"Well, is it manifested by these worn and soiled clothes? Please look me over. Is it in my patched boots? My rusty coat, this nearly worn-out vest? These soiled pants? Or that old hat I wear?"

"No, I do not see pride in any of these things you mention. But, Brother White, when I saw that starched collar on you, God only knows how I felt!" And here the man wept...while the assembled members tried to keep straight faces.

Chocking back a laugh, James explained that a kindly sister had offered to do his washing and while she washed his shirt, she loaned him one of her husband's which had a starched collar. Brother H.'s mind was much relieved!

James was thankful for his sense of humor at times like that.

Life in the 1800s was not easy, and there was much to look solemn about. But we are thankful that in the midst of all the seriousness and hard work the Whites and their friends left us glimpses of their laughter, hints of their wit, and assurances that they did have time to laugh.

Courtesy of:  
The General Conference Department of Education





# STRICKEN DOWN

Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant.... Deuteronomy 5:13-14 NIV.

Less than two years after Ellen White had her health reform vision, James White, her husband, nearly died of a stroke. Along with the paralysis he also experienced a nervous breakdown. Why should this happen? God had already given instructions about how to live healthfully. The White family had completely changed their eating habits, discarding meat and other foods of which God had disapproved.

James White had been eating differently and living more healthfully, but one thing he had not changed—he worked too hard. One part of the health reform message he had ignored, the rest and relaxation. God had even sent special messages through Ellen about the matter of rest. She wrote, “I was shown that Sabbath keepers as a people labor too hard without allowing themselves change or periods of rest.” James fit that category all too well.

Between 1861 and 1865 the Civil War had raged in America. Many Adventists had been drafted into the army, and

James White and J. N. Andrews, as leaders of the Seventh-day Adventist Church, spent long days negotiating with the government for a special non-combatant status for church members. At the same time, James and Ellen were trying to publish more books and papers, skipping rest and meals to get the work done.



## EATING HEALTHY

On the Wednesday morning of the stroke, James White rose early and informed ten-year-old Willie, “You don’t need to go to Brother Lunt’s for milk this morning, Willie. Mother and I will take a walk and call for the milk on the way home.”

At the Lunts, Ellen went into the house to get the milk while James walked around back to look at the garden. Rows of tall green corn caught his eye, and he stepped closer to check the size of a nearly ripe ear. Suddenly his

right arm dropped to his side and hung there helpless. Ellen, coming out with the milk, saw him stagger as if to fall. She sprang to his side and helped him toward the house.

Inside he struggled to speak. Only with the greatest effort could he utter, “Pray, pray.” After some time of earnest praying, James was able to whisper and his arm began to move again, although his hand still would not work properly. They took him home and for five weeks Ellen nursed him there and prayed for his recovery—a prayer that the Lord did not seem inclined to answer with healing.



From her vision on health reform, Ellen recalled the value



of water treatments, and began wishing James could have some. Her own strength was not sufficient to administer the treatments, for they must be done several times a day with heavy towels wrung out and applied to the body. She recalled a water treatment center in Dansville, New York, and resolved to take her husband there. Some thought James could not stand the trip back East, but he arrived in Dansville none the worse for the trip.



The Whites rented rooms near the health center and went daily for hydrotherapy treatments for three months in the fall of 1865. Three times each day they had prayer sessions asking the Lord for James' recovery. By the first of December James seemed no better. In fact, his nighttime restlessness and pain seemed worse than usual. Several times he woke his wife and had her pray with him for hours. He felt sure he would die and lacked faith to believe he would ever recover.

The doctors at the health center kept insisting that James should do nothing but rest. From what God had previously shown her, Ellen felt that completely giving up the use of the muscles would leave them to stiffen and wither, and she felt that exercise and useful occupations were important parts of the treatment.

At last she decided to leave the center and took James to Rochester to the home of friends. There she called in J. N. Andrews and some of the other brethren and spent several days praying especially for James. James himself had lost faith in the pos-



sibility of ever being well again.

It was a rather dismal Christmas Eve that year. Holiday preparations were forgotten in the urgency for more prayer sessions. As the group knelt that evening, the light of heaven seemed to shine upon them and Ellen was taken in vision from the gloomy scene of earth to the splendor and glory of heaven. During the vision she was shown that her husband would eventually recover, but that it would be necessary little by little to get him to work and to exercise. She was shown that the common practice of keeping the stroke patient

inactive was the worst thing that could be done for his condition, and that mild outdoor labor would be most helpful. Ellen was greatly cheered by this vision, and took James home to Battle Creek to begin following the Lord's prescription for recovery.

Ellen enlisted Willie to help her with an exercise schedule for James. At least twice a day they had him out walking, and whenever they could, they coaxed him to help them with the gardening. Sometimes Ellen would talk him into walking slowly up to the church on Sabbath where he would give a short talk. As he attempted to do these things, strength began to return and his speech improved. One day he spoke for a full hour, strongly, as he used to do before the stroke. Ellen was thrilled.

As winter continued, Ellen determined that she had long enough been away from her special work as God's messenger, and although she received much criticism from the church members at Battle Creek, she bundled up James and drove 90 miles to Wright, Michigan, to hold some meetings. For three months they stayed at one place or another



in northern Michigan, James gradually resuming his preaching again.

When spring came in 1866, they asked a neighbor to plow their garden spot, and Ellen sent to town for three hoes. James groaned at the thought of using one, but he could not sit in the shade while his wife and Willie worked, so he took a hoe and joined them. Ellen smiled a secret smile at Willie. Daddy was working!



Later on while out for a buggy ride, Ellen saw some big pine chips near a newly felled tree.

“Stop, Willie,” Ellen said. “See those big pine chips? They’ll be good for starting the cookstove. Let’s get them.” She climbed out of the buggy and began to gather chips.



“Come, James,” she urged. “Help me pick up these chips.” Reluctantly he climbed out of the buggy and began to help. When the task was completed he seemed glad that he had

helped, and Ellen took it as another small sign that he was recovering as the angel had promised in her vision.

Not long after this he hoed an entire row of corn and was so pleased with himself that he reported the fact in the Review and Herald so that the believers would know he was really improving. Before long Ellen was having to warn him again against overworking.

How did Ellen White know what kind of treat-

ment would work the miracle of healing for a stroke victim? Doctors of the time had no remedies except complete bed rest, and this usually resulted in permanent disability or death. God told Ellen of a better way and she followed it, although it went against the medical practice of her times. Today we call it rehabilitation and occupational therapy and it is standard procedure for

stroke cases. Ellen took no credit for her treatment. She said that the “se-



vere shock of paralysis seriously affecting the brain was, by the good hand of God, removed from His servant.”

Heavenly counsel produced dramatic results. The medical profession is now catching up with what God showed Ellen so many years ago.

Based on Life Sketches, pages 167-172 and Testimonies, Vol. 1, pages 553-564.

Questions for discussion:

1. What principles of healthful living did James White observe?
2. What principles of healthful living did James White violate?
3. What principle of health therapy did the Dansville treatment center ignore?
4. What rehabilitation and occupational therapy did Ellen White design for her husband?
5. What miracle did God work for James White?

Courtesy of:  
The General Conference Department of Education.



# GROWING UP WITH GRACE AND HUMILITY

And Jesus grew in wisdom and stature, and in favor with God and man. Luke 2:52 NIV.

James Springer White was born on August 4, 1821. In contrast to his sturdy brothers and sisters, Baby James was a sickly child. Betsy White often wondered whether he would live to reach manhood. Before he was 3 he fell ill with what doctors called worm fever, which resulted in severe fits. After weeks of sickness he recovered, but his eyes remained badly crossed. This condition continued for many years.

"I am reported to have been...a feeble, nervous, partially-blind boy," wrote James in later years, recalled his childhood. When he was 7 he went with his brothers and sisters to the local school, hoping that somehow he might learn to read. It was hard enough for the best student in those days.

All efforts made by James White to learn to read were fruitless. The letters ran together, making word recognition impossible. It seemed he would be forced to accept the bleak prospect that he would probably have to go through life as an illiterate.

Though James's mental growth was hindered, his physical development was remarkable. He became his father's right-hand man on the farm. By the time he was 18 years old he was six feet tall and exceptionally strong physically.



Then, in his late teens, something akin to a miracle happened to James. His eyes became normal, and he found the letters of the alphabet clear and understandable. With determination he enrolled as a student in the local academy at St. Albans. When this 19-year-old six-footer presented himself to the teacher he was told he would have to take his place among the beginning pupils. Many of his friends

laughed at him and advised him to stick to farming for the rest of his life. But, like a thirsty animal suddenly discovering a spring of water in a desert, James threw himself into his studies. The school term was only twelve weeks long. So devotedly did the young man apply himself to his studies that when the term closed, the schoolmaster handed him a certificate stating that the bearer was qualified to teach the





common branches. With this in hand he secured a position and taught school the following winter. He soon discovered it was necessary for him to study long hours each day to keep ahead of his pupils, but nothing daunted him.

Deacon White, though sorry to lose James's help on the farm, did what he could to aid his son in obtaining an education. When James was ready to resume his studies his father gave him a suit of clothing, three dollars for his tuition, and a ration of bread—enough to last a week. Each Monday for three months James walked five miles to the academy, returning home the following Saturday evening to get his weekly supply of bread.

Determined to gain his education independent of parental aid, James began looking for employment when school closed. Hearing of an opening at a sawmill on the Penobscot River, he walked the forty miles and was hired by the mill owners.

The work was new to him. Shortly after starting, he cut his ankle severely and was forced to quit work for a while. This cost him several weeks' wages and also resulted in crippling his foot, so that for many years he walked with a

limp. At the end of that summer, with thirty dollars he had managed to save at the sawmill, he returned home, collected his books and clothing, and enrolled at the Methodist school at Reedfield.

During the three months he spent at this school his diet consisted of corn-meal pudding, which he cooked himself, and raw apples. He studied so faithfully that, when the term was over, the headmaster told him that with one more semester of schooling he could qualify to enter college. James returned home, delighted with this prospect and determined that nothing should interfere with his plan to gain a college education.

What James did not know was that his school days were over. The twelve weeks he had spent in primary school and the twenty-nine weeks he had spent in various higher schools of learning were all the formal education he would ever enjoy. That winter he taught in a large school and saved his money, hoping with the money to further his education.

Courtesy of: James White  
Review and Herald Publishing Association  
Washington, D. C. 20012

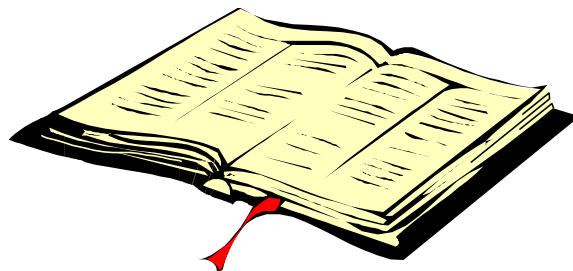


# TRUMPETS AND PLAGUES

Name \_\_\_\_\_ Date \_\_\_\_\_

James White first started preaching using charts illustrating the prophecies of Daniel and Revelation. Find the following texts and answer each question. Use the King James Version.

1. \_\_\_\_\_ keeps the commandments in Revelation 12:17.
2. According to Revelation 8:7 hail, fire, and blood were cast upon the \_\_\_\_\_.
3. In Revelation 3:12 \_\_\_\_\_ came down from heaven.
4. Revelation 6:11 gives \_\_\_\_\_ to everyone.
5. According to Revelation 4:1 a \_\_\_\_\_ was opened.
6. Revelation 2:7 says, "I will give to eat of the \_\_\_\_\_."
7. Vials of the wrath of God are poured out upon the \_\_\_\_\_ in Revelation 16:2.
8. The great river \_\_\_\_\_ receives the sixth plague in Revelation 16:12.
9. \_\_\_\_\_ the great is fallen in Revelation 18:2.
10. In Revelation 17:3 the beast has \_\_\_\_\_ heads and \_\_\_\_\_ horns.
11. The fourth angel poured out his vial upon the \_\_\_\_\_ according to Revelation 16:8.
12. Revelation 12:17 talks about the testimony of \_\_\_\_\_.
13. Revelation 2:1 says that Jesus walks among seven golden \_\_\_\_\_.
14. A woman flies into the \_\_\_\_\_ in Revelation 12:14.
15. Revelation 17:4 tells of a woman dressed in \_\_\_\_\_ and \_\_\_\_\_ color.



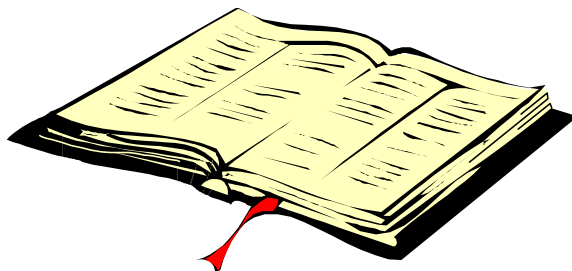


# TRUMPETS AND PLAGUES

Name KEY Date \_\_\_\_\_

James White first started preaching using charts illustrating the prophecies of Daniel and Revelation. Find the following texts and answer each question. Use the King James Version.

1. Children keeps the commandments in Revelation 12:17.
2. According to Revelation 8:7 hail, fire, and blood were cast upon the earth.
3. In Revelation 3:12 New Jerusalem came down from heaven.
4. Revelation 6:11 gives white robe to everyone.
5. According to Revelation 4:1 a door was opened.
6. Revelation 2:7 says, "I will give to eat of the tree of life."
7. Vials of the wrath of God are poured out upon the earth in Revelation 16:2.
8. The great river Euphrates receives the sixth plague in Revelation 16:12.
9. Babylon the great is fallen in Revelation 18:2.
10. In Revelation 17:3 the beast has 7 heads and 10 horns.
11. The fourth angel poured out his vial upon the sun according to Revelation 16:8.
12. Revelation 12:17 talks about the testimony of Jesus Christ.
13. Revelation 2:1 says that Jesus walks among seven golden candlesticks.
14. A woman flies into the wilderness in Revelation 12:14.
15. Revelation 17:4 tells of a woman dressed in purple and scarlet color.



# WHEN DID IT HAPPEN?

Name \_\_\_\_\_ Date \_\_\_\_\_

Draw a line between the event and the correct date. A date may be used more than once.

- |      |   |
|------|---|
|      | <i>Present Truth</i> is published                             |
| 1846 | <i>Second Advent Review &amp; Sabbath Herald</i> is published |
| 1847 | Henry White dies  |
| 1849 | <i>Unity and Gifts of the Church</i> is published             |
| 1850 | Nathaniel White dies  |
| 1852 | <i>Youth's Instructor</i> is published                        |
| 1853 | Publishing work moves to Rochester, NY                        |
| 1857 | Whites move to Oswego, NY                                     |
| 1863 | Henry Nichols White is born                                   |
|      | James and Ellen White are married                             |



# WHEN DID IT HAPPEN?

Name \_\_\_\_\_ KEY \_\_\_\_\_ Date \_\_\_\_\_

Draw a line between the event and the correct date. A date may be used more than once.

The diagram consists of a central point from which lines radiate to connect dates on the left to events on the right. The connections are as follows:

- 1846 is connected to *Present Truth* is published.
- 1847 is connected to *Second Advent Review & Sabbath Herald* is published.
- 1849 is connected to Henry White dies.
- 1850 is connected to *Unity and Gifts of the Church* is published.
- 1852 is connected to Nathaniel White dies.
- 1853 is connected to *Youth's Instructor* is published.
- 1857 is connected to Publishing work moves to Rochester, NY.
- 1863 is connected to Whites move to Oswego, NY.
- 1852 is also connected to Henry Nichols White is born.
- 1852 is also connected to James and Ellen White are married.



# THE SECOND COMING

Name \_\_\_\_\_ Date \_\_\_\_\_

Find and read each group of texts. Circle the text that correctly answers each question.

1. How certain is Christ's return?

Hebrews 9:28

John 14:15

Hebrews 4:16

2. At His trial what did Christ promise about His return?

Isaiah 6:22

Matthew 26:64

Exodus 5:2

3. How certain is Christ's return?

John 14:3

Revelation 1:1

Psalms 24:1

4. What assurance did Jesus give John concerning His return?

Romans 8:26

John 16:8

Revelation 22:7

5. Which text talks about signs being seen?

Luke 21:25

Luke 14:27

Luke 6:21

6. Is the world destined to get better or worse?

Zechariah 12:5

Psalms 26:1

2 Timothy 3:13

7. What three signs were to appear in the sky before the return of Jesus?

Matthew 24:29

Job 4:10

Hebrews 8:12

8. What great signs will there be in the religious world?

Jeremiah 5:18

Numbers 3:11

2 Peter 3:3

9. This text tells about a worldwide proclamation of the Gospel.

Matthew 24:14

Deuteronomy 2:17

Luke 16:4

10. What can we expect will be taking place in the physical world?

Revelation 3:15

Daniel 11:26

Matthew 24:7



# THE SECOND COMING

Name \_\_\_\_\_ KEY \_\_\_\_\_ Date \_\_\_\_\_

Find and read each group of texts. Circle the text that correctly answers each question.

1. How certain is Christ's return?

**Hebrews 9:28**

John 14:15

Hebrews 4:16

2. At His trial what did Christ promise about His return?

Isaiah 6:22

**Matthew 26:64**

Exodus 5:2

3. How certain is Christ's return?

**John 14:3**

Revelation 1:1

Psalm 24:1

4. What assurance did Jesus give John concerning His return?

Romans 8:26

John 16:8

**Revelation 22:7**

5. Which text talks about signs being seen?

**Luke 21:25**

Luke 14:27

Luke 6:21

6. Is the world destined to get better or worse?

Zechariah 12:5

Psalm 26:1

**2 Timothy 3:13**

7. What three signs were to appear in the sky before the return of Jesus?

**Matthew 24:29**

Job 4:10

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8. What great signs will there be in the religious world?

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Numbers 3:11

**2 Peter 3:3**

9. This text tells about a worldwide proclamation of the Gospel.

**Matthew 24:14**

Deuteronomy 2:17

Luke 16:4

10. What can we expect will be taking place in the physical world?

Revelation 3:15

Daniel 11:26

**Matthew 24:7**



# WHAT A BIG CLASSMATE

Name \_\_\_\_\_ Date \_\_\_\_\_

At the age of nineteen James White went to school to learn to read and write. How would you feel if a 19-year-old person entered your class? Think about the difficulties he might face as he sits and works in your classroom. Would his size be something that could cause a problem? Would things have to be different for him? Pretend that a 19-year-old student has enrolled in your class. How would it be? Write your response on the lines below.





# MY MOMMY AND DADDY STARTED A CHURCH

Name \_\_\_\_\_ Date \_\_\_\_\_

James and Ellen White were founders of the Seventh-day Adventist Church. Write on the lines below what you think life was like being one of their children. You may want to research the lives of the White children with your teacher. There were many interesting things that happened to this family.

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# QUOTES TO PONDER

Name \_\_\_\_\_ Date \_\_\_\_\_

Read each of the following quotes by James White. After reading each selection, explain what James White may have meant with each quote. You may want to research why James White felt he had to write each statement.

God pity the world that it has so many putty-faced, dilly-dally, second and third-rate preachers. They may excel indeed in those “good long” afternoon visits, and be eloquent with the knife and fork at the tea table, but in the speaker’s stand, as the Californians say, they “pan out” small.—*Review and Herald*, Oct. 7, 1875.

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Re. Beards and Mustaches: As to its looks, and the plea that has been advanced, that to shave was to mar the divine beauty of the human visage as God designed it, we must remember that all have not the same ideas of beauty, and that in the eyes of many, a projecting mustache and flowing beard, are as apt to make a man look like a rough goat as a venerable patriarch, and perhaps more so.—*Review and Herald*, June 25, 1857.

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It is time we knew where we were. When we get into the right position, copious showers of God’s blessing will come upon us, and we shall not be as dead as door nails.—*Review and Herald*, March 16, 1869.

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The Bible presents one thrilling book called the Acts of the Apostles, but none entitled the Resolutions of the Apostles. It is good to resolve in the strength of the Lord, but better to perform.—*Review and Herald*, June 3, 1862.

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Why! Oh, Why! will men and women who might be respectable, and good, and reach Heaven at last, sell themselves to the Devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy.—*Review and Herald*, March 24, 1868.

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The *Review* has never held that it was necessary to make a general chowder of truth and error in its limited columns, in order better to bring out truth. It has aimed to be a clean, straight-forward advocate of truth. Error has ever had the field, and, compared with truth, its batteries are a hundred to one. The teachers of error are many, firm, vigilant, and ever on the side of error. Should the one advocate of truth divide its strength under such circumstances, and with one hand help sustain the flag of error? Never! Never!—*Review and Herald*, June 2, 1863.

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It is said, "It is good for our preachers to labor some." Labor some! What is there but labor in the life of one of God's messengers, who travels through rain or snow, heat or cold, dust or mud, and then at the end of a long tedious day's journey, stands up and preaches two hours, and next day perhaps preaches three discourses, each near two hours long? He needs to labor some, does he? Needs a little exercise for his health, some think! Poor souls, they know nothing of the weary hours of body and mind, sleepless nights, aching heads and weary limbs of these messengers who are wearing out and living at least two years in one. When worn with travel and labor in the field, the Lord's messenger should go to his family, not to labor, but to rest. And if he had a few days to spare time, he should spend it in reading, writing, and teaching his children.—*Review and Herald*, Feb. 4, 1858.

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Some of the sisterhood, not excepting old ladies, were decidedly gifted in talking about nothing in particular. When people will talk real sound common sense and religion, we may let them talk; but we confess our utter inability to enjoy hour after hour of common chatter, tinged with vulgar attempts at small wit. If there is anything that can be brought to a camp-meeting which God hates, it is this cheap, driveling nonsense.—*Review and Herald*, Sept. 7, 1876.

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Many make this (camp meeting) an occasion of feasting instead of fasting, which stupefies and makes many sick. If fasting is ever a Christian duty, it is at camp-meeting. Most of our tent companies set a table which is not equaled by one in ten of the hotels in our country. Good bread, a few vegetables, and one or two kinds of fruit or sauce, is sufficient for those in health.—*Review and Herald*, Aug. 31, 1869.

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# NAME THE NOUNS

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: Underline the nouns in the paragraphs below. Remember that there are common and proper nouns.

During the early years of their marriage, James and Ellen White traveled a great deal in the eastern states. When God directed them to go to a certain town, they did not ask where they would stay or if they would have a comfortable bed.

Often when they were walking along a street James and Ellen would see a cottage with a FOR RENT sign on it, they would pause, go up the walkway, look in the windows and dream about the time when they might have a house they could call home with furniture so they could entertain friends. One evening in Rochester, New York, they saw such a place and went up on the porch and sat down on the top step, trying to feel how it would be to have a home of their own. "I am really going to hunt for a house," James said holding Ellen close. "I'll start tomorrow."

James had passed his thirtieth birthday and Ellen was twenty-four. Surely, James thought, God would be pleased for them to have a home. When he found a big, old residence on Mt. Hope Avenue that he could rent for \$175 a year, he hurried home to tell Ellen. "It's big enough for us and the workers who will be helping us. We can set up the printing press that is coming from New York right in the house. That will save us \$50 a year.

Ellen approved and James rented the house. Then they began to look for furniture. James searched for bargains and bought chairs and tables and other pieces one by one. Six old chairs he purchased for one dollar. None of them matched. James made a table from two packing barrels with a wide board laid across the top. It would not hold much food and it didn't need to. They had little to eat. But God supplied every need that James and Ellen had. All through their lives God blessed their family and the work they did for the Church.



# NAME THE NOUNS

Name KEY Date \_\_\_\_\_

Directions: Underline the nouns in the paragraphs below. Remember that there are common and proper nouns.

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# GOODBYE, JAMES WHITE

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: Read the following paragraphs and underline all the adjectives. Do not underline the articles, *a*, *an*, and *the*.

After James White's death, upon Ellen's mind the drama of the funeral would be forever imprinted. She remembered how, being too feeble to walk, she had been carried in a chair to the house where her husband's coffin rested, nearly buried in flowers. She remembered the look of peace and rest on her husband's face. She found it hard to believe that he would not awaken shortly. But there was the casket and above it a beautiful floral cross and crown woven of pure white double pinks and tuber roses, a gift of love from Dr. Kellogg. And she remembered how she had been sustained in her own weakness through the ordeal of James's death and burial.

For thirty-five long and hard, but intensely rewarding years, she had lived and labored with her husband. Contrary to the impression of many that she would not long survive him, she worked on for God another thirty-four years, part of that time serving in overseas countries—Europe and Australia. But after James was buried, she did not linger in Battle Creek. Nine days after the funeral she boarded the train for California, heading for her Healdsburg home. She left the imposing home that had pleased James so greatly, for now the light of that home was extinguished. Henceforth she would remember it in connection with one for whom it had been the fulfillment of a lifelong dream.



# GOODBYE, JAMES WHITE

Name \_\_\_\_\_ KEY \_\_\_\_\_ Date \_\_\_\_\_

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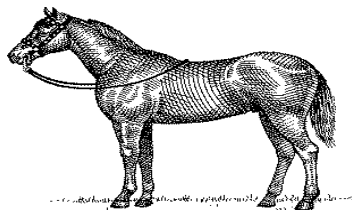
# THE POOR ANIMAL

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: Read the following story. Find the misspelled words and put a line through each one. Correctly write the word above the misspelled one.

One day James White finished a meeting just as the sun was setting and he had sixteen miles to go to his next appointment which was later that evening. A friend was waiting at the door with his horse. James had been speaking so long and so earnestly, he was harse and could hardly speak above a wisper. His clothes were wet with sweat. He needed to rest but he told his friend a hasty farewell, monted his horse and galloped away in the stinging cold of the Febuary evening. Soon he was chilled to the bone but he had no time to stop and get warm. His damp clothes nearly froze to him as he galloped on his way. Just as he rode up to the door of the house of worship, the minister was dismissing the waiting congragation by saying, "I am sorry to say we are dissappointed that the speaker we expected to hear this evning has not come." Just as he rased his hands to prononce the benediction, James walked in and shouted, "Wait! I am here."

James was so chiled as he began to speak that his teeth chattered and he could not pronounce his words clearly. But he soon warmmed up and spoke with freedom for about an hour. All the time he was speaking he was thinking about his horse. The poor creature was wet with sweat and needed to be put out of the cold wind where he could be warm. But the man who took his horse at the door only tied him to a fense post. Here he stood wet with sweat, trembling in the biting wind for more than an hour. The poor creatures's health was ruened. James said, "It's a shame to treat God's poor creetures this way." He learned never to leave his horse with others without instruckions on how to care for him.



# THE POOR ANIMAL

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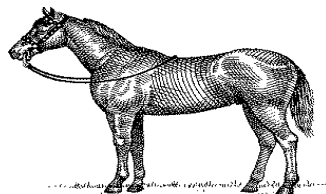
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# GOD'S WORKER

Name \_\_\_\_\_ Date \_\_\_\_\_

Answer the questions correctly and write the answer on the lines provided.

1. James earned \$40 to cut 10 acres of hay. How much did he earn per acre?

\_\_\_\_\_

2. James walked 6 miles to Brunswick one day. He walked at a rate of 4 miles per hour. How long did it take James to walk to Brunswick and return home?

\_\_\_\_\_

3. On a preaching trip to New York, James had many stops. It was 22 miles to his first stop, 16 miles to his second stop, 33 miles to the third stop, and 47 miles to his last stop. How far was it from home to his last stop? How many total miles did James travel?

\_\_\_\_\_

4. In 1843 James traveled a total of 289 days. How many days was James at home?

\_\_\_\_\_

5. When James became sick, he had to stay in the sanitarium for a total of 4 months. With 30 days in a month, how many days was James in the sanitarium?

\_\_\_\_\_

6. It cost James \$175 to publish *Present Truth*. He gave a down payment of \$37 to Mr. Pelton. How much did James still owe?

\_\_\_\_\_

7. Ellen was in vision for 40 minutes one day. What fraction of an hour is this?

\_\_\_\_\_

8. Ellen had \$64.50 in a sock behind the door. James had to pay \$62.25 for publishing his paper. How much money was left over after he paid the bill?



# GOD'S WORKER

Name KEY Date \_\_\_\_\_

Answer the questions correctly and write the answer on the lines provided.

1. James earned \$40 to cut 10 acres of hay. How much did he earn per acre?

\$4 per acre

2. James walked 6 miles to Brunswick one day. He walked at a rate of 4 miles per hour. How long did it take James to walk to Brunswick and return home?

3 hours

3. On a preaching trip to New York, James had many stops. It was 22 miles to his first stop, 16 miles to his second stop, 33 miles to the third stop, and 47 miles to his last stop. How far was it from home to his last stop? How many total miles did James travel?

118 miles      236 miles

4. In 1843 James traveled a total of 289 days. How many days was James at home?

76 days

5. When James became sick, he had to stay in the sanitarium for a total of 4 months. With 30 days in a month, how many days was James in the sanitarium?

120 days

6. It cost James \$175 to publish *Present Truth*. He gave a down payment of \$37 to Mr. Pelton. How much did James still owe?

\$138

7. Ellen was in vision for 40 minutes one day. What fraction of an hour is this?

2/3 hour

8. Ellen had \$64.50 in a sock behind the door. James had to pay \$62.25 for publishing his paper. How much money was left over after he paid the bill?

\$2.25



# WHAT A FAMILY!!!

Name \_\_\_\_\_ Date \_\_\_\_\_

Answer the following questions about the family of James and Ellen White. The following is a list of the brothers and sisters each person had.

## James

Mary  
John  
Elizabeth  
Samuel  
Benjamin  
Anna  
Nathaniel  
Joseph

## Ellen

Caroline  
Harriet  
John  
Mary  
Sarah  
Robert  
Elizabeth



1. James and Ellen White's oldest son was named Henry. How many aunts did Henry have? \_\_\_\_\_
2. How many uncles did Henry have? \_\_\_\_\_
3. How many sisters did James have before he got married? \_\_\_\_\_
4. How many sisters did Ellen have before she got married? \_\_\_\_\_
5. How many brothers did James have before he got married? \_\_\_\_\_
6. How many brothers did Ellen have before she got married? \_\_\_\_\_
7. How many children did James's parents have? \_\_\_\_\_
8. How many children did Ellen's parents have? \_\_\_\_\_
9. How many people in each family had the same name as someone in the other family? \_\_\_\_\_
10. Would you like to belong to a large or a small family? Why? Use the back of this sheet to write your answer.





# WHAT A FAMILY!!!

Name KEY Date \_\_\_\_\_

Answer the following questions about the family of James and Ellen White. The following is a list of the brothers and sisters each person had.

## James

Mary  
John  
Elizabeth  
Samuel  
Benjamin  
Anna  
Nathaniel  
Joseph

## Ellen

Caroline  
Harriet  
John  
Mary  
Sarah  
Robert  
Elizabeth



- James and Ellen White's oldest son was named Henry. How many aunts did Henry have? 15
- How many uncles did Henry have? 7
- How many sisters did James have before he got married? 3
- How many sisters did Ellen have before she got married? 5
- How many brothers did James have before he got married? 5
- How many brothers did Ellen have before she got married? 2
- How many children did James's parents have? 9
- How many children did Ellen's parents have? 8
- How many people in each family had the same name as someone in the other family? 3
- Would you like to belong to a large or a small family? Why? Use the back of this sheet to write your answer.



# SON OF MAINE

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: Answer the following questions. You may have to research some of the events before answering.

1. James White was born on August 4, 1821. He died on August 6, 1881. How old was he when he died? Give the years and the days.

\_\_\_\_\_ years \_\_\_\_\_ days

2. How old was James when the Great Disappointment took place? (Research the Great Disappointment and find the date for it.)

\_\_\_\_\_ years old

3. In 1840 James began his formal school training. How old was James when he went to school?

\_\_\_\_\_ years old

4. On August 16, 1865, James White suffered a paralytic stroke. How old was he when he suffered this stroke?

\_\_\_\_\_ years old

5. In 1864 John Harvey Kellogg was 12 years old. In what year was he born?

\_\_\_\_\_

6. James and Ellen White were married on August 30, 1846. How old was James?

\_\_\_\_\_ years old

7. How old was Ellen?

\_\_\_\_\_ years old

8. James and Ellen White's first child was born when James was 26 years of age. In what year was their first son, Henry, born?

\_\_\_\_\_

9. Ellen White died in 1915. How many years after James did she die?

\_\_\_\_\_



# SON OF MAINE

Name KEY Date \_\_\_\_\_

Directions: Answer the following questions. You may have to research some of the events before answering.

1. James White was born on August 4, 1821. He died on August 6, 1881. How old was he when he died? Give the years and the days.

60 years 2 days

2. How old was James when the Great Disappointment took place? (Research the Great Disappointment and find the date for it.)

23 years old

3. In 1840 James began his formal school training. How old was James when he went to school?

19 years old

4. On August 16, 1865, James White suffered a paralytic stroke. How old was he when he suffered this stroke?

44 years old

5. In 1864 John Harvey Kellogg was 12 years old. In what year was he born?

1852

6. James and Ellen White were married on August 30, 1846. How old was James?

25 years old

7. How old was Ellen?

19 years old

8. James and Ellen White's first child was born when James was 26 years of age. In what year was their first son, Henry, born?

1847

9. Ellen White died in 1915. How many years after James did she die?

34



# THE NEW LIGHT

Name \_\_\_\_\_ Date \_\_\_\_\_

After reading the following selection, answer the questions on the lines provided. You may have to do some research in order to answer all the questions.

An important meeting of Adventist leaders took place on August 12, 1844, and lasted for five days. It took place in Exeter, New Hampshire. At first there seemed to be no new message. Adventist leaders simply took turns speaking to the people.

One afternoon Joseph Bates was preaching, telling the believers to hold fast their confidence. As might be expected for a retired sea captain, he compared the Advent movement to a ship at sea, blown a bit off course perhaps, delayed by contrary winds, but sure to reach the harbor at last.

As he was speaking, the attention of the audience was attracted by a man on a horse, riding up to the tent. Quickly tying his panting horse, the man entered the tent, sat down beside a woman, and whispered something to her. It was Samuel Snow. When he had finished his whispering, the woman stood up and addressed Elder Bates, telling him it was too late for worn-out preaching; that a man had just arrived with new light. She urged Bates to let Snow speak. He agreed and invited Snow into the desk, where he expounded "new light." The cleansing of the sanctuary, Snow declared, would take place on the Jewish Day of Atonement, which would fall on October 22 of that year.

It was new light indeed. Joseph Bates accepted it, and so did James White. When that five-day meeting ended, and the wagons had rolled away to their respective destinations, the granite hills of New Hampshire rang with the shout, "Behold the Bridegroom cometh, go ye out to meet Him...Get ready! Get ready!"

1. This meeting was held for how many days? \_\_\_\_\_
2. Where was it held? (town & state) \_\_\_\_\_
3. Who rode up on a horse? \_\_\_\_\_
4. Name the two men who accepted the new light. \_\_\_\_\_
5. What was the date that this would take place? \_\_\_\_\_
6. What do Millerites and Adventists call this day? \_\_\_\_\_
7. The cleansing of the sanctuary would take place on what Jewish holy day?  
\_\_\_\_\_
8. Explain what the following statement means: "Behold the Bridegroom cometh, go ye out to meet Him..Get ready! Get ready!" (Use the back of this paper.)



# THE NEW LIGHT

Name \_\_\_\_\_ **KEY** \_\_\_\_\_ Date \_\_\_\_\_

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1. This meeting was held for how many days? 5 days
2. Where was it held? (town & state) Exeter, New Hampshire
3. Who rode up on a horse? Samuel Snow
4. Name the two men who accepted the new light. Joseph Bates and James White
5. What was the date that this would take place? October 22
6. What do Millerites and Adventists call this day? The Great Disappointment
7. The cleansing of the sanctuary would take place on what Jewish holy day?  
Jewish Day of Atonement
8. Explain what the following statement means: "Behold the Bridegroom cometh, go ye out to meet Him..Get ready! Get ready!" (Use the back of this paper.)



# PLAIN AND SIMPLE

Name \_\_\_\_\_ Date \_\_\_\_\_

After reading the following selection, answer the questions on the lines provided.

In 1863 God gave Ellen White a remarkable vision that changed her whole way of life. He showed her that a diet of fruit, grains, nuts, and vegetables would nourish the body and keep it in good condition, and that while meat could supply the body's needs, it wasn't the best food for man and it often caused sickness.

This surprised Ellen. She loved meat! Ellen saw right away that if she followed God's new instructions she and her family would have to change a great many things in their diet. But God had spoken, and Ellen knew she must obey. All her life she had enjoyed white bread, eaten a great deal of meat, and loved spices and vinegar on her food. But she determined to change. Ellen instructed her cook to serve only simple, unspiced foods.

When the next mealtime arrived, Ellen was hungry—at least until she got to the table and saw there was no meat or white bread. Suddenly she didn't want to eat at all, and she left the table. When the next mealtime came, she was very hungry, but after looking over the simple foods before her, she again excused herself without eating. When the third mealtime came, she was extremely hungry but knew she would gag on those plain foods. She only wanted meat and white bread. However, Ellen knew she had to do the will of God. Ellen learned to eat only whole-grain bread, and she slowly got to the place where she really enjoyed simple, healthful foods that God has shown her would keep her body in good condition.

1. When did God give Ellen White a vision about diet and foods? \_\_\_\_\_
2. What did Ellen tell her cook? \_\_\_\_\_
3. Did Ellen like the change in food at first? \_\_\_\_\_
4. How many times did she leave the table without eating? \_\_\_\_\_
5. Why did Ellen have a difficult time changing her diet?  
\_\_\_\_\_
6. The Bible tells us about a healthful, proper diet in many places in the Bible. Look up the following texts with your teacher and explain what they mean to you.  
\_\_\_\_\_

Genesis 1:29

Genesis 9:3

Leviticus 11

Genesis 3:18

Genesis 9:4



# PLAIN AND SIMPLE

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1. When did God give Ellen White a vision about diet and foods? 1863
2. What did Ellen tell her cook? Simple, unspiced food
3. Did Ellen like the change in food at first? No
4. How many times did she leave the table without eating? twice
5. Why did Ellen have a difficult time changing her diet?  
She was so used to the diet she had eaten all her life.
6. The Bible tells us about a healthful, proper diet in many places in the Bible. Look up the following texts with your teacher and explain what they mean to you.

Genesis 1:29

Genesis 9:3

Leviticus 11

Genesis 3:18

Genesis 9:4





# LET THERE BE MUSIC

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: After reading the following selection, answer the questions on the lines provided. You may have to do some research in order to answer all the questions.

During the time of the 1844 movement there was a power in Advent songs that captured and thrilled the soul of James White. He was determined that the sound of singing should be often heard among the scattered companies of Sabbathkeeping Adventists. Although not a composer he knew a good song when he heard one.

When James had stepped out by faith in 1849 and published the little paper, *Present Truth*, money came from its readers, providing means for its continuance. From his scanty profit on the paper he set aside a little fund for printing a hymnbook, which he felt was as much needed as the paper.

Carefully he studied the hymnbooks current in the popular churches of his time. He likewise studied compilations made by the Millerites, and chose songs he felt would be suitable for the use of Sabbathkeepers. He excluded two categories—hymns that taught the doctrine of the immortality of the soul, and those that displayed pleasure at the thought of the wicked being thrust into a fiery hell.

The first little hymnbook brought out by James White in 1849 consisted of only fifty-three hymns. It was published in Oswego, New York. No music was provided, and few of the songs in that small book are sung today. There were a few about the Sabbath. This small book bore a rather lengthy title, *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*.

Between 1852 and 1861 James issued three other hymnals bearing titles similar to the first book. The second and third hymnals were published in Rochester, New York, and the fourth in Battle Creek, Michigan.

Elder White did not forget the children's needs. In 1854, only a short time before her death, his sister, Anna White, compiled the little book *Hymns for Youth and Children*, which was printed on the Rochester press.

Each edition became larger than its predecessor. The 1861 hymnal had 512 hymns, with music for some of them.

1. Was James White a composer? \_\_\_\_\_

2. What is a composer? \_\_\_\_\_

3. How many hymnals did James White publish including the children's hymnal?  
\_\_\_\_\_



4. Where was the children's hymnal published? \_\_\_\_\_
5. What does "scanty" mean? \_\_\_\_\_
6. What does "compilation" mean? \_\_\_\_\_
7. In what year did James White publish his first hymnal? \_\_\_\_\_
8. Where were each of the hymnals published?  
Hymnal 1 \_\_\_\_\_  
Hymnal 2 \_\_\_\_\_  
Hymnal 3 \_\_\_\_\_  
Hymnal 4 \_\_\_\_\_
9. How many hymns were in the 1861 hymnal? \_\_\_\_\_
10. What was the name of James's first hymnal? \_\_\_\_\_
11. How many hymns are in the current hymnal used in most Seventh-day Adventist churches?  
\_\_\_\_\_
12. What was the name of James White's sister? \_\_\_\_\_
13. Why did James exclude hymns that taught the doctrine of the immortality of the soul?  
\_\_\_\_\_
14. Why did James exclude hymns that displayed pleasure at the thought of the wicked being thrust into a fiery hell?  
\_\_\_\_\_



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Each edition became larger than its predecessor. The 1861 hymnal had 512 hymns, with music for some of them.

1. Was James White a composer? \_\_\_\_\_ **No** \_\_\_\_\_
2. What is a composer? \_\_\_\_\_ **Someone who write music** \_\_\_\_\_
3. How many hymnals did James White publish including the children's hymnal?

6



4. Where was the children's hymnal published? **Rochester, New York**
5. What does "scanty" mean? **Very little**
6. What does "compilation" mean? **Collection of works**
7. In what year did James White publish his first hymnal? **1849**
8. Where were each of the hymnals published?
- Hymnal 1 **Oswego, New York**
- Hymnal 2 **Rochester, New York**
- Hymnal 3 **Rochester, New York**
- Hymnal 4 **Battle Creek, Michigan**
9. How many hymns were in the 1861 hymnal? **512**
10. What was the name of James's first hymnal? **See narrative for answer**
11. How many hymns are in the current hymnal used in most Seventh-day Adventist churches?
- 695**
12. What was the name of James White's sister? **Anna**
13. Why did James exclude hymns that taught the doctrine of the immortality of the soul?
- Adventists do not believe in immortality of the soul.**
14. Why did James exclude hymns that displayed pleasure at the thought of the wicked being thrust into a fiery hell?
- Adventists do not believe in displaying pleasure in someone being thrust into a fiery hell.**



# Preaching Around the Country

Name \_\_\_\_\_ Date \_\_\_\_\_

James White traveled extensively while working for the Lord. He traveled from coast to coast as he preached.

Use a map of the United States to answer the following questions. Write the answers on the lines provided.

For numbers 1-7 list the states that James traveled through.

1. From Maine to Massachusetts \_\_\_\_\_

2. From Connecticut to Vermont \_\_\_\_\_

3. From New York to Michigan \_\_\_\_\_

4. From Michigan to Wisconsin \_\_\_\_\_

5. From California to Colorado \_\_\_\_\_

6. From Maine to New York without going through Massachusetts  
\_\_\_\_\_

7. From Maine to Connecticut to Michigan  
\_\_\_\_\_

8. Name the six states that are east of New York  
\_\_\_\_\_

9. What major river did James and Ellen White cross when going to Minnesota?  
\_\_\_\_\_

10. When James and Ellen White lived in Oswego, New York, which Great Lake did they live near?  
\_\_\_\_\_



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Use a map of the United States to answer the following questions. Write the answers on the lines provided.

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1. From Maine to Massachusetts \_\_\_\_\_ **New Hampshire** \_\_\_\_\_

2. From Connecticut to Vermont \_\_\_\_\_ **Massachusetts** \_\_\_\_\_

3. From New York to Michigan \_\_\_\_\_ **Pennsylvania, Ohio** \_\_\_\_\_

4. From Michigan to Wisconsin \_\_\_\_\_ **Indiana, Illinois** \_\_\_\_\_

5. From California to Colorado \_\_\_\_\_ **Nevada, Utah** \_\_\_\_\_

6. From Maine to New York without going through Massachusetts

\_\_\_\_\_ **New Hampshire, Vermont** \_\_\_\_\_

7. From Maine to Connecticut to Michigan

\_\_\_\_\_ **New Hampshire, Massachusetts, New York, Pennsylvania, Ohio** \_\_\_\_\_

8. Name the six states that are east of New York

\_\_\_\_\_ **Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island** \_\_\_\_\_

9. What major river did James and Ellen White cross when going to Minnesota?

\_\_\_\_\_ **Mississippi River** \_\_\_\_\_

10. When James and Ellen White lived in Oswego, New York, which Great Lake did they live near?

\_\_\_\_\_ **Lake Ontario** \_\_\_\_\_



# WHAT WAS IT LIKE?

Name \_\_\_\_\_ Date \_\_\_\_\_

Life was certainly different during the time of James White. Consider the following means and ways of living. Answer each question and discuss how life has changed since the mid 1880s. You will have to do some research to find answers to some of the questions. Write your answers on another sheet of paper.

## MODES OF TRANSPORTATION

What means of transportation existed during the mid 1800s? List the types of transportation that could have been used. Discuss which types of transportation would be better to use during the summer or during the winter.

## COMMON JOBS

List the different types of jobs people did during the mid 1800s. If you had lived back then, which job would you have wanted to do?

## CULTURAL IDENTITY

Cultural diversity is very evident in much of the United States today. List and discuss the different nationalities that were living in the United States in the 1800s. Which groups were larger than others? Why?

## FOODS

What kinds of food were eaten by most people during the mid 1800s? List the foods that were regularly eaten every day. Consider how food was prepared and how it was stored.





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Name \_\_\_\_\_ KEY \_\_\_\_\_ Date \_\_\_\_\_

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## MODES OF TRANSPORTATION

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***Answers will vary. Possible answers: train, stagecoach, buggy, horse***

## COMMON JOBS

List the different types of jobs people did during the mid 1800s. If you had lived back then, which job would you have wanted to do?

***Answers will vary. Possible answers: teacher, preacher, store owner, farmer***

## CULTURAL IDENTITY

Cultural diversity is very evident in much of the United States today. List and discuss the different nationalities that were living in the United States in the 1800s. Which groups were larger than others? Why?

***List could include many nationalities. Europeans, Africans***

## FOODS

What kinds of food were eaten by most people during the mid 1800s? List the foods that were regularly eaten every day. Consider how food was prepared and how it was stored.

***Answers will vary. Possible answers: potatoes, carrots, turnips, tomatoes. All cooking was done with wood fires. Dry storage.***



# PLACES IN HIS LIFE

Name \_\_\_\_\_ Date \_\_\_\_\_

Find the places where James White lived and worked in the word search below. Words go vertically, horizontally, and diagonally.

Battle Creek      Fort Howland      Oakland      Portland  
 Brunswick      Healdsburg      Oswego      Rocky Hill  
 Dansville      Middletown      Palmyra      Saratoga Springs  
 Exeter      New York      Paris      Topsham

T	O	L	R	A	D	N	D	N	S	N	O	J	A	K	C	V	I	P	L
D	O	P	O	I	U	Y	T	W	K	E	E	R	C	E	L	T	T	A	B
F	A	P	R	E	W	Q	U	O	T	E	F	G	H	J	K	L	A	L	L
G	K	I	S	T	A	L	L	T	A	D	Q	U	A	Z	S	X	D	M	I
A	L	A	U	H	G	B	A	E	T	W	E	S	D	E	R	F	U	Y	B
R	A	R	E	Y	A	U	Y	L	Z	X	X	C	V	B	S	G	D	R	B
P	N	Z	O	L	O	M	H	D	T	R	E	W	V	G	M	J	O	A	A
I	D	D	A	A	O	H	J	D	L	A	D	A	N	S	V	I	L	L	E
M	I	N	U	T	E	S	S	I	S	K	D	I	E	J	F	H	F	H	S
S	N	A	P	L	P	E	A	M	Q	O	R	P	W	I	S	P	E	R	S
R	D	L	P	L	O	S	I	R	A	P	A	D	Y	Q	W	E	R	U	G
Q	S	T	N	M	B	V	C	X	S	L	D	C	O	S	W	E	G	O	R
F	O	R	T	H	O	W	L	A	N	D	L	A	R	E	T	E	X	E	U
U	T	O	C	F	T	U	G	W	E	D	S	I	K	A	X	C	I	T	B
V	T	P	A	N	M	O	U	K	S	B	V	F	H	R	O	Y	U	K	S
W	A	I	T	E	T	W	J	O	A	L	K	U	J	Y	U	N	B	D	D
X	I	U	Z	A	N	I	G	T	H	T	M	I	E	V	K	O	I	A	L
Y	U	B	R	U	N	S	W	I	C	K	A	S	D	F	G	C	E	R	A
Z	O	A	G	E	R	R	K	A	S	D	F	G	H	J	K	L	O	L	E
A	S	A	R	S	E	R	E	N	A	F	E	F	J	K	L	M	N	R	H

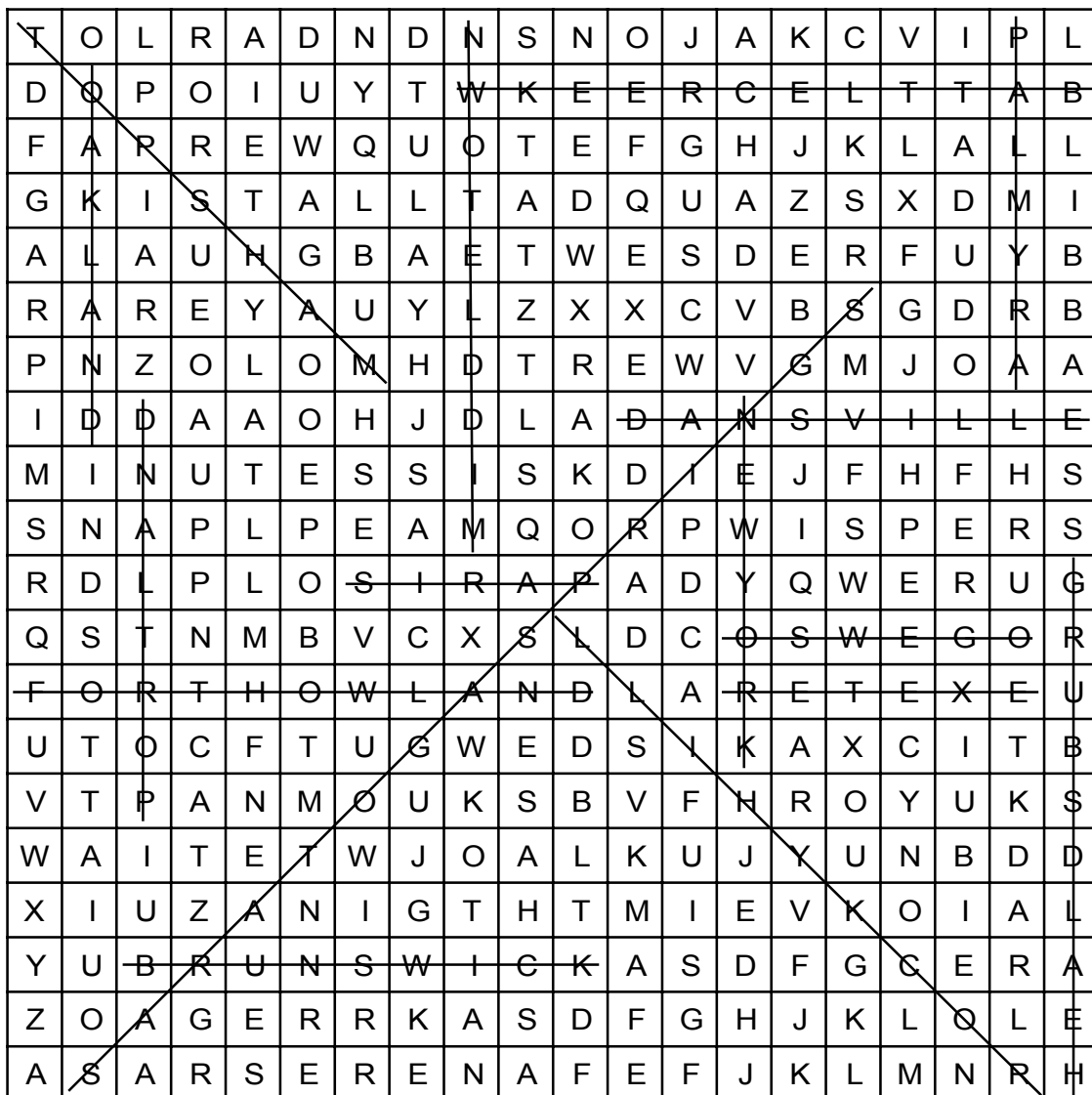


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 Dansville      Middletown      Palmyra      Saratoga Springs  
 Exeter      New York      Paris      Topsham



# LEGACY OF THE UNFINISHED CHAMBER

A skit about the early life and career of James and Ellen White

## CHARACTERS

Joseph Bates  
Mrs. Belden  
Clarissa Bonfoey  
Mrs. Bonfoey  
H. S. Gurney  
Mrs. Holt  
Mrs. Howland  
Ellen White  
John Wilcox

Albert Belden  
Stephen Belden  
Mr. Bonfoey  
E. L. H. Chamberlain  
George Holt  
Stockbridge Howland  
Charles Pelton  
James White  
Mrs. Marsh

## HISTORICAL BACKGROUND

After James and Ellen White were married, they traveled from place to place, meeting with believers, sharing the new found truths. This became more difficult for them after the birth of their first child, Henry, in September 1847. They also experienced poverty as James was unable to find continuous employment. The Stockbridge Howland family offered them accommodation in their large house at Topsham, Maine, and there the Whites spent the winter of 1847-48.

Then in April 1848 an Adventist in Connecticut, E. L. H. Chamberlain, called a meeting of Sabbath believers at Rocky Hill, near Middletown, Connecticut. This was the first such conference and was attended by both Joseph Bates and the Whites. Five other "Sabbath Conferences" followed in various localities throughout New England, during the summer and fall of 1848. These meetings brought intensive study, debate, and finally agreement on a variety of doctrinal topics, thus establishing the theological foundation for what later came to be the Seventh-day Adventist Church.

One topic of increasing disagreement among Adventists was the concept of the "shut-door." The early Adventists felt rejected by the world, and in turn rejected those of the "world" as candidates for salvation. They believed that the door of probation was forever shut in 1844, and that the coming of Christ was imminent. However, as the months rolled into years, Adventists began to rethink the "shut-door" doctrine, especially when they began to attract converts from "out of the world." This was beginning to happen in 1848, and from that time onward the "shut-door" gradually began to open. By the early 1850s it was completely open door!

Following a vision of Ellen White during the last Sabbath Conference at Dorchester, Massachusetts in 1848, and in spite of lack of means, James White commenced publication of a paper, *Present Truth*, at Middletown, Connecticut, in the summer of 1849. The paper succeeded in uniting the Sabbath-keeping Adventists.

On a cold, rain-swept day in the village of Topsham, Maine, a young mother rocks her five-month-old



baby to sleep, and frets over the absence of her husband, gone on a six-mile trek through the storm to re-stock their empty pantry. The destitute couple are James and Ellen White; the date is near the end of the winter of 1848. The discouraged Ellen is soon joined by Mrs. Howland, a kindly soul to whom Ellen is able to pour out her troubles. Soon James arrives home to a cold room and a tearful wife, who pours out her frustrations and deep concerns for getting out and doing the Lord's work among dozens of disheartened Advent believers. Suddenly remembering a letter he collected at the post office, James tears it open, and finds an invitation for them to attend a planned conference of Sabbath-keepers near Middletown, Connecticut, in just a few weeks' time. Despite their lack of money, and the problems of traveling with a young child, James and Ellen vow to attend the meeting.

In Scene 2, at the home of the Beldens at Rocky Hill, Connecticut, the planned Sabbath conference is getting under way in an "unfinished chamber" within the house. The Whites arrive, and are introduced to the small group of believers gathered there. Soon Joseph Bates and Brother Gurney arrive to join the conference, where the Sabbath doctrine and the "shut door" idea are emerging as topics of interest and lively discussion.

A year later, back in Topsham, Maine, Scene 3 finds Mrs. Howland in lively discussion with a visiting Adventist "sister" who has joined one of the prevalent fanatical movements. The visit comes to an abrupt end with the appearance of Mr. Howland, with the information that James and Ellen White have been invited back to Rocky Hill, where James hopes for an opportunity to begin publishing an Advent magazine for the scattered believers. Since Ellen is pregnant again, and unable to cope with the pressures of travel with young Henry, the Howlands happily offer to care for him during the Whites' prolonged absence.

Scene 4 reveals Charles Pelton at work in his Middletown printing shop as James White arrives with copy for the first issue of his paper, *Present Truth*. Pelton is not partial to the Millerite and "shut door" philosophy, but agrees to do the job despite the inability of White to pay for the printing of the first two or three issues until funds come in from anticipated subscribers.

Meanwhile, at the Belden home, the Whites have been given living quarters in the same "unfinished chamber" where the first Sabbath conference was held the year before. Here, in the last scene, Ellen White writes a letter to the Howlands, describing her anticipation of good results from the new paper which James is just now bringing home from the printer. Ellen is soon joined by Clarissa Bonfoey, a faithful young lady who lives with the Whites and helps with the housekeeping. As the two women reflect on the recent growth of the Adventist movement, James arrives with the papers. The Belden family join them in the "unfinished chamber" as the little group of believers kneel around the papers spread on the floor, and pray earnestly for the success of this new venture in the Adventist movement.

\*\*\*\*\*                      \*\*\*\*\*                      \*\*\*\*\*                      \*\*\*\*\*                      \*\*\*\*\*                      \*\*\*\*\*

**Voice of Ellen White:** "August 30, 1846, I was united in marriage to Elder James White. Our hearts were united in the great work, and together we traveled and labored for the salvation of souls." [LS 97]

A year later "our eldest son, Henry Nichols White, was born. In October Brother and Sister Howland, of Topsham, kindly offered us a part of their dwelling, which we gladly accepted, and commenced housekeeping with borrowed furniture. We were poor, and saw close times. We had resolved not to be dependent, but to support ourselves, and have something with which to help others. My husband



worked very hard hauling stone on the railroad, but could not get what was due him for his labor. Brother and Sister Howland freely divided with us whenever they could; but they also were in close circumstances. One day when our provisions were gone, my husband went to his employer to get money or provisions. It was a stormy day.” [LS 105]

**SCENE 1. Date: winter of 1848. An upstairs room in the Howland home at Topsham, Maine. Furnishings are simple, and there is an atmosphere of poverty about the room. Ellen White enters the room, holding a baby. She stands rocking it gently.**

**Ellen:** *(To herself)* Listen to that rain! Poor James, out in this weather! *(Continues to rock babe in silence. Soon there is a knock at the door.)* Come in! *(Mrs. Howland enters.)* Hello, Mrs. Howland. I’m just trying to settle Henry for a nap. *(She continues to rock baby gently during the conversation.)*

**Mrs. Howland:** Thought I’d come upstairs and see how you were, Ellen. What a miserable cold day it is! I haven’t seen so much rain in a long time. *(Looks around room.)* You should have a fire on your hearth, my dear. It’s very chilly in here.

**Ellen:** James will set a fire as soon as he comes in. He should be home soon. *(Looks anxious.)*

**Mrs. Howland:** Yes, I saw him leave the house this morning. Wondered where he was going on a day like this. Not out to cut wood, surely! I’m worried about him being out there, and you here alone with little Henry.

**Ellen:** *(Placing Henry in crib.)* No, he didn’t go to work in the forest today. *(Pause)* He went down to Brunswick.

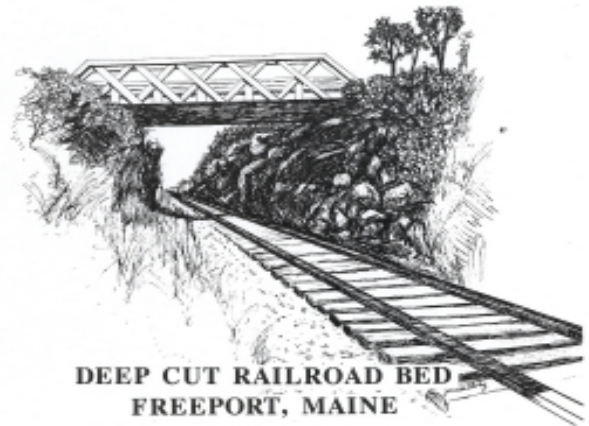
**Mrs. Howland:** To Brunswick, in this weather? Six miles in the rain!

**Ellen:** *(Sighs, then sits down. Mrs. Howland sits alongside her.)* You see, we have no food left—and no money to buy any. But James has money owing to him from his previous employer—remember he worked for a while at Brunswick, hauling stone for the new railroad. If he couldn’t get money, he was to ask for some provisions.

**Mrs. Howland:** Ellen, dear, why didn’t you tell us you were out of provisions? We don’t have a lot ourselves, but there is nearly always bacon in the cellar, and plenty of potatoes. The thought of James walking to Brunswick and back on a day like this!

**Ellen:** Thank you, Mrs. Howland, but James and I both feel that we should not be always depending on other people. We have resolved not to get ourselves into debt.

**Mrs. Howland:** Oh, Ellen, Stockbridge and I are just glad to help a little when we can! Do you have warm clothes for the baby? Winters here in Topsham can be miserably cold.





**Ellen:** I think he will be warm enough with the flannel gown I made him a few weeks ago.

**Mrs. Howland:** Clothing is so expensive! Even the cloth to make it.

**Ellen:** I know. I paid a quarter for the piece of flannel. It was more than we could afford, but the weather turned cold, and I was afraid our little boy would not have enough to keep warm. So we went without milk for three days, and I saved the milk allowance to buy the flannel. It was a hard choice, but what does a mother do when her little one is half naked? *(Ellen wipes away tears.)*

**Mrs. Howland:** I believe I heard the door downstairs. *(Gets up.)* I'm sure it must be James back. Now you wipe your face, and I'll go take his wet clothes to dry by my fire in the parlor. Ellen, God loves you, and we do too! *(Leaves)*

*(Ellen gets up, dries her eyes, wipes her face in front of the mirror, then meets James as he comes, in, carrying a sack, and looking weary.)*

**Ellen:** James, I'm so glad you're home.

**James:** So am I.. It's not the best day to be walking the streets, with the rain sweeping in from the sea. But I've got provisions to last us a week I think. Now I must get a fire going in here. *(Ellen sits down and bursts into tears.)* Why, what's the matter, Ellen?

**Ellen:** Oh, James, has it come to this? Has the Lord left us?

**James:** *(Sits by her.)* There, there, Ellen, you can't think that. We haven't starved yet. The Lord has always provided at the moment we needed it.

**Ellen:** I know, but for six months we have been cooped up here, living from hand to mouth, struggling to keep ourselves and little Henry alive and warm, instead of being about the Lord's work. We should be out visiting the Advent bands, sharing our new Sabbath truth, and the visions. Instead, we're imprisoned here, with no prospects of any change in our situation. I feel so discouraged, James.

**James:** Yes. *(Reflects)* It has been hard on us both. But then the Lord has given us Henry, Ellen, and you can't attempt much travel with such a young child, can you?

**Ellen:** The Lord has shown me that we are making our child an excuse for not doing the work He has called us to do. Remember last month when Henry was very sick, and we were afraid we would lose him. He seemed to be at death's door. Then in despair we fell on our knees right there in front of his crib, and we consecrated ourselves to do the Lord's bidding. As soon as we did that, Henry recovered. Remember, James?



ELLEN WHITE





**James:** *(Gets up and paces around.)* You're right, Ellen. Just now there is much work to be done among believers who are being torn by fanatics. The door of mercy is forever shut on the wicked, but there are many of the Lord's elect who will perish with them unless they are awakened to their condition.

**Ellen:** There are perhaps fifty Sabbath keepers in all New England, but there are thousands of Advent believers who need to be told about the fourth commandment.

**James:** I just remembered something. There was a letter at the post office for us. *(Goes to find it in his coat.)* Here it is. From Brother E. L. Chamberlain. *(Tears open letter.)*

**Ellen:** Brother Chamberlain? Is he someone we know?

**James:** We have never met Brother Chamberlain. But he is an Advent believer in Middletown, Connecticut. *(Pause, while he reads silently.)*



JAMES WHITE

**Ellen:** What is he writing about?

**James:** This is interesting, Ellen. Brother Chamberlain has accepted the Sabbath, and he is calling a conference of all the Connecticut believers for April 20<sup>th</sup>—that's only a few weeks away. He says there are several friends of the Sabbath around Middletown. Brother Bates and Brother Gurney are coming from Fairhaven, and he would like us to come too, if possible.

**Ellen:** As soon as mid-April?

**James:** Yes. A Brother and Sister Belden have a farm at Rocky Hill, about eight miles from Middletown. They have offered the use of their commodious house. It has a large "unfinished chamber" which will be used for the meeting.

**Ellen:** We must plan to go, James. We must.

**James:** This will cost a good deal of money, Ellen. We need some new clothing before we can travel again *(looks at his patched coat)*, apart from the cost of travel all the way from here to Middletown, and back again.

**Ellen:** But the Lord is calling us to go, James. He will provide the means necessary. Maybe I can patch your coat once more?

**James:** I guess you can always put patches on the patches. *(Laughs)* You are a woman of great faith, Ellen!

**Ellen:** Perhaps your employer will pay the rest of what he owes you.

**James:** I must press him. *(See Henry asleep in crib.)* But what about Henry? He is too young to



take along. Do you suppose Sister Howland would look after him for two or three weeks?

**Ellen:** No, James, we must pack everything and take Henry with us. I believe this is the Lord calling us to go and do a work for Him, and He may lead us to several places. We may not be back here for quite some time.

**James:** Take Henry with us? Travel on the train with him so small?

**Ellen:** We can do it, with God's help.

**James:** All right, then, we will go to Connecticut, if the Lord provides the means. That is settled. *(Pause)* My, but this room is cold. I'm going to fetch an armful of wood, and we'll soon have a cosy fire! *(He exits.)*

**Voice of Ellen White:** "We decided to go [to Connecticut] if we could obtain means. My husband settled with his employer, and found that there was ten dollars due him. With five of this I purchased articles of clothing that we very much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester, Massachusetts.

"Our trunk contained nearly everything we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts.



"In Dorchester, we called at the house of Brother Otis Nichols, and as we left, Sister Nichols handed my husband five dollars, which paid our fare to Middletown, Connecticut. We were strangers in Middletown. Of our money there was but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw our trunk upon a high pile of boards in a nearby lumberyard, and we walked on in search of someone of like faith. We soon found Brother Chamberlain, who took us to his home." [LS 107-108]

**SCENE 2. The interior of a large unfinished room on the upper floor of Albert Belden's farmhouse at Rocky Hill, Connecticut. Furnishing are meager, comprising chairs and benches, a large trunk, and perhaps a small table with an oil lamp burning on it. The date is April 20, 1848.**

*As the scene opens, several people enter the room—Mrs. Belden, Mr. and Mrs. Bonfoey, Clarissa Bonfoey, Mr. and Mrs. George Holt, Stephen Belden.*

**Mrs. Belden:** This is our unfinished chamber. Albert hopes to line it some day. We hope it will be large enough for our meetings during these next three days.

**Mr. Holt:** I'm sure it will be very suitable for our gathering, Sister Belden.

**Mrs. Belden:** Please find yourself a place to sit. My husband has gone to Middletown with the rig to



bring some of the visiting brethren. He should be back very soon. (*Visitors sit.*)

You will also meet Mr. John Wilcox. He is not an Adventist, but has been a friend to us, and has come to our conference. Oh, here he comes now. (*John Wilcox enters with John Belden.*)

I think you all know our son, John. But probably you have not met Brother Wilcox.

**Mr. Holt:** Welcome, Brother Wilcox. (*Shakes hands.*) My name is George Holt, and this is my wife. (*They greet each other.*)

**John Belden:** Father has arrived from Middletown, mother. In fact, here they are now.

(*Albert Belden enters, with E. L. H. Chamberlain, James and Ellen White. Ellen is carrying baby Henry.*)

**Chamberlain:** Good afternoon, Sister Belden. I would like you to meet Elder White and his wife, Sister Ellen.

**Mrs. Belden:** Welcome to our home. (*To Ellen*) You've brought your little one with you too? You must both be very tired after your long journey from Maine.

**James White:** Well, we were able to rest awhile at Brother Chamberlain's. We found our way to his house after we got off the train at Middletown.

**Chamberlain:** We brought their trunk in the rig with us, Sister Belden. We have put it by the barn door for the time being.

**Mrs. Belden:** Thank you, Brother Chamberlain. We will bring it into the house later.

**Albert Belden:** We expected to pick up Brother Bates and Brother Gurney at Middletown, but we couldn't find them.

**Mrs. Belden:** Perhaps they are coming some other way.

**Chamberlain:** (*Now directs his attention to the others.*) Brothers and sisters, I want you to meet Elder James White and his wife Sister Ellen. And their little son, Henry. They have come all the way from Topsham, Maine, to attend our conference.

Elder and Mrs. White, you are both strangers to these parts, so I will briefly introduce our believers here. You have met Sister Belden and of course her husband, Brother Albert Belden. These are their sons Stephen and John. We are grateful to the Belden family for welcoming us to their farm. This commodious chamber is all that we could wish for our meetings. (*Amens*)

You must also meet Brother and Sister Holt, of Middletown. Brother Holt was the Millerite pastor for this district. He has lately accepted the Sabbath. Sitting next to him is a friend, Brother John Wilcox I believe? (*Wilcox nods.*) Then here we have Brother and Sister Bonfoey, with their daughter Clarissa.



**Clarissa:** (*Steps forward.*) Hello, may I see your baby? What a dear little fellow. Would you like me to care for him during the meetings? I would love to do that.

**Ellen White:** Well, thank you, Clarissa. (*Clarissa exits with baby.*)

**Chamberlain:** We are hoping that Brother Bates will be joining us too.

**Mr. Holt:** Brother Bates is the expert on the Sabbath question. He may be able to tell us when the Sabbath begins and ends.

**James White:** Some of the believers in Maine take the position that the Sabbath commences at sunrise. Others think it extends from midnight to midnight. Or does it begin and end at sunset, as the Jews observed it?

**Mr. Bonfoey:** Let us not be accused of being Jewish! (*Bates and Gurney enter.*)

**Albert Belden:** Welcome, Brother Bates. And Brother Gurney. (*The men get up and shake hands.*)

**Bates:** We are sorry to be late, brethren. We missed Brother Belden's rig, so we had to find our way out here to Rocky Hill. So glad you could come, Brother and Sister White. How is it among the believers in Maine? (*All are now seated.*)

**James White:** Brother and Sister Howland send their greetings. Unfortunately, we have many fanatics at work in Maine, and they have quite a following.

**Chamberlain:** (*Stands*) Brothers and sisters, I believe this is the first time since the Disappointment that we have had believers come together from places as far away as Maine and Massachusetts. (Amens) I decided to call this meeting to give the brethren an opportunity to share the truths of the Word with us—especially the Sabbath truth. I know many of us will have questions for them.

**Wilcox:** Yes. Why should the fourth commandment be emphasized more than the other nine?

**Albert Belden:** If the Sabbath is so important, why didn't we hear about it prior to our 1844 experience?

**Gurney:** Sister White, please tell them about the vision you had concerning the Sabbath.

**Ellen White:** Yes, Brother Gurney. (*Stands*) Exactly one year ago, James and I were meeting with some of the believers at Topsham, Maine. During a prayer season together, I was lost to earthly things, and wrapped in a vision of God's glory. I was taken to the temple of Heaven. We entered into the Most Holy Place, beyond the second veil, and there I saw the ark. Jesus showed me the tables of stone on which were written the Ten Commandments. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath command-



ment, shone above them all. (*Amens*) The holy Sabbath looked glorious—a halo of light was all around it. (*Amens. Ellen sits.*)

**Bates:** Brethren, I truly believe that the Lord is using Sister White to reveal His truth to us. I have been personally convinced that her visions are of the Lord.

**Chamberlain:** Sister White, did you see whether the door to the temple was open or shut?

**Ellen White:** I remember passing through a door as we entered the temple. But the Lord has never shown me anything about the shut door.

**James White:** (*Stands*) Our belief in the “shut door” is based on Christ’s parable of the ten virgins. In the parable, you will remember that the five wise virgins were prepared to meet the bridegroom with oil in their lamps. When the midnight cry went forth, “The Bridegroom cometh!” they were ready to go in to the marriage feast. And the door was shut. The foolish virgins were not prepared for the event, and when they tried to gain entrance it was too late. (*Sits*)

**Holt:** The truth of the shut door is evident. In nearly four years, no sinners have approached us seeking salvation, no conversions have occurred. Clearly the Spirit of God has withdrawn from the earth, and it remains for us to stir up one another to be patient, and to encourage one another to be faithful. (*Amens*)

**Albert Belden:** What happens to a person who was not part of the Millerite movement, but is now convicted of the nearness of the Advent and the true Sabbath? Will he perish with the rest of the wicked?

**Bates:** It cannot be true reformation, brother. Some may appear to be converted, so as to deceive us. But if their hearts could be seen, they would appear as black as ever!

**Wilcox:** (*Stands*) God forbid! I am just such a man! I was never part of the Millerite movement, but I believe in my heart that the Lord is coming soon. Do I have no hope? (*There is a strained silence as he sits.*)

**Ellen White:** (*Stands*) I have never been shown that the door of salvation is shut on such persons as Brother Wilcox here. There may be many in the churches who will yet embrace the truth. (*Sits*)

**Chamberlain:** (*Stands*) Brethren, the afternoon is nearly gone. Many of you must be weary after your long journey here. I propose that we adjourn until tomorrow morning, when Brother Bates will lead us in a discussion of the Sabbath truth. (*Amens*) Brother White will also lead in a discussion of the Third Angel’s Message of Revelation. (*Amens*)

**Albert Belden:** We are expecting several more to join us tomorrow. (*Amens. Chamberlain sits.*)





**Bates:** *(Stands)* Praise the Lord! These are going to be good meetings. Let us sing a hymn together, and have prayer before we disperse. Join me as we sing “I’m a Pilgrim.” [SDAH 444] *(The group sings the hymn. The audience may be cued to join in the hymn.)*

**James White:** *(All remain standing as prayer is offered.)* Lord, we rejoice today in the truth of your Word. *(Amen)* May this series of meetings prepare us for your soon coming. *(Amen)* Dismiss us now, we pray. Amen. *(Amen)*

**Voice of Ellen White:** “Shortly after the close of the conference at Rocky Hill, we were invited to attend a general meeting in Volney, New York, in August. We had no means with which to travel. My husband’s health was poor, but the way opened for him to work in the hayfield, and he decided to accept the work.” [LS 109]

“As a result of his work in the hayfield, my husband earned forty dollars. With a part of this we purchased some necessary clothing, and had sufficient means left to take us to western New York and return.

“My health was poor, and it was impossible for me to travel and have the care of our child. So we left our little Henry, ten months old, at Middletown with Sister Clarissa Bonfoey. It was a severe trial for me to be separated from my child, but we dared not let our affection for him keep us from the path of duty.” [LS 110]

Our meeting at Volney was held “in Brother David Arnold’s barn. About thirty-five were present. From Volney we went to Port Gibson. The meeting there was held in Brother Edson’s barn.” [LS 110]

The remaining months of 1848 were taken up with conferences in Connecticut, Massachusetts, and Maine. Finally, with the approach of winter, we returned to the Howland home at Topsham, Maine.

**SCENE 3. Living room in the Howland home, Topsham, Maine. The date is sometime in March of 1849. As the scene opens, Mrs. Marsh is visiting with Mrs. Howland.**

**Mrs. Marsh:** This is the second winter that Elder and Mrs. White have spent under your roof, isn’t it? Don’t they plan to find a place of their own?

**Mrs. Howland:** Oh, Stockbridge and I are just happy to provide a place for them. We have told them to regard our home as their own whenever they need it. But of course they spend much of their time visiting the various Adventist companies.

**Mrs. Marsh:** I think it is wrong for them to travel so much when they have a young child to care for. I heard that Sister Ellen left her little boy in the care of a single young lady for several weeks last



HOWLAND HOME  
TOPSHAM, MAINE



summer! She ought to have stayed with him, and let her husband do the traveling. Oh, by the way, is it true that Ellen is in the family way again?

**Mrs. Howland:** Well...yes.

**Mrs. Marsh:** When is the baby due?

**Mrs. Howland:** I believe Ellen said July.

**Mrs. Marsh:** Then I am sure they will remain here in Topsham until after the event, won't they?

**Mrs. Howland:** They probably will. Elder White is being urged to start printing a paper, so writing will occupy a good deal of his time.

**Mrs. Marsh:** Publishing a paper! There is no purpose in that. The door of mercy is shut tight, so why the effort in starting a paper? To say nothing of the cost!

**Mrs. Howland:** Well, I'm not sure you are right about the door of mercy being shut tight, Sister Marsh. That would exclude our own children born since October '44, wouldn't it? And we are beginning to see some conversions to the Sabbath truth. Why, Brother Wilcox was converted right out of the world at the Sabbath Conference at Rocky Hill last April.

**Mrs. Marsh:** Sister, you are in danger of throwing the shut door right out the window! And I don't see what the seventh-day Sabbath has to do with our salvation, or the Advent.

**Mrs. Howland:** The Sabbath is more important than we realized. This past Sabbath, Ellen had a vision right here in this room. She was shown that the door of the Most Holy Place is now open, so that the light of the ten commandments could shine out.

**Mrs. Marsh:** What does that mean?

**Mrs. Howland:** It means that when Jesus shut the door into the Holy Place in October 1844, He opened the door into the Most Holy Place so that the Sabbath commandment could be seen and understood. For Adventists, the Sabbath is now a test of our loyalty to God. It makes the Sabbath very precious to us.

**Mrs. Marsh:** I wish that Elder and Mrs. White had listened to the messages of Joseph Turner. He had the truth for this time. We are now living in the Sabbath millennium, the door of mercy is forever shut, and we should not be doing any work, because it is a sin to do manual labor on the Sabbath.

**Mrs. Howland:** No, I don't believe that, Sister. Can't you see it is error?



**Mrs. Marsh:** It is the truth! My husband and I are now sanctified, and we cannot sin any more. I am afraid you and your household have become foolish virgins.

*(Enters Stockbridge Howland.)*

**Stockbridge:** Hello, Sister Marsh. How is it with you and your family?

**Mrs. Marsh:** In good health, and without sin. *(Rises)* Well, I really must be on my way. *(To Mrs. Howland)* Please think about what I have said. *(She leaves.)*

**Stockbridge:** What is she preaching about now?

**Mrs. Howland:** Poor woman, she is all mixed up with the fanatics. Believes we are living in the anti-typical Sabbath, in sinless perfection.

**Stockbridge:** May our home always be a fortress for the truth. But I have some news. James and Ellen are moving south again.

**Mrs. Howland:** Where? And how soon?

**Stockbridge:** They received a letter from Albert Belden down at Rocky Hill. The Beldens want them to move down there.

**Mrs. Howland:** Oh, I thought James was trying to save all the money he could to start publishing his paper?

**Stockbridge:** It's true they don't have any money. But Brother Belden has sent enough for their fare to Middletown.

**Mrs. Howland:** Is James still planning to publish then?

**Stockbridge:** I guess so—when there is enough money for the venture.

**Mrs. Howland:** I wish we could help them. But we have given almost everything we have to support the Advent cause. Maybe...

**Stockbridge:** There is a way we can help them at this time, my dear.

**Mrs. Howland:** How is that?

**Stockbridge:** James asked if they could leave Henry with us. Ellen is certainly not well enough to look after him when they are traveling, especially now that she is expecting another babe.

**Mrs. Howland:** Oh, we would love to do that! What did you tell him?

**Stockbridge:** I said I was sure you would be agreeable. I told him we would be happy to take Henry in as our own child, and care for him just as long as they trust us to do it.





**Mrs. Howland:** That's exactly what I would have said. I'm so glad we can help in this way. *(Pause)* But isn't it a good thing that Sister Marsh isn't here right now. She would surely have had something to say about all this!

**Voice of Ellen White:** "We left Henry in Brother Howland's family, in whom we had the utmost confidence. We knew that they could take better care of Henry than we could should we take him with us on our journeys. It was hard to part with my child. His sad little face, as I left him, was before me day and night. But I was called to deny self for the good of souls. We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work." [LS 120]

"In Connecticut, my husband was deeply impressed that the time had come for him to write and publish the present truth. But he was in much doubt and perplexity, as he was penniless.. He at length gave up in discouragement, and decided to look for a field of grass to mow.



"As he left the house, a burden was rolled upon me. I saw that the Lord had another work for him to do. He must write, write, write, and walk out by faith. I said to my husband, '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.'" [LS 125-126]

**SCENE 4, The office of Charles Pelton, Printer, in Middletown, Connecticut. The date is July 1849. Pelton is sitting at a desk when James White enters.**

**White:** I presume you are Mr. Pelton, the printer?

**Pelton:** That's me, sir. What can I do for you?

**White:** My name is James White. I am starting a paper, and I am looking for someone willing to do the printing for me.

**Pelton:** Well, I'm certainly in that business. What is the paper?

**White:** I have some copy for the first issue with me. *(Removes copy from a small brief case.)* It is called *Present Truth*. *(Hands it to Pelton.)*

**Pelton:** Sounds like a religious paper to me. *(Glances at first page, and reads aloud.)* "What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed." Are you one of these Millerites or something?

**White:** You could say that. We now call ourselves Adventists.

**Pelton:** The shut-door people. The likes of me are left out in the cold. Do you know George Holt?



He was the leader of the Millerites here in Middletown. Maybe still is.

**White:** Yes, I have met Mr. Holt.

**Pelton:** You're not a local, though?

**White:** No, we are from Maine, though we spent a few weeks here last year. We are staying with the Belden family at Rocky Hill.

**Pelton:** Albert Belden? About eight miles north of town? Yes, I know him. He's a Millerite too, isn't he?

**White:** That's right. He added onto his house a year or so ago, and has a large upstairs unfinished chamber. We are living there.

**Pelton:** Well, I don't go for this Millerite stuff. But it's money in the pocket as far as I am concerned. I'll print it for you.

**White:** There is just one problem, Mr. Pelton.

**Pelton:** Yes?

**White:** I don't have money to pay for the job just now. But I am confident that money will come in once we mail out the first two or three numbers—enough to pay for the printing.

**Pelton:** No money, eh? *(Pauses and thinks.)* Well, I guess I've done jobs on credit before. You look like an honest man, Mr. White. All right, I'll do the printing for you.

**White:** Thank you, sir. I really appreciate your confidence in me. I'll leave this copy with you now, and bring the rest next Monday.

**Pelton:** All right, and I'll do my best to have some proofs ready for you by then. Thank you, Mr. White. *(James exits. Pelton spends a minute perusing James' manuscript.)* Adventists! One of these days their shut door will be blown clear off its hinges.

**SCENE 5. The unfinished chamber of the Belden home at Rocky Hill. The date is late July, 1849. Ellen White is seated at a table, writing a letter.**

**Ellen White:** *(Speaking as she writes)* Rocky Hill, July 1849. Dear Brother and Sister Howland. I am writing this as we wait for James to arrive home from Middletown with one thousand copies of our paper, Present Truth. During the past two weeks he has made many trips to Middletown on foot, eight miles each way, checking proofs and delivering copy to the printer. But today he has borrowed Brother Belden's buggy to bring home the papers.

James has worked almost night and day preparing the copy for this paper. He wants it to be the means of bringing encouragement to the scattered Advent believers, and uniting them in the Sabbath truth.



Here in Rocky Hill we have taken up living quarters in the unfinished chamber of Brother Belden's house. It is the same room where we had our first Sabbath conference more than one year ago. Between that time and this, so much has transpired to bring us encouragement. James and I have traveled much among the believers, and the Lord has seen fit to use our labors in bringing the scattered flock together in the knowledge of the truth.

Sister Clarissa Bonfoey is living here with us. I have spent some time lately making a garment for our little Henry. How we miss him! I feel like Hannah who made a coat each year for her little boy Samuel, and brought it to him at the temple. (Clarissa enters.)

**Ellen White:** Hello, Clarissa. Any sign of James yet?

**Clarissa:** Not yet. It will be exciting to see and read the very first number of *Present Truth*. (Clarissa takes up a duster, and begins dusting furniture in the room.) You once told me about the vision you had about publishing the paper. About light encircling the world.

**Ellen White:** That was last November, during our last Sabbath conference at the home of Otis Nichols, in Dorchester. I was shown a light breaking out in the darkness, small at first, but growing brighter, until streams of light went clear around the world. I told James he must start a paper. It would be small at first, but it would grow to encompass the world.

**Clarissa:** We are such a small, scattered band of Sabbath keepers—how can we encompass the world, when mercy's door is forever shut?

**Ellen White:** God's door of mercy is never shut, Clarissa. "For His mercy endureth forever." I think we are beginning to understand the real truth of the shut door. There are many honest souls whose names are upon Christ's breastplate, and they must be found before the Lord comes.

**Clarissa:** Do you think Christ will come very soon?

**Ellen White:** Yes, Clarissa, very soon. It won't be long before you are re-united with your dear ones. But I can see there is something troubling you.

**Clarissa:** There is something I don't understand. We were talking about the vision you had of the light of present truth encircling the world. Surely it will take a long time for that to happen—years maybe. Yet you say Jesus will come very soon.

**Ellen White:** The Lord often reveals matters to me that I do not understand. Sometimes it seems that we would be here for a hundred years before all these things take place. Yet the Lord says He is coming quickly, and I believe it will be soon. We must live by faith, one day at a time.

(James White enters, followed by Albert and Mrs. Belden, and sons John and Stephen. James sets a large parcel down on the floor and tears it open.)

**James White:** Here it is. The first copy of *Present Truth*, volume one, number one. (He reads from it.)



“This little sheet is free for all. Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense. Will some brother or sister in each place where this sheet is received, send me in plain writing the names and post office address of all who are seeking present truth. Write soon. My post office address is Middletown, Connecticut. In hope, James White.” [*The Present Truth*, vol. 1, no. 1, July 1849, p.6]

**Ellen White:** The publishing of this little paper is a venture in faith that will bear much fruit. It is not yet paid for, but as the people read, they will send means to continue printing.

**Albert Belden:** May it hasten the Lord’s return!

**James White:** As I rode home from Middletown today, I was reflecting on the way our Advent movement has grown—come together. Just a short time ago we were a handful of scattered Advent believers—perhaps fifty throughout all New England—and now we are a growing body of believers, unified by the Sabbath doctrine. Yet I have a feeling that our work, like this chamber, is yet unfinished.



May this little magazine help to complete it. But right now we have quite a task before us—these papers must be individually wrapped and addressed, so that I can take them to the post office.

**Ellen White:** Before we do that, James, let us kneel in a circle around these papers and seek the Lord’s blessing on them.

*(The seven individuals kneel in a circle around the papers. They remain in that position while Ellen White’s recorded voice is heard.)*

**Voice of Ellen White:** “The precious printed sheets were brought into the house and laid on the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.” [*Christian Experience and Teachings*, 129]

“When we had folded the papers, and my husband had wrapped and addressed copies to all those whom he thought would read them, he put them into a carpetbag, and carried them on foot to the Middletown post office.

“During July, August, and September, four numbers of the paper were printed at Middletown. Always before the papers were mailed, they were spread before the Lord, and earnest prayers were offered to God that His blessing would attend the silent messengers. Soon after sending out the first number, we received letters bringing means with which to continue publishing the paper, and also the good news of many souls embracing the truth.” [LS 126-127]

“From this small beginning it was shown to me to be like streams of light that went clear around the world.” [LS 125]

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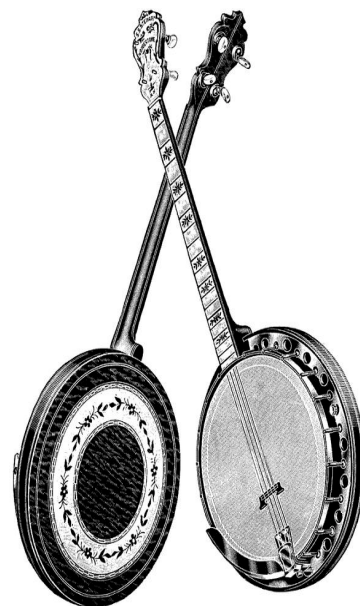


# THE BIRTH OF TRUE AMERICAN MUSIC

Just as the Seventh-day Adventist Church emerged and developed during the mid to late 1800s, so did American music. Until the mid 1800s there was no such thing as American music. All music was “borrowed” or brought in from other countries.

The influence of African rhythm and musical methods is unquestionably one of the more important forces that shaped American music. Had slavery not existed and the large influx of African peoples who brought their cultural and musical heritage with them, our music might sound more like the German “oom-pah” songs.

Another influence is the technological growth. For example, the technological growth that made it possible to build a pianoforte rather than a harpsichord drastically changed the development of keyboard music. The invention of truly new instruments such as the saxophone allowed musicians to explore entirely new ideas and presentations. Likewise, the development of newer instruments based on electronics or simply the refinement of instruments through technology allows music to branch into new territories. The banjo, a purely American instrument based on an African design, significantly impacted the development of American folk and popular music during the early 1800s. As a part of the technology issue was the development of better and faster means of travel, which had significant impact on the spread of new ideas and music.



Possibly the most difficult influence to understand is that of the human spirit and creativity. We have seen through history that in many arenas of human endeavor, it is often the single individual’s contribution to a breakthrough that can change the course of history. One could argue that the great breakthroughs are only the result of collective thinking and the person who gets the credit is simply the lucky one to bring it together. However, we believe that though that may be the case, the true breakthroughs often come from one inspired mind that sees things completely differently from anyone else. The path of history is populated with such examples, Galileo and his telescope, Gutenberg and moveable type, The Wright Brothers, and others have shown that insights and creative thinking can and does take mankind on different paths.



During the latter part of the 1800s Stephen Foster was probably that human spirit who most changed the direction of American music with his original ideas and use of African musical ideas gleaned from slaves. Many of the writers and composers of the period jumped on his bandwagon and followed his lead. With his death in 1864, American music lost its most eminent leader. It is possible that the genre was so new that no one else (or few others) had really internalized it. As a result, without his lead, there were few followers.





A second, and perhaps the most sweeping change at the time was the Civil War. The War created a political and social climate that also affected other areas of life, including the arts.

The Civil War created an entirely new social landscape, the “Old South” and its institutions were wiped out and replaced by a new era. The end of the plantation system changed the social status of Black America. No longer were the slaves concentrated in pockets of containment. Though their economic situation had not changed, their life had and the former slaves began to disperse themselves into society. Without the prior concentrations and life styles, the impact of African American musical style was also dissipated and as such, it was less visible and observable than it had been in the past. It would take many years, (twenty?) for this dispersion to have an effect on song creators.



It is also possible that Americans were simply weary from the war. It took so much of the American spirit that there was a complete collapse of focus on much other than getting over the pain of the war and then reconstructing life. As such, much of the joy of life and excitement was held at bay while the nation healed. The world had changed, radically, as a result of the war and it is quite possible that the populace sought refuge in better times and places. European music represented a neutral corner where folks could retreat to and lose touch with the realities and hardships of life. It would take a few decades before Americans would be ready to experience new music. But by the 1880s, as America was blossoming once again, new forms of music were beginning to filter throughout America.

After reading the paragraphs above, consider the beginnings of the Seventh-day Adventist Church and how many of the items above influenced how people reacted and accepted the church. Consider the timeframe mentioned in relation to the growth of the church.



# INTERNET RESOURCES

[www.andrews.edu/library](http://www.andrews.edu/library)

This site is the Adventist Heritage Center at Andrews University, Berrien Springs, Michigan.

[www.atoday.com/resources/directory/](http://www.atoday.com/resources/directory/)

This site is the site for Adventist Internet Resources.

[www.plusline.org/](http://www.plusline.org/)

The site is listed as the Adventist HelpDesk.

[www.asdal.org/sdarc/arsweb.html](http://www.asdal.org/sdarc/arsweb.html)

This site is listed as the Adventist Historical Resources.

[www.andrews.edu/inst/mkinst.cgi](http://www.andrews.edu/inst/mkinst.cgi)

This site is listed as Internet Resources of SDA Institutions.

[www.sdanet.org/](http://www.sdanet.org/)

The site is listed as SDAnet giving SDA resources.

[www.archives.gc.adventist.org/archives](http://www.archives.gc.adventist.org/archives)

This site is listed as SDA archives.

[www.sdamanucoll.pdf](http://www.sdamanucoll.pdf) from asdal.org

This site is listed as a master list of SDA manuscript collections.

[www.whiteestate.org/](http://www.whiteestate.org/)

This site is for the E. G. White Estate.





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