

Adventist Heritage: Where It All Began

Stories, activities and resources
designed to help teach our
Seventh-day Adventist students
about the history of their church.



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Unit Overview

Many years ago, the Atlantic Union Conference Teacher Bulletin produced a resource unit for teachers on Adventist History. Those materials are reprinted here - as part of a compilation of stories, activities and resources about our Seventh-day Adventist pioneers.

Special thanks go to The White Estate (www.whiteestate.org/), and Adventist Heritage Ministry (<http://www.adventistheritage.org/>) for helping to update our information and for giving permission to integrate their materials.

Previous volumes of The Teacher Bulletin have additional units/resources.

James White - Volume 1

Pathways of the Pioneers - a four part series - Volumes 3, 4, 5, 6

Targeted Grade Levels - Students are never too young or too old to learn about the history of their Church.





BACK TO FUTURE *OUR*

Why Adventist
heritage should
matter to our kids

BY CINDY TUTSCH

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A large cross-generational group sat before me, all eager to claim the prizes I'd promised to the first person to answer various questions on Adventist history. One knew that the Adventist Church was established in 1863; someone else guessed the name of the boat that Edson White built and navigated to bring the gospel to recently emancipated African-Americans in the early post-Civil War South. A third claimed a T-shirt for guessing that Ellen White's favorite pie was lemon!

But then I stumped them.

"I'd like someone under the age of 20 to answer this question," I qualified, sure that I would be inundated with correct answers. "Who was the first president of the Seventh-day Adventist Church?"

After the under-20s had thudded erroneously right through the Big Three—James White, Joseph Bates, and J. N. Andrews—I opened the question to anyone, of any age. Though there were several pastors and Adventist teachers in the bunch, none had a clue.

"John Byington," I prompted. I received quizzical looks in response. I could have said "Thaddeus Mortimer Hornbuckle" and elicited as much recognition. (Current Adventist leaders fared no better. Though most of the adults knew the name of our current General Conference president, none of the children or youth did.)

Adventist history. How much do we know about it, how much do our kids know, and does it matter?





Why Is This Important?

No formal North American Division-wide studies have been done to determine the level of Adventist history proficiency Seventh-day Adventist children possess, but it's probably safe to say our children could know more than they do about their faith heritage! This knowledge could be valuable to their spiritual growth as well as their loyalty to God and the church. Students attending Adventist schools probably have considerably more Adventist history knowledge than their counterparts in public schools, but even for them it is the sacred responsibility of parents, pastors, Sabbath school teachers, and Pathfinder/AY leaders to buttress and augment that knowledge. This would be especially important for students who are not receiving an Adventist education.

Why is Adventist history important? Our first clue comes from Hebrews 12:1, 2. After a long recitation in chapter 11 of biblical heroes who kept the faith in spite of extreme pressures to cast off their heritage, the writer of Hebrews uses his ubiquitous literary device—*therefore*—to notify the reader that the punch line is coming up:

"Therefore, since we are surrounded by such a huge crowd of witnesses to the life of faith, let us strip off every weight that slows us down, especially the sin that so easily hinders our progress. And let us run with endurance the race that is set before us" (Heb. 12:1, NLT).*

The Message (a Bible paraphrase) also reminds us of the importance of our faith-ancestry:

"Do you see what this means—all these pioneers who blazed the way, all these veterans cheering us on? It means we'd better get on with it. Strip down, start running—and never quit! No extra spiritual fat, no parasitic sins. Keep your eyes on *Jesus*, who both began and finished this race we're in. . . . In this all-out match against sin, others have suffered far worse than you, to say nothing of what Jesus went through" (Heb. 12:1-4, *Message*).†

The biblical narratives remind us that there were scores of ancient heroes who loved Jesus enough to serve Him at great personal peril, sometimes even choosing to die rather than give up their faith. It's inspiring and motivating to rehearse their fidelity. God instructed His ancient people to repeat often how He had intervened in their history (Ps. 107:2; Ex. 12:24-27; Deut. 4:9). The stone that Samuel named "Ebenezer" was a visual reminder to the children of Israel of the day God's thunderous voice had routed their Philistine enemies, thus saving the Israelites from certain destruction.





There are also incredible stories of faith and heroism demonstrated in the lives of our early Adventist pioneers. Many of our spiritual ancestors endured bitter cold, oppressive heat, rain, snow, poor-quality and scanty food, smoke-filled accommodations, and separation from family in order to take the gospel to far regions by boat, sleigh, train, buggy, and foot. How did a handful of mostly nonwealthy visionaries build churches and establish publishing houses, hospitals, and schools in the early days of our Adventist movement? The miracle stories of God's intervention coupled with the faith and sacrifice of His people abound!

Commenting on the value of learning or reviewing Adventist heritage, Ellen White wrote: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us" (*Christian Experience and Teachings of Ellen G. White*, p. 204).

"Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last-year's almanac" (Letter 238, 1903).

"Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, 'What shall I render unto the Lord for all His benefits toward me?'" (*The Desire of Ages*, p. 348).

"The past history of the cause of God needs often to be brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past" (Letter 33, 1890).

Pass It On

These statements make it evident that passing on the stories from Adventist history is important to God. But how do we pass on our spiritual heritage? What are some practical ways we can teach our kids Adventist history? Here are a few ideas:

- Tell Adventist heritage-themed stories for the Children's Corner before the pastor's Sabbath sermon (see sidebar for resource ideas). This has the advantage of also educating adults, since everyone loves a good story.





- Download *Visionary*, an electronic magazine produced by the White Estate for kids ages 8-14. Use it for family worship, Pathfinder devotionals, Sabbath school enrichment. (Don't forget to check out the archived issues as well as the current issue.)
- If you live in or visit North America, take your children to visit Elmshaven, Ellen White's northern California home located near St. Helena, or Historic Adventist Village in Battle Creek, Michigan, or the first Seventh-day Adventist church at Washington, New Hampshire, which includes a mile-long "Sabbath" walk with extraordinary visuals along the path. Hands-on learning in real time is valuable for all children, but may be especially valuable for kinesthetic learners.
- Purchase and view the video/DVD series *Keepers of the Flame*, produced by the South Pacific Division.
- Read the books listed in the accompanying sidebar with your children, either at home, in Sabbath school, or at Pathfinders, and engage them in discussion of what it would have been like to be a participant in that story. Encourage your children to describe what it would have felt like, tasted like, looked like, smelled like, and sounded like to have been there.
- Purchase the audio dramatized Adventist Heritage CDs titled *Pathways of the Pioneers*. (These can be purchased at your local Adventist Book Center or online at www.adventistbookcenter.com.)
- Encourage your children to access www.adventistheritage.org to take virtual tours of Adventist heritage sites and see pictures of our pioneers. This will be more meaningful if you have read stories together about the pioneers pictured at the site.

Now, let's quit talking about history and close with a relatively recent story from our Adventist heritage.

A True Story

Mother Brooks lay wide-awake and worried in her darkened hospital room. Who would take care of her 10 children? Most were in school, so who would care for the baby? Mother Brooks felt helpless and anxious.

In her distress, this godly African-American mother turned her thoughts toward her Savior. He had helped her so much in the past. She began praying for her children, naming each one.



As she lay there praying quietly, Mother Brooks suddenly heard a voice, a voice she immediately sensed came from God.

"Keep My commandments," the voice said.

Mattie sat up, startled. "Which one am I not keeping?" she asked.

In her mind she saw the Ten Commandments. One stood out from the rest. One was large and very clear. It was the fourth commandment.

"... Six days shalt thou ... do all thy work: but the seventh day is the Sabbath ..."
Mother Brooks was astonished. The seventh day was Saturday. She'd been keeping Sunday. But what did this have to do with the things she'd been praying about? What did keeping the seventh day have to do with saving the children for eternity and getting her health back? Mattie Brooks would soon discover that that simple message had a lot to do with both her health and her children's salvation.

Mother Brooks had always been a devout Sundaykeeper. Now that she felt she had been honoring the wrong day, she promised the Lord she'd start observing the seventh-day Sabbath and teach her children to do so, too.

Soon Mother Brooks returned home from the hospital. For the next seven years she and the children kept the Sabbath. Since she had no idea that anyone else kept that day sacred, she still maintained her membership in her Sunday church. But everywhere she went, people scoffed at and scorned her. Finally her own church decided to act. A delegation of leaders came to bring Mother Brooks "back into the fold."

The senior deacon led the group who came that night to straighten out Mother Brooks. First they pled with her to consider her denomination's heritage, and stated that surely all her beloved preacher-ancestors couldn't have been wrong about what day they kept. When that didn't change her mind, the deacons began to try to prove that God had not commanded to honor the seventh-day Sabbath in Scripture.

But by this time Mother Brooks was an excellent Bible student! She didn't argue with the deacons—instead, she asked "innocent" questions that so confused her interrogators they could find no answers. Finally, confused and upset, the deacons rose to leave.

When all had filed out the door except the senior deacon, he turned back and pulled a





brown paper bag from under his coat. He handed it to Mother Brooks.

When he had gone, the children clustered around their mother. She carefully opened the package. Inside was a large, bound volume of *The Great Controversy*. It was written by Ellen G. White, someone they'd never heard of. Right away they began to read, and God spoke to the family again, this time through the pages of a book.

Young Charles had not yet reached 10 years of age, but his interest in that book was tremendous. Here were heroes any boy could admire—Huss; Jerome; Luther, who defied emperors and popes; and Wycliffe, the Bible smuggler. He read about the Waldensians hiding in the caves of the Piedmont Mountains with their handwritten Bibles. As Mother read, the message of the great struggle between Christ and Satan became very clear to Charles and the other children. They began to understand the Sabbath as a flag of loyalty under which Christ's troops must march.

Mother Brooks determined to find out more about the people who wrote the book. Before long she and the children joined the Adventist Church. Seven years later, to their great joy, Father also became a baptized Seventh-day Adventist. Now the whole family was keeping God's Sabbath. Mother Brooks believed that the Voice that had spoken to her in that hospital room was the same Voice she heard speaking to her heart through Ellen White's books.

Young Charles never forgot that he was part of the great fight between good and evil. When he grew up, he became a pastor, an evangelist, and eventually a General Conference minister known and loved throughout the world as a champion for Jesus Christ. To this day, C. D. Brooks still regards Ellen White as a personal friend whose words were as God's voice to his family.†

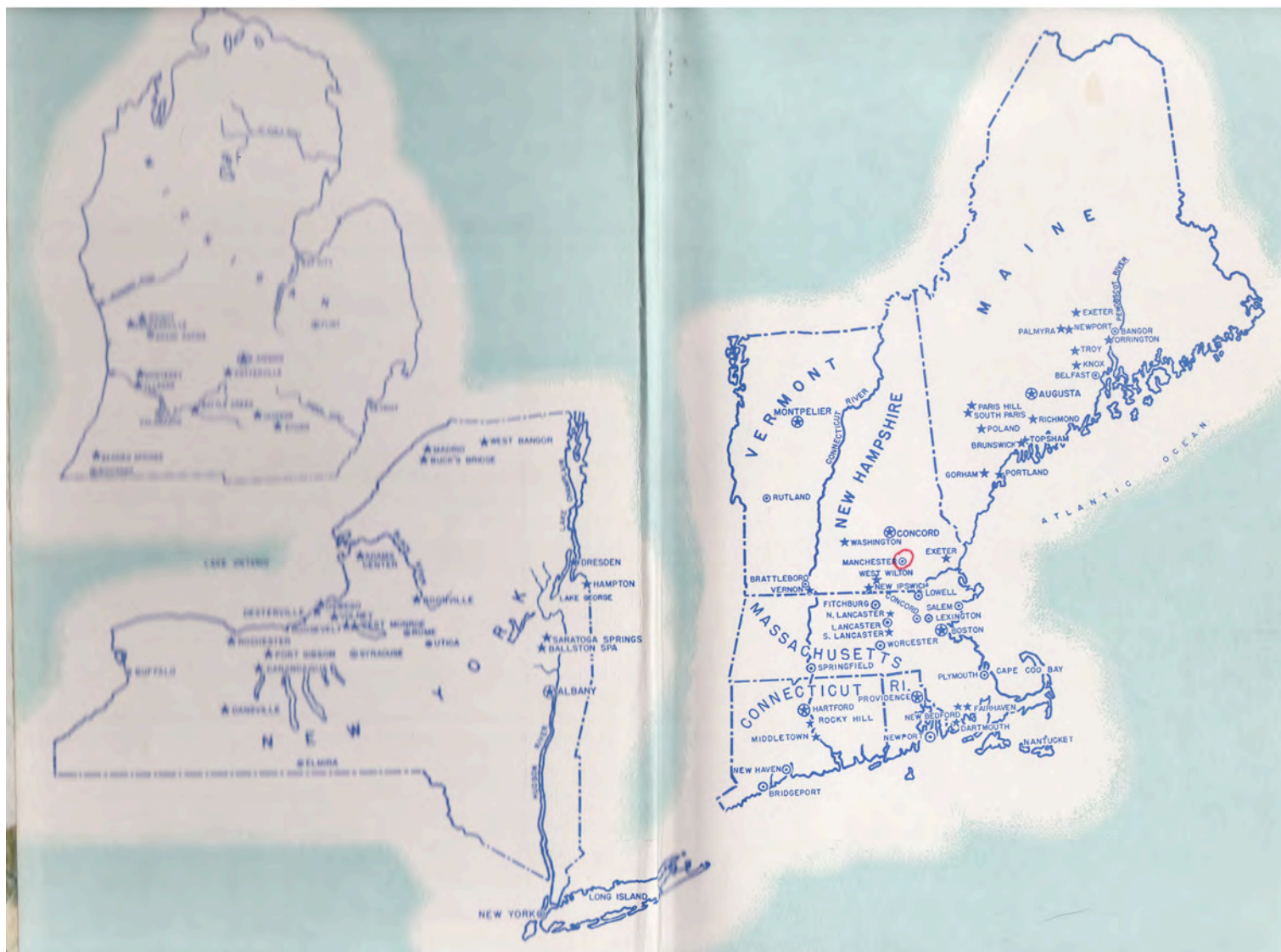
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‡Adapted from *The Spirit of Prophecy Emphasis Stories*, Vol. II, prepared jointly by Norma Youngberg, Fern Babcock, The Ellen G. White Estate, and the General Conference Department of Education, 1982.



Where We Began





Henry White

Have you ever had an impression or dream that resulted in your sensing something was going to happen? James and Ellen White did. The Whites had been working in Michigan for a long time. Ellen wanted to return home to see the children and complete the manuscript of the third volume of Spiritual Gifts. James wanted to escort his wife home and check that the children were all right. It was during a stop-over in Brookfield that James White had a dream which troubled him. There was no apparent cause to worry about their three boys. Letters from Topsham, ME stated that everyone was well. Nevertheless, both parents were worried. They wanted to check on their boys in person.

The Whites finally arrived at the train depot in Topsham, ME on Friday, November 27, 1873. The three boys and their nurse joyfully welcomed them. Everyone seemed to be well, with the exception of Henry. He had a cold.

As the days went by, it was obvious that Henry's cold was getting worse. By the fourth day since his parents' return, Henry's condition was diagnosed as pneumonia. Either viruses or bacteria that attack the body and inflame the lungs cause pneumonia. A doctor was called and he prescribed highly poisonous medicines. They were the usual treatment for pneumonia. James and Ellen White had used hydrotherapy (water treatments) on Willie and Edson when they had diphtheria earlier that year. However, they felt that pneumonia should be treated by the usual methods of their day.

Even with the medication, Henry got worse. The Whites and Howlands took turns caring for him. They prayed and prayed for Henry to recover, but Henry did not get better. James and Ellen did not give up. They decided to talk to Henry about death. They discussed with him the possibility that he might die. It was wonderful to see Henry's faith in Jesus. He confessed to his family his regret that he did not take the Christian life seriously. He knew that he did not set a good example during the time they lived in Battle Creek, MI. He talked to his brothers about his life and his growing commitment to God. His testimony helped his brothers cope with the eventuality of his death. Henry believed he had made peace with God and was looking forward to eternal life when he would be resurrected.

While Ellen attended him one morning, he spoke to her. "Promise me, Mother, that if I die I may be taken to Battle Creek, and laid by the side of my little brother, John Herbert, that we may come up together in the morning of the resurrection." AY, p. 26.

His mother promised to do what he asked. Ellen must have had tears in her eyes. She must have felt deep sorrow about the loss of a second child, yet happy that Henry wanted to be with his brother on resurrection morning.



James White would often go to a private place to pray during Henry's illness. When his courage seemed to fail, he would pray. On one occasion he felt so full of grief that he had to pour his heart out to God. After his time of prayer he knew that God was leading and everything would work for the best. He shared his thoughts with Henry. His son's face seemed to shine with a "heavenly smile." Henry was so weak that he could only nod and whisper, "Yes, He will." AY p. 27

On another occasion Henry said to his father, "Father, you are losing your son. You will miss me, but don't mourn. It is better for me. I shall escape being drafted, and shall not witness the seven last plagues. To die so happy is a privilege." AY, p. 29

Just before he died he spoke to Ellen. "Mother, I shall meet you in heaven in the morning of the resurrection, for I know you will be there."

After these words he asked his brothers, parents and friends to come to his side. He kissed each person present then pointed upwards and whispered, "Heaven is sweet." AY, p. 31. Those were his last words.

Can you imagine the sorrow each person present at Henry's death must have felt? Yes, they missed him. They admired the inner strength Henry showed through the illness. He was often in pain, often weak, yet his faith in God strengthened his mind. He was able to make people laugh. He was able to comfort his brothers and parents. He was truly a blessing to his family.



Who was Henry White? He was the first son of James and Ellen. His parents referred to him as the "sweet singer." Henry was gifted. He played several instruments and sang beautifully. He enjoyed school and excelled in it. Most importantly, he had a great personality. He was funny. He reminded his father that he would be escaping the draft to the army when he died. Henry also cared about his friends. During his illness he dictated messages to his Battle Creek friends. He lifted their spirits and urged them to get closer to God.

Henry was only 16 years old when he died. Some people may have said that he was too young. Yet when one sees how much he helped his family and friends one can say he did more in his young life than many people who live to be eighty years of age and older.

What caused Henry's illnesses? Willie, his youngest brother, remembered that both Henry and Edson were helping Brother Stockbridge Howland. They were mounting charts on cloth in preparation for sales. They had a short break while waiting for charts to arrive from Boston. The brothers would tramp down to the river. One day Henry decided to take a nap after he returned from a trip to the river. He went to sleep on layers of damp cloths used



for the charts. He fell asleep in the draft of a cold wind blowing through a nearby window. This resulted in the terrible cold he got.

Funeral Services

Henry's friends in Topsham requested permission from Ellen and James White to hold a funeral service in their town. They arranged times with the Baptist clergy across the street. M.E. Cornell officiated at the service.

After the service, the White family traveled west to Battle Creek. Henry's body was taken in a metal casket. Uriah Smith officiated at the funeral service in Battle Creek. The Whites were comforted by their friends and Henry's friends. It was an especially moving part of the service when Henry's classmates sang a hymn during the closing. They accompanied the family and friends to the Oak Hill Cemetery where Henry was buried next to his brother.

"When our noble Henry died, at the age of 16 – when our sweet singer was borne to the grave, and we no more heard his early song – ours was a lonely home. Both parents and the two remaining sons felt the blow most keenly. But God comforted us in our bereavements, and with faith and courage we pressed forward in the work He had given us, in bright hope of meeting our children who had been torn from us by death, in that world where sickness and death will never come." 3LS, p. 165, 166



The resting place of the White family in Oak Hill Cemetery. In the foreground are the headstones marking James and Ellen White's graves.



Sojourner Truth

At an undetermined date in Ulster County, NY, a baby girl was born to slaves. She was the daughter of slaves and the property of slave masters. This baby girl was named Isabella. Everyone who knew her called her Belle. Little did Isabella's owners or parents know of the impact her life would make.

Belle and her parents were the property of a Dutch landowner, Charles Hardenbergh. It is said they owned about 2 million acres of land between the Hudson and Delaware Rivers in New York.

Belle's life began in the cellar of the Hardenbergh's home. It was damp and dark down there. When it rained the cellar would become muddy. The boards they slept on would be saturated. As you might imagine the slaves were not living in healthy conditions. The lack of a clean dry place to live produced crippling diseases such as: arthritis, rheumatism, and tuberculosis.

Isabella's first language was West German. Her mother's low-Dutch name was Mau-Mau Bett. Her father was called Baumfree, which translated as "tree." Most slaves spoke the language of their owners. Whereas many people were immigrating to the New World, they often did not need to learn a new language if they settled in a community of the same heritage or ethnic background.

Slave families were often not allowed to stay together. Most owners would sell the weakest and youngest. Belle's older brothers and sisters were sold when they were very young. She remembered her mother's sorrow at the loss of her children. She lived in constant fear of being sold.

The day finally came for Belle to leave the only home she had ever known. Her master died and the property was to be divided among the owner's family or sold for cash. It was in 1806 that Belle first faced the inhuman, degrading experience of an auction. She was squeezed and examined all over by merchants. She felt so alone. She could not understand why she was treated like the animals in holding pens. Was she not a person like the white merchants and her former owners?

Belle was not a pretty child. She was thin and tall when she was six years old. She was not a marketable product by herself. She was eventually sold in a package deal with some sheep. Her new owner was John Neely of Trwaalfskill, NY.



The Neelys spoke English. This was a problem for Belle. She was frightened and nervous about her new life. Mrs. Neely did not understand why she could not understand the simplest command. She thought Belle was deliberately misunderstanding her commands. The only way to get slaves to obey was to punish them. She instructed her husband to carry out the punishment.

Sometimes the punishment tool was a bundle of fire-singed twigs tied together. Belle was punished with such an instrument. Her hands were bound and she was severely beaten. She carried the scares with her for the rest of her life.

Belle remained with the Neelys a few more years, after which she was sold twice. She remembered living at the Martin Schryver's tavern in Kingston. He was a fisherman. She enjoyed working for Schryvers. She found the atmosphere stimulating. She was given more freedoms and treated much better than where she had worked before.



By this time Belle's personality and character were developing at a rapid rate. The customers who frequented the taverns would speak of their travels. She heard of many countries and lifestyles. The fishermen and sailors did not mind servants or slaves speaking their minds occasionally. Belle was quick-witted. She learned quickly, thought quickly and could make people laugh.

However, the day came when she had to leave Martin Schryver's tavern. He had been offered three hundred dollars for Belle. You can see that she must have been an excellent worker. Three hundred dollars was a lot of money in those days! Her value had certainly increased since the first time she was sold. Belle became the property of John J. Dumont of New Paltz Landing.

Belle was a teenager who could do an adult's share of work. She was tall, muscular and diligent in all her assignments. Dumont saw these qualities and took advantage of them. She would be assigned to do the family washing, which was an all day and night occupation. Then after very few hours of sleep she would be assigned to the fields to rake and bind the crops. She did her work well but was not rewarded. Dumont was hard. Her remarkable working abilities made it hard for her among some of the slaves. Jealousy would spur some of them to deliberately make trouble for Belle.



One such incident happened when she had to prepare part of the breakfast by stoking the fire then scrubbing and peeling the potatoes. She would put the potatoes on to boil then go to the barn to do the milking. Belle could not understand why the potatoes would appear dirty. Of course she didn't have time to prepare another batch. She had to serve the food to her master's family. They were not pleased about the appearance of the food!

Mr. Dumont's young daughter, Gertrude, was disturbed about Belle's treatment by her parents. She decided to get up early and wait around the kitchen when Belle made breakfast. Belle followed her normal routine. When she went out to milk the cows, one of the servants whom Gertrude suspected of causing trouble came in with a dirty broom. When the servant thought the master's daughter was not looking, she shook the dirty broom over the pot of potatoes. Ashes fell into the pot. Gertrude's suspicions were confirmed. She was so angry about the injustice that she ran to her father and told him what she had witnessed. Belle was never accused of untidy work again. She held a warm spot in her heart for Gertrude.

While working for the Dumonts Belle was told to marry a slave named Thomas. Marriages for slaves were always arranged by their owners. Belle gave birth to five children. One died very early. The others were called Diana, Peter, Elizabeth, and Sophia.

It was shortly after Sophia's birth that Belle heard that the new freedom of slaves law had passed in New York. Her heart must have beaten faster at the thought of freedom. It was always a dream. She knew that her parents were set free when Charles Hardenbergh died. She longed for that same privilege. The year of freedom was 1827.

Mr. Dumont promised Belle that if she worked extremely hard she would be free, perhaps even one year earlier. It seemed that her workload doubled. Belle was determined to handle it. Harder work meant FREEDOM!

Disaster struck one day when Belle was working in the fields. She cut her hand on the blade of a scythe. Her hand was not given time to heal because Mr. Dumont insisted on giving her hard tasks. She was often in pain. Sometimes she became discouraged, but when she remembered her master's promise of freedom she would feel stronger. She would do what she had to do to become free.

The year finally came. Belle could not understand why Mr. Dumont did not approach her about her freedom. She decided to ask him about it. She was shocked to find out that he thought she had deliberately slowed down her work because of her hand injury. He said she would not earn her freedom until she made up the year's work.



After that, life became so unbearable for her. She worked as hard as she could, but to no avail. She realized that Dumont had no intention of freeing her or other slaves. Belle decided to run away. She made sure that her work was completed. She left the Dumonts on an autumn night with her youngest child, Sophia.

Imagine a six-foot woman carrying a child and a pillowcase of possessions along dusty roads. She had no money, no place to go or home. She continued to walk.

While walking along the road, she came to the home of Levi Rose. He had promised to help whenever she needed it. However, he was in poor health. He directed her to the home of Isaac and Maria Van Wagenen - a Quaker couple's home some miles down the road.

Belle trudged those miles, tired and apprehensive. She approached the Van Wagenen home in fear, wondering whether she would be turned back. After introducing herself she explained her circumstances. Mrs. Van Wagenen welcomed her into her home and gave them both food.

Both Van Wagenens welcomed her and told her she could have a place to sleep and work. Belle appreciated their love and care. They treated her as an equal. It was possibly through the Van Wagenen's example that she learned more about Jesus and God the Father.

Belle at first was often homesick for her family. She missed her children and the friendships of the Dumont slaves. Her fear that Dumont would find her was another factor for considering a return to slavery.

One day Belle decided to leave the Van Wagenens. She felt so homesick. She gathered her possessions and child and made her way to the gate. She heard a voice distinctly say, "Not another step." She returned to her room and stated that she could feel the presence of God. Peace and love surrounded her.

Not too long after that time, Mr. Dumont caught up with Belle and Sophia. Belle was fortunate that the Van Wagenens did not believe in slavery. When Dumont threatened them they reminded him that Belle would have to be set free by law. Mr. Wagenen decided to offer Dumont \$20.00 for Belle and \$5.00 for Sophia if Dumont would leave her alone. Isaac Wagenen was paying for Belle's freedom -- not buying her servitude. Dumont agreed to the offer. Belle was free at last.



Now Belle's mission of equality for all and freedom for slaves began with her own son Peter. Apparently the Dumonts had sold him to a doctor friend who, in turn, gave Peter to his brother. Peter was then sold to a southern farmer. According to the New York state law at that time it was illegal for slaves to be sold to the south. Belle was determined to press charges against the doctor's brother and the southern farmer.

Belle made history in the town of New Paltz. It was unheard of that a former black slave would bring suit on a white man. The citizens of New Paltz blamed the local Quakers for putting foolish ideas into her head. Belle was not deterred. She solicited money from her Quaker friends and hired a lawyer. After much waiting and deliberation Belle won the case. Her son Peter was free! Peter had suffered much at the hands of his owners.

Belle decided to leave the Wagenens and start a new life in New York City. She traveled there with Sophia and Peter. By this time her style of dress was what the Quaker women wore, a close-fitting cap, long loosely-fitted dress with a wide white shawl around the shoulders. She found work and living quarters with Mr. and Mrs. Whiting.

Even though she felt much closer to God, Belle was not thinking of representing her people and fighting for rights while traveling to New York. She wanted to make money and put it in a savings account. Just before she died she told a visitor that because of her capacity to work hard she realized that her service and payment for it prevented other needy people from making a decent life for themselves. She was overcome with remorse. Belle wanted to give back all she had worked. She prayed to God about it, and a voice seemed to tell her to leave the city. After another session of thought and prayer, she decided to travel east.

Belle told Mrs. Whiting about her decision to leave. Mrs. Whiting asked her where she was going. When Belle gave her a vague answer "going east," Mrs. Whiting asked her what that meant. Belle told her employer that the Lord had directed her to go East and she should leave the city at once. Mrs. Whiting was angered. She called her husband stating that Belle was crazy. Her husband did not agree. Mrs. Whiting tried to explain further. "But I tell you she is; she says she's going to have a new name, too. Don't that look crazy?"

Mr. Whiting replied, "Oh, no."

He then urged Belle to eat some breakfast. She declined and went to the docks with her possessions in a pillowcase. She paid 25 cents for a fare at the Brooklyn dock.

It was on this momentous journey towards her new life that Belle decided on calling herself "Sojourner." She had stopped by the wayside for something to eat when a Quaker



woman offered some water to her. The lady asked what her name was. Belle replied, "My name is Sojourner."

"Where does one get such a name as that?"

Said I, "The Lord has given it to me."

"Thee gave it to thyself, didn't thee," said she, "and not the Lord? Has that been thy name long?"

Said I, "No."

"What was thy name?"

"Belle."

"Belle what?"

"Whatever my master's name was."

"Well thee says thy name is Sojourner?"

"Yes."

"Sojourner what?"



Sojourner was perturbed about the woman's attitude towards the name she had picked. She wanted her new life's purpose to be evident in her name. The word "truth" came to mind. Yes, that is what she would call herself, "Sojourner Truth." Her new name reflected the meaning "traveler of truth."

When Sojourner embarked on that ferry ride to Long Island she was beginning a life that would be filled with moments of great hardship and sorrow coupled with times of fulfillment. She would work for pocket money as she traveled through the country. In Huntington, she attended temperance meetings. Most of the lectures and presentations coupled abstinence with Biblical philosophies. In Hartford, CT she attended Millerite meetings. She did not approve of the tumult the Adventists were raising in 1843 concerning the second advent of Christ. However, she made lasting friendships with some of them.



It was said that wherever Sojourner spoke, her deep quiet presentation would move the audiences from laughter to tears of sorrow and back again. She enjoyed sharing her experiences about slavery and her Savior God. Sometimes she would recall the first religious meeting she attended. She stood outside a private home to view the service. A circuit rider named Ferris was presenting the main text of his sermon.

"Behold, I come quickly, and my reward is with me to give every man according as his work shall be."

When she heard this text, it seemed to her that it would never be forgotten. The text was a promise from her God. It also implied the need for every human being to stand up and help each other. That is what she was doing with her life!

Sojourner stayed for three years with a group called Northampton Association of Education and Industry. This group was situated in Florence, MA. The group's purpose was to promote truth, justice, humanity and equal rights and ranks for everyone. The community was housed in a three-story building that resembled a typical New England mill. The members lived and worked there. The main industry was the weaving of silk. Living conditions were very crude. However, the association with notable people of the day who all were united in one purpose stimulated the mind of Sojourner. She could not read or write. However, her mind was very active and she set out to learn all she could from these well-versed people.

There would often be guest speakers or short-stay residents such as Frederick Douglass, the runaway slave and abolitionist. She met a blind black doctor who disregarded personal threats of danger to help the underground railway. His name was "Doc" Dave Ruggler. One frequent visitor was William Lloyd Garrison, editor of the famed paper "The Liberator." He was cousin to George Benson, co-founder of the community.

It was during her life at Northampton that Sojourner was encouraged to tell her story so that it could be printed. She was particularly encouraged to do this when Frederick Douglass had written a narrative about his life. Sales of his life story at first were good. However, slave owners began to stir trouble because they realized he was not a free slave but a fugitive. Douglass had to flee to England. Some friends over there negotiated and obtained his freedom. When Sojourner's story was published it was not possible to sell her account because of the upheaval that had taken place about Douglass. So she decided she would take some copies in her carpetbag to sell for a small income while she traveled.



Sojourner continued to speak out about slavery and its evils. She continued to preach about the care and love of God. She was determined to present her experiences in a peaceful and uplifting way.

Once at a crowded public meeting in Faneuil Hall in Boston, Frederick Douglass was one of the chief speakers. He had been describing the wrongs of the black race, growing more and more excited, finally ending by saying that they had no hope of justice from the whites -- no possible hope except in their own right arms. They must fight for themselves, and redeem themselves, or it never would be done. Sojourner was sitting, tall and dark, on the very front seat facing the platform. In the push of deep feeling, after Douglass sat down, she spoke out in her deep, peculiar voice - heard all over the house - "Fred! Is God dead?" The effect was electrical and thrilling. The whole feeling of the audience changed -- as by a flash. She did not say another word nor did she need to. That was enough.

One might think that Sojourner would have been swayed by the notoriety she received from the meetings and discussions she had with the famous people of her time. She met Lucretia Mott, Lucy Stone, Harriet Beecher Stowe, Ulysses S. Grant and Abraham Lincoln.

During the Civil War Sojourner Truth raised food and clothing contributions for black regiments, and met Abraham Lincoln at the White House in 1864. While there, she tried to challenge the discrimination that segregated streetcars by race. Her meeting with President Lincoln was very pleasant. He claimed that he had heard of her when he was young. He had followed her progress in working for her people and admired her very much. She told him she had no knowledge about him until he became president. He wrote in her Book of Life, "For Aunty Sojourner Truth." A. Lincoln, October 29, 1844.



Sojourner helped to train and bolster the waning morale of free slaves. She sought to change legislative policy in order to provide land and training for her people. She helped to protect the black soldiers during the Civil War. They were often kidnapped and made slaves again when raiders for slave owners invaded their camps. She sometimes felt discouraged. Yet when she thought about God, she was uplifted. She was confident in his wisdom and care of her.

After the War ended, Sojourner Truth again spoke widely, advocating for some time a "Negro State" in the west. She spoke mainly to white audiences, and mostly on religion,



"Negro" and women's rights, and on temperance, though immediately after the Civil War she tried to organize efforts to provide jobs for black refugees from the war.

The last days of Sojourner's life were spent in Battle Creek, Michigan. She owned a small home there. She would often receive visitors who eagerly sought her company. She was so interesting to listen to.

While she was trying to nurse her grandson back to health, Sojourner suffered a stroke that paralyzed half her body. She also developed ulcers on both legs. Dr. John Harvey Kellogg, Director of the Battle Creek Sanitarium decided that the best treatment for her problem would be a skin graft. This was almost unheard of in those days. Sojourner agreed to have the treatment. However, when Dr. Kellogg asked for donors not one person wanted to volunteer their skin. So he took grafts from his own body. The treatment was successful. Her health did deteriorate and she died in 1883 in Battle Creek Sanitarium.

Sojourner was confident in her God. She knew she was going to die soon. She was not afraid. She realized that she had done all she could. Her life is an inspiration to all. No matter what hardships she faced she always believed in God and trusted in His wisdom. She knew that He would see her through. Her positive outlook, her undaunting resolve to do what she could for her people should inspire each person who lives to do his/her best. Work, too, for the truth. Be prepared to do what has not been done before.

Sojourner Truth (Isabella Van Wagener), the famous abolitionist, was believed to be a Seventh-day Adventist -- through the efforts of Uriah Smith. Though her baptism by Smith is questioned by some historians, it is generally accepted that Sojourner Truth was acquainted with Advent teachings and accepted the Sabbath. She knew Ellen White, John Byington, Dr. J. H. Kellogg, and other prominent church leaders. She spoke at the Battle Creek Sanitarium and several other church gatherings. Her grave is in the Oak Hill Cemetery in Battle Creek, near the White family burial place.

Adapted from:

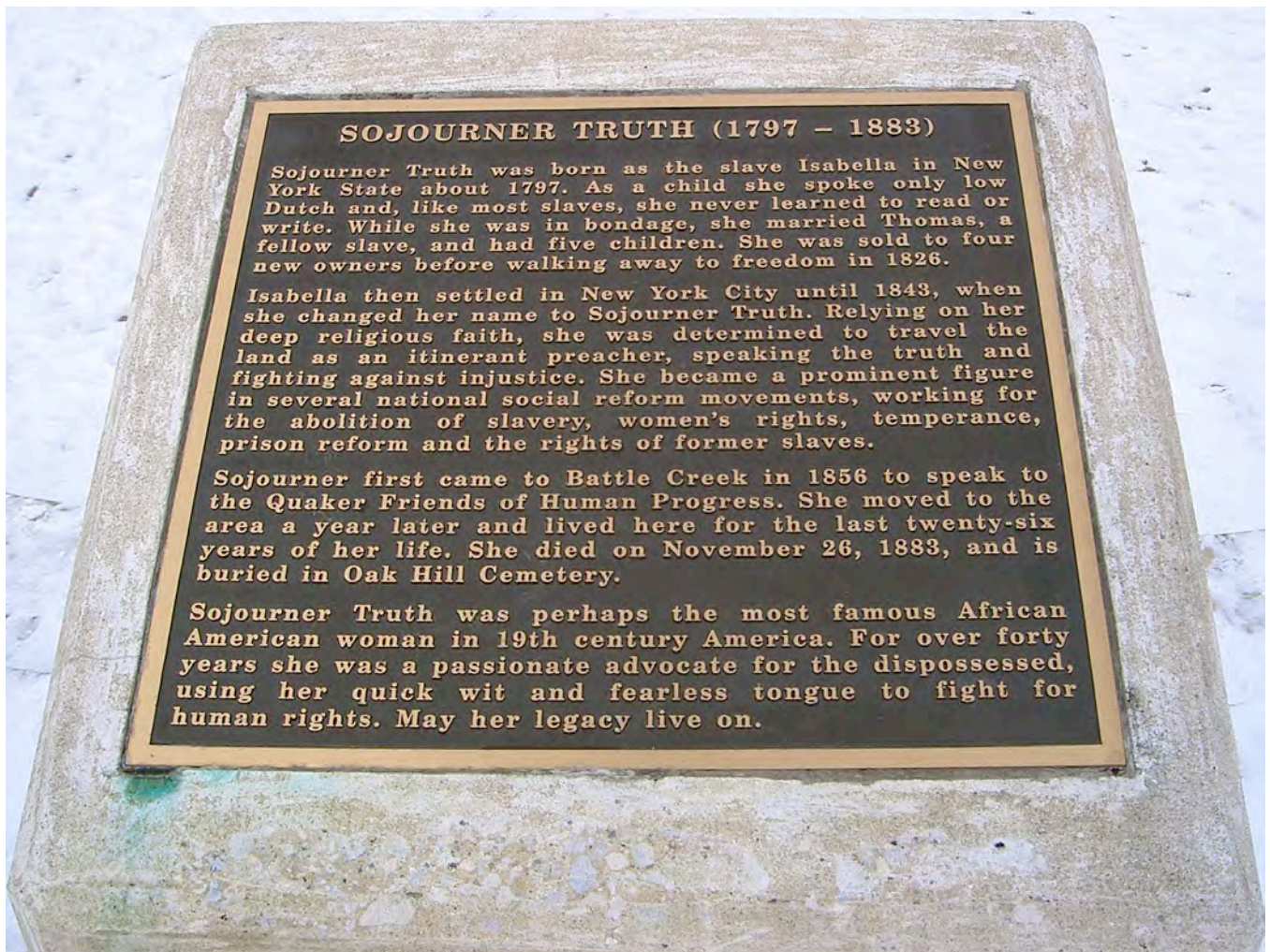
Delbert Baker, "In Search of Roots" on "Roots: Adventist African-Americans" website on website of Oakwood College (a Seventh-day Adventist college in Huntsville, Alabama)
(<http://www.oakwood.edu/ocgoldmine/hdoc/blacksda/roots/ts1.html> and
<http://www.oakwood.edu/ocgoldmine/hdoc/blacksda/roots/ts2.html>;

Sojourner Truth Speech



Discussion Questions

1. What was Sojourner's birth name?
2. Describe the conditions of housing for the slaves living in the main house.
3. Describe Belle's experience when sold for the first time.
4. Why was Belle considered a better slave than a man?
5. What did the Wagenens teach Belle that she never experienced before?
6. Why was choosing another name important to Belle?
7. Why had Sojourner's life affected the people of her day when she spoke and visited with them?
8. Why were Sojourner's work and thoughts different from those of Frederick Douglass?





George Cobb

Interest in a man named George Cobb was sparked as a result of the unusual wording on his tombstone.

Not much is known about this man except in relation to his acquaintance with James White. Apparently James White hauled stones for him while helping to build a deep cut through a hill for a railroad bed near Freeport, ME. Cobb was known in the community as a crude, unpleasant and profane man. It seemed he had one redeeming quality. He was a hard worker.

One day James White was working with some oxen. The chains that tethered the oxen and load broke. Cobb was so furious, he fired James. His parting directive to James was, "White, you do the preaching. I'll drive the oxen."

James White had to leave without pay that day. It must have been amusing to the townsfolk when Cobb began attending the meetings White held. Perhaps the testimony of his changed life was so apparent that when he died in 1882 the following was written on his tombstone.





"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work. Thy son nor thy daughter, Thy manservant nor thy maidservant but in six days the Lord made heaven and earth the sea and all that in them is. On the seventh day he rested. Wherefore the Lord blessed the Sabbath day and hallowed it." Exodus 20:8-11

Sacred to the memory of
George Cobb

Born June 10, 1794

Died November 10, 1843

A E T 88 years

Fell asleep May 9, 1882

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Psalm 19:7, 8



Discussion Questions:

1. What kind of work did James White do for George Cobb
2. What conflict resulted in Cobb firing James White?
3. What is interesting about the words written on George Cobb's tomb?
4. What kind of death did George Cobb experience on November 10, 1843?
5. What do the words "fell asleep" refer to?



Falling Stars

The Advent movement was just beginning in the United States in 1831. William Miller began to preach about what he believed. In the third year of his mission, another phenomenon took place.

On the night of November 12th at dawn, North America experienced a meteoric shower. This shower of stars was described as streams of fire falling from heaven. In fact, it seemed to be a giant fireworks display. Thus another sign unfolded before the eyes of 19th century people. The Christian world knew that Christ's predictions were taking place. They began to calculate that these signs meant Christ was coming in their lifetime.

Later that month on November 25, 1833 the Europeans also experienced the falling stars. It was reported that animals were terrified. People became sick with fear. They thought they were going to die.

The Connecticut Observer of November 25, 1833 describes the event:

"The editor of the Old Countryman makes a very serious matter of the 'falling stars.' He says, 'We pronounce the rain of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old Testament; and a more correct picture of a fig-tree casting its fruit when blown by a mighty wind, it was not possible to behold.'"

Professor Olmstead of Yale College, New Haven, CT, a famous meteorologist of the day said:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north. The exhibition of shooting stars was not only visible, but everywhere presented the same appearance."

Of this display, which began about 11 pm, November 12, and continued until about 4 AM of the 13th, the professor says:



"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

Discussion Questions:

1. What was a scientific explanation of the event?
2. What did Christians believe about the falling stars?





Dark Day and Night

On May 19, 1780 something unexpected and unusual happened. It was on this day that the sun was supernaturally darkened. Scientists claimed that it was not an eclipse because there was a full moon the previous night. There was no logical explanation for the phenomenon.

It was reported that the northeastern United States was in darkness for 12 hours. The sun did not shine. The moon did not reflect the sun's light. It was pitch dark! Can you imagine how scary that was?

The people who studied the Bible were aware that this would take place. Christ stated in Matthew 24 and Mark 13 that the dark day and falling stars would follow shortly after much persecution of Christians.

Ellen White quoted a Massachusetts eyewitness account:

An eyewitness living in Massachusetts describes the event as follows: "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening . . ."

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.



"Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn . . . Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come . . .

"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meetinghouse, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy . . . The darkness was most dense shortly after eleven o'clock."
~ The Essex Antiquarian, April, 1889, vol. 3, No. 4, p. 53, 54.

"In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles . . .

"The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend."

~ William Gordon, History of the Rise, Progress, and Establishment of the Independence of the USA, vol. 3, p. 57. GC, p. 307

Discussion Questions

1. On what day did the darkening of the sun and moon take place?
2. How long did the darkness last?
3. What was peculiar about this strange day?
4. If you were living during this time, what would your first thoughts have been?
5. If you were a pastor during this time, what message would you have included in your next sermon?



Nineteenth Century Health Practices

Much was happening in the medical world in the 19th century. New and safer medical procedures were beginning to develop. There was public demand for cleaner cities and towns. Personal health care was becoming an important feature in the lives of rich and poor. Certain products still on the medical market today were used then for specific treatments.

During the eighteenth century city and town streets were noisy, congested, filthy and smelly. It was apparent to the residents of these places that disease grew and multiplied in such conditions. Polluted water and human waste lay on the streets until the mess was washed away by rain. Garbage was piled up anywhere because there were no designated dumping spots. Nineteenth century city and town dwellers had had enough. Temperance societies were scorning the use of tobacco and alcohol. Some of these societies were also urging reforms in developing better sewage systems. There was pressing need for garbage collection and dumping sites. Most importantly, there was a great need for purer water. As a result, the public health departments were reformed to take care of the problems.

What about personal health care? Well, in earlier centuries it was not fashionable to wash oneself more than once a year. The common thought at that time was water would age the persons who made regular use of it. Can you imagine how smelly and dirty people must have been then? The nineteenth century personal health care would have shocked the people of later centuries. More bathing was recommended. Balanced diets were encouraged, and interestingly, exercise and proper clothing were considered very important.

Old-fashioned hospitals were only for the poor. They were dark, dirty and depressing! People like Florence Nightingale revolutionized the hospitals. They believed that good soap and water would help to prevent a lot of the infection with which patients suffered. Walls were scrubbed. Bed linens were changed regularly. Floors were swept and washed. Most of all, the technological advancements made it possible for all classes to reside in hospitals for the critical parts of their treatments. There were only a few products used for treating diseases. Nevertheless, with accumulating skill the medications and operating procedures would prolong life instead of cutting it short. Lime was used to prevent and



cure scurvy. There were important vaccinations created for diseases such as smallpox. Digitalis was used for heart treatments. The scientific approach to medicine was slowly changing medical treatments.

However, even though these positive things were taking place in the nineteenth century, they were not well received by the majorities. There were other forms of medical practices that rivaled the old medical school procedures of the mid-1800s:

1. Heroic
2. Thomasonian
3. Homeopathic
4. Hydropathic

Heroic medicine was the practice of which most of us have heard. It is said that Benjamin Rush began this practice of bloodletting. Leeches were used to draw blood. Sometimes wrists were slashed and the blood would drip slowly into a small cup. The medical doctors believed that it relaxed the vascular tension and drove away fevers. Then the patients were given purgatives to clean their bodies out.

Thmasonian medicine involved folk and American Indian herbal treatments. It was believed that cold temperatures resulted in disease, or disease led to cold body temperature. Thomasonians believed that cure was obtained by giving certain herbs as medicines; then the patient would be steamed or peppered to increase the body heat. They believed the heat would drive the cold away. This type of medicine was sold to the poor and to people traveling west. It was often sold in packets for about \$10.00.

Homeopathic medicine became another form of medical practice when it seemed to cure the cholera epidemic from 1847 to 1852. This form of medicine was used by educated physicians who practiced it on the wealthy and townspeople. Dr. Samuel Christian Hahnemann invented the cure in the 1790s. He claimed that if a medicine produced symptoms of a disease it could be used to cure the disease. Secondly, he believed that patients would benefit from smaller doses of medicine. Its effects would be stronger.

Hydropathologists believed that no drugs should be used. The best cures of diseases were natural remedies. The hydropath believed that water, sunlight, fresh air, exercise and good food cured and prevented disease. These people gave credit for promoting this form of medicine to Joel Shaw, Russell T. Trall (physicians) and Mary Gove Nichols, (a health reformer). Many baths, soaks, packs and douches were used to wash away diseases. The leaders thought that educating the public would make their treatments available to more than the rich. They taught the public about physiology (body functions) and hygiene.



The nineteenth century world was one of reform. Women were addressing their role in society. Their leaders supported reform in dress, diet and morals. You see, many women were responsible for making their family's clothes, preparing the family's meals, and making sure the moral standards of the home were maintained.

The regular doctors were not happy that their old medical practices were not respected. They were losing business, so they tried to compromise. They began using high quantities of alcohol to make tonics and stimulants. These were used to "build the bodies." Quinine and opium were prescribed to relieve pain. Most of the patients who were prescribed any of the above become addicts.

From the 1860s to the 1880s two discoveries were made -- anesthesia and the germ theory. Chloroform and nitrous oxide were used in operations to make procedures less painful. Patients of the Civil War were given these treatments. The work of Drs. Joseph Lister and Louis Pasteur on airborne germs that spread diseases resulted in the use of antiseptics. Antiseptics were applied to keeping medical areas clean. They were also used on wounds. The highly toxic (poisonous) carbolic acid was used as the first antiseptic.

Ellen White and other SDAs were affected by the reforms in health that were taking place. Mrs. White studied the hydrotherapy method and visited the center for its practice in Dansville, NY. She was not convinced that this treatment would work for all illnesses. Sometime before Henry's death the boys had diphtheria. They were treated with the hydrotherapy method and were healed. Henry was given the conventional treatment during his illness. Perhaps the hydrotherapy would have aided his recovery.

On June 5, 1863, Ellen White had a vision of the use of natural and simple remedies for treating disease. This helped to change the perspective of Seventh-day Adventists.

J.N. Andrews' son, Charles, was taken by his mother to Dansville for the hydrotherapy treatment. Even though Charlie contracted measles, his crippled leg showed much improvement. That same year James and Ellen White took a trip to Dansville for investigative purposes. They found the treatments practical and the country walks invigorating. However, the Whites did not approve of the amusements such as dancing and playing cards.

It was in 1865 that Ellen traveled once more to Dansville. This time her husband, Dr. Lay, Uriah Smith and J. N. Loughborough accompanied her. The three men, excluding Dr. Lay, needed treatment. A few months after the trip to Dansville, Ellen White received another vision. She was shown that the newly formed church should plan, build and run



their own health care system. In 1866 that vision became a reality when the Western Health Reform Institute was opened.

Discussion Questions

1. What were the needs for public health in the 19th century?
2. What was the personal health care of individuals like?
3. Describe the improvements of hospitals in the 1800s.
4. Why were hospitals used for the poor?
5. Name and describe the four basic medical practices of the 19th century.
6. Why did Thomasonian and hydropatic medical practice improve health care?
7. What drugs revolutionized operations?
8. Why did heroic style doctors believe in bloodletting patients?
9. What did they use for the bloodletting procedure?
10. In 1863 and 1865 Ellen White had two visions regarding health. Describe them.





Early Tent/Campmeetings

What were early campmeetings like?

Early campmeetings were first designed to serve as religious and social meetings for frontier people. These people were often isolated because they were clearing new land for development. They would not see anyone for months and/or years. These campmeetings helped to bring human contact and religious revival to their lives.

The meetings began in Tennessee and Kentucky. Methodists, Presbyterians, and Baptists often supported them. However, the Presbyterians thought that the meetings were becoming too lively. They preferred a quieter worship. Eventually the Methodists were running most campmeetings. It was a popular method for William Miller to share his belief.

Who ran the campmeetings?

A superintendent was appointed to seek a portion of land. The land would have plenty of water, easy access for the people, and lots of pasture for horses to graze. When the superintendent approved the land it would be leased for three to four days. Then the superintendent would appoint members to clear the land of the trees and shrubs. They felled trees that would be made into crude benches by smoothing one side of each log. Some of the wood would be used for a platform and pulpit.



The clearings would be round. The benches were placed in the center of the clearing for a large group meeting. A wooden fence was placed down the center of the main sitting area. One side was for men and the other for women. Tents for the congregation were erected around the general assembly area. Some of the tents would house individual families and friends. Some of the larger tents were meeting areas for towns, or dormitories for single people who attended.

The program arranged for the campmeeting would depend on the main speakers and the agenda. Strict regulations were enforced to provide an orderly meeting.



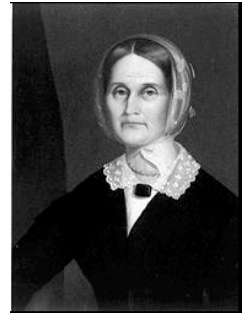
William Miller

(1782-1849)

William Miller was born in Pittsfield, MA on February 15, 1782. He grew up in Low Hampton, NY. He was raised within a farming community and had a thirst for learning. He taught himself by borrowing books from neighbors. His family could not afford to send him to college. He was the oldest of 16 brothers and sisters!

It is interesting to note that because he continued to read about history and gain in-depth knowledge of biblical matters, his neighbors relied on him to compose verses and write correspondence.

Miller married Lucy P. Smith from Poultney, VT when he was 21 years old. In that same year, 1803, he moved with his bride to her hometown. Poultney was fortunate to boast of a library. Through this institution, Miller met other educated people who were deists. These friends were pleased when he ignored his religious beliefs and accepted deistic thought.



Miller was well respected. He became a constable, a judge, and a deputy sheriff. He participated in the War of 1812 and became a lieutenant in the state militia. He was promoted to captaincy in the regular army. It was because of his experiences in the war that he questioned Deism and began thinking about what happens beyond death. When a minority army defeated the British, he questioned, did God intervene?

After the war Miller returned to Low Hampton to help his widowed mother. After canceling the mortgage on her place, he bought a two hundred acre farm for the family and built a comfortable house. The Miller home was a popular gathering place for the young people -- and was also a place of welcome for the itinerant ministers as well as his deistical friends. He resumed church attendance at the local Baptist Church. His uncle was a minister there. He was asked to read sermons when ministers were unavailable. On one such Sunday while reading the sermon, Miller was so overwhelmed with the beautiful thoughts of Christ as Savior that he became speechless and sat down abruptly.

Miller devoted whole nights as well as days studying the scriptures for answers to a deist friend's question, "How do you know the Bible is true?" As he studied the Bible over a period of many years, he found the answers to his questions and was convicted that he



must share the nearness of Christ's coming with others. But he resisted and was in real distress of mind. All of the excuses failed to silence the voice that demanded, "Go and tell it to the world." He entered into a solemn covenant with God that if He would open the way, he would go and perform his duty to the world.

Even as he was making such apparently "safe" terms with the Lord, a young man was traveling down the highway from the nearby town of Dresden carrying an invitation to Miller to preach the following day -- for this was a Saturday morning.

William Miller was thunderstruck by this sudden call. He answered the boy not a word -- but turned on his heel and strode out the back door and down the little slope on the west side and up again into the maple grove where he often went to pray. But all the way along the path a Voice was thundering in his ears, "Go and tell it! Go and tell it! Go and tell it to the world!" In his maple grove he fell upon his knees and cried, "Lord, I can't go! I can't! I'm only a farmer, not a preacher; how can I carry a message like Noah?" But all he could hear was, "Will you break a promise so soon after you have made it? Go and tell it to the world!"

As last he gave up, crying, "Lord, I don't know how I can do it; but if you will go with me, I will go."

At once the burden lifted. His spirits soared. He sprang to his feet -- this staid old farmer of middle age -- and leaped up and down, clapping his hands and shouting, "Glory! Hallelujah!"

Lucy, his littlest daughter, his almost constant companion, had followed him as he hurried down the path; and now, standing aside, she watched his prayer and his triumph. Amazed at such an outburst as she had never before seen from her father, she ran back to the house crying, "Mother, Mother, come quick! Father's down in the grove and he's gone crazy!" It was what the world said of him later, but Lucy came to revise her judgment and followed his teachings to the end of her days.

Returning to the house, William Miller found Irving still patiently waiting for an answer. And he promised, "After dinner, Irving, I'll go with you." And so they went.

Thus began the Millerite Movement of telling the world of Jesus' return.

On November 13, 1833, about two years after William Miller entered upon his public work, came the falling of the stars. This spectacle, deemed by many a direct warning from heaven, produced a profound impression upon many people. It turned great numbers



to more serious thought. In 1836 Brother Miller prepared his sixteen lectures and had them printed in book form.

In the course of a few years a number of prominent ministers espoused the cause that William Miller advocated. Among these were Josiah Litch, Charles Fitch, and Joshua V. Himes. Miller labored chiefly in the Atlantic and Middle States. It was estimated that 50,000 people accepted his views -- perhaps two hundred being ministers of the gospel.

For some reason which we do not fully understand, this leader in the advent movement did not see the importance of the Sabbath, and so did not unite with the group of Adventist believers who, accepting the Sabbath and other precious truths brought to their attention at that time, became the founders of our Seventh-day Adventist denomination. Of this phase of his life, Ellen White says:



"If William Miller could have seen the light of the third angel's message, many things which looked dark and mysterious to him would have been explained. But his brethren professed such deep love and interest for him that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at these brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray . . . Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred . . . But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." - Early Writings, p. 258

Adapted: A.W. Spalding, Footprints of the Pioneers, and M.E. Andross, Story of the Advent Message.

Miller's friends scoffed at his new religious perspective so he began to systematically study the Bible. He thought the Bible should speak for itself. His knowledge of history helped him to see more clearly the events printed in the Bible. He believed that the Bible should be understood literally except for the passages where figurative language is used. The book of Daniel captured his attention. He surmised that Christ would return after 2300 days/years. The earthly church would be purified. He estimated that Christ would come 25 years from the year he concluded his study in 1818.

Now that he could see prophecy more clearly, he shared his findings with the community. Sadly, only a few showed interest. About this time Miller felt impressed to share his



understanding of prophecy with those outside his community. However, he prayed for guidance first before going out just anywhere. He prayed that if he would receive an invitation he would go there and share the results of his study of prophecy. His first public presentation was in Dresden, NY from his brother-in-law, Silas Guilford. His delivery was successful. He preached in Dresden for about a week. Thirteen families were converted.

William Miller continued to travel around New England preaching what he had learned. He also printed his views in local papers and pamphlets. People that were converted to his views were called Millerites. He had changed the religious community. Baptists, Methodists and other denominations had Millerites as members.

After 1844 his religious leadership waned. He retired to Low Hampton and continued to believe that Christ's coming was very close.





Miller Chapel

Low Hampton, New York

William Miller built this modest chapel in 1848 on his farm just west from his home. He built it for the local company of Second Advent believers. The church was completed about one year before his death.

Behind the church is an outcropping of limestone. This is where it is believed that some waited for what they understood was to be Christ's Second Coming on October 22, 1844.

Today the church is owned by the Advent Christian Church, but is primarily maintained by the Seventh-day Adventist organization.





Joshua Himes

(1805-1895)

Joshua Himes was born in Rhode Island. When he was old enough to learn a trade he moved to New Bedford, MA.

In 1825 he ministered for the Massachusetts Christian Conference. During that time he became a reformer against liquor trading and slavery.

Himes invited William Miller to hold a series of meetings at his chapel in 1839. He was greatly impressed with Miller's message and initiated a campaign to spread Miller's doctrines throughout the eastern part of the US. He exhibited so much faith in the message of Christ's second coming that he started a publication called The Signs of the Times with only \$1.00. He was instrumental in printing Miller's lectures in other literary forms: charts, tracts, handbills, etc.

Himes traveled to New York City where he established a daily paper called the Midnight Cry. This paper was distributed by newsboys for a fee. When Miller's presentations closed in New York, the paper continued to be published on a weekly basis.

Joshua Himes was reluctant to set dates for the Lord's return. He finally conceded to Miller's predictions. But after 1844, he returned to his former belief that no date should be set.

Himes never became a Seventh-day Adventist, however he was often in friendly communication with them until his death.





Rachel Oakes

(1809-1868)

Rachel Oakes was a member of the Seventh Day Baptist church when she became familiar with the teachings of the Adventists. She introduced the Sabbath to the Adventists and joined the group in Washington, New Hampshire.

Rachel had moved to Washington, NH to be close to her daughter, Delight. Delight was teaching school at the time.

Rachel was concerned about keeping all the ten commandments and witnessed for the seventh-day Sabbath wherever she went. She witnessed to Frederick Wheeler, a Methodist preacher. He was converted. Wheeler was conducting a communion service and was urging the congregation to keep all the commandments. Rachel Oakes was a visitor in the room and later recounted to him that she had wanted to stand up and tell him to recover the communion table until he and the congregation accepted the fourth commandment. It took some time before others attending the service accepted the teaching. In 1844, Mrs. Oakes joined the small group of Adventists.

Rachel Oakes married Nathan T. Preston and moved away. She did not embrace all the teachings of the Seventh-day Adventist church until the last year of her life.

It has been said that Rachel Oakes was one of those responsible for the founding of the first Seventh-day Adventist church.





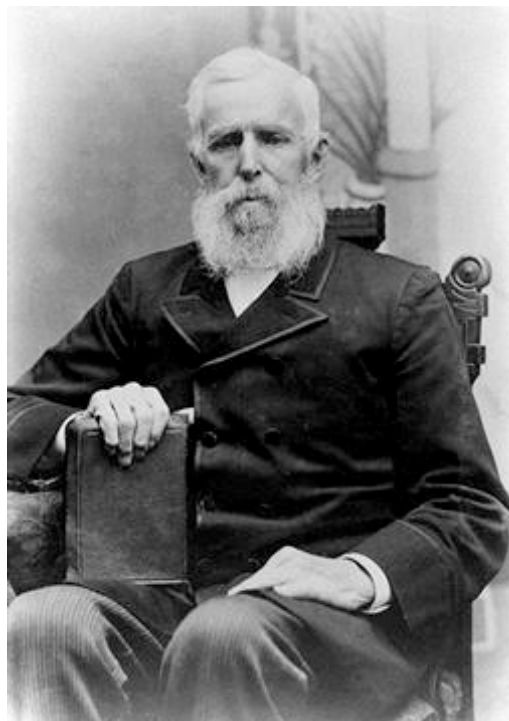
Frederick Wheeler

(1811-1910)

Frederick Wheeler was an ordained minister of the Methodist Episcopal Church when he heard Miller. He studied the Second Advent message and proceeded to preach about it while circuit riding through Washington and Hillsboro, New Hampshire.

A communion service was conducted by Wheeler for the Washington, NH community in 1844. He was reminding the congregation to keep all the commandments. The gathering had met on their Sabbath, which was Sunday. Rachel Oakes sat in the congregation listening to him preach. She knew they were not keeping all the commandments. She met with Wheeler after the meeting and introduced the Sabbath message. It is said she shared some written work as well as oral accounts of the seventh day as Sabbath. Wheeler studied what she had given to him with the Bible. In March of 1844 he kept the Sabbath for the first time. On the day of his decision he testified about the Sabbath in a sermon. He was our first Sabbath-keeping Adventist minister.

Wheeler continued to farm and preach in New Hampshire until he met James White. White encouraged him to spread the message elsewhere. He moved to West Monroe in New York state and continued to work for the Lord.





William Farnsworth

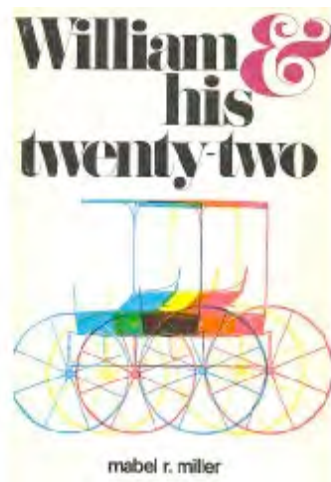
(1807 - 1888)

Rachel Preston met William Farnsworth in Washington, New Hampshire. He was already an Adventist as a result of studying Miller's doctrines in the early 1860s. Mrs. Preston shared her supply of Sabbath tracts with him. It was on a Sunday morning (following Frederick Wheeler's decision) that Farnsworth decided to keep the Sabbath. He became the first Seventh-day Adventist layman.



A skit about a Millerite family waiting expectantly for the Second Advent.

<http://www.adventistheritage.org/article.php?id=71>



In the little village of Washington, New Hampshire, where Adventists first kept the seventh-day Sabbath, lived William Farnsworth. There he reared a family of twenty-two children, many of whom grew up to be workers in the cause of God.

No, this is not the story of a boy and his rifle, but a winsomely told bit of Adventist history that will delight children and fascinate older readers. Wouldn't you like to know more about "Fun With the Meads," "Mystery and Bumps," "A Vision in the Cornfield," and "The Tall, Handsome Stranger"?

Read the book online - or download a PDF file at:

http://www.sabbathtrail.org/william_and_22/



Cyrus Farnsworth

(1822 - 1899)

Cyrus accepted the Sabbath message after his brother, William. He married Delight Oakes and was a lay leader in Washington, New Hampshire's first Seventh-day Adventist group.

Resource: Farnsworth Family Diaries (Collection 182), Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI.

The roots of the Farnsworth family are in Washington, New Hampshire. They belonged to the Washington Christian Church, which became known as the first church where a group of Adventists observed the seventh-day Sabbath beginning about 1844. Thus the family is famous for being the first of the Sabbatarian Adventist believers that kept the seventh-day Sabbath.

There were at least two sets of Farnsworth families in Washington, N.H., William and Cyrus. The writers of these diaries may be children (or grandchildren) of Cyrus Farnsworth. Internal evidence in the diaries may help to answer this question, but it was not determined in the course of processing this collection. One of the accompanying books was owned at one time by Cyrus. Alternatively, these could be diaries written by children or grandchildren of William Farnsworth. However, from a list of his children, none of the names represented in these diaries were his children.

The Farnsworth family diaries collection consists of two kinds of materials: 1.) annual diaries of different members of the Farnsworth family, and 2.) several other materials belonging to the Farnsworth family. The diaries extend from 1867 to 1923 and represent the life of several generations of the Farnsworth family





Washington N.H. Church

The first church in which Sabbath-keeping Adventists met was one erected about 1842 by the Christian Brethren of Washington, New Hampshire. It was here, in 1844, before a denomination to be known as Seventh-day Adventists had been thought of, that one of the cardinal points of their faith, the Sabbath, took root in an Adventist congregation. And unlike many other places where records were made, Washington had not faded out but had maintained a Seventh-day Adventist church from its beginning.

Take a few minutes and take a walk back into time . . .



We see in memory's eye the preacher, Frederick Wheeler, standing by the communion table, and Widow Rachel Oakes, with corkscrew curls, almost starting to her feet from the Daniel Farnsworth pew to rebuke him. After the meeting, this Seventh Day Baptist propagandist, direct, outspoken, said to the Methodist-Adventist preacher:

"When you said to us that all who would partake of the emblems of the Lord's supper should obey every one of His commandments, I almost rose and told you [that] you would put the cloth over them and set the table back, until you were ready to obey them [the commandments] all."

And so Frederick Wheeler was introduced to the Sabbath truth. A few weeks later, in March 1844, he kept it for the first time and preached a sermon about it on that day. He was the first Sabbath-keeping Adventist minister.

We look, and on a Sunday morning a little later, we see William Farnsworth rise and declare that he will henceforth keep the Sabbath. And then his younger brother Cyrus, twenty years old, and their father Daniel and his wife, Patty, and Newell Mead, and Willis Huntley joined him in keeping the Sabbath. It made quite a split with fifteen or eighteen Sabbath-keepers withdrawing to meet in private homes, while the Christian denomination retained the chapel until 1862. Several times this denomination generously offered the building, however, for use by the Sabbath-keeping Adventists at their general meetings.



Also, we see John Andrews, a visiting preacher, tall, earnest, cogent, and inspiring, as he leads forward such youth as Eugene Farnsworth, whom he started converting out in the cornfield.

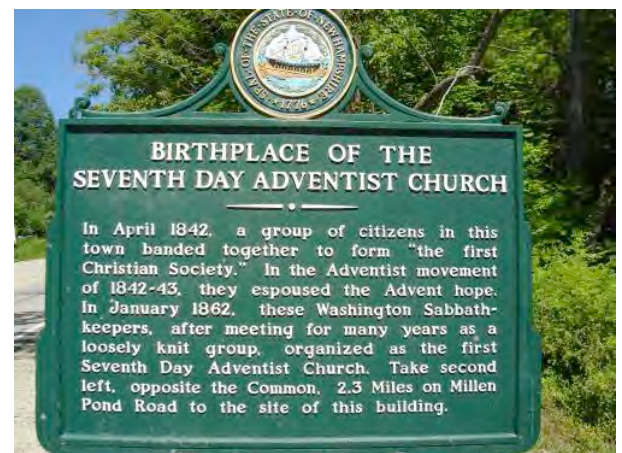
Then we see James and Ellen White, in their strong evangelistic, disciplinary efforts, bringing the church into unity and power. After them in the years following, Loughborough, Smith, Cornell, Bourdeau, Haskell, Washington Morse, and E.P. Butler also attended this church. They trail a cloud of glory, these heaven-sent pioneers, through the atmosphere of the old church. We walk the aisles of this simple frame building (50 by 40 feet) with reverence. We stand with humility and awe behind the desk where the pioneers have stood. We silently breathe a prayer of devotion and blessing upon the sanctuary of our fathers.

In Washington, New Hampshire, the Cyrus Farnsworth place is the other main spot of historic interest. Here on a May morning of 1845, under the great maples in front of the house, above the lake sat at least three men -- Cyrus Farnsworth, Frederick Wheeler, and Joseph Bates -- who discussed the law of God and its neglected Sabbath. Bates read an article by T. M. Preble in the Hope of Israel, a Portland Adventist paper, setting forth claims of the seventh-day Sabbath.

Hearing of the company at Washington, Bates made a swift pilgrimage up there, found Frederick Wheeler on his borrowed farm in Hillsboro at midnight. They talked until dawn. Then they drove two miles up to Cyrus Farnsworth's home in Washington. It was there, under the ancient maples, that the pact was sealed.

Bates, back at home, was hailed in the morning, on the bridge, by a neighbor and fellow Christian, James Madison Monroe Hall: "What's the news, Captain Bates?"

Bates said, "The news is that the seventh day is the Sabbath of the Lord our God." He then began carrying this good news, this gospel, to the world he knew -- reaching out to Hiram Edson in western New York, to James and Ellen White up in Maine, to Belden and Chamberlain in Connecticut, to Otis Nichols in Boston, and all the little company who became close-knit upon "the Sabbath of the Lord our God."



Washington Village of the New Hampshire hills is the cradle of the Sabbath truth!

--Adapted from
Spalding, A. W., Footprints, p. 29-39.



Joseph Bates

Joseph Bates was a co-founder of the Seventh-day Adventist Church along with James and Ellen White. Perhaps there was no more unlikely Seventh-day Adventist preacher than Joseph Bates. When he was young his family moved from Rochester, Massachusetts, to the port city of Fairhaven, Massachusetts, where he became fascinated with the sea. A young boy of 15 years was lured to the sea. His experiences as a seaman were exciting, frightening, and dangerous. It can be said that his life on the sea helped shape the strength and determination he needed for spreading the Advent message.

He set out from Fairhaven at the age of 15 as a cabin boy. He experienced shipwreck, capture, and forced service in the British Navy, and for two-and-a-half years was a prisoner of war in France, being released in 1815. Bates eventually served as captain of his own ship, beginning in 1820. In 1821 he gave up smoking and chewing tobacco as well as the use of profane language. He later quit using tea and coffee and in 1843 became a vegetarian.



Bates retired from the sea in 1827 with \$11,000, a small fortune for the time. He decided to return to merchanting. He became very successful and married Prudence Nye. The couple had a number of children. The family was described by some as a typically New England one with a strong sense of family loyalty, yet who shared minimal physical and verbal expressions of their love.

Prudence was a Christian and member of the Fairhaven Christian Church. Bates did not show a devotion to religious life until she placed a copy of the New Testament in his trunk while packing for his trip. On that voyage he studied the book and felt the presence of God. By the time he returned home he was converted and joined the church of which his wife was a member.

Converted during his years at sea, after his retirement at age 35 Bates became associated with several reforms, including temperance and antislavery. Through further study, and as a result of experiencing discomfort from the use of alcohol, tea, coffee, rich foods and meats, Bates began his quest for temperate living. As a result, he established a Temperance Society.

Bates experienced the 1844 disappointment without losing his faith. In 1845 he read a tract by T. M. Preble on the Sabbath, published near Washington, New Hampshire. Bates traveled there to study for himself. On returning to Fairhaven, he met a friend, Captain



Hall, at the old bridge approach. Hall asked him, "What's the news, Captain Bates?" He replied, "The news is that the seventh day is the Sabbath." Hall became a convert to the Sabbath as well. The next year, 1846, Bates wrote a tract of his own about the Bible Sabbath. This tract came to the attention of James and Ellen White around the time of their marriage in August of that year. They accepted the seventh-day Sabbath from studying the Bible evidence for it.



In the tract Bates argued for beginning the Sabbath at 6 p.m. Friday, and many Sabbath keepers, including the Whites, did so for nearly ten years. Other Adventists kept it from sunrise, sunset, or midnight. In 1855 James White asked J. N. Andrews to make a study of the Bible on the subject. At a meeting in Battle Creek in November he presented his paper, which supported sunset. After the meeting, Ellen White had a vision confirming the result of his Bible study, and unity on the subject was gained.

Joseph Bates often chaired the "Sabbath conferences" of 1848-1850. He became more closely associated with the Whites at that time. He traveled to many places, including Battle Creek, winning the first convert there. In his last year of life he preached at least 100 times. He died at the age of 80 at the Health Reform Institute in Battle Creek and is buried in Monterey, Michigan.

Adapted from: <http://www.whiteestate.org/pathways/jbates.asp>

Visit <http://www.earlysda.com/bates/joseph-bates1.html> to read the autobiography of Joseph Bates.



William Foy

William Foy was born a free black of free black parents, Joseph and Betsy Foy. His home was near Augusta, Maine. Even though slavery was not tolerated in the north, free people of color were not considered equal to whites. As we will see, Foy was an unusual black man.

A physical description of him stated that he was tall and light skinned. He was also described as an eloquent speaker.

How did Foy become a pioneer preacher? The state of Maine had very few blacks living within its borders. Therefore, they did not pose a threat to the whites and were allowed more privileges to study, and to be self-supportive than most states.

Little is known about Foy's parents and whether they were Christians. It seems that Foy was allowed to read books and attend school. Silas Curtis, an ordained Freewill Baptist, befriended William Foy. It was through the ministry of Curtis that Foy became converted at the age of 17. Foy continued to study and followed his mentor's footsteps. He became a minister.

Even though witnessing for God was not always pleasant, Foy worked hard among both blacks and whites. He was instrumental in leading many people to God.

Foy experienced his first vision in Boston some years after leaving Augusta, Maine. Prior to moving to Boston he was married to his first wife, Ann. The couple both met Ellen White in Maine. By 1842, Foy had experienced two visions in which he learned about Christ's second coming and last day events. Because of the visions he joined the Millerite movement.

Foy began sharing his experiences. He was hesitant at first, but was encouraged by a fellow pastor of the Episcopal Methodist Church.

The third and last vision Foy experienced was in 1844 and showed three levels:

1. God guiding His people from truth to truth
2. Testing the truths God's people had discovered
3. Ultimate victory when the Saved reach the Holy City because they believed and followed God's messages.





The Pearson brothers of Portland, Maine published William Foy's visions and conversion experiences in 1845.

Foy moved back to Maine and continued to minister to the Baptist and Methodist congregations. J. N. Loughborough and Ellen White saw him and believed that his experiences were genuine.

Today, William Foy is considered as a prophet for the time prior to the Great Disappointment. If what he was preaching about had been seriously considered, the Disappointment might not have taken place.

Visit <http://www.greatcontroversy.org/pioneer/foy-vis.html> to read an accounting of William Foy's visions. The following is the testimonial signed by witnesses of the time.

We the undersigned, inhabitants of Boston were witnesses of the apparently inanimate conditions into which our brother, Wm. Ellis Foy, was thrown from some unknown cause, on the 18th of January 1842 when he laid two hours and a half; and again February 4th when he laid twelve hours and a half, during which, each time he testifies that he experienced extraordinary visions of the other world.

Charles Tash, Francis Sanders, George Williams, John Thomas, David Williams,
Andrew Lewis, Edward Williams, George Harris

Dr. Henry Cummings testifies: *"I was present with our brother at the time of his visions. I examined him, but could not find any appearance of life, except around his heart."*

Adapted from:
Baker, Delbert W. The Unknown Prophet. Hagerstown, MD: Review and Herald Publishing Association, 1987.
Neufeld, Don Fred. Seventh-day Adventist Encyclopedia. Washington, D.C.: Review and Herald Publishing Association, 1966.



Ellen Gould Harmon White

(1827 - 1915)

Did you know that the first female leader of Adventism, a pioneer of our church, was a hat maker? Ellen was born in a humble setting. Her parents, Robert and Eunice, were farmers when Ellen and her twin Elizabeth were born. The family consisted of two older brothers and four older sisters. The twins were the youngest members of the family. Robert Harmon changed occupations during Ellen's earliest years. He moved to the city of Portland and established a hat-making business.

An unfortunate accident punctuated Ellen's nine-year-old life. A classmate threw a stone that hit Ellen and resulted in a broken nose, concussion, three weeks of unconsciousness, and years of recuperation. Dizzy spells, nervousness and failing strength prevented her from resuming school except for a few short periods. Eventually, she gave up the idea of being



Harmon Home - Gorham, ME

strong enough to attend school full-time and worked at her own pace around the home. It was during this time that she was tutored by her father in the art of hat-making.

The Harmon family was first Methodists. In fact, Robert Harmon was a deacon in the church. In 1840, the Harmons heard William Miller's lectures on the Second Advent of Christ. They believed his message. Ellen was converted and requested baptism by immersion. From that time on, Ellen worked hard at both hat making and sharing her religious experiences with her peers. The Methodists disfellowshipped the family in 1843 because of their changed religious perspective.



Although disappointed with the "non-event" of 1844, Ellen was determined to diligently seek the truth. It was during a family worship at a friend's house that she received her first vision. The vision depicted Adventists traveling the road to God's city.

What an awesome responsibility for a young girl! When Ellen's friends asked her to share her experience with the various Adventist groups, she reluctantly agreed. Ellen met James White during some of her travels throughout the area. When they married in 1846, they began ministering together when it was convenient to do so.

Ellen helped in the publishing of the Review when the printing began in Saratoga Springs, N.Y. and continued working when the publishing work moved to Rochester, N.Y.



Ellen bore four sons and experienced deep sadness when two died due to poor health. She was a devoted mother who was sometimes uneasy about leaving her children in other adults' care. Nevertheless, she accepted church duties, which necessitated long distance traveling.

Ellen lived a very productive life. She died at the age of 87. She left many published and unpublished works. It is said that she wrote over 100,000 pages.

From hat maker to prophetess to author - Ellen Gould Harmon White's life was special. God uses everyone -- men, women, and children -- to be leaders in His work.



Ellen G. White Home

Adapted from:

Neufeld, Don Fred. Seventh-day Adventist Encyclopedia. Washington, D.C.: Review and Herald Publishing Association, 1966.

Schwarz, R. W. Light Bearers to the Remnant. Boise, Idaho: Pacific Press Publishing Association, 1979.



James White

(1821 - 1881)

James' early childhood was filled with poor health. When he was three years old, he was subject to "worm fever." As a result of this disease he became cross-eyed. He stopped attending school at seven years of age and helped his father on the farm. He waited 12 years for the correction of his vision, when at this point, he became an elementary school student at 19. Due to hard work, he was awarded a certificate for teaching the lower grades. He enjoyed teaching so much that he decided to become a professional by taking more education courses.

Up to this time, James White showed no interest in religion. He thought that William Miller and his followers were fanatical. He soon changed his mind when he attended a few meetings. He was so convinced by the teachings that he became a traveling preacher in the northeast.

After the Great Disappointment in 1844, James continued working and traveling across New England. He worked at odd jobs to finance his ministry. He would occasionally meet Ellen Harmon on his travels. He saw in her a person with whom he could share his love for God and his commitment to spread the message. They were married in 1846.



Two years later, James was preparing for a very important meeting. A conference for Sabbath keepers had been called. The host for the meeting was Albert Belden. The place was at a Rocky Hill, Connecticut farm just eight miles from Middletown, Connecticut. James and Ellen now had a baby to take care of. They had no permanent home and very little money. Their possessions consisted of clothing and a few books. When James received \$10.00 wages for his work, he bought much needed clothing for the family. His employer's wife gave Ellen \$5.00. Ellen bought train tickets to Middletown for \$4.50. Imagine only 50 cents left for food and other essentials! Well, they travelled to Middletown on April 20. They were met by the Beldens and taken to Rocky Hill with other visitors. There were a total of 15 people that evening. Joseph Bates was a part of that group. He had walked the eight miles from Middletown.

James White and Joseph Bates were the main leaders of the conference. James spoke about the third angel's message. Bates spoke on the Sabbath. Both Bates and James White knew that some in the group were not convinced about the Sabbath or the third



angel's message. They knew that it was good for everyone to listen, study and discuss the facts while asking God for inspiration. This conference was the first of six conferences held that year. Each brought the Sabbath keepers closer together and realized the benefit of support from each other.

An interesting note is that the first conference was held in the Belden's large unfinished chamber. It was a room that accommodated 50 people.

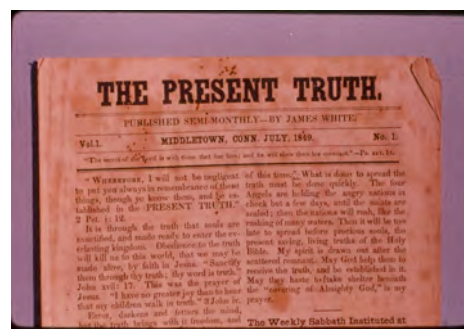
James and his wife, Ellen, knew they needed to travel in order to share the message. However, they lacked money for traveling. Food or places to stay were available, but most people were not able to supply cash. Hiram Edson learned of the White's predicament. He invited them to minister in northern New York. He knew that the people were poor but willing to help the Whites.

James White looked around for work and found an 1800 -acre piece of hay land that was ready for mowing. He contracted to mow 100-acres with two friends for 87 ½ cents an acre. This was not an easy project. There were no horse drawn mowers in those days. The men had to mow by hand! James White earned forty dollars for his share of the mowing.

In June 1849 the Whites returned to Rocky Hill upon receiving an urgent invitation from Albert Belden. Belden had included money to cover traveling expenses.

A sixth conference was held in Dorchester, Massachusetts in November. It was at this meeting that Ellen saw a vision concerning the spreading of the gospel in printed form. She shared the vision with her husband, James. She suggested they start with a small paper and when contributions accrued they would be able to print larger editions. She saw that the printed word was a means of spreading the message worldwide.

James prepared the first copy of the periodical, which he called "Present Truth." Charles Hamlin Pelton printed the paper in Middletown. James would walk the eight-mile distance back and forth many times to make sure the printing was just what he wanted. When the first printing was completed James borrowed the Belden's horse and buggy to bring the flat fold of 1000 copies -- Volume 1 Number 1 -- to Rocky Hill. The first paper consisted of eight pages.





The papers were taken up to the largest room. The group spread them on the floor, then knelt and prayed around them. After the prayer session, they folded and addressed them to people they presumed were interested in its message. James then carried these in his carpetbag, on foot, to the nearest post office in Middletown.

This was the beginning of James' many years of devoted work for God. It seems he became an editor, a writer, a publisher, an administrator and a businessman -- all at once.



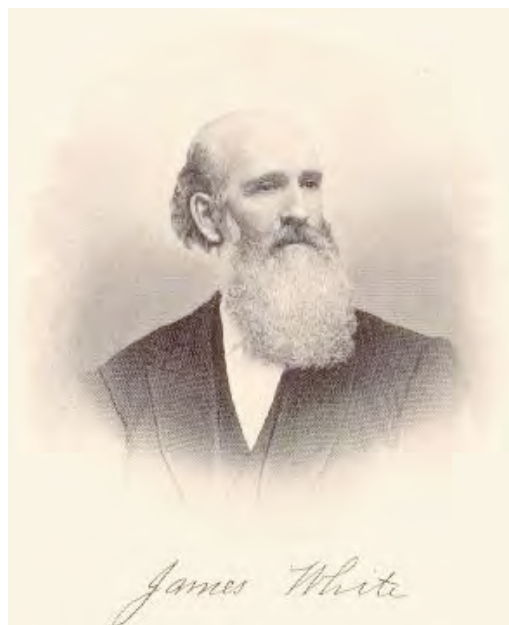
James later moved the publishing work to Saratoga Springs, and then to Rochester, New York, before it was moved to Michigan.

James White was editor of the following publications: Present Truth, Second Advent Review and Sabbath Herald, and The Youth's Instructor.

Adapted from:

Ellen G. White Estate. In the Footsteps of the Pioneers. Washington, D.C.: Ellen White, 1985.

Neufeld, Don Fred. Seventh-day Adventist Encyclopedia. Washington, D.C.: Review and Herald Publishing Association, 1966.





Hiram Edson

(1806 - 1882)

It was a layman in Port Gibson, New York who shed more understanding of the sanctuary and its cleansing.

In October of 1844, Edson, along with other believers of the Millerite movement, met at his home to await the Lord's Advent. After waiting until daybreak and seeing that nothing was going to happen, many of the people returned to their homes. Hiram Edson wrote, "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn."

However, a few remained. These people gathered together and spent much time in devoted prayer and study of the Bible. On the morning of October 23, Edson, who lived in Port Gibson, New York, was passing through his grain field with a friend. Edson later recounted:

"We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed opened to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days [calculated to be October 22, 1844], He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to the earth."

Edson shared what he believed he saw with many of the local Adventists, who were greatly encouraged by his account. As a result Edson began studying the Bible with two of the other believers in the area, Owen L. Crosier and Franklin B. Hahn, who published their findings in a paper called Day-Dawn. This paper explored the biblical parable of the Ten Virgins and attempted to explain why the bridegroom had tarried. The article also explored the concept of the Day of Atonement and what the authors called "our chronology of events."

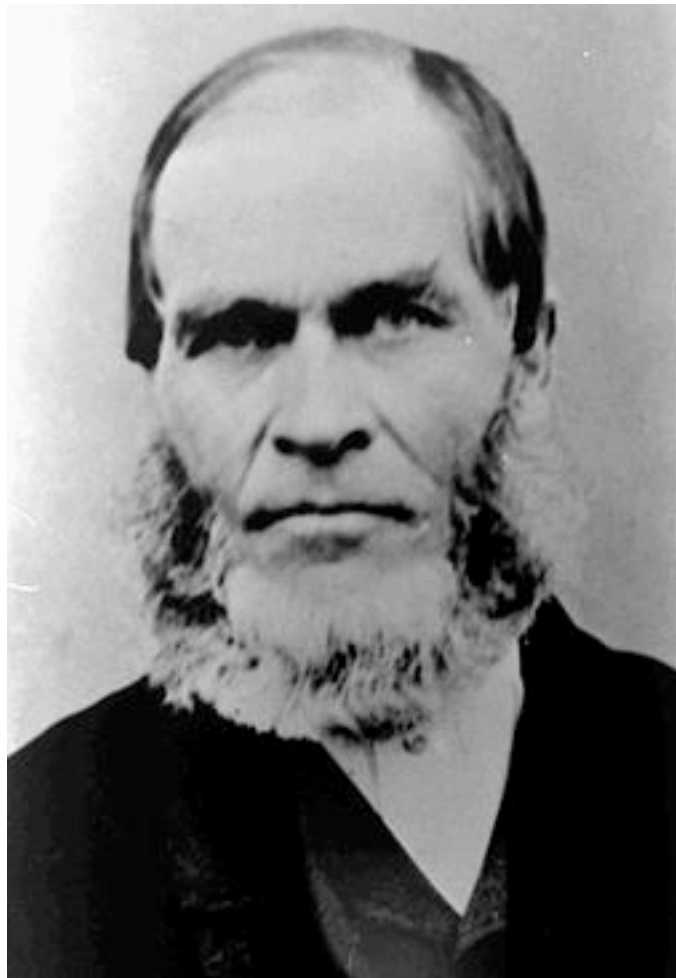
The findings published by Crosier, Hahn and Edson led to a new understanding about the sanctuary in heaven. Their paper explained how there was a sanctuary in heaven that Christ, the High Priest, was to cleanse. The believers understood this cleansing to be what the 2300 days in Daniel was referring to.



Joseph Bates and James White read the publication. Bates visited Edson and shared the Sabbath message with him. In turn, Edson became a Seventh-day Adventist.

Between April, 1848, and December of 1850 twenty-two "Sabbath conferences" were held in New York and New England. These meetings were often seen as opportunities for leaders such as James White, Joseph Bates, Stephen Pierce and Hiram Edson to discuss and reach conclusions about doctrinal issues.

At the close of a revival in 1855, Edson was ordained as a local church elder. For many years after the "Great Disappointment" when Jesus did not come as expected, he continued as a lay preacher, working with Joseph Bates, J. N. Andrews, and J. N. Loughborough. He continued to farm in the summer to pay his expenses. In 1850 Edson sold his Port Gibson farm to help support the Sabbatarian movement, and sold a second farm two years later in Port Byron, NY so that James White could purchase a printing press in Rochester. The Sabbatarian Adventist movement was formally organized as the Seventh-day Adventist Church in 1863. Edson was credentialed as a minister in 1870.





Hiram Edson's Barn Port Gibson, New York



It was the morning of October 23, 1844, a gray dawn for many thousands of followers of William Miller, who had confidently looked for the Lord's return on the previous day. The little company of believers who had met at Edson's home began to disband at dawn and return to their homes. But Edson and the few remaining went, at his suggestion, out to the barn. Entering the empty granary, they shut the door and knelt to pray. They prayed until comfort came to their hearts, and felt sure that in His good time Christ would explain to them their great disappointment.

******Why do you think this room used to store grain was empty when normally it would be full for winter's use?



Leonard Hastings

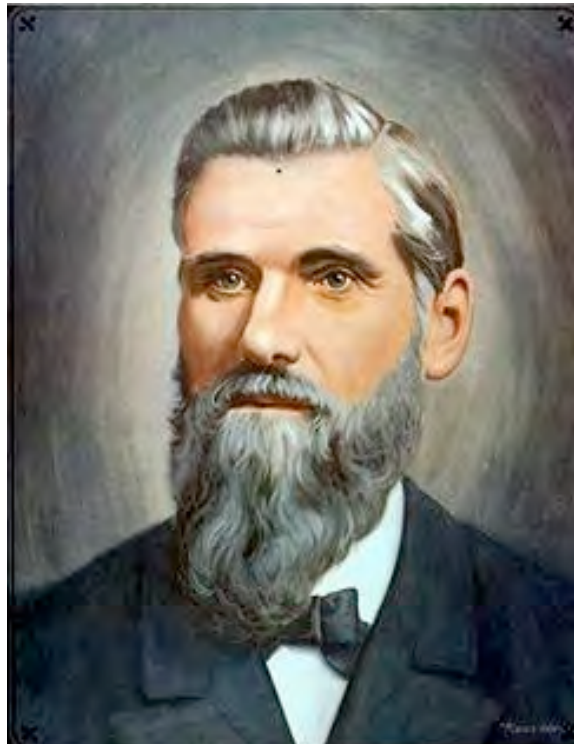
(? - 1882)

The potato patch that yielded healthy produce was because of the faith of a farmer, Leonard Hastings. The Hastings were friends of James and Ellen White. They were faithful people who worked the land. In anticipation of Christ's Second Coming in 1844, Leonard Hastings decided to leave the potatoes he had planted in the ground.

His skeptical neighbors visited him during harvest time to ask why he had not harvested his crop. Hastings replied that his potatoes would preach his faith in God's return to earth.

Because he left his crop in the ground, his potatoes were not afflicted by early rot like the crops that were taken up earlier. Instead of losing, he gained and helped his neighbors.

Leonard Hastings was an active member of the church in his area. He served on several conference committees and became vice-president of the New England Tract and Missionary Society.





John Byington

(1798 - 1887)

John Byington was a man of remarkable courage. From early childhood he was building a relationship with God. At 18 years of age, he was converted and became a Methodist. As a result of study and commitment to God he was licensed as an exhorter. He suffered poor health during his 21st - 24th years. When he was able to resume preaching, he divided that activity with farming.

John abhorred slavery. He ran an Underground Railroad Station at his home in Bucks Bridge, New York. Many visitors to his home, Native American Indians and blacks, would often share meals with the family. The Methodists were disappointed in his beliefs and actions, so Byington founded a Wesleyan Methodist Church and supervised its building as well as that of the parsonage.

However, during the year of 1844, Byington listened to one of William Miller's sermons. He was not impressed. However, in early 1852 he received a copy of The Adventist Review and Sabbath Herald. Byington read the reasons for worshipping on the seventh day of the week. He studied the Bible texts used to prove the doctrine. He was convinced to worship on the seventh day; however, he hesitated. John was hesitant about disturbing the members of the Wesleyan Methodist Church with something new and opposite to its teachings. He prayed and studied.

Around that time he was "prodded" by a church member to stop chewing tobacco and to stop drinking tea. The member was concerned that John's credibility as a man of God was diminished because of poor health habits. Byington thought about his health and stopped using tea and tobacco. His health improved, and he became a strong supporter of health reform.

A series of sad events resulted in John Byington's changing his religious perspective once more. An epidemic struck Bucks Bridge. He lost two of his daughters, Laura and Theresa. Byington had to deal with the death of his daughters and confusion about his religion and its doctrine. During Theresa's funeral, he seemed to hear a voice repeating, "The seventh day is the Sabbath." From that moment, he dedicated his life to the Lord to keep the Sabbath.

John Byington knew that his church would not respect his decisions. So he and his family began worshipping with the other Sabbath keepers. Once again, Byington found it



necessary to build a church. He donated some of his own land across from the first church he helped to build. The building is believed to be the first Seventh-day Adventist church to be built and dedicated by its members. Alas, the only evidences of its existence are the foundation stones and its original key.

John Byington was not yet finished with his work at Bucks Bridge. In 1852-1853, he had completed an extensive study of the three angels' messages. It was the third angel's message that helped him to see that workers needed to be trained to spread the good news. Matthew 28:19 contained the command to go and teach all nations. He saw the need for a church school and shared his thoughts with other Adventists. Martha, his daughter, volunteered as teacher. He asked other members to donate what they could to make the school a reality. Aaron Hilliard donated the parlor in his home for the school. His older brother, Henry, made the benches and seats. When the furniture was made and the schoolroom arranged, the Adventist community fully supported the school by sending 17 students for the first enrollment.

A few years later, at the invitation of James White, John and his daughter moved to Michigan. The rest of the family and some church members followed later.

Organization of the Seventh-day Adventist Church began slowly, but continued steadily—the publishing house was formally incorporated on May 3, 1861, and in October of that year the first "conference"—the Michigan Conference of Seventh-day Adventists—was formed, with other areas following in 1862. In May 1863 representatives from these conferences met and formed the General Conference of Seventh-day Adventists with John Byington as the first president. At this time the Seventh-day Adventist Church had about 3,500 members and about 30 ministers.

John Byington was a man of courage and a man dedicated to God. He was affectionately called "Father Byington" by the Adventists of his time.

*On September 17, 1978, a ceremony was performed to dedicate a memorial stone to the first church and first school in our denomination.





Martha Byington

(1834 - 1937)

Martha was the eldest daughter of John and Catherine Byington. She was described by some as having a farmer's daughter appearance. She had red hair and a disposition to match. She was very conscious of living a healthy lifestyle.

She attended a country school and was home taught by her parents. When she was 19, her father, John Byington, donated Martha's services as the first Seventh-day Adventist teacher. Her other qualifications for teaching seemed to be resourcefulness, determination, and her wonderful sense of humor. She could sing and play the piano well. In all, she enjoyed life and was committed to following the Lord.

Martha's first class in Bucks Bridge had an enrollment of 17 students. The school register was as follows:

Cynthia, Seymour, Sydney, Eddie (Aaron Hilliard's children)

Clark, Cyrus, Parmelia (Henry Hilliard's children)

John, Orange, Ellen, Ruth (Pecoyer children)

Isabella, Samuel, Catherine, Julia, Henry (Sam Crosbie's children)

Frank Peck (nephew and adopted son of Alphonso and Lucretia Peck)

The Adventists of Bucks Bridge, New York saw the need to train their youth to serve the Lord. Of Martha's 17 students, two became missionaries. Eddie Hilliard spent 18 years in the Australasian Division, 15 years in the US, and 8 years in India where he died and is buried. His cousin, Parmelia Hilliard, traveled too, and ministered throughout the British Isles with her husband, S. H. Lane.

If the Bucks Bridge members were alive today, they would see that their sacrifices resulted in worldwide schools. The Seventh-day Adventist school system is considered to be the largest Protestant educational entity in the world.

Martha Byington married George Amadon in Michigan. There she was a publishing worker and wrote articles for the Review and Herald, while raising a family. She was president of the first Dorcas Society. Martha lived to the age of 103!

Adapted from:

_____, Advanced Reading Program Book 2. Teacher's Manual, Washington,



D.C.: Review and Herald Publishing Association, 1976, p. 66-68.

_____, Advanced Reading Program Book 2. "Behold the Stone (1852-1855)",
Washington, D.C.: Review and Herald Publishing Association, 1976, p. 205-208.

Young, Ethel. Behold the Stone. South Lancaster, MA: Atlantic Union Office of Education, 1978.





John Loughborough

(1832 - 1924)

John Norton Loughborough (1832 - April 7, 1924) was an early Seventh-day Adventist minister. He is considered to be the first lay preacher.

Loughborough was involved in the Seventh-day Adventist movement from its early days, having been called to preach by Ellen White in 1852. He worked for the church in New England, Michigan, Ohio, Great Britain, and California. In 1878 Ellen White told him that his work for the church "must be made to tell for its full value." He published an account of the message and history of Seventh-day Adventism in 1902 titled The Rise and Progress of the Third Angel's Message, but the book was lost when the Review and Herald burned in Battle Creek, Michigan in 1903. He then published another book, The Great Second Advent Movement, in 1905. In it Loughborough describes his first-hand experiences in the history of the church, the visions and prophecies of Ellen White, early divisions in the church, and various philosophical and religious matters.



One well known quote by Loughborough appeared in an October 8, 1861 Review and Herald article, in which he speaks against the formation of creeds:

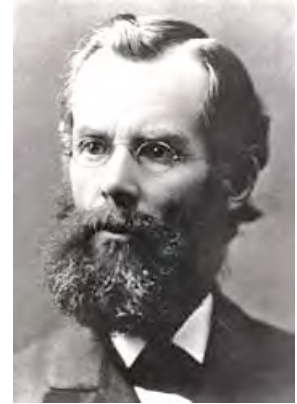
"The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth is to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such."



John Andrews

(1829 - 1883)

John Nevin Andrews is most notably known in the Seventh-day Adventist Church as our first missionary overseas. J. N. Andrews was born July 22, 1829, in Poland, Maine. He quit school at age 11 and was largely self-taught. It is reported that he was fluent in seven languages and could recite the New Testament by memory. His uncle Charles, a member of the U.S. Congress, offered to pay for his training as a lawyer so he could follow a political career. However, early in 1845, at age 15, John accepted the Sabbath from a tract written by T. M. Preble. It changed the direction of his life.



Andrews had a long and productive association with the church and with James and Ellen White. His name first appeared in Adventist literature at age 20 when he wrote a letter to the editor of the Review, James White, dated October 16, 1849. When the first Adventist press was set up in Rochester, New York, in 1852, he at age 22 was one of a publishing committee of three with Joseph Bates and James White. The next year Andrews was ordained to the Adventist ministry. By this time, 35 of his articles had been published in the Review. In 1855, at James White's request and using Bible proofs, he wrote a paper which settled sunset as the time for beginning the Sabbath. Ellen White had a vision that confirmed his conclusions. (See Testimonies, vol. 1, p. 116.)

On October 29, 1856, Andrews married Angeline Stevens (1824-1872) in Waukon, Iowa, where the Andrews and Stevens families had recently moved. In June, 1859, a conference in Battle Creek voted that Andrews should assist J. N. Loughborough in tent evangelism in Michigan. He returned to Iowa in the fall of 1860. During these years their first two children were born: Charles (b. 1857) and Mary (b. 1861) and he wrote the first edition of his most famous book, The History of the Sabbath and the First Day of the Week (Battle Creek Steam Press, 1859).

In June, 1862, John left Waukon to work with the evangelistic tent in New York and assisted in the founding of the New York Conference. In February, 1863, Angeline and their two children moved from Iowa to join him in New York. Two more children were born to John and Angelina while in New York, both of whom died in infancy from tuberculosis. In 1864, John was chosen as the denominational representative to the Provost Marshall General in Washington, D.C., to secure recognition for the church as noncombatants. On May 14, 1867, Andrews was elected the third president of the



General Conference (until May 18, 1869), after which he became editor of the Review and Herald (1869-1870), now the Adventist Review. When the first camp meeting was held in Wright, Michigan, in 1868, he showed his personal side as he went around to the tents at the end of the day, asking: "Are you all comfortable for the night?"

In 1872 Angeline died from a stroke. John moved to South Lancaster, Massachusetts, where the children could stay with the Harris family. Ellen White urged him to remarry, but when he went to Europe in 1874 as the first official Seventh-day Adventist missionary, he went as a widower with his teenage children, Charles and Mary. Mrs. White wrote to church leaders in Europe: "We sent you the ablest man in our ranks" (Manuscript Releases, vol. 5, p. 436). Although he received frequent corrections from Mrs. White, Andrews wrote often in support of her ministry and her visions. Always literary, he established the Adventist press in Basel, Switzerland. Andrews died in Europe of tuberculosis in 1883, at the age of 54. He is buried in Basel, Switzerland. In 1878 Mary caught tuberculosis and died soon after arriving for treatment at the Battle Creek Sanitarium.



Legacy

Andrews University in Berrien Springs, Michigan, was named after him in 1960, as well as John Nevins Andrews School, in 1907, which is located in Takoma Park, Maryland. In 1993 a sculpture of Andrews was unveiled in front of the Andrews University Pioneer Memorial Church. In 2005, descendants of J. N. Andrews donated his papers to the Center for Adventist Research.





Annie Smith

(1828 - 1855)

Annie Rebekah Smith was a very talented young woman who endeared herself to the Adventist pioneers, including James and Ellen White. She was born in Wilton, New Hampshire in March of 1828. She studied the Bible prophecies diligently and joined the Second Adventists of Christ. During this time she taught school and attended the Charlestown Female Seminary to study French oil painting. Anne published poetry in secular magazines and was becoming much involved with the Seminary's social life.



At this time, Anne's mother met Joseph Bates and shared her concern about Anne's change in activities. He suggested that she write a letter to Anne encouraging her to attend the meetings he would be holding in Boston.

The night before the meetings, Bates dreamed about the late arrival of a young lady who sat in the only vacant seat near the door of the meeting room. Anne dreamed that she would be late for an evangelistic meeting. She was late for that meeting! However, she became interested in the Sabbath message and stated her change of heart in a published poem-letter entitled, "Fear Not, Little Flock."

James White read the publication and was impressed with her writing skills. He and Ellen invited her to Saratoga Springs, New York to serve as assistant copy editor. She was somewhat hesitant about taking the position due to her partial loss of sight. In spite of her eyesight, she accepted the position. Upon arriving in Saratoga Springs, New York, she was healed through "anointing and prayer." The Whites were so impressed with Anne's ability that she worked as copy editor of The Review and The Youth's Instructor.

During the three and a half years before her death, she contributed around 45 articles to the Review and Herald and to the Youth's Instructor.

Her romance with John Nevins Andrews failed to end in marriage, with Andrews instead choosing Angeline Stevens to be his wife. The failure of Andrews to follow through with the marriage prompted Ellen White to write, "Annie's disappointment cost her her life."



An early American Seventh-day Adventist hymnist, she was the sister of the early Adventist pioneer, Uriah Smith. She has ten hymns in the current Seventh-day Adventist Church Hymnal.

Some of the hymns she authored include:

- * How Far from Home?
- * I Saw One Weary - also called The Blessed Hope
- * Long upon the Mountains

The first stanza of the hymn she wrote, "The Blessed Hope" (No. 371), refers to Joseph Bates. The second stanza was written about James White and the third is said to be about either J.N. Andrews or Uriah Smith. However, Uriah Smith, Annie's brother, wasn't yet an Adventist when the poem was published and Andrews could not literally have "honor, pleasure, wealth resigned" - so some believe that the third stanza referred to Annie herself. But, if Andrews had become a lawyer as his uncle wished, he could well have achieved honor, pleasure, and wealth. He did resign that possibility.

In November of 1854, Annie was stricken with tuberculosis, which took her life the following July.





Uriah Smith

(1832 - 1903)

What choices would you make about your life if you were 14 years old and your leg had just been amputated? If you were 19 and a college invited you to teach with free room and board plus an excellent salary and, beside that some of your artwork was published? What would you do? These are the decisions Uriah Smith faced.

Uriah Smith was born in 1832 in West Wilton, New Hampshire. He was Annie Smith's youngest brother. Both siblings shared interests in art, writing and reading. When Uriah was 13 years old, his leg was amputated above the knee because it was badly infected. Can you imagine the pain he had to endure during the 20-minute operation and bandaging? It is said that his mother held both his hands through the ordeal. When his leg healed, he was fitted with a cumbersome wooden one. It was so uncomfortable that Uriah's creative mind set to work to create a better one that was lighter in weight and had movable knee and ankle joints. He succeeded in creating a workable design. He patented the design in 1863. Also, in 1875, he patented a folding school desk seat.

It is an interesting fact that Uriah Smith's woodcut illustrations were printed in the Review and Herald when he was not yet a committed Christian. He was 19 years old and was planning to study at Harvard. It was some six months after his work was printed that he began attending religious meetings. His family had accepted the Millerite message and in 1844 experienced what has become known as the Great Disappointment. Following the Disappointment, Smith lost interest in religion and began schooling at Philips Exeter Academy in Exeter, New Hampshire.

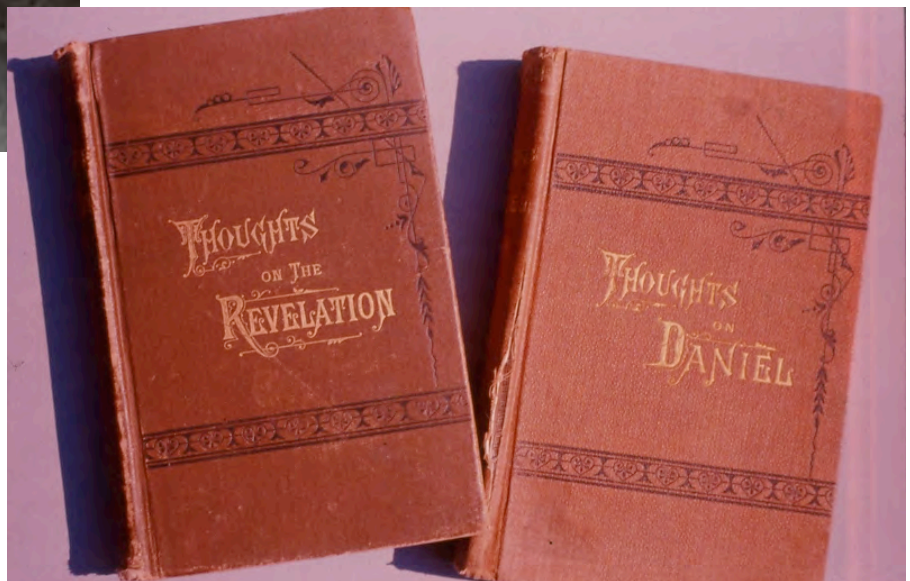


Around 1852, he became involved in the early Seventh-day Adventist Church. During the spring of the following year, a long poem was printed in the Review and Herald. It warned about prophecy being fulfilled during his lifetime. In 1853, he began working at the offices of the Advent Review and Sabbath Herald (now the Adventist Review), becoming its editor in 1855 at age 23. As Review editor, Smith became "pastor" to many isolated Adventists who could not regularly attend church services. His wit and his scholarship graced hundreds of articles and editorials. His public speaking also blessed many thousands. The last words he wrote, directed to the 1903 General Conference, were: "I am with you in the endeavor to send forth in this



generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King."

At age 71, Smith died of a stroke on his way to the Review office. His main contribution to Adventist theology was a commentary on the prophetic Biblical books of Daniel and the Revelation, but he also wrote extensively on conditional immortality and other topics. Uriah Smith held several other offices in the Adventist Church, including treasurer of the General Conference. He advocated religious liberty, the abolition of slavery, and non-combatancy for Adventists. Uriah ended up working 50 years for the Review and Herald.





Horatio Lay

(1828 - 1900)

Horatio Lay was born in New York and grew up in Pennsylvania. He attended medical school in Pennsylvania and was introduced to Seventh-day Adventist beliefs through M. E. Cornell. He joined the church in 1856.

Lay was always interested in innovative medical ideas. He read about Dr. James C. Jackson's "water cure" treatments and Jackson's emphasis on fresh air, a drug-free life, rest, and simple foods. When his wife, Julia, got sick, he took her to Dansville, New York, where Dr. Jackson's Home on the Hillside Sanitarium was. During his wife's treatment, he worked as a student and staff member. The Lays lived and worked there for three years. One year after leaving Dansville, Dr. Lay moved to Battle Creek. It was at this time that James White had a nervous breakdown and a third stroke, which resulted in paralysis. J. N. Loughborough was called to replace James White at the publishing house and assumed his responsibilities. However, within 2 hours of his arrival he became sick! Uriah Smith was the editor of the Review and Herald at the time. He became sick, too! One can imagine the dilemma - three leaders were too sick to work.



The Whites were familiar with Dr. Jackson's treatments because they had taken their sick children to him. They knew Dr. Lay had recently returned from Dansville. They asked Lay to accompany the sick party to Dansville, which he did. All three patients took modified treatments suggested by Drs. Lay and Jackson. The three patients recovered in time and resumed their duties.

Dr. Lay continued to use the technique he practiced in Dansville. His perspective was often read in Health Reformer, the health journal he established.



Stephen Haskell

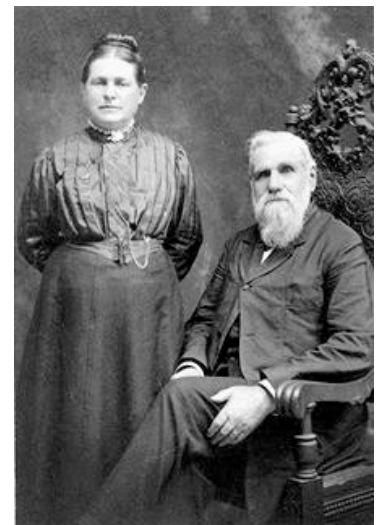
(1833 - 1899)

At the age of 19, Stephen Haskell heard about Christ's second coming for the first time. He was so excited about his experience that he annoyed a gentleman seated beside him. This unnamed man irritably told him to preach. Haskell challenged him to gather an audience, which he did.

After preaching for a year or so, Haskell was given a tract about the Sabbath. He spent a day in study on the subject and became convinced that the seventh day was the Sabbath.

Haskell attended a conference of First Day Adventists which was held in Worcester, Massachusetts. The participants shunned him because of his beliefs. In spite of this treatment, Brother Hale of Hubbardston, Massachusetts ended up inviting him home. During the months he lived with the family, Haskell shared what he had studied.

Joseph Bates visited Haskell in 1855 for two weeks, introducing him to the beliefs of Seventh-day Adventists. He and his wife, Mary, accepted the doctrines.



Haskell became the first leader of the Seventh-day Adventists of New England during the 1860s. At the first camp meeting in 1870, J. N. Andrews, J. H. Waggoner and James White decided to combine Connecticut, Massachusetts, New Hampshire, and Rhode Island into a conference. He was appointed first president and ordained a minister of the church.

Stephen Haskell was one of the founding members of South Lancaster Academy. He did not feel qualified to set philosophical educational guidelines due to his own limited education, but he did provide many other kinds of leadership to the school -- especially in the area of fundraising.

Stephen Haskell was an evangelist and administrator. He began preaching for the non-Sabbatarian Adventists in New England in 1853, and later the same year began to observe the Sabbath. After self-supporting work in New England, in 1870 he was ordained and became president of the New England Conference (1870-1876, 1877-1887). In 1870 he organized the first conference Tract and Missionary Society and subsequently organized



similar societies in various parts of the Eastern United States. He was three times president of the California Conference (1879-1887, 1891-1894, 1908-1911) and also of the Maine Conference (1884-1886).

In 1885 he was in charge of a group that was sent to open denominational work in Australia and New Zealand. In 1887, with three Bible instructors, he began SDA work in London, England. He made a world tour on behalf of missionary work in 1889-1890, visiting Western Europe, Southern Africa, India, China, Japan, and Australia.

Another of Haskell's "firsts" was the organization of the first SDA church of African Americans in New York City (1902). He led in temperance work in Maine (1911), began printing books for the blind (1912), and assisted in the development of the White Memorial Hospital (1916). His written works include The Story of Daniel the Prophet, The Story of the Seer of Patmos, and The Cross and Its Shadow.





John H. Kellogg

1852 - 1943

John Kellogg was a multi-talented man: surgeon, inventor of surgical instruments, exercise device inventor, pioneer in physiotherapy and nutrition, and a prodigious writer. At age ten, he worked in his father's broom factory in Battle Creek, Michigan. By the age of 16 he was a public school teacher. The next year he attended high school and graduated the same year. In 1873 James and Ellen White encouraged him to take the medical course, and they assisted in his tuition expenses.



In 1876, after finishing a two-year medical course, at age 24 he was appointed superintendent of the Health Reform Institute in Battle Creek, Michigan. It had opened ten years earlier in answer to a call from Ellen White for Seventh-day Adventists to provide such an institution. Under Dr. Kellogg's management it grew and prospered, achieving world-wide recognition as the Battle Creek Sanitarium. In later years, its patients included J. C. Penney, Montgomery Ward, S. S. Kresge, Dale Carnegie, Will Durant, Alfred Dupont, John D. Rockefeller, Luther Burbank, Thomas Edison, Booker T. Washington, Homer Rodeheaver, Admiral Byrd, Amelia Earhart, and many others.

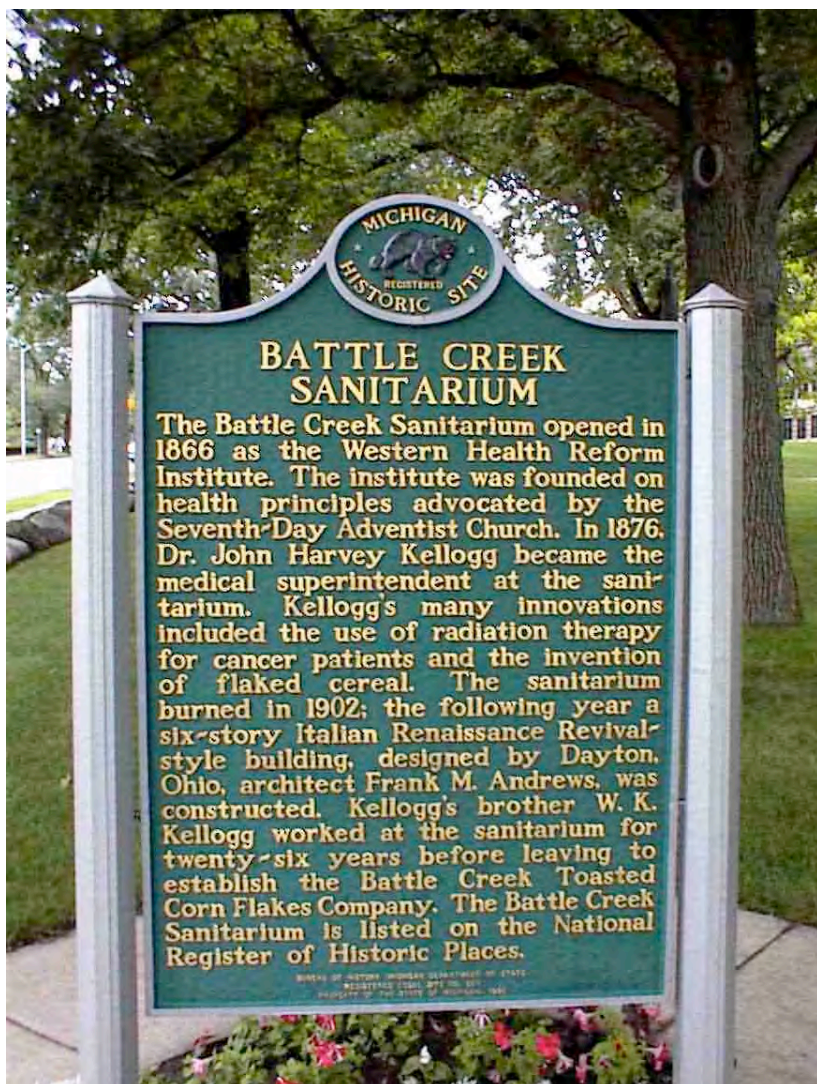
Shortly before the turn of the century Dr. Kellogg came into conflict with church leaders over the control of all Seventh-day Adventist medical institutions. He finally did gain control of the Battle Creek Sanitarium. He also began teaching strange doctrines regarding the nature of God. In 1903 he published a book, The Living Temple, that contained the principles of pantheism. Ellen White wrote him many personal messages of warning, but he ignored them.

Dr. Kellogg took great interest in children and established an orphanage in Battle Creek. During his connection with the church, he probably did more than any other man to bring the work of Seventh-day Adventists to the attention of the world. His lectures and more than 50 books, as well as the Battle Creek Sanitarium, brought him fame. But Kellogg had difficulty with those who differed with him. In early years he strongly defended Ellen White and her message of health. But when she corrected him regarding his beliefs and practices, he began to pull away from the church. He developed a strong dislike for the ministers of the church, claiming that they were relatively uneducated and many did not



practice health reform, especially concerning meat eating. A. G. Daniells, president of the General Conference, especially drew his antipathy. At his peak influence, Kellogg had 2,000 people employed in his work, while employees for the rest of the entire church numbered only 1,500.

Ellen White warned him against separating the medical work from the church. She also was concerned that he had gathered too much power to himself. Despite Kellogg's attempts to discredit her, she relentlessly tried to save him from apostasy. She even stayed in his home during the 1901 General Conference session, while still writing her appeals to him. But her counsels went largely unheeded, and when the Battle Creek Sanitarium burned in 1902, she saw it as a judgment against Kellogg's teachings and policies. Finally, on November 10, 1907, the Battle Creek church dropped Kellogg from membership—a tragic ending to more than 30 years of powerful influence in the Seventh-day Adventist Church.





Mary Haskell

Mary Haskell was considered to be the educator as well as the wife of Stephen Haskell. She was about 20 years older than he. She was a former school teacher who owned an extensive library which was shared with the pioneer students of South Lancaster Academy (later Atlantic Union College).

Even though she was an invalid, her circumstances did not prevent her from becoming vice-president of the Vigilant Missionary Society.

Three Prayer Bands and How They Grew

by Kit Watts

<http://www.adventistheritage.org/article.php?id=53>

I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever flowing.
I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.
Mary S. B. Dana. SDA Hymnal, 444

The words to this hymn were written in 1841 and would probably have been familiar to the people in this story. If you lived in a time when people believed the Lord was coming right away, perhaps within a couple of years, or even within a few months, but certainly coming soon, you too might feel like a pilgrim. You too might be traveling light "carrying only your hopes, bearing only your prayers, and tarrying along the way 'but a night.'"

In 1869, the Adventist pilgrims in South Lancaster, Massachusetts, were having to deal with the fact that they had waited longer than a night. It had been 25 years since 1844. Many did cherish bright visions of their future home "where the fountains are ever flowing." "Their longing hearts, their longing hearts were there."

But some of their children had drifted away. Some of their friends had lost hope. And some of their neighbors had never believed to begin with.



Four women decided to meet in Mary Haskell's home on Wednesday afternoons at 3 o'clock to pray about all this. And prayer changed things. It rejuvenated their energy and expanded their vision. On June 9, 1869, nine women organized themselves as the Vigilant Missionary Society. The records show that they chose Mrs. Roxie Rice for president; Mrs. Haskell, vice president; Mrs. Mary Priest, secretary; and Rhoda Wheeler as treasurer.

Mary Haskell had been an invalid. She was partially paralyzed and 40 years old when her dying father asked Stephen Haskell, his hired man, to take care of Mary for him. Stephen was only 17 years old. The only way he knew how to keep his promise was to marry Mary, which he did.

Twenty years later it was Mary Haskell who accepted the responsibility of vice president for the Vigilant Missionary Society.

The group was not distinguished. Most of the women had little formal education. Several had severe health problems, but handicaps do not deter the vigilant! They divided up their neighborhoods into sections, visited the sick, and cheered the lonely. Everywhere they loaned books and left free tracts.

Next, they began writing letters and sending pamphlets all over the world. Maria Huntley taught herself French and Mary Martin took up German so they could correspond about the gospel with individuals who spoke those languages. Mary Priest, another member with bad health, served as secretary of the group for 20 years until her death in 1889. During this time she wrote 6,000 missionary letters - in cursive, of course. No wonder the group was called 'The Vigilant Missionary Society.'

The praying women in South Lancaster exerted an influence throughout the church. With Stephen Haskell as their vigilant promoter they renamed themselves the Tract and Missionary Society. Eventually there sprang from this one source three revered branches of Adventist outreach: the Publishing Department, the Adventist Book Centers, and the Home Missionary Department.

* * *

In 1874 Mrs. Henry Gardner invited eight women to come to her home in Battle Creek for a prayer band. They studied the Bible, too, and prayed over it. They were touched as they thought of Dorcas and her ministry described in Acts 9. Finally, their prayers could no longer be contained in words; they burst into action. In October 1874 they organized the



first Dorcas and Benevolent Association. Martha Byington Amadon became the association's first president.

Martha was a capable woman. In 1852 when a few families had become Adventists in Buck's Bridge, New York, these Sabbath-keepers decided to begin a church school for their children. They chose Martha, who was just 19, to teach one dozen pupils in Aaron Hilliard's parlor that first year.

Under Martha's leadership the Dorcas Society flourished. By 1878 they were meeting in the northwest belfry of the Dime Tabernacle. They sewed, mended clothing, collected food, and organized a caring outreach to widows, orphans, and the sick.

Like the vigilant women in South Lancaster, the yeasty prayers and practical ministry of this Battle Creek group eventually leavened the whole lump. Adventists everywhere began establishing Dorcas societies. Finally, about 40 years later in 1915, the General Conference took action. It set up a Home Missionary Department under the leadership of Edith Graham another woman of great administrative ability. The Dorcas Welfare Society was now fully grafted into the church as a sturdy limb of service.

We today are well acquainted with the Community Service units in nearly every Adventist Church, and their impressive joint efforts. First named Seventh-day Adventist World Service, we now call it the Adventist Development and Relief Agency (ADRA). Thank God for Mrs. Gardner's prayer band back in Battle Creek!

* * *

But none of this would have happened without five teenagers. They watched and waited for Jesus on October 22, 1844. When the sun rose the next morning they were nearly crushed with disappointment. The weeks that followed grew cold, and dim. It was a winter of despair. Even so, they decided to pray about it and gathered in an upper room in Portland, Maine. Some say that Ellen Harmon came in a wheel chair. That she could barely speak above a whisper. That when she coughed, she coughed blood.

When you think about it, it's hard to believe that God should specifically choose to visit this prayer band, and to so strikingly answer their prayers. Many others throughout New England were also asking God for light, for understanding, for hope. Many godly preachers were praying and great evangelists were calling upon the Lord.

Why would God entrust the message that so many Christians wanted to this handful of girls? Why would He give new theological light to young women?



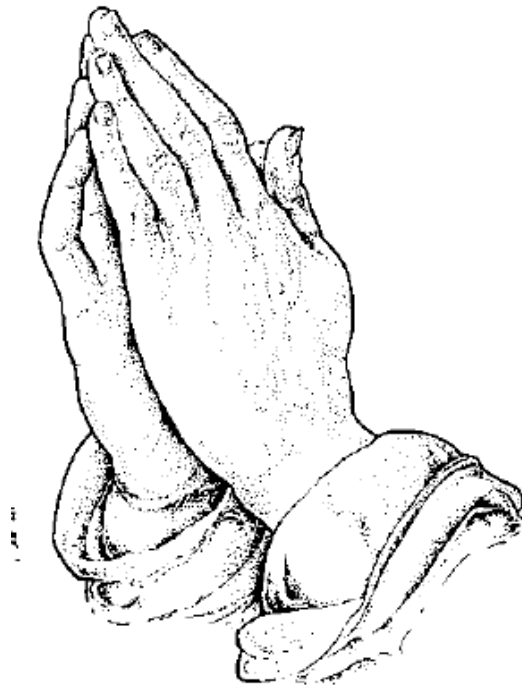
Who would believe their report? Who could accept the idea that the arm of the Lord had been revealed to them ‘ the unschooled, the untrained, the simple, the female. And, even if they had a message from God, who would let them give it? Women were not permitted to speak in public or to preach from the pulpit. Is it any wonder that Ellen Harmon shrank from the task and begged God to find somebody else? But she had prayed for new light ‘ and God gave it.

Startling things can happen when we pray. Years later Ellen Harmon White wrote: ‘Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence?’ (Steps to Christ, 94).

Few of us know what it is to ‘wait on the Lord,’ to linger, to ask and ask again. Few of us open our lives or offer our energy to God in the company of praying friends.

Are we afraid God might actually answer us? Surprise us? Might He actually keep His word that ‘where two or three are gathered together in my name, there I am in the midst of them’? Might He enter our lives ‘ or change our minds ‘ or turn the church around?

If history speaks, it is saying Yes.





Goodloe Bell



Goodloe Harper Bell was born in Watertown, New York. He was the eldest of 12 children. His family did not live there for very long. They moved west to Ohio where Bell attended Oberlin College.

He became a teacher at 19 years of age. Due to overwork and ill health, he was admitted as a patient to Western Health Reform Institute in Battle Creek, in 1866, shortly after it opened. There he accepted the Seventh-day Adventist faith. Soon after his recovery in 1867, Bell started a private school for SDA children in Battle Creek. His students included William and Edson White, sons of James and Ellen White, and the Kellogg brothers, Will K. and John Harvey.

While teaching school, Bell also edited the Youth's Instructor. Beginning in 1869 he became superintendent of the Battle Creek Sabbath School, and served as General Conference treasurer between March 1870 and February 1871. He also was one of the directors of the Health Institute. On December 10, 1871, Ellen White was given a vision in which she saw "Bell in connection with the cause and work of God in Battle Creek." It is not surprising that Ellen White wrote, "more was expected of Bro. Bell than can reasonably be of any one man" (Testimony to the Church at Battle Creek, p. 8).

Bell was a strict disciplinarian, which brought both approval and criticism from parents and students. Ellen White wrote, "It is true his style is in marked contrast with the generality of teachers. But it is this kind of teaching that is needed, that will give stability to the character. The lack on the part of some of the parents to sustain Bro. Bell made his work doubly hard." But she also had correction for him, "Bro. Bell did not realize that he was depending more upon system to bring up the church of God to the right position and in working order, than to the influence of the Spirit of God upon the heart. He trusted too much to his own ability."--Ibid.

By 1872 Bell had left Battle Creek, discouraged about his reputation. But Ellen White wrote, urging him to return to teach in the school that was to open that year. On June 3, 1872, twelve students went up to the second story of the old Review print shop, where Bell welcomed them. The school was a success from the beginning, and in December 1874



it was moved to the newly erected Battle Creek College. Bell headed the English Department, under Sydney Brownsberger, president.

After Brownsberger left the college in 1881, Alexander McLearn, a new Seventh-day Adventist, succeeded him. The rules were relaxed, and Bell resisted the lack of discipline. In December 1881, Ellen White warned that the college was standing "in a position that God does not approve." Included were rebukes for both McLearn and Bell (see Testimonies, volume 5, pages 21-36).

Bell was severely treated, and left the school in the spring of 1882. Ellen White wrote a strong letter of support for Bell, and rebuke to others for how they had dealt with him. McLearn also left, and the school closed for the year. That same year, at the invitation of Stephen Haskell, Bell went to South Lancaster, Massachusetts, to be the principal of South Lancaster Academy -- a new secondary school. After a one-year closure, Battle Creek College reopened, and, with the opening of Healdsburg Academy (also in 1882), the church now operated three secondary schools. In his later years, Bell started the first church correspondence school.

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Founders Hall

Stephen N. Haskell established what was called "that New England school" in 1882. At first the students were housed in a carriage house, upstairs in a print shop, and in the basement of the church. Then he set about raising money for a school building. In one year he had \$75,000 and erected this three-story structure and a large dormitory a block away. This building is a good example of High Victorian architecture that was popular in 1884. Its warmer west side was given decorated windows and larger classrooms to utilize the afternoon sun's heat. A bell was hung in the Mansard tower, and a boardwalk was built to connect the building with the new dorm. At one time there was a broom shop functioning on the first floor.

This building has been a classroom structure, an administration building, an academy and lower grade building, and then the college music department.

In 1976, extensive restoration was done. Now it is the home of AUC Religion/Theology departments and is furnished in Victorian decor. It contains a large collection of Adventist memorabilia. Especially significant is the Miller chapel on the third floor. It contains full-length portraits of William Miller and his wife, Lucy, done by the famous American primitive artist Horace Bundy. Bundy was a circuit-riding preacher during the Advent movement of the 1830s and 40s. Also in the chapel is an 1843 Millerite chart and a pulpit behind which William Miller preached.* Today this venerable structure is the oldest Seventh-day Adventist educational building still standing.

* The pulpit is from the Ballston Spa church in New York. The church donated the pulpit to preserve its history. Miller had preached there at that pulpit.

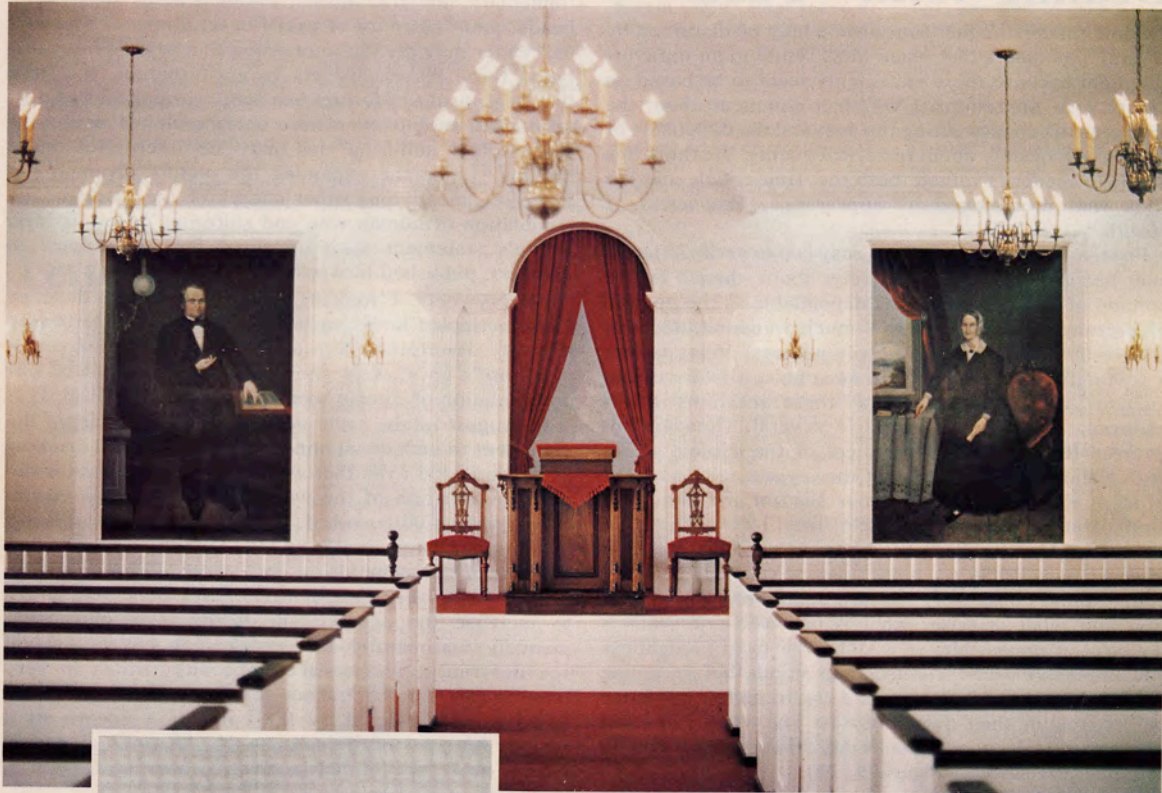




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ADVENT REVIEW AND SABBATH HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Founders Hall, left, on the campus of Atlantic Union College, in South Lancaster, Massachusetts, was rededicated recently after the completion of the first phase of its restoration. The William Miller Chapel, above, on the second floor of the building, is dominated by two larger-than-life-size portraits of William and Lucy Miller, done in the 1850's by the American primitive artist Horace Bundy, who was himself a Millerite. Other furnishings include an "1843 chart" by Charles Fitch, Indian shutters made for the building at the time of its construction in the 1880's, and a hand-carved oak pulpit and chairs. The pulpit and three matching cathedral chairs were made for the Balston Spa, New York, Baptist church, where William Miller's brother-in-law served as pastor. Miller himself preached from the pulpit regularly at the height of the Millerite movement. These pieces were a gift of the Balston Spa Seventh-day Adventist church and several AUC graduating classes. The story of the Founders Hall restoration and more pictures can be found on pages 22 and 23.



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Another step in faith for
"That New England School"





Another step in faith for "That New England School"

By Jeanne Larson

Seventh-day Adventists, especially New Englanders, relish a challenging project.

Ninety years ago, during a blinding snowstorm on Sunday morning, February 5, a "goodly number" of Adventists met with 49-year-old Stephen Haskell to discuss the possibility of establishing a school at some point in New England. The school's purpose—to prepare specifically trained and dedicated workers for the world-wide work of proclaiming the coming of Christ—astonished on-lookers.

People smiled. How could so few with so limited means undertake such a staggering project!

Human reasoning resisted the "impossible." But faith marches at the head of the army of progress and has always been the prime requisite for God's work. A committee was appointed. A few days later Elder Haskell announced, "For several reasons the committee have thought best to locate the school in South Lancaster."

"That New England School," as it was called for almost a year and a half for want of a better name, opened on April 19 1882, with 19 students. Prof. Goodloe Harper Bell, recruited from Battle Creek College in Michigan, and Miss Edith Sprague, Battle Creek College graduate and a successful teacher, were its first principal and assistant principal, respectively. Within a few days, five more students enrolled. The school was on its way! Despite limited facilities and few conveniences the total enrollment grew to 80 in 1882-83.

The school founders rejoiced and thanked God for His blessings. But—the job was only begun! The educational work must be enlarged. If theirs was to be a school from which workers would go out to all parts of the world, classes could not continue indefinitely in the basement of the church! And so a goal was set to raise \$25,000 to build a "suitable building."

Epochs of faith are epochs of fruitfulness. This was the day when a man worked all day for pennies. If we think \$25,000 is a large sum now, what must it have been ninety years ago? But the money **was** raised by sacrificial giving, and in the spring of 1884 construction began. Today that building still stands—the oldest SDA college building in the world! It is a monument to the courage, vision, and dedication of the pioneer Adventists. Surrounded by modern steel and brick buildings, some in modified Georgian architecture, this old, wooden building in the center of the campus has been loved and used by hundreds of students and teachers. Many of them have gone out to preach and teach the Adventist message in all parts of the world.

This year—1973—a new project is underway—a project to renovate and restore the famed old building and make it the Religion Center on campus. It will be renamed Founders Hall. By recent action of the college board, the project became official with Elder John J. Robertson, college pastor and chairman of the religion department, as project director.

Historically, Founders Hall will be a tie to the past and to the energetic, dedicated beginnings of SDA education. In an age when scholastic scaffoldings are rising higher and higher in the secular world, Founders Hall will help to keep alive the all-important purpose of Seventh-day Adventist education. It will be a symbol of the fact that the Seventh-day Adventist faith, based on the Word of God in 1973 just as firmly as in 1873, is being passed on intact! May God help each one of us to do our best as we move ahead in faith to support this project.





South Lancaster Academy

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Psalms 144:12

In a shady retreat on the side of Mount Wachusett a tall gray-haired man was kneeling in prayer - earnest prayer. He had gone to this quiet spot, as was his custom, to lay his burden on the great Burden Bearer. He had caught a glimpse of the future of "this gospel of the kingdom;" he had seen that it must be carried soon and speedily to every nation, kindred, tongue and people; now, he realized that consecrated, strong young men and women must be properly trained for this gigantic task. And so he had gone apart to that lone mountainside to seek divine guidance in the establishment of a training school to prepare workers to obey this great gospel commission. That man was Stephen N. Haskell.

Several years before, he had organized the little company of Seventh-day Adventists in South Lancaster, Massachusetts, that in the future was to become an important center for this denomination; and he had formed a missionary society among the members of that little group, the influence of which was eventually to reach to the uttermost parts of the earth. Now, as president of the New England Conference of Seventh-day Adventists, a new task lay before him.

Not many months later, the following report appearing in the Review and Herald for February 21, 1882, indicated that his prayers had been heard.

"At a meeting of the New England Tract and Missionary Society, held at South Lancaster, Massachusetts, February 4 and 4, 1882, the question of opening a denominational school in this Conference was fully discussed. Elder J. B. Goodrich, J. Webber, the Conference Committee, and the Committee on Resolutions were appointed to consider the matter, and during the session made the following report:

'Whereas, Our school at Battle Creek is at such a distance from us that we cannot receive the benefit from it that we otherwise might, and

'Whereas, The interest in the subject of education in connection with a preparation to fill some position in the cause of God is not realized by our people,

'Resolved, That it will be for the good of the cause to establish a preparatory school at some point in this Conference; and that we deem it advisable to take immediate steps in this direction.



'Resolved, That a committee of two be added to the Conference Committee (Elder S. N. Haskell, president, and C. W. Comings, and J. C. Tucker) to take such steps as in their judgment may seem advisable.'

"These resolutions were unanimously adopted, and in harmony with the second, the Chair appointed Elder D. A. Robinson and F. W. Mace to act with the Conference Committee as a school committee."

Although the minutes of their meetings are not recorded, it is evident that those men were men of action, for the proposed school was opened about two months later.

There were many questions to be settled before such a step could be taken, among which were the choice of a central location in the New England Conference and the selection of a competent teacher and a suitable school building.

Because it was the official center of the Conference, with a church organization one of the largest in the East; because of the remoteness of the village from the allurements of the city; and because of the quiet beauty of the old town and its interesting historic and literary setting, South Lancaster was naturally chosen for the location of the new school.

The teaching profession among Seventh-day Adventists was not overcrowded in those days, and finding a qualified teacher was difficult. Elder Haskell immediately made a trip to Battle Creek, Michigan, then the headquarters of the Seventh-day Adventist denomination, where he sought the advice of prominent leaders. As a result Professor Goodloe Harper Bell was chosen to take charge of the New England School, as it was first called.

The problem of a suitable building was quickly solved, and the history of that first schoolhouse is a romantic tale of the career of a humble little carriage shop that had stood for years in the rear of Elder Haskell's home on the north corner of Main Street and Narrow Lane.



The Carriage Shop, April, 1882

In 1873, when the membership of the South Lancaster Seventh-day Adventist Church had become so large that it could no longer be accommodated in private homes, this little old one-story shop, twenty-four by eighteen feet, had been moved westward to Sawyer



Street and converted into a chapel. Here the Adventists worshipped until 1878. When outgrown, the little shop-chapel was abandoned, and the main part of the present church building created on the same site.

Then when these school plans were being made, Elder Haskell suggested that this little chapel be utilized, for a time at least, as a schoolhouse. To be sure, it was very small, but probably the school would be small too, at first. And thus it was decided; and the little building was moved eastward to the middle of an open field facing south. Then how the good folk scrubbed and painted that little room to make it ready for the new part it was about to play! And it was here in this little carriage shop-chapel that Atlantic Union College was born. That "New England School" opened April 19, 1882, with 19 students. Five days later, five more enrolled. Stephen N. Haskell, more than any other person, could be considered the founder and builder of the school. Goodloe H. Bell, formerly head of the English department of Battle Creek College, became the first principal.

At the close of the session on that first day, a meeting was called by the students, with Orville Farnsworth as chairman, in which the following action was taken:

"Whereas, A school has been opened in South Lancaster among Seventh-day Adventists, and

"Whereas, It has required sacrifice on the part of its founders to start the enterprise, and will require still more to carry it on successfully; therefore

"Resolved, 1. That we as students desire to show our appreciation of the efforts put forth in our behalf by doing all we can to build up this institution,

"2. That we, the young men and boys of this school, request the School Committee to provide one acre of land for cultivation,

"3. That we donate to the school the proceeds of all that shall be raised on said land."

The young women immediately voted to be responsible for the laundry and necessary repairs on the clothing of the young men who had promised to give their time for the benefit of the school. This was the first student campaign of the school -- the first demonstration of school spirit. It was the introduction of manual labor into the school program, and it was proposed by the students themselves.

The term continued for ten weeks, closing June 28. The subjects taught were Bible, English, physiology, arithmetic, and missionary methods. Naturally the school was



ungraded, as no attempt had yet been made to arrange a regular course of study. A student of those days wrote:

"For ten weeks we met there daily, enjoying our work and trying to make improvement in our studies as well as our lives."

During the summer of 1882 a small four-page circular was scattered throughout the New England Conference, which outlined the aims of the school and urged parents to send their children where they could be educated within the circle of denominational influence. The leaflet also stated that arrangements were being made to connect manual labor with school life. The daily program was as follows:

5:00am	Time for rising
5:00-6:00am	Toilet and exercise with reading, writing or study, at the option of the student
6:00-7:00am	Breakfast hour
7:00-8:00am	Labor
8:00-9:00am	Study
9:00-12:00	Study and recreation in schoolroom
12:00-1:00pm	Dinner
1:00-2:00pm	Labor
2:00-4:00pm	Study and recreation in schoolroom
5:00-6:00	Labor
6:00	Simple lunch for those who need it
6:30-8:30pm	Study
8:30	Conversation or reading, devotions
9:00pm	Retire



The coming year of thirty-nine weeks was to be divided into three terms, the first to begin August 30. The tuition was \$6.50 per term; board, lodging and laundry, \$3.00 per week; fire and lights in private room, extra.

In the fall of 1883 a board of managers was elected and the institution incorporated under the laws of Massachusetts as South Lancaster Academy. That the school had proved to be permanent no one now had a doubt; funds began to flow in from all parts of the New England Conference until the sum of \$25,000 was realized. Twenty-five acres of land were immediately purchased.

The main part of the Administration building and East Hall were completed in the summer of 1884. The Academy was a two-story frame building sixty-five by forty-five feet. The



first floor was divided into three classrooms, two on the right and a large assembly hall occupying the remaining space. This latter room, entirely too large for class purposes, was two years later divided into three parts with a hall extending from the front to the back of the building.



The second floor of the Academy contained the chapel with three recitation rooms on the east side. There were also a large basement and an attic.

The dormitory, or Students' Home, as it was first named, located five hundred feet south of the Academy, was a three-story frame structure sixty-eight by thirty-six feet with a two-story addition twenty-two by twenty feet on the west end. The first floor

contained the principal's office and double parlors on the right of the entrance corridor; on the left were the dining room and serving pantry. There were large study halls on the east end of the second and third floors, and students' and teachers' rooms occupied the remaining part of the building.

The study halls, parlors, dining room, and corridors were heated by steam; the bedrooms, by small stoves connected with large black stovepipes extending near the ceiling through the entire length of the halls on the second and third floors. Huge wood boxes were placed at the end of the halls from which the student took his supply of fuel. And how often those little stoves smoked, or the wood was wet, or the fire just wouldn't burn anyway!

The entire dormitory was lighted by kerosene. Each student had a small lamp which needed filling, trimming, and cleaning every day, and to some girl this part of the daily domestic work was assigned. Later, large lamps with round wicks were provided, but they were troublesome, often smoked, and sometimes exploded. For several years water for the Students' Home was piped from a spring on George Hill into a large tank in the second floor bathroom. As the force was not sufficient to carry the water higher, there was no bathroom on the third floor.

The frugal school fathers believed in economy, for even the land in front of the academy was planted to corn, the rows extending almost to the front steps. The dormitory was set in the midst of a large orchard and for many years tall apple trees grew in the front yard.



Advanced work was carried on for several years in theology, teacher training, and business, before its standing as a junior college was formally recognized in 1918. At that time the name Lancaster Junior College was adopted. By 1922, a four-year theological course was being offered and degree-granting powers were conferred by the Massachusetts legislature. At the same time, the name was changed to Atlantic Union College. In 1922, the Academy and College became separate institutions with the Academy having its own board of trustees and faculty. Since 1967, South Lancaster Academy has been a twelve-grade school at its current location on George Hill Road in South Lancaster.



Today, the old academy building, now restored as Founders Hall at Atlantic Union College, includes a large collection of art works and Adventist memorabilia. Especially significant is the Miller Chapel. This venerable structure is the oldest Seventh-day Adventist educational building still standing on its original site.

Many long chapters could be written of the faithful work of board members, deans, matrons, teachers, business managers, and other workers whose sacrifices down through the years have helped to make this college what it is today.

Today Atlantic Union College continues to stand firmly for the purpose of the founders of that little school of 1882 - the preparation of young people for the work of God. And thus, during these many years have the prayers of that godly man on the mountainside been abundantly answered.

Adapted from Purdan, Roena E. , The Story of a School: A History of Atlantic Union College. South Lancaster, MA: The College Press



George King

(1847 - 1906)

George King was the first church colporteur who devised the method of subscription sales of Seventh-day Adventist books.

He was a Canadian who travelled south to the United States to seek his fortune. While residing in the United States, he became a Seventh-day Adventist. He was discouraged from becoming a minister by James White. Instead, he took up canvassing at the suggestion of a friend.

He colporteurd in Canada, the US, and British Guiana. He worked in New York City for 19 years.

King is remembered as an enthusiastic man. He trained and recruited many canvassers who in turn helped to spread the message in a great way.





Franklin Belden

(1858 - 1945)

F. E. Belden was the eldest of five children born to Stephen and Sarah (Harmon) Belden, older sister of Ellen Harmon White. About 1876 he moved to California where he began to compose music. Because of health reasons he moved to Colorado where he met and married Harriet MacDearmon, who was also talented in music. They returned to Battle Creek in the 1880's where he connected with the Adventist publishing work. He and Edwin Barnes served as music editors of the Hymns and Tunes, which was released in 1886. Belden also collaborated with his cousin, J. Edson White, on several song books.



A disagreement arose between Belden and the Review and Herald over the royalties from Hymns and Tunes. It was reported that Belden was greedy and wanted the money. In reality, the agreement with the General Conference in 1886 was for his share of the royalties to go to mission work. When the Review and Herald took over the copyright to the hymnal, Belden did not want his share to go to the publishing house. Disillusioned, he separated himself from church work, but did not "forsake his allegiance to the church or to the Lord."

Belden's ability in penning both music and poetry was often demonstrated by his writing a song to fit a sermon while it was still being delivered. He would take the preacher's text and by the end of the service have a song ready for performance. Christ in Song is Belden's most recognizable contribution to Seventh-day Adventist hymnody, though he wrote hundreds of other songs throughout his career. The 1985 Seventh-day Adventist hymnal includes twelve hymns and four tunes by him, more than any other Adventist contributor.

Franklin Belden was no stranger to the publishing work of Ellen and James White. His mother, Sarah, was Ellen White's sister. In fact, the Whites lived with the Beldens for a time. Frank's father assisted in the publishing process by maintaining the mechanical devices.

Belden also worked in the publishing house at general jobs. During his free time, he composed many songs and hymns. He was one of the music editors that edited Hymns and Tunes in 1886. Some of his contributions are:

"Look Upon Jesus"

"The Coming King"

"Look for the Waymarks"

"There's No Other Name"

"I Will Sing of Jesus' Love"



Early Church Music

Some years ago, a visitor to Ellen White's last residence, Elmshaven, asked, "Did Sister White ever sing?" Indeed she did! In fact, music was an integral part of the early Adventist experience. Adventism's music took shape in the tension between the old singing-schools of the Revolutionary War period and the "better music" movement of Lowell Mason and his cohorts.

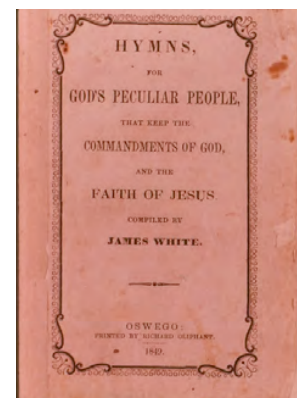
In his preface to the 1843 Millennial Harp, Joshua V. Himes addressed this tension: "We are aware of the difficulty of suiting the taste of all classes in musical and devotional compositions; the greatest possible diversity for this purpose, which is consistent with the nature of the work in which we are engaged, must therefore be allowed. Some of our hymns, which might be objected to by the more grave and intellectual, and to which we ourselves have never felt any great partiality, have been the means of reaching, for good, the hearts of those who, probably, would not otherwise have been affected; and, as our object, like that of the Apostle, is to save men, we should not hesitate to use all means lawful, that may promise to "save some." ¹

Himes, who lived in a prosperous seaport city, only thinly veiled his personal preferences, but generously made room for those with less refined tastes.

James White, on the other hand, was raised in a rural environment and was personally involved in the older singing-school genre of music. The spirited singing he experienced and in which he led out probably reflected the less refined tastes that Himes acknowledged. James kept powerful memories of those times. Advent singing certainly inspired him. An experience from 1842 riveted itself in his mind:

"In October, 1842, an Advent camp-meeting was held in Exeter, Me., which I attended. The meeting was large, tents numerous, preaching clear and powerful, and the singing of Second-Advent melodies possessed a power such as I never before witnessed in sacred songs." ²

After relating the story of a meeting he commenced in Litchfield Plains by singing "You will see your Lord a-coming," White made these comments:





The reader certainly cannot see poetic merit in the repetition of these simple lines. And if he has never heard the sweet melody to which they were attached, he will be at a loss to see how one voice could employ them so as to hold nearly a thousand persons in almost breathless silence. But it is a fact that there was in those days a power in what was called Advent singing, such as was felt in no other. It seemed to me that not a hand or foot moved in all the crowd before me till I had finished all the words of this lengthy melody. Many wept, and the state of feeling was most favorable for the introduction of the grave subject for the evening." ³

The lively singing didn't always produce "breathless silence." Joseph Bates, in his autobiography remembered one early Advent camp meeting:

"On Sunday, it was judged that there were ten thousand people in the camp. The clear, weighty and solemn preaching of the second coming of Christ, and the fervent prayers and animated singing of the new Second-advent hymns, accompanied by the Spirit of the living God, sent such thrills through the camp, that many were shouting aloud for joy." ⁴

But singing was not reserved just for public meetings. John Loughborough remembered, as a young man, hearing Ellen White going about her common household tasks singing. ⁵ And Ernest Lloyd remembered her singing as she took her morning carriage rides in the fresh air during her later years. ⁶

As she led out in family worship, both morning and evening, she would read a chapter from the Bible, sing a few verses of a hymn, kneel for prayer, then sing for one-half hour. ⁷ Such worship experiences were not limited to the conveniences of home. She, along with her "family" of workers, would sing even while on public transportation. ⁸

Ellen had heard the angels sing, and those experiences became her benchmark for singing here. One warm summer evening, while attending prayer meeting at the Rural Health Retreat, now St. Helena Hospital and Center for Health, she made an interesting comment. The congregation stood and began to sing a hymn she had selected. They sang listlessly and the hymn dragged on monotonously. Ellen White held up her hand and ordered all to stop and then observed:

"I have heard the angels sing. They do not sing as you are singing tonight. They sing with reverence, with meaning. Their hearts are in their expressions of song. Now, let us try again and see if we can put our hearts into the singing of this song." ⁹



The congregation began again, and sang with expression and feeling. Indeed, poor singing was painful to the experience of one who had heard the angels sing. In 1882 she shared this personal frustration, observing,

"We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God.

"I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended." ¹⁰

The sense of glory must have been especially powerful on those occasions when Ellen heard the angels sing. Late in her life she had the following experience one night:

"I was suffering with rheumatism in my left side and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep.

"About half past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I cannot describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.

"This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying: 'Fear not; I am your Savior. Holy angels are all about you.'

"Then this is heaven,' I said, 'and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. Oh, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?'

"The Voice replied: 'Your work is not yet done.'" ¹¹



As a teenager, Ellen experienced, in a vision, the glory of singing with the angels. She described it this way:

"Then I was pointed to the glory of heaven, to the treasure laid up for the faithful. Everything was lovely and glorious. The angels would sing a lovely song, then they would cease singing and take their crowns from their heads and cast them glittering at the feet of the lovely Jesus, and with melodious voices cry, 'Glory, Alleluia!' I joined with them in their songs of praise and honor to the Lamb, and every time I opened my mouth to praise Him, I felt an unutterable sense of the glory that surrounded me. It was a far more, an exceeding and eternal weight of glory. Said the angel, 'The little remnant who love God and keep His commandments and are faithful to the end will enjoy this glory and ever be in the presence of Jesus and sing with the holy angels.'" ¹²

<http://www.iamaonline.com/> Stanley Hickerson is pastor of the Stevensville, Michigan, SDA church. He also serves as an adjunct professor in the Department of Religion and Biblical Languages at Andrews University. A member of the board of Adventist Heritage Ministries, Hickerson serves as its historical consultant. He has been researching Adventist music and architecture since 1966. He began his ministry in 1974, following completion of a B.A. at Pacific Union College and then served in both the Northern and Southern California Conferences. He completed an M.Div. at AU in 1977.

For additional stories of early Advent music, see Nix, James R., Early Advent Singing, Hagerstown, MD: Review and Herald Publishing Association, 1994.

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2 White, James, Life Incidents, (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1868), p. 72, 73.

3 Ibid, p. 94, 95.

4 Bates, Joseph, The Autobiography of Elder Joseph Bates, (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1868), p. 265

5 Spicer, William A. "The Spirit of Prophecy in the Advent Movement No. 1," Review and Herald, Vol., No. 1 115 (6 January 1938): 6.

6 Lloyd, Ernest, "Did She Ever Sing?," Review and Herald, Vol. 136, No. 32 (6 August 1959): 32.

7 White, Arthur L., The Lonely Years, (Hagerstown, MD: Review and Herald Publishing Association, 1984), pp. 378.

8 White, Arthur L., The Progressive Years, (Hagerstown, MD: Review and Herald Publishing Association, 1986), pp. 292, 293.

9 White, Arthur L., The Lonely Years, (Hagerstown, MD: Review and Herald Publishing Association, 1984), p. 384. As told to the author by A. P. Guyton, a Longtime painter at the Sanitarium, who was present.

10 White, Ellen G., "The Schools of the Prophets," Signs of the Times, Vol. 8, No. 24, (22 June 1882).

11 White, Ellen G., Testimonies for the Church Vol. 9, (Mountain View, California: Pacific Press Publishing Association, 1948), pp. 65, 66

12 White, Ellen G., Early Writings, (Washington, D. C.: Review and Herald Publishing Association, 1938). p. 66.



A Chronology of Adventist Hymnody

The following is a selective listing of hymn-related musical events and noteworthy hymnals and songbooks in English produced by or for the Seventh-day Adventist church from 1843 to the present. They are extracted from a more detailed listing, "Significant Mileposts in Seventh-day Adventist Hymnody," available from the Adventist Heritage Center in the Andrews University James White Library.

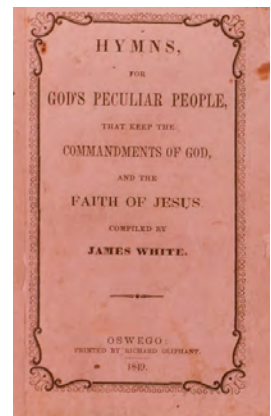
1843

At a Millerite meeting held in Litchfield Plains, Maine, evangelist James White begins his meeting by dramatically marching down the center aisle beating time on his Bible and singing, "You will see your Lord a-coming, You will see your Lord a-coming, You will see your Lord a-coming, in a few more days."

White claimed that singing in this manner could "hold nearly a thousand persons in almost breathless silence." He continued to say there was great power in Advent singing in those days. "It seemed to me that not a hand or foot moved in all the crowd before me till I had finished all the words of this lengthy melody. Many wept and the state of feeling was most favorable for the introduction of the grave subject for the evening."

1849

James White publishes the first hymnal, the first book of any kind of the Sabbath-keeping Adventists, fourteen years before the official organization of the Seventh-day Adventist Church. It was titled, Hymns for God's Peculiar People, That Keep the Commandments of God and the Faith of Jesus, and was drawn extensively from the Millennial Harp, or Second Advent Hymns, both published by Joshua V. Himes in 1842, 1843, and 1848.



1852

Hymns for Second Advent Believers Who Observe the Sabbath of the Lord, commonly called Advent and Sabbath Hymns, is published. This hymnal includes Annie Smith's "Long Upon the Mountains Weary," the first published hymn by the sister of Uriah Smith.



1854

Anna White, sister of James White, publishes Hymns for Youth and Children, the first song book for young people.

1855

Hymns for Those Who Keep the Commandments of God and the Faith of Jesus is published. It is unique in that it contains seventy-six tunes. Previous Adventist hymnals contained only words and no music.

1869

The first official hymnal, Hymns and Tunes for Those who Keep the Commandments of God and the Faith of Jesus, is published by the fledgling General Conference. It has 424 pages, 536 hymns, and 125 tunes. Eighty-seven of the tunes are in the now familiar four-part harmony on two staves. Prior to this time, the tunes were presented in several different ways.

1878

J. Edson White, oldest son of James White, issues his first hymnbook, Hymns of Praise for Use at Lectures and Revival Meetings. It has 64 pages with 60 hymns, mostly from previous hymnals of his father, but includes eight new gospel hymns and music at the back. White also publishes The Song Anchor: A Choice Collection of favorites for Sabbath School and Praise Service.

In the last half of the 19th century gospel songs, characterized by buoyant rhythms, easy-to-sing melodies, and repetition, swept through American churches and the Seventh-day Adventist church as well. Names such as Bradbury, Lowry, Doane, Sankey, Alexander, and Rodeheaver appeared on the pages of America's hymnbooks. The same was true in the Adventist Church.

The Song Anchor was the Adventist gospel collection. It includes 137 hymns and 133 tunes, ten composed by Edson White. Besides containing gospel songs, this book is noteworthy in several ways. It was printed by Pacific Press, the second Adventist publishing house, in a horizontal instead of vertical format, all hymns were set to music; authors and composers names were listed; copyright notices were printed; and the first works by F. E. Belden were included.



1880

The temperance movement is going strong in America and Adventists are involved as a result of the 1863 visions of Ellen White on healthful living. Edson White prints Temperance and Gospel Songs, for the Use of Temperance Clubs and Gospel Temperance Meetings. Its 134 songs and hymns are, for the most part, new and original, "written especially for the book by the best talent in the land."

1886

The Seventh-day Adventist Hymn and Tune Book for Use in Divine Worship, more commonly known as Hymns and Tunes, "largest and most comprehensive hymnbook ever published by the Church," is released. It has 1,413 hymns, most printed as two staves with one verse in the score and the remaining text and other hymns in the same meter being printed below. F. E. Belden is the largest Adventist contributor with eighty hymn texts and eighty-seven tunes. It will be the official hymnal until 1941.

1900

Christ in Song, one of the most popular songbooks in the Adventist church, is published. It is largely the result of F. E. Belden's effort and contains 742 hymns and 692 tunes. The 1908 revision is one that later in the century will be remembered with affection by older Adventists. It is designed by Belden to be used as a church, Sabbath school, and young persons' hymnal and will become the unofficial hymnal of the church, continuing in that role even after the release of the new Church Hymnal in 1941.

1931

The Junior Song Book, later changed to Missionary Volunteer Songs, is released by the General Conference Young People's Missionary Volunteer Department. A collection of songs for young people, it is the first Adventist song book to include spirituals, a total of four.

1941

The Church Hymnal, first official hymnal since 1886, when Hymns and Tunes first appeared, is printed. One of the moving forces behind the development and production of this hymnal is Harold Hannum, who helps to get the music in shape for publication. It contains 703 hymns and is not an immediate success because some feel the hymns are too "high" church; others feel there are too many "cheap" gospel songs, and poor-quality tunes. It will not be accepted and used widely for over a decade.

1944

Gospel Melodies and Evangelistic Hymns is released as a reaction against The Church Hymnal. A revision of an earlier compilation of gospel music by Roy Allen Anderson,



Gospel Melodies, released in 1931, its content is determined by a review committee of evangelists, musicians, and "ministers of good musical judgment" appointed by The General Conference Ministerial Association.

1952

The General Conference Sabbath School Department publishes Sabbath School Songs in an effort to restore many favorite songs left out of The Church Hymnal. It contains 250 songs, 200 of which are from the 1908 version of Christ in Song. The title will be changed to Songs of Praise in 1956.

1953

The General Conference Young People's Missionary Volunteer Department introduces Singing Youth, as a response to what the youth want to sing.

1977

In response to the vast increase in gospel songs of the 1960s and early 1970s, the General Conference Youth Department releases Advent Youth Sing. Its compilation of 214 songs includes few traditional hymns and has guitar chords printed above the score.

1985

The Seventh-day Adventist Hymnal is released. As a result of wide-spread dissatisfaction with The Church Hymnal, a committee was established in 1981 to develop a new church hymnal. It is first used at the 1985 General Conference Session in New Orleans, Louisiana. This fourth and most recent official hymnal has 695 hymns.

This chronology was printed in the Winter 2000 issue of Notes, an IAMA publication.



Summary

While Seventh-day Adventists arose within an apocalyptic movement that stressed the nearness of the Second Advent, their "Christian" heritage emphasized the down-to-earth implications of the ministry of the Savior. The tension between "today" and "later" gives a unique power to the way Adventists serve in their communities. It has focused the energies of church members into education, publishing, the healing arts, community service, and any other activities that allow them to talk about their faith while improving the lives of their neighbors.

One result of this desire to touch lives for God is that Adventists have built thousands of schools around the world. It also means that Seventh-day Adventist physicians and medical institutions serve individual needs in more than 98 countries, giving the highest possible quality of personal care whenever people hurt. These physicians, nurses, therapists, and other medical workers have dedicated their lives to providing physical healing so that each person can live the best possible life. Using modern medical knowledge and carefully developed skills, these workers touch thousands of lives each day, bringing healing and hope into families around the world.

Schools, hospitals, clinics, and health food factories are just one small corner of the Seventh-day Adventist commitment to improving lives. There is much more:

- 🌐 Wherever disaster strikes, ADRA, the Adventist Development and Relief Agency, joins hands with other organizations to provide clean water, food, clothing, housing, and care.
- 🌐 Adventist publishing houses produce inspirational books, textbooks, Bible commentaries, health books, and dozens of specialized magazines in scores of languages each month. These are then delivered to millions of homes around the world, providing quality reading and information that improves lives.
- 🌐 Local Adventist churches serve their communities by providing recreational and social activities for children and teenagers, vocational and evening education programs for adults, and spiritual programming and health clinics for all.
- 🌐 On a worldwide scale, the church's mission activities are exemplified in the Global Mission initiative--to reach the unreached peoples of the world for Christ.
- 🌐 Summer camps offer all sorts of activities--from horseback riding and waterskiing to crafts and dozens of other youth activities in country environments in which children feel safe and loved. These activities are combined with a witness for God's message to make people whole--physically, mentally, socially, and spiritually.
- 🌐 Use of modern technology also describes Adventist commitment to mission and presence in the society with messages of "Good news." Numerous radio studios dot



the Adventist broadcasting map around the globe. The same goes for production of television and other media programs. The church's interest is best exemplified in a satellite broadcast system with more than 14,000 downlink sites, and the television 24/7 global broadcasting network for homes, the Hope Channel.

Too often it's easy to see all of this as just activities of the institutions and organizations of the church. But the Seventh-day Adventist Church is far more than its organizational structure and institutions. The Adventist Church is people, individual members who have caught a vision and who have chosen to live out that vision for Christ, as His hands of hope.

Adapted from:

http://www.adventist.org/world_church/facts_and_figures/history/index.html.en





Resources

<http://www.earlysda.com/>

The Great Controversy Between Christ and His Angels and Satan and His Angels, Little Flock, and other material written by the pioneers of the Seventh-day Adventist church are available on this site for perusal and downloading.

<http://lluweb2.llu.edu/heritage/>

Archives and Special Collections/Ellen G. White Estate Branch Office:
The information in the databases is for reference purposes only.

<http://www.greatcontroversy.org/pioneer/foy-vis.html>

The Christian Experience of William E. Foy, Together with the two visions he received in the months of January and February 1842, in Portland, Maine.

<http://www.aplib.org/Index.html>

A Resource for Seventh-day Adventist Pioneer Writings

<http://www.aplib.org/Periodical.htm>

A quarterly periodical entitled Lest We Forget, highlights the lives and contributions of the pioneers. The theme is this statement: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." (LS196; emphasis supplied). We have been told to "sit the people down like Moses did and recount all the Lord has done in leading us out as a people." (Letter 105, 1903)

<http://www.whiteestate.org/pathways/pioneers.asp>

Pathways of the Pioneers. Audiocassettes or CDs produced by the Lake Union Department of Education





Ellen G. White

<http://www.whiteestate.org/godsmessenger.html>

God's Messenger: Meeting Kids' Needs is a brand new web site created especially for teachers wanting to enhance their students' spiritual walk with Jesus. There are 38 fully-developed lessons on 10 important topics that Adventist school students face in their daily lives. Each faith-building lesson integrates heart-warming Adventist pioneer stories along with Scripture and Ellen White's writings.

<http://www.whiteestate.com/>

The Ellen G. White® Estate, Incorporated, is an organization created by the last will and testament of Ellen G. White to act as her agent in the custody of her writings, handling her properties, "conducting the business thereof," "securing the printing of new translations," and the "printing of compilations from my manuscripts."

<http://www.whiteestate.org/vez/vez.html>



Books in Print

Meet Ellen White (DVD)

In this unparalleled production, documentary and drama are combined to present the amazing life of Ellen G White. You'll picture her as never before, as Meet Ellen White explores her prophetic gift and her personal life. © 2008 Review & Herald Publishing
ISBN: 9780828020220

Ellen White-Related Children's/Youth Books Available at Adventist Book Centers

1. Michael Asks Why - The Great Controversy adapted for children.

Author: Sally Pierson Dillon
Age: Early Readers
Publisher: Pacific Press

2. Ellen: The Girl with the Two Angels

Author: Mabel Miller
Age: 7-9 Years
Publisher: Pacific Press



3. Grandma Ellen and Me

Author: Mabel Miller
Age: 7-9 Years
Publisher: Pacific Press

4. Stories of My Grandmother

Author: Ella M. Robinson
Age: 9 to Adult
Publisher: Review and Herald

5. Ellen White: Friend of Angels

Author: Paul B. Ricchiuti
Age: High School to Adult
Publisher: Pacific Press

6. Camp Meeting Angel/ The Little Girl Who Giggled

Author: Paul B. Ricchiuti
Age: 6-9 Years
Publisher: Review and Herald

7. Charlie Horse/ Mrs. White's Secret Sock

Author: Paul B. Ricchiuti
Age: 6-9 Years
Publisher: Review and Herald

8. Where's Moo Cow?

Author: Paul B. Ricchiuti
Age: 6-9 Years
Publisher: Review and Herald

9. God Spoke to a Girl

Author: Dorothy Nelson
Age: Pre-School 0-5 years
Publisher: Pacific Press

10. Heal the World

Author: Adaptation of the Ministry of Healing
Age: Teens
Publisher: Pacific Press



11. Victory of the Warrior King

Author: Sally Pierson Dillon
Age: Junior. High
Publisher: Review and Herald

12. Steps to Christ: Youth Edition

Author: Ellen G. White
Age: 12-20
Publisher: Review and Herald

13. War of the Invisibles: The Story of the Great Controversy

Author: Sally Pierson Dillon
Age: Juniors
Publisher: Review and Herald

14. Messiah (Derived from The Desire of Ages)

Author: Jerry Thomas
Age: 15-18
Publisher: Pacific Press

15. Four Boys in the White House.

Author: Paul Ricchiuti
Publisher: Stanborough Press, dist by Review & Herald Publishing

16. Ellen White: Trailblazer For God

Author: Paul Ricchiuti
Publisher: Pacific Press Publishing Association

