

ADVENTIST HERITAGE

Book II



Office of Education
Lake Union Conference

ADVENTIST
HERITAGE CENTER
James White Library
ANDREWS UNIVERSITY

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ADVENTIST HERITAGE

BOOK II

Rationale

Why study history? Why not just concern ourselves with the present and the future? A wise man has said that if we do not learn from the mistakes of the past then we are doomed to repeat them. One wise and inspired woman said, "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." 9T 10 If the study of history is important then the study of Seventh-day Adventist History is vital.

The Seventh-day Adventist movement has a rich heritage in which evidence of God's providence and blessings abound. Our pioneers had a vision and a sense of urgency to pronounce the life giving message of Jesus' soon return. In studying the early days of the Adventist movement, we catch a glimpse of both the humanity and the humor of our foreparents. By taking a vicarious look at the trials, triumphs, and tragedies of our pioneers, we begin to understand them better. We have also been told that in the last days the "children's voices will be raised up to give the message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up." 6T 203

The purpose of this committee was to put together a four-year cycle of materials that would inform new believers and re-acquaint all others of our rich heritage. These materials are to be used during the Adventist Heritage Week. It is the committee's hope and prayer that this will spark an interest in further examination of our historical significance.

The study of our heritage will enable our children to recapture the vision and regain the lost fervor which will empower them, through the Holy Spirit, to deliver God's final message.

It was the intention of this committee to find a representative sampling of highlights from our Adventist past and put them into an organized and useful format.

In this packet you will find pictures, stories, biographies, and some study sheets on the pioneers to be studied in the third year of the four-year cycle. Some stories are repeated, but since this is for grades 1-8 it was felt that teachers could select those segments they felt most comfortable using.

Adventist Heritage Committee
Lake Union Conference
Office of Education
1993

ADVENTIST HERITAGE WEEK

Four-Year Plan

First Year	Beginning to 1844 (Disappointment)
Second Year	1844 to 1855 (Move to Battle Creek)
Third Year	1855 to 1881 (Death of James White)
Fourth Year	1881 to 1915 (Death of Ellen White)

1994 HERITAGE WEEK

Second Year

Characters:

Martha Byington Amadon

John Byington

Cyrus and William Farnsworth

David Hewitt

J.N. Loughborough

Rachel Preston Oakes

Frederick Wheeler

James and Ellen White

Henry White

SUGGESTIONS FOR USE

This notebook contains material of early Adventist History. There is much more material than can be used during the Adventist Heritage Week. Teachers, therefore, can be selective, or many teachers choose to use the materials over a longer period of time. For example, materials can continue to be used at worship periods, church presentations, and other special programs.



MARTHA BYINGTON

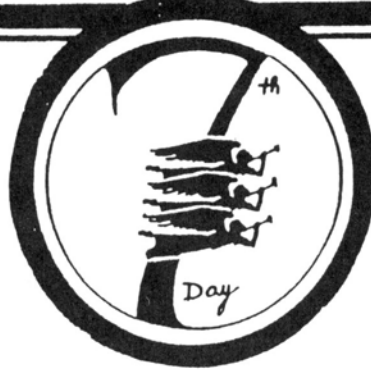
MARTHA D. BYINGTON AMADON

Birth: 1834

Death: 1937

Family: Father - John Byington
Siblings - Theresa, John, Laura
Spouse - George Amadon
Children - Grace, Katherine, Claude
(adopted)

Accomplishments: Teacher of the first Seventh-day
Adventist school



Martha Byington

(1834-1937)

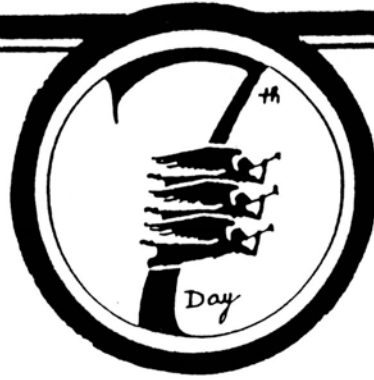
Martha was the eldest daughter of John and Catherine Byington. She was described by some as having a farmer's daughter appearance. She had red hair and a disposition to match. She was very conscious of living a healthy lifestyle.

She attended a country school and was home taught by her parents. Her other qualifications for teaching seemed to be her ability to be resourceful, determined 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.

At the age of 19, Martha's services as the First Seventh-day Adventist teacher was donated by her father, John Byington.

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 (Penoyer children)
Isabella, Samuel, Catherine, Julia, Henry (Sam Crosbie's children)
Frank Peck (nephew and adopted son of Alphonso & 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 Australasia Division, 15 years in the U.S.A., and 8 years in India where he died and is buried. His cousin, Parmelia Hilliard, travelled, 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, whilst raising a family. She was president of the first Dorcas Society. She lived to be 103 years old!

Advanced Reading Program Book 2. Teacher's Manual, Washington, D.C.: Review and Herald Publishing Association, 1976, pp. 66-68.

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

Young, Ethel. Behold The Stone. South Lancaster, MA: Atlantic Union Office of Education, 1979.



MARTHA BYINGTON

Martha Byington was the oldest daughter of John and Catherine Byington. Some people have described her as having a farmer's daughter appearance. This probably means that she was a very healthy-looking girl and somewhat plain. She had red hair and was a bit feisty. Martha tried to eat only foods that were good for her and tried to obey the laws of health.

When she was school-age she attended a country school and was also home schooled by her parents. Martha had a good sense of what was right and wrong. She possessed a sense of humor and was a fun-loving person as well as a very determined person. She could sing and play the piano very well, really enjoyed life, and loved the Lord very much.

When Martha was nineteen years old her father, John Byington, donated her services as a teacher. She became the first school teacher of the Advent movement. Her first school was held in the parlor of a home. In this room she had seventeen students. The school in Bucks Bridge, New York was started so that the young people could be trained to serve the Lord and prepare them to be workers for Him.

Later, two of the seventeen students became missionaries to foreign lands. If the Adventists in Bucks Bridge were alive today, they would be able to see that the sacrifices they made to start this

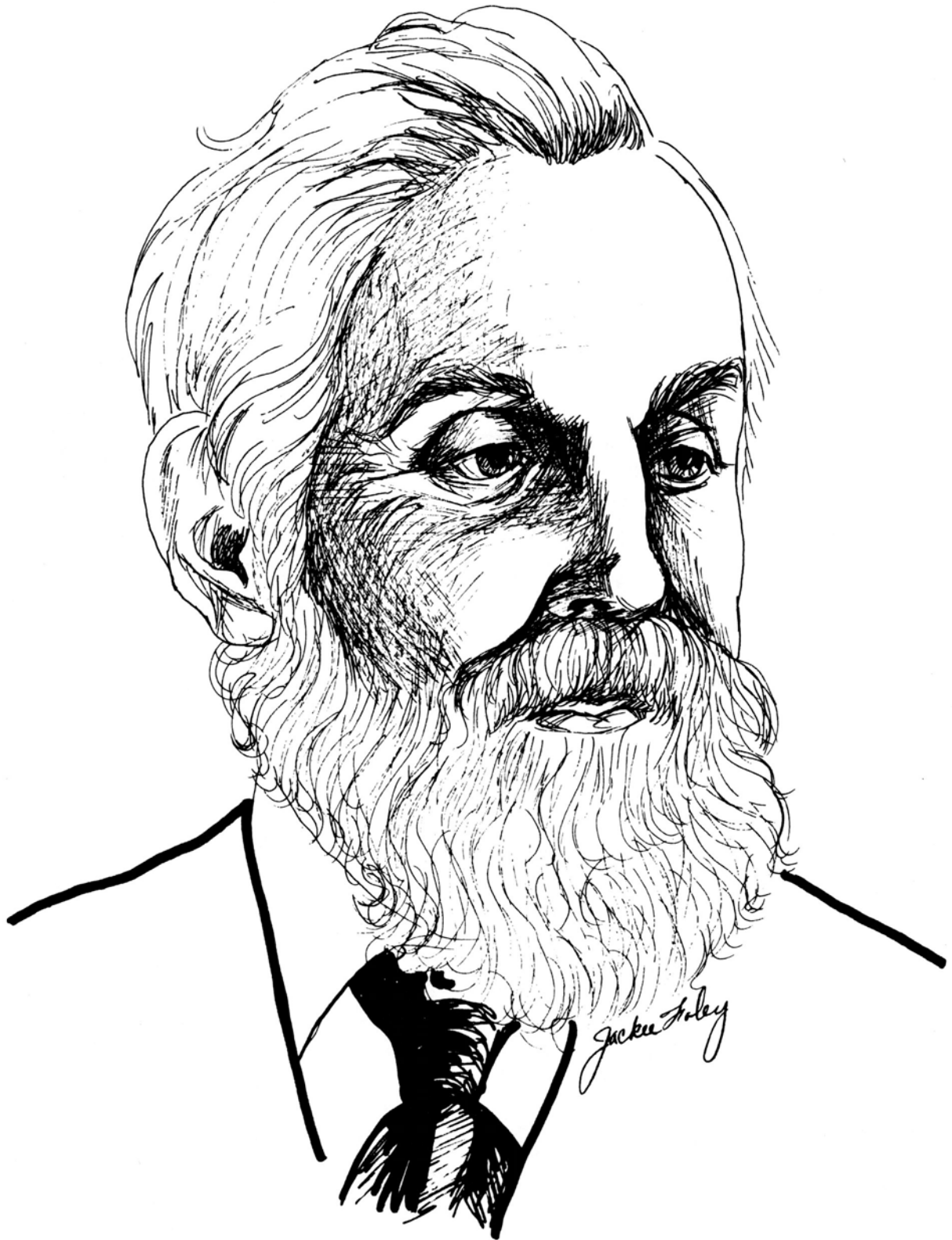
start this school were really the beginning of a world-wide system of schools run by the Seventh-day Adventist Church.

Later Martha married George Amadon in Michigan. There she wrote articles for the church paper, the Review and Herald. She was also the first president of the Dorcas Society which we now call the Community Services.

When Martha celebrated her 100th birthday, they asked her what was the most important and the most useful of the modern inventions. She felt that electricity was the most important and the most useful. She told how when she was a little girl she read by candle light, and her parents had to start their fires by using flint stone. She also remembered the day when she saw the first lamp being used in her home.

Martha lived to be 103 years old. She loved the Lord and served him for over a century.

- References : Pioneer Stories Retold



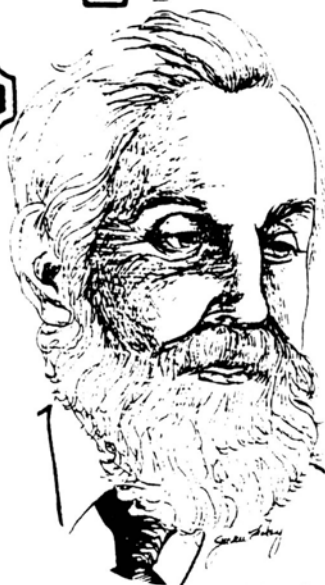
FREDERICK WHEELER

Birth: 1811

Death: 1910

Family:

Accomplishments: Pioneer minister, first ordained Adventist to preach that the Sabbath is the seventh day, circuit rider in Washington and Hillsboro, N.H., while an ordained Methodist Episcopal minister, worker in N.Y. state



Frederick Wheeler

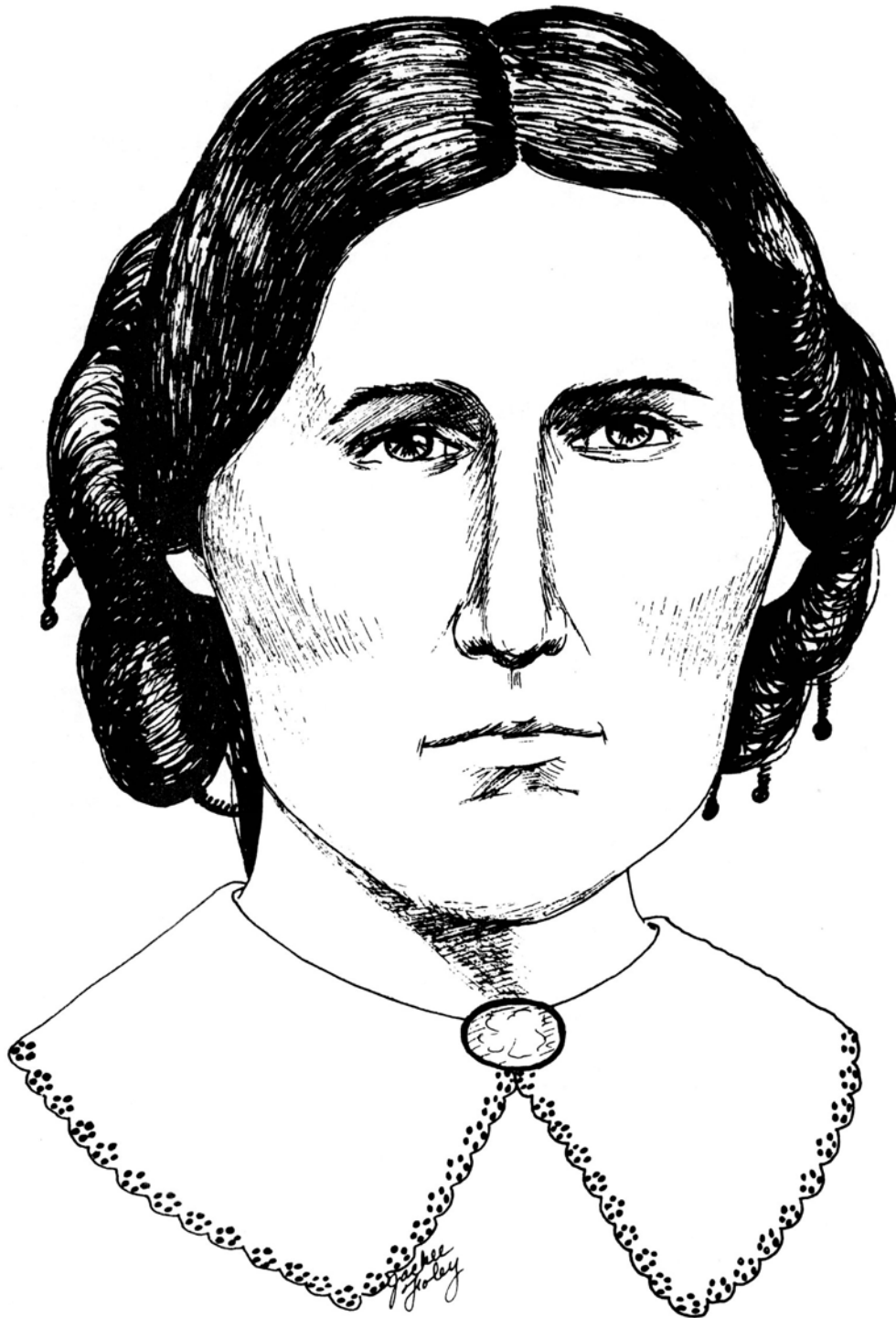
(1811-1910)

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, New Hampshire 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 verbal 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 Sabbathkeeping Adventist minister.

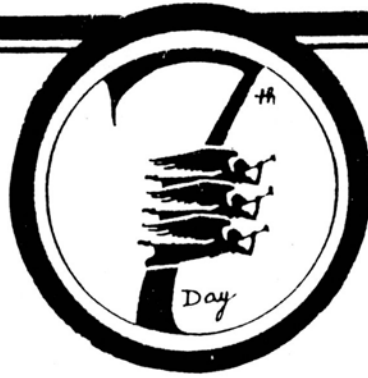
He continued to farm and preach in New Hampshire until he met James White. White encouraged him to spread the message elsewhere. He moved to New York State in West Monroe and continued to work for the Lord.

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



RACHEL PRESTON

RACHEL HARRIS OAKES PRESTON
Birth: March 2, 1809 Vernon, Vermont
Death: 1868
Family: Father - Sylvanus Harris
Spouses - Amory Oakes
Nathan T. Preston
Daughter - Rachel Delight Oakes Farnsworth
Accomplishments: Initiator of the Seventh-day
Sabbath as a doctrine



Rachel Oakes

(1809-1868)

7th day

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

Mother 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 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.

RACHEL OAKES PRESTON

Zealous Sabbathkeeper

March 2, 1809 - 1868

A clue to the important role played by Mrs. Preston in early Adventist history may be gained by looking at the inscription on the headstone of her grave: "Rachel Preston was used of God in bringing the truth of the Sabbath to the Adventist Church at Washington, New Hampshire; which became the first Seventh-day Adventist Church in America."

Rachel Preston was a Seventh Day Baptist when she came to Washington. Her daughter Rachel Delight Oakes, became the wife of Cyrus Farnsworth who, with his brother William, were the first Sabbathkeepers among the Washington Adventists.

In 1837 Rachel Harris Oakes and her daughter joined the Seventh Day Baptist church in Vernon, Vermont. Evidently her husband, Emory, died there although there isn't any account of it. In 1843 Rachel Oakes and her daughter, Delight, moved to Washington, New Hampshire. Delight taught school, and her mother lived with her and became the instrument in God's hands in bringing the Sabbath light to that company of Adventists. The Adventists, in turn, brought to her the blessed hope of the second advent. In Washington she met Nathan T. Preston whom she married. They lived there and at Milford for many years and finally returned to Vernon, Vermont, where she died and was buried.

See: *Footprints of the Pioneers*, pp. 29-39; *Captains of the Host*, pp. 107-109

A Story About Rachel Oakes Preston

Let us go back to the little church in Washington, New Hampshire, the first church of Sabbath-keeping Adventists. Arthur Spalding will tell you about an experience that led a number of honest souls to begin the observance of the Sabbath.

"Communion service was being held in the Washington, New Hampshire, Christian church, one Sunday in the winter of 1844. The presiding elder was Frederick Wheeler, a Methodist and Adventist minister of Hillsboro, whose circuit included this church. Among the communicants he noticed a middle-aged lady sitting in the Daniel Farnsworth pew, who kept her bright eyes upon him during the service, and seemed almost to start to her feet when he declared, 'All who confess communion with Christ in such a service as this should be ready to obey God and keep His commandments in all things.' He wondered about that lady.

"Visiting in the family later, the minister met Mrs. Rachel Oakes, mother of young Rachel Delight Oakes, the school teacher. Direct in speech as in gaze, she said to him, 'You remember, Elder Wheeler, that you said everyone who confesses Christ should obey all the commandments of God?'

"Yes.'

"I came near getting up in the meeting right then, and saying something.'

"I thought so. What did you have in mind to say?'

"I wanted to tell you that you had better set the communion table back and put the cloth over it, until you begin to keep the commandments of God,' said Rachel Oakes.

"Elder Wheeler sat back astonished. He felt, a little weakly, that he was grateful this direct-action person had had the Christian grace to wait for a private interview. He, not keeping the commandments of God? Wherein was he disobeying? Oh, yes! He had heard of this Seventh Day Baptist sister who had recently come here to live, and of her decided views on the obligation of Christians to keep Saturday for Sunday. It was the literal fourth commandment she was now preaching to him.

"And it was an effective sermon. Frederick Wheeler went away thinking. He kept on thinking and studying, and not many weeks later he kept his first Sabbath and preached a sermon about it on that same day."--*Captains of the Host*, pp. 107-108.

And that's the way the Washington, New Hampshire, Adventists first heard about the true Sabbath of the Lord.

"THE SEVENTH DAY IS THE SABBATH"

In a little village named Washington, in the mountains of the state of New Hampshire, lived some Adventists. They loved the Lord and were always talking to the neighbors and friends about how wonderful it was to know that Jesus would be coming to take His children to heaven.

In a little school in the village taught a young woman called Delight Oakes. Her mother, Rachel, came to live with her. The people in Washington noticed something different about the two ladies.

Every Saturday when all the other people in the countryside were busy cleaning house, washing clothes, getting their shopping done, and doing extra cooking and baking, Delight Oakes and her mother did none of these things. Instead they just stayed quietly at home and read their Bibles and sang hymns. Sometimes they went for walks in the country.

They told the people that they kept the seventh day of the week as the Sabbath. But they did go to church with the other people of the village on Sunday, and the Adventists were friendly with them. The Adventists told the two ladies about the coming of Jesus. Mrs. Oakes and Delight had never heard about this before, and they studied about it in the Bible with their Adventist friends and were happy to find that it was true.

One day in church they heard the minister say that before they had the communion service they should be sure that they loved Jesus and were keeping His commandments. What he said upset Mrs. Oakes, because the people in the church were not keeping the fourth commandment - the one that tells us to keep the seventh day holy.

A few days later the minister went to visit Mrs. Oakes, and she told him about how upset she had been. "I nearly stood up in church to tell you that you and the people in the church were not keeping the commandments as they should have been doing," she told the minister.

"What do you mean?" he asked in surprise.

"You don't keep the fourth commandment!" Mrs. Oakes explained. Then she showed him from the Bible that we should keep the seventh day, Saturday, not Sunday, the first day of the week.

The minister had never thought about it, but he could see it was right, and he kept on studying his Bible.

The people in the village talked about the Sabbath. Some said Saturday was the right day to go to church; others did not. Then one Sunday a young man named William Farnsworth stood up in church and said, "I don't know what the rest of you are going to do. But I can see that it is right to keep Saturday for the

Sabbath, and from now on I am going to do it."

His younger brother then said, "I too want to keep the true Sabbath."

So one by one the Adventist of Washington, New Hampshire, began to keep the true Sabbath, and pretty soon the little church they had built became a Seventh-day Adventist church. The people changed their meetings from Sunday to the Sabbath.

Far away from this village lived a good Adventist man named Joseph Bates. Once he had been a sea captain in charge of a big ship. He heard about those Adventists up there in the village of Washington who were keeping Saturday for the Sabbath. "I must go up there and see what this is all about," he said to himself. So he traveled up there and arrived in the village late at night.

Going straight to the minister's home, he told him why he had come. The two men sat down and had a Bible study. They were having such a good time reading what the Bible says about the Sabbath that they did not notice how late it was getting.

"Oh, look," they said. "It is getting light, and the sun will soon be up. We have been studying all night."

Joseph Bates was quite sure now that he should keep the Sabbath, as the people in Washington were doing. He went back to his

home. As he was crossing a bridge near his house he saw one of his friends. "Good day, Captain Bates," his friend called out to him, "What's the news?"

"The news?" Joseph Bates replied. "The news is that the seventh day is the Sabbath."

"What?" said his friend in surprise. "I must go home and study my Bible and see if that is so." He did, and he began to keep the Sabbath also.

Joseph Bates talked to everybody about the true Sabbath, and although some people said he was crazy and some got angry with him, many prayed about it and began to worship on the Sabbath.

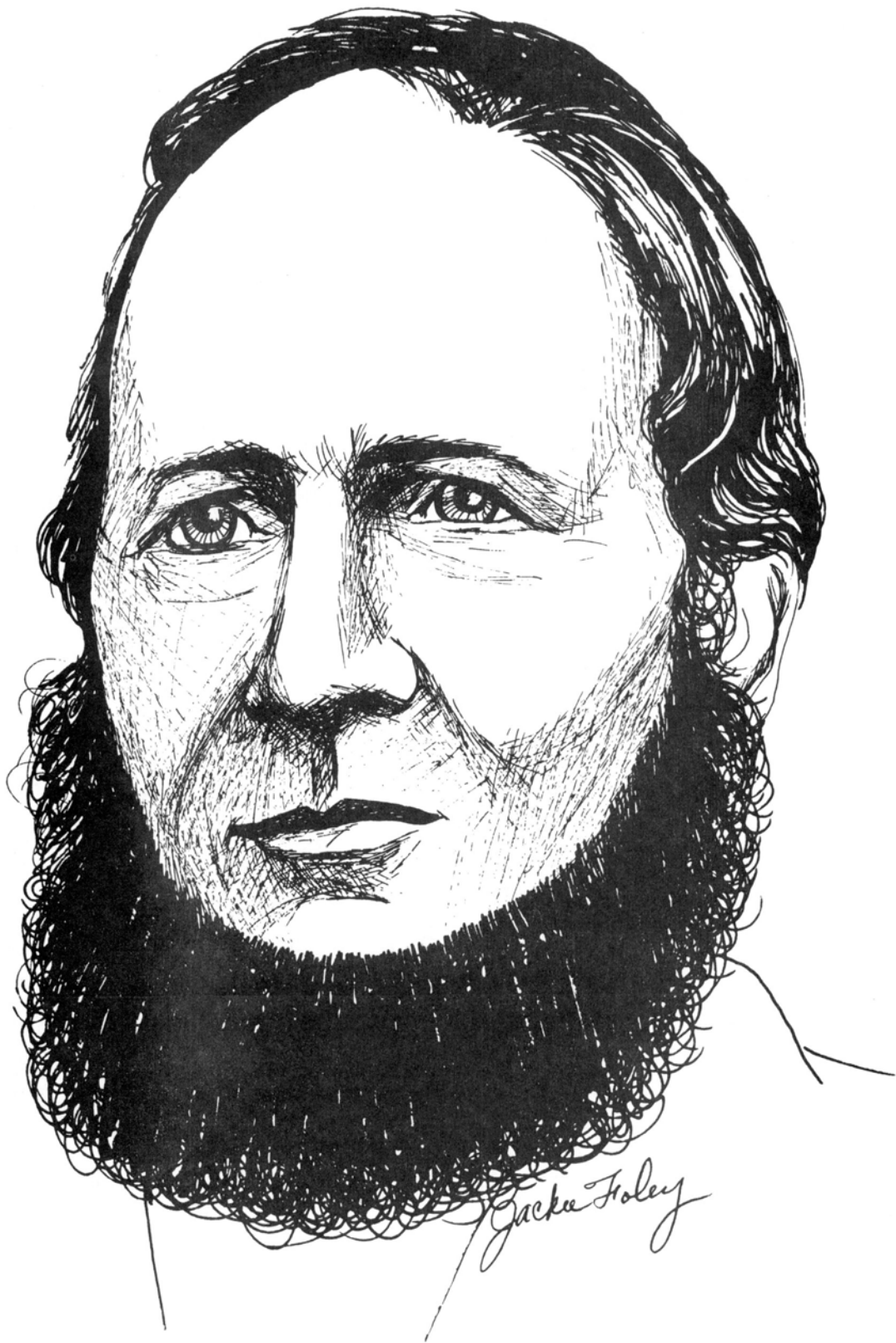
Of course Captain Bates wanted his great friends the Whites to hear about what he had learned, but at first Ellen said it was not important nowadays. But then one day she had a vision. In it she saw the tabernacle in heaven. An angel told her to look inside it, right into the ark in the Most Holy Place. Jesus opened this ark, which was like a beautiful box, and there Ellen saw the stones on which God had written the Ten Commandments. Around the fourth commandment - the one that tells about the Sabbath - a beautiful bright light was shining.

When Ellen saw this she knew that God wants us to keep this commandment as well as the other ones, so she and James began to

observe the Sabbath and to teach others to keep it also.

- References:

Long-ago Stories : Stories of Ellen
White and other SDA Pioneers for Parents
to Read to Children by: Miriam Hardinge



WILLIAM FARNSWORTH

WILLIAM FARNSWORTH

Birth: 1847 Washington, New Hampshire

Death: 1935

Family: Siblings - Cyrus

Accomplishment: Farmer, first Adventist layman



CYRUS FARNSWORTH

CYRUS K. FARNSWORTH

Birth: 1822

Death: 1899

Family: Father -

Mother -

Siblings - William

Spouse - Delight Oakes

Accomplishments: A lay leader of the first group
of S.D.A. -- Washington, N.H.



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 1860's. 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.



Cyrus Farnsworth

(1822-1899)

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

WILLIAM FARNSWORTH

William Farnsworth and Sally Mead were married in 1830. Into their home were born 11 children. Several years later, Sally died. The family struggled. One day many months later, William married Cynthia Stowell. To this marriage were born 11 more children. Thus, William Farnsworth had twenty-two children. This story takes place while William was married to Cynthia.

"One week until Christmas!" sang Orvil as the potatoes were being passed.

"Just one week!" gasped the children.

"Children!" Father spoke. All eyes turned toward the end of the table. "I know something more exciting than Christmas that is going to happen."

Everyone was too surprised to even ask what.

"Mrs. Ellen G. White is coming to visit us in two days. Her husband, Elder James White, and Elder John N. Andrews will be here, too."

"Oh, William, how wonderful!" exclaimed Mother as she placed a large bowl of baked beans on the table.

For the next few minutes Father was too busy answering questions to eat. If you had listened, you would have heard something like this:

"They will come in an open sleigh pulled by horses."

"Yes, I know it is bitterly cold, and the roads are covered with ice, but the Lord will protect His workers."

"Yes, Mrs. White is a prophetess. God has chosen her to bring His messages to us."

"She loves children, and has some little ones of her own. Of course you can talk to her."

"Yes, Eugene, I am sorry too, that they can't stay in our home. That would be a great honor, but where would we put another bed? Your Uncle Cyrus has an extra room in which the Whites will be comfortable."

"I imagine that we will have meetings all day Sabbath, and most likely every day as long as they can stay with us."

"Do you think Mrs. White really has visions from God? Mr. Ball says she just makes them up in her mind." This question had been bothering Eugene from quite some time.

Father paused a moment before answering. "What Mr. Ball say and the articles he has written against Mrs. White have caused only trouble in our church."

Something has," Eugene gave a big sigh. "We don't even have Sabbath School any more. Nobody seems to care."

What Eugene had said was true. Even William Farnsworth had become discouraged. For five years now he had tried to stop using tobacco. At first he had prayed every day for will power to leave it alone. He had gone for weeks at a time without it. Then the temptation would come strongly, and his whole body would call for just a little chew. But with just a little tobacco, the nerves would demand more.

Over and over again William threw his tobacco away; then over and over again he bought more and chewed it when alone in the woods. He knew he was doing wrong, and he had become discouraged. He prayed less, and he didn't take time to study God's word. Sometimes he would forget to call the family together for worship. Tobacco had brought a big cloud over his bright, sunny Christian experience.

There was no minister in the little white church now. The members began quarreling. Some of them didn't come to meetings for weeks at a time. They did not love God, nor each other as they had in 1844. How disappointed the angels were as they saw these very

first Seventh-day Adventists in the world, who had stood so bravely for God and His Sabbath, become careless.

Lovingly, God looked down with sadness at their quarreling. He would send them help. So He impressed Mrs. White that she must go to Washington, New Hampshire, at once. It meant a long, hard trip, and she was not well, but nothing ever kept her from doing God's bidding.

In Washington there was no rest or play for anyone for the next two days. Eugene, Augustus, and Orvil took over the task of cleaning the little white church. They washed the windows so clean that it looked as if one could reach through the glass and touch the heavy icicles hanging from the roof. Eugene swept the smooth pine floor, and the younger boys dusted the pews, the pulpit, and the little organ. They shoveled the snow off the steps and down the pathways. Then they laid fires in the twin stoves, ready to light on Sabbath morning.

Their older brothers walked many miles to give the news to all the church members. Everyone was invited, and everyone wanted to come.

Mother Cynthia went over to help Uncle Cyrus and Aunt Rachel get things ready for the guests.

Friday afternoon before sundown the guests arrived. They were tired and almost sick from the cold ride.

Sabbath morning people crowded into the little white church to hear Elder White speak. They were so anxious to hear more that after taking just twenty minutes to eat their lunches they asked Mrs. White to talk.

Mrs. White was glad they wanted to hear her, through she was sad for the message she must bring. God showed her the backsliding of these members. He showed her their sins. Now she must reprove them, pray with them, plead with them to return to God. She knew God could not bless or save them until all their sins were confessed.

She told Mr. Ball that he was strengthening the enemies of God by making light of the visions. She told one young woman that she had backslidden because she chose friends who were not Christians. She reproved several men for using tobacco.

Eugene had been listening and watching. Suddenly he thought, "If she is God's prophetess, she will speak to my father. I know he still chews tobacco, because I've seen the yellow stains on the snow, and I've seen him try to cover them up with his foot."

Almost immediately Mrs. White turned to William Farnsworth and said, "I see that this brother is a slave to tobacco. But the worst of it is that he is trying to deceive his brethren into thinking that he has stopped using it."

William knew that what she said was true. Only God could have revealed this secret sin to her, yet he resented being corrected. The cloud over his soul became blacker for a time. But finally the sun broke through the cloud, sending its warm cheery light into his heart. After much prayer he gained the victory over tobacco. With thankfulness, William praised God, for once more his soul was filled with peace and joy.

- Copied from the files on William Farnsworth at the
Andrews University Ellen G. White Research Center

A HAPPENING AT CYRUS FARNSWORTH'S HOME

While Elder and Mrs. White were in Washington, New Hampshire, meetings were held in the church and at Cyrus' home. Neither snow nor sleet could keep the people away. Not even Mr. Ball missed once. He saw how wrongly he had judged Mrs. White, and with weeping asked forgiveness. The Holy Spirit came close; the church members confessed their sins to one another and to God. They prayed for pardon. Often they divided into small groups to seek the Lord. Great gladness filled their souls.

In a letter to her son, Mrs. White wrote: "The Spirit of the Lord was in the meeting. Angels of God seemed drawing very near, driving back the evil angels. Ministers and people wept like children."

Wednesday was Christmas! What a wonderful Christmas, for Jesus had been reborn in many hearts. How they loved Him! How eagerly they went again to the church. They didn't want to miss a moment, for this was the last day their guests could be with them.

At the church Mrs. White talked to the children and youth. Fred Mead slipped down in his pew. He felt God speaking to his heart, but he did not want to surrender his life. He had been much trouble to his parents. He wanted to go on in his sins.

"I want to have fun with the fellows. I want to make money and be somebody important," he argued with himself.

God's loving Spirit was in that room. Fred saw his sister Rosella stand and say she wanted to be a Christian. He saw Eugene and Loretta give themselves to the Lord. Fred watched the surrender of one young man who had walked forty miles to see Mrs. White.

Suddenly the tears were dropping from Fred's eyes. He too wanted to give his all to Christ. He wanted to be forgiven of all his sins. He wanted to do something great for God, maybe be a missionary! His heart was bursting as he found himself standing begging his parents to forgive him, and telling everyone of his new desires.

That wonderful Christmas day thirteen young people turned from their worldly ways to walk with Jesus. Within a few days five more joined them.

"This was the very best of meetings," Mrs. White wrote. "We parted with all with many tears, feeling the blessing of Heaven resting upon us."

As a result of Elder and Mrs. White's visit there were eighteen young people who wanted to be baptized.

"We have no place for a baptism. You will have to wait until the ice on the lake is melted," said their parents.

"How can we wait?" asked Eugene. "We want to join the church now."

"You will have to find a place, then," said the older folks, nodding their heads, thinking that would settle the matter.

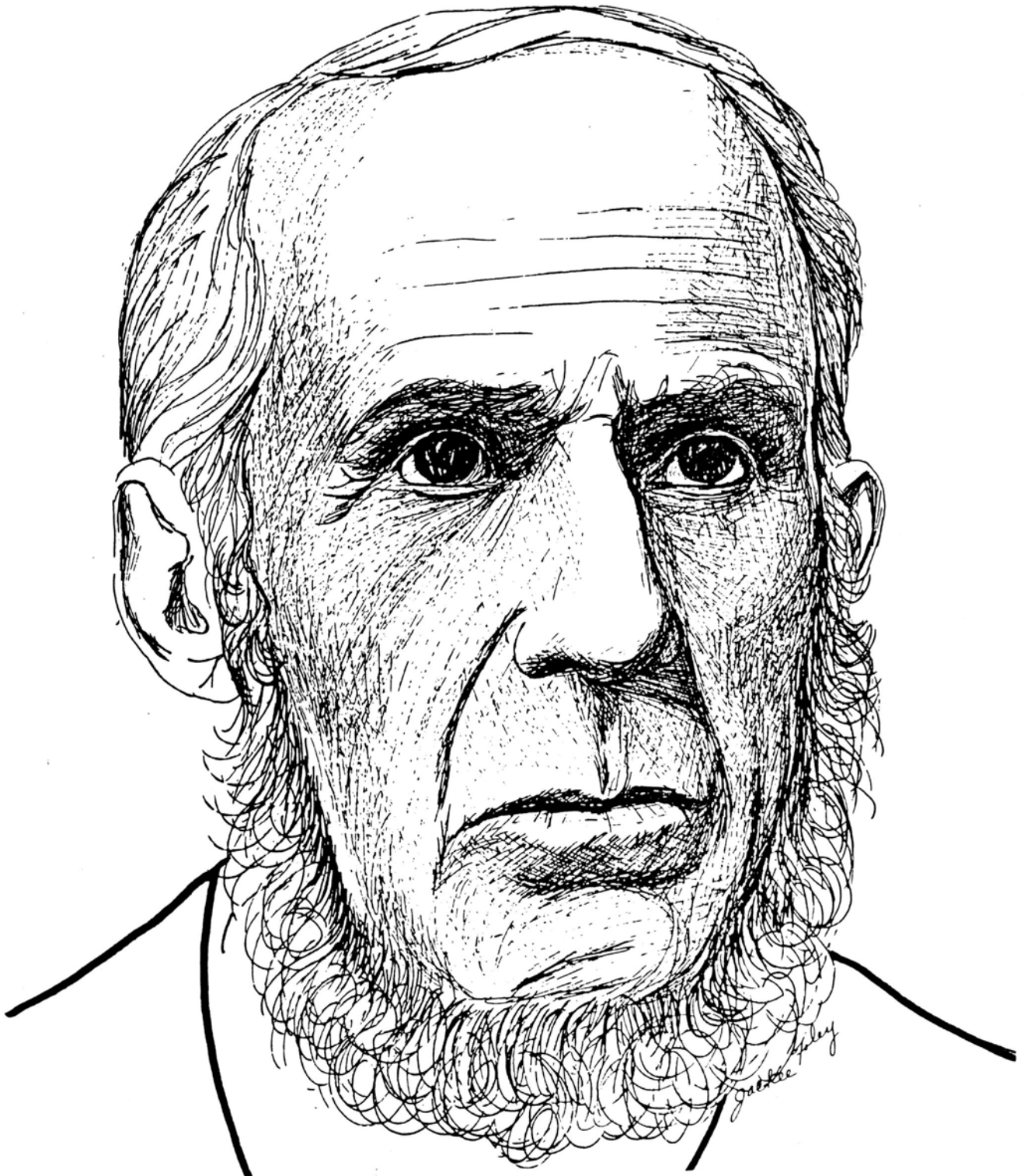
These young people were in earnest. They were on fire for God, and they found a way. One clear, cold morning when the temperatures had warmed up to ten degrees below zero, they went to Millan Lake and cut away the ice, making a place big enough in which to be baptized. It wasn't easy to do, because the ice was two feet thick! Then they cut out steps from the icy, frozen ground so that they could walk down into the water.

We do not know the name of the minister who stood in the freezing water that day and baptized twelve of those young people, but we are certain that his heart was thrilled with their devotion and earnestness. And that is the way the parents felt as they stood on the bank ready to wrap their children in warm blankets as soon as they came out of the lake.

It was only a short walk up the hill to Cyrus Farnsworth's warm kitchen. There with bowed heads, parents and children renewed their promises to serve the Lord with all their hearts. When

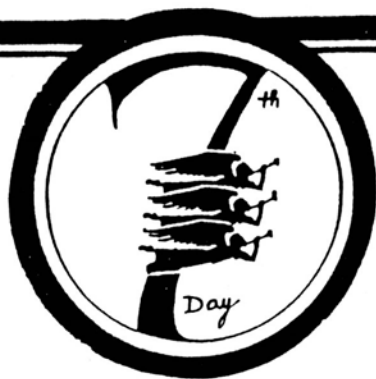
springtime came the other six were baptized.

- Copied from a file on William Farnsworth at
Andrews University in the Ellen G. White Research
Center



JOHN BYINGTON

Birth: 1798
Death: 1887
Family: Father - Justus Byington
Spouse - Catherine Byington
Children - John, Martha, Theresa, Laura
Accomplishments: Builder of the first Seventh-day Adventist church, licensed minister in the Methodist church, abolitioner of slavery, a regulator in the Underground Railroad, first president of the General Conference of Seventh-day Adventists



John Byington

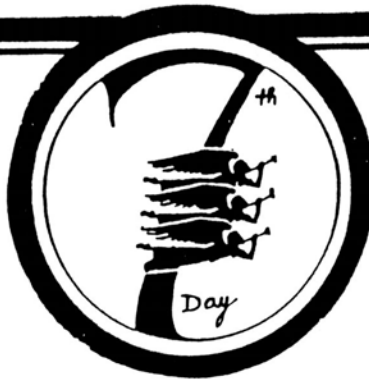
(1798-1887)

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 from the ages 21-24. 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, N.Y.) Many visitors to his home would often share meals with the family, native Indians, and blacks. The Methodists were disappointed about his beliefs and actions so Byington founded a Wesleyan Methodist Church and supervised its building and parsonage.

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 completely opposite to its teachings. He prayed and studied.

Around that time he was 'prodded' by a church member to stop chewing tobacco and 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.

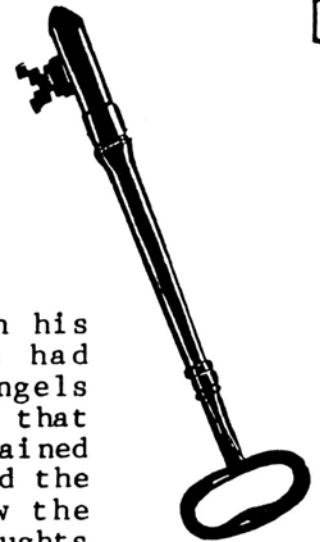
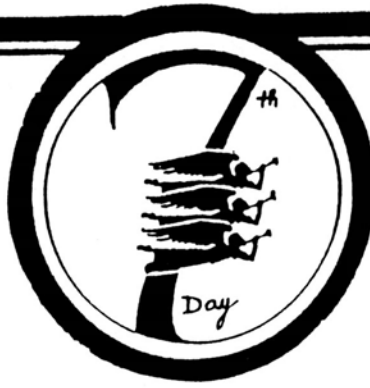


A series of sad events resulted in John Byington changing his religious perspective once more. An epidemic struck Bucks Bridge. He lost two of his daughters, Laura, and Theresa. Byington had to deal with the death of his daughters and confusion about his religion and its doctrines. During Theresa's funeral 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 decisions would not be respected by his church. So he with 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.

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



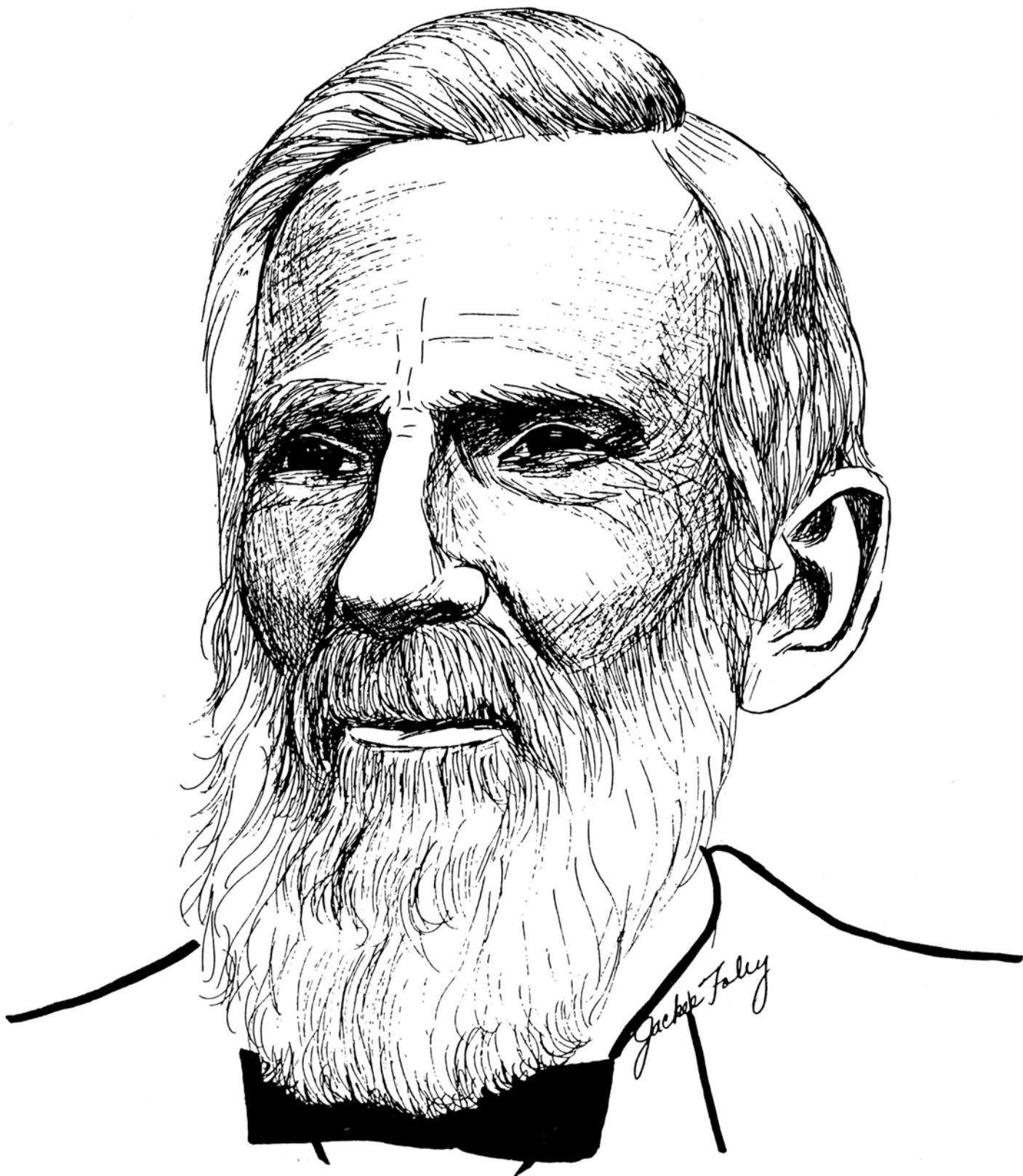


John Byington was not yet finished with his work at Bucks Bridge. In 1852-1853 he had completed an extensive study of the three angels message. It was the third angel's message that helped him to see that workers needed to be trained to spread the tidings. Matthew 28:19 contained the command to go and teach all nations. He saw the need for a church school and shared his thoughts with other Adventists. He donated his daughter, Martha, as teacher and ask 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, Martha, moved to Michigan. The rest of the family and some church members followed later.

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.





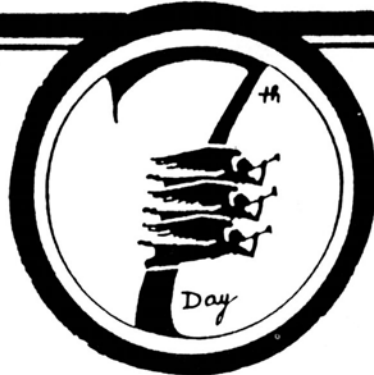
JOHN LOUGHBOROUGH

JOHN NORTON LOUGHBOROUGH

Birth: January 26, 1832

Death: 1924

Accomplishments: Preacher, literature evangelist,
author of Hand Book of Health



John Loughborough

(1832-1924)



John Loughborough is considered to be the first lay preacher and non-Sabbatarian Adventist. He became a Seventh-day Adventist in 1852. He supported himself as a preacher by working at odd jobs and some carpentry work. He was ordained as a minister in 1854.

From 1854 he worked extensively in New York, Pennsylvania and the mid-west. He was also a literature evangelist.

As a result of his stay in Dansville, New York, Loughborough supported health reform. He wrote a book entitled Hand Book of Health; or a Brief Treatise on Physiology and Hygiene.

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

JOHN NORTON LOUGHBOROUGH

First Church Historian

January 26, 1832 - April 7, 1924

John Norton Loughborough became a Sabbath-keeping Adventist through the labors of J. N. Andrews. He began preaching immediately and was ordained in 1854. He became our first missionary (to California, that is!) in the year 1868. In 1878 he was sent to Europe. He was at one time president of the Illinois Conference. For six years he was superintendent of General Conference districts made up of conferences. He was the denomination's first historian, writing the book, *The Rise and Progress of Seventh-day Adventists*, which was followed by *The Great Second Advent Movement*. He was also the author of smaller books. Loughborough was the first man to receive ordination in what was later to be known as the Seventh-day Adventist Church. This occurred when he was only 22 years old.

Like most of the early Advent leaders, John Loughborough took a real interest in the literature work. One day he and James White were discussing ways and means of advancing the work of the gospel. It was suggested that if books were offered to the people in public in connection with preaching services, the people would be willing to buy and pay a small price for them, thus the way would be prepared for more literature to be produced. The alert young preacher said, "I will try it." So at one of the meetings tracts were displayed on the speaker's stand and offered for sale. At the close of the sermon many persons came forward and bought them. At that time a complete set of all Adventist literature published, including tracts and one paper-covered book, could be purchased for 35 cents. Today it would cost thousands of dollars to buy one copy of all Seventh-day Adventist literature published in many languages.

Loughborough was truly a great pioneer, lending his many talents to the development of the work wherever there was a need.

"In 1908, at the age of seventy-six, he began a tour around the world, visiting the principal centers of the Seventh-day Adventist work. He travelled thirty thousand miles by water and six thousand by land. This closed his active service except for an occasional trip to a camp meeting or General Conference session, or to take up his pen to write reminiscences of bygone days. He made his home with his daughter, Mrs. J. J. Ireland, at Lodi, California. When she and her husband were called to Washington, D.C., Elder Loughborough's health was failing, and he spent his last years in the St. Helena Sanitarium, where he passed away peacefully on April 7, 1924, at the ripe old age of ninety-two. His funeral was held in the St. Helena church, which was one of the first churches he had raised up in California more than fifty years before."

See: *Pioneer Stories Retold*, pp. 115-142; *Footprints of the Pioneers*, pp. 147-156.

A Story About John N. Loughborough

Not long after John Loughborough became a Seventh-day Adventist, he was impressed that he should go and preach the message but he hesitated until he could earn enough money to support his wife. He tried to make the business succeed in which he was engaged, but it failed. His funds were very low. Then he went to a meeting in Rochester. During this meeting Sister White had a vision. In relating this vision she said, "Brother Loughborough is holding back from his duty to preach the message, trying to get means for his support. The Lord told me to say, 'Decide to preach the message and the Lord will open the way for your family's support.'" --*Divine Predictions Fulfilled*, pp. 25-27.

After the meeting, John Loughborough went home and prayed. He said to the Lord, "I will go and trust in You to open the way for my support." When he made that promise he only had three cents in his pocket and he didn't know where any more money was coming from. But he was happy in his heart.

Monday morning his wife said to him, "John, we are out of matches and I need some thread." Elder Loughborough took the pennies out of his pocket and said, "Mary, this is all the money I have. You get one cent's worth of matches and a skein of thread and bring me one cent. I don't want to be entirely without money."

His wife was very blue. "What are we going to do?" she said. John Loughborough said, "I am going out to preach and let the Lord open the way for us as He promised to do in the vision last Sabbath."

Mary Loughborough went to her room to have a good cry. She wept for an hour. Then she went out to make her purchases. She hadn't been gone but a few minutes when a strange man called at their door and ordered sixty dollars worth of sashlocks. Brother Loughborough had tried to sell sashlocks but he had failed. Now, since he had told the Lord that he would obey and become a preacher, the Lord began to work for him.

The man said, "I will call for the sashlocks at noon and pay you for them then." Well, Brother Loughborough only had to walk about two blocks to the factory where he placed the order for the locks. The sale went through as planned and his profits were over thirty dollars. And thirty dollars was a lot of money back in the 1850's.

When Mary Loughborough returned with the purchases, she found her husband singing. "You seem to be very happy," she said.

"Yes," he replied. And he told her what had happened. And she went to her room and had another hour's cry, but this time for a different reason.

Elder Loughborough was obedient to the heavenly vision. He became a successful preacher. God used him in a mighty way to built up the interest of His cause.

JOHN LOUGHBOROUGH

John Loughborough's life story began almost two years before the stars fell. He was born in 1832 in Victor, New York. His father, as well as his grandfather, preached in the Methodist church. When John was three years old a school was started. This school would be like our pre-schools today. The school was in the Methodist Church and Miss Bibbins was their teacher. On the last day of school each child had a small speaking part to present. After John spoke his part the people clapped but John didn't know why they were clapping. He thought it was just part of the meeting.

John heard the ministers talk about the fact that Jesus was coming on October 22. This made him very happy. Every night, before he went to sleep, he would think about what had happened during the day to see if he had done or said anything that would make Jesus sad. He felt that he could not wait until the next morning to confess his sins.

John, along with other young people, waited for Jesus to come on October 22, but Jesus did not come. John was very disappointed. The neighbor boys that he had talked to about the coming of Jesus now made fun of him. "Haven't gone up yet, have you, John?" Of course, you can imagine how John must have felt.

John continued to study and his love for God grew each day. Later John became a Seventh-day Adventist. Not long after he became an

Adventist he was impressed that he should go and preach. But he was afraid to go because he didn't know how he could support his wife. He had a business that he worked very hard at but it was failing. One night John went to a meeting where Ellen White was preaching. During her sermon she had a vision. When she told what she had seen in vision there was a message for John. Ellen White told him that he was not preaching because he did not know how he would support his wife. Ellen assured him that God wanted him too preach and the Lord would see to it that there would be enough money to support them.

After the meeting, John Loughborough went home and prayed. He said to the Lord, "I will go and trust in You to open the way for my support." When he made that promise he only had three cents in his pocket, and he didn't know where any more money was coming from. But he was happy in his heart.

Monday morning his wife said to him, "John, we are out of matches and I need some thread." Elder Loughborough took the pennies out of his pocket and said, "Mary, this is all the money I have. You get one cent's worth of matches and a skein of thread and bring me one cent. I don't want to be entirely without money."

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When Mary Loughborough returned with the purchases, she found her husband singing. You seem to be very happy," she said.

"Yes," he replied. And he told her what had happened. And she went to her room and had another hour's cry, but this time for a different reason.

Elder Loughborough served the Lord for the rest of his life. He became a successful preacher, and God used him to help build up the Adventist work.

- References:

Footprints of the Pioneers
Pioneer Stories Retold



ELLEN WHITE

ELLEN GOULD WHITE
Birth: November 26, 1827 Gorham, Maine
Death: July 16, 1915 California
Family: Father - Robert Harmon
Mother - Eunice Gould Harmon
Siblings - 2 brothers, 5 sisters
Spouse - James White
Children - Henry Nichols, James Edson,
William Clarence, John Herbert
Accomplishments: Prophet, author, counselor,
lecturer



JAMES WHITE

JAMES SPRINGER WHITE

Birth: August 4, 1821 Palmyra, Maine
Death: August 6, 1881 Battle Creek, Michigan
Family: 5 brothers and 3 sisters
Spouse - Ellen Gould Harmon White
Children - Henry, James, William, John
Accomplishments: Founder of Seventh-day Adventist
Church, publisher, pastor,
teacher, farmer

THE COUNTY TREASURER AND THE MISSING MONEY

As told by Arthur L. White

This story about the county treasurer and the missing money shows how God helped the people to know that the message of the pioneers was the truth and that He spoke to His people through the Spirit of Prophecy.

In the winter of 1849-1850, Elder and Mrs. White lived at Oswego, New York, right near Lake Ontario. While there, Elder White published several numbers of our first little paper, The Present Truth. He also held meetings and presented our message, particularly the Sabbath truth. Our pioneers called it the third angel's message, and we call it that today.

The Methodists were especially disturbed, and with a very earnest business man leading out, they held revival meetings. This man, whom we know only as Mr. M. was the county treasurer. The people were very much impressed and some found it hard to decide as to who was right, this man who upheld Sunday or Elder White, the young minister who had just moved to Oswego and who lived in a rented house with borrowed furniture, who was teaching the Sabbath truth. Mr. M., well-known in the town and the county treasurer conducting a religious revival, told the people that the Sabbath was not important. All that they had to do was to turn from sin and give their hearts to God.

Mr. Hiram Patch and the fine young lady he was about to marry

were especially troubled. How could they know what was the truth in this matter? They were deeply impressed with the earnestness of the Methodist county treasurer and the meetings he held. They could also see clearly the Bible proofs for the Sabbath truth and the third angel's message.

About this time, Sister White was given a vision in which she was shown the true character of Mr. M., and that he was not honest. And she was instructed to tell Mr. Patch, "Wait a month, and you will know for yourself the character of the persons who are engaged in this revival, and who profess to have such a great burden for sinners."

When Mrs. White told this to Mr. Patch, he said, "I will wait."

About two weeks later, as Mr. M., the county treasurer, in one of the revival meetings, was praying in agony for sinners, a blood vessel in his stomach broke, and he was carried home in great pain. As others took over his treasurer's work at the county court house, they discovered a shortage in the county funds of one thousand dollars. The sheriff and his assistant were sent to the treasurer's home to ask about the missing money. The sheriff found Mr. M. in bed. Mr. M. told the sheriff that he did not know anything about the missing money.

Just then the sheriff's assistant came in the back door with Mrs. M. and he had in his hand a bag of money. He got there just

in time to hear the treasurer call on God to witness that he had not taken the money.

The sheriff's assistant then held up the bag of money and asked, "What is this?"

As he stood outside while the sheriff went into the house, he had seen Mrs. M. go out the back door carrying a bag and this she quickly hid in a pile of snow. Then as she returned to the house, she met the man who had been watching her, and he took her back with him to get the bag. Just as he had suspected, it contained the missing money. The treasurer was put under arrest. The revival meetings collapsed. The people of the town were shocked.

Now Mr. Patch knew who had the truth and he, with the young lady he soon married accepted fully the third angel's message, joined the Sabbath-keeping Adventists and were very faithful members. When they saw the fulfillment of the predictions of Sister White, they knew that God was guiding this people and that they had the truth.

(Story based on the account given by J.N. Loughborough in Great Second Advent Movement, pp. 230-232, and Mrs. White's reference to the experience in Spiritual Gifts, Vol. 2, pp. 123, 124.)

A HORSE AND CARRIAGE

During the early years of their marriage James and Ellen White experienced hard times. They had little money and Ellen was so frail. She often rose from her sick bed to go somewhere or carry a message to someone because God told her to go. For these journeys, He always strengthened her, but much of the traveling they did was difficult and tiring.

When they must travel long distances they went the best way they could with what money they had. Automobiles and airplanes were not known in those days. Sometimes they went in a carriage or sleigh loaned by friends. Often they traveled by second-class railway or on the lower decks of small ships where thick clouds of tobacco smoke choked Ellen and made her faint. At night they slept on the floor or on boxes or bags of grain. They used overcoats and shawls for blankets. When they closed their eyes and tried to sleep, swearing and obscene words from the other passengers rang in their ears and kept them awake; deck passengers often played cards and drank until very late in the night.

One day a request came for Ellen to speak to a group of believers at Sutton, Vermont. They would have to make the forty-mile trip in a stagecoach that ran over the rough, dusty roads through the hill country. The coach stopped for fresh horses every ten miles, giving the passengers a series of ten-minute stops. When they finally reached their destination, Ellen looked so weak and tired that the friends who welcomed them at Sutton were alarmed and concerned at her condition. Even James, her husband, looked quite "used up."

These believers at Sutton were dedicated, warm-hearted people who wanted to see the message go quickly. Also they realized how important the Whites were to the growing work and valued their ministry. They decided to do something. They called a secret meeting. There they talked the matter over and decided to take up a collection and purchase a horse and carriage. "Then these dear people can drive wherever the Lord sends them in so much more comfort."

They did take up the collection and gave generously. when they counted the offering, they had \$175 which they felt sure would purchase both carriage and horse. They selected a well-built, comfortable buggy, but after discussing the horse, they decided to give the Whites a choice of several animals being offered for sale.

On that Sunday night before the Whites were to leave Sutton, and return to their home in Rochester, Ellen found herself in vision. She stood at a cross-roads where several men had gathered. They had three horses with them and they asked James White to look them over and choose one. One horse was a high-spirited sorrel. When the men stepped forward to examine this one, the angel in the vision turned to Ellen and said, "Not this one."

Then someone brought forward a large gray horse, clumsy-footed and awkward. Again the angel spoke, "Not this one."

3--Activity Sheet: Horse and Carriage

The third horse was a big dappled chestnut with an intelligent face, and arched neck and sway-backed. "This is the one for you," the angel said. Ellen told her husband about the strange vision.

The following morning the Whites were taken to the crossroads where about twenty men greeted them. Then they brought out the three horses. Ellen immediately recognized them as the same horses she had seen the night before in vision, the nervous sorrel, the clumsy gray and the big sway-backed chestnut names Charlie. Of course the Whites chose Charlie. Then the men presented the Whites with the beautiful new buggy. They harnessed Charlie in a fine new harness and fastened him between the shafts of the shining buggy.

James and Ellen had never owned a carriage before. They had known which horse to choose because of the vision, but they knew nothing about the fine carriage. Such a surprise almost overwhelmed them. They might even have hesitated to accept so beautiful a conveyance had it not been for the vision. They knew that God understood all about this particular horse and this particular carriage. He approved of these humble and obedient servants of His having a nice, new buggy to travel to His appointments for Him. They thanked the good people of Sutton with all their hearts and especially they thanked God who had shown them this great mercy.

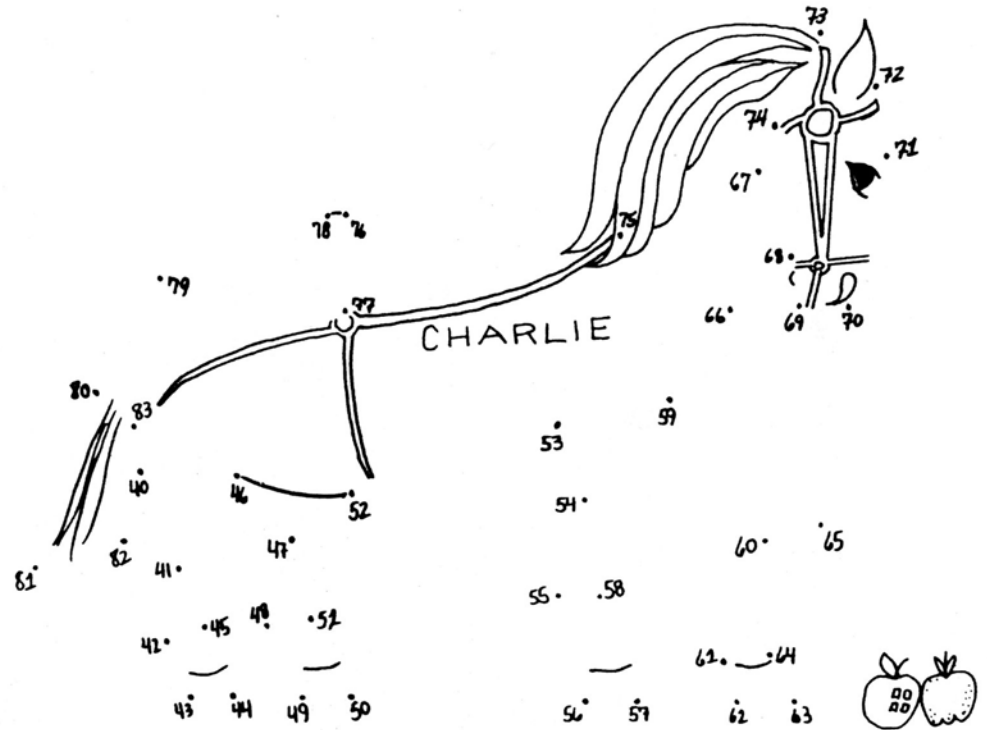
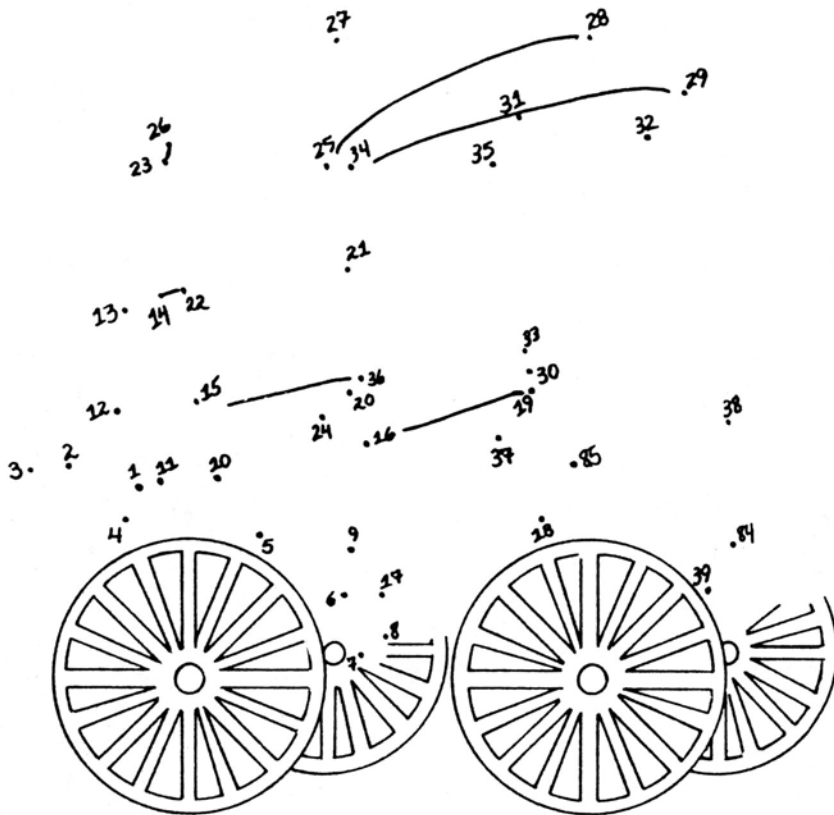
Driving home to Rochester through the beautiful fields, groves and pastures in the sweet air of the open country was so much more enjoyable than the stuffy, smokey stage coach. They loved old Charlie and he loved them. They always took good care of him and although they took long trips in their carriage, they never drove their horse too far in one stretch, or failed to give him good care. That same autumn while traveling the five hundred miles between their home in Rochester, New York, to Bangor, Maine, they drove through miles of orchard land where apple hung ripe on the trees and fallen fruit lay on the ground. Charlie could never pass up a red apple without wanting to eat it. James White loosened the check rein so that Charlie could get his head down to the ground where he nuzzled the apples to his heart's content. the long trip of one thousand miles lasted two months and faithful old Charlie brought the little family safely home in better health than when they started the long journey.

The Whites were always generous with their horse and carriage. When other workers needed to go on trips in God's service, James and Ellen allowed them to borrow old Charlie and the carriage.

Although old Charlie never knew it, he was a specially favored horse. God showed him to Ellen White in a vision and chose him to be her faithful servant.

What special gift did the members at Sutton, Vermont give to James and Ellen White?

Connect the dots and color.



THE BIG BIBLE

The "big Bible" at Ellen's home in Portland, Maine weighed 18 1/2 pounds. It was eighteen inches long by eleven inches wide and had a thickness of four inches. In the early part of 1845, during family prayer, Ellen went into vision. While in vision Ellen stepped over to the nearby dresser where this "large" family Bible rested. After placing it on her left hand, she easily held the "big Bible" at arm's length for about half an hour. While holding the Bible and still in vision, Ellen spoke to the value of the Word of God. Even though she was in frail health, she was in no way fatigued by this experience. At the time this event took place Ellen weighed about eighty pounds.

WHERE IS JESUS NOW?

Where is Jesus now and what is He doing?

The day after the great disappointment Hiram Edson, and a few friends were praying for understanding of what happened. If Jesus didn't come back to earth where was He and what was He doing?

As he and a friend walked across his field, Edson was suddenly "stopped". A vision passed before him. He saw Christ as High Priest going into the most Holy Place of the heavenly sanctuary. The friend wondered why Edson had stopped in the middle of the field. Edson shouted, "The Lord has answered our morning prayer."

Edson, Owen Crossier, and F.B. Hahn began to study the sanctuary in the Old Testament. They knew, for example, that everything in the Old Testament symbolized or was a shadow of something in God's great plan of salvation. What did the Old Testament sanctuary symbolize?

Atonement was made for their sins by offering sacrifices day by day in the sanctuary. Edson and his friends looked in their concordances at the word atone and found that it meant to "cleanse, purify, forgive, or blot out" sins. When sin had entered our world we became "at odds" with God. We needed atonement, or "at-one-ment" in order to come back into a relationship with God.

Once every year the High Priest went into the Most Holy Place to review and cleanse away the Israelites forgiven sins. As Edson remembered his vision he began to understand where Jesus was and what he was doing. Jesus is our High Priest and instead of coming back on October 22, 1844 He had gone into the Most Holy Place of the heavenly sanctuary for the purpose of cleansing our sins. In Acts 3:19-21 we're told that sins will be "blotted out" just before Jesus returns. The cleansing of the sanctuary now going on in heaven is a truly great work of "at-one-ment"; it is the final removal of every sin that separates God's people from Himself.

Since Crosier was the best writer of the three it was decided that he would do the writing and that Edson and Hahn would pay the publishing costs of \$30.00. Things were so tight, that Mrs. Edson had to sell some of her silverware. The three only managed to come up with half the costs , and the rest was on credit.

The story was published as an Extra in the Day Star on February 7, 1846. Ellen was delighted when she read her copy. It harmonized perfectly with her first vision on the sanctuary. Ellen stated, "I feel fully authorized by the Lord to recommend that Extra to every saint." Life Sketches p. 116.

Ellen would later call the doctrine of the sanctuary one of the "landmarks" of the Adventist message. She also said that it was essential that Adventists understand the sanctuary.

STOCKBRIDGE HOWLAND

Stockbridge Howland was a builder of bridges, roads, and mills. Today, he would be called a civil engineer. He became very active in the 1844 movement after accepting William Miller's views. He traveled by horseback over several counties, passing out literature and teaching his faith. Opponents of the Advent message began saying that since Howland was not tending to his regular business he must be declared mentally incompetent. A guardian was appointed to handle all of Howland's business affairs. Howland gladly referred all of his affairs to the guardian, who soon found that his hands were quite full! Meanwhile Howland devoted himself fully to the Lord's work.

Soon the county wished to build a bigger and better bridge across the Kennebec River. They decided that the only one who could do the job was Stockbridge Howland. When they came to ask him he said, "Gentlemen, you will have to see my guardian. You know I am not considered competent to attend to my own business; and do you come to me to build your bridge?" It was suddenly decided that he was mentally competent, and the bridge was built under his direction.

Adapted from In the Footsteps of the Pioneers, 1990 ed.

FORT HOWLAND

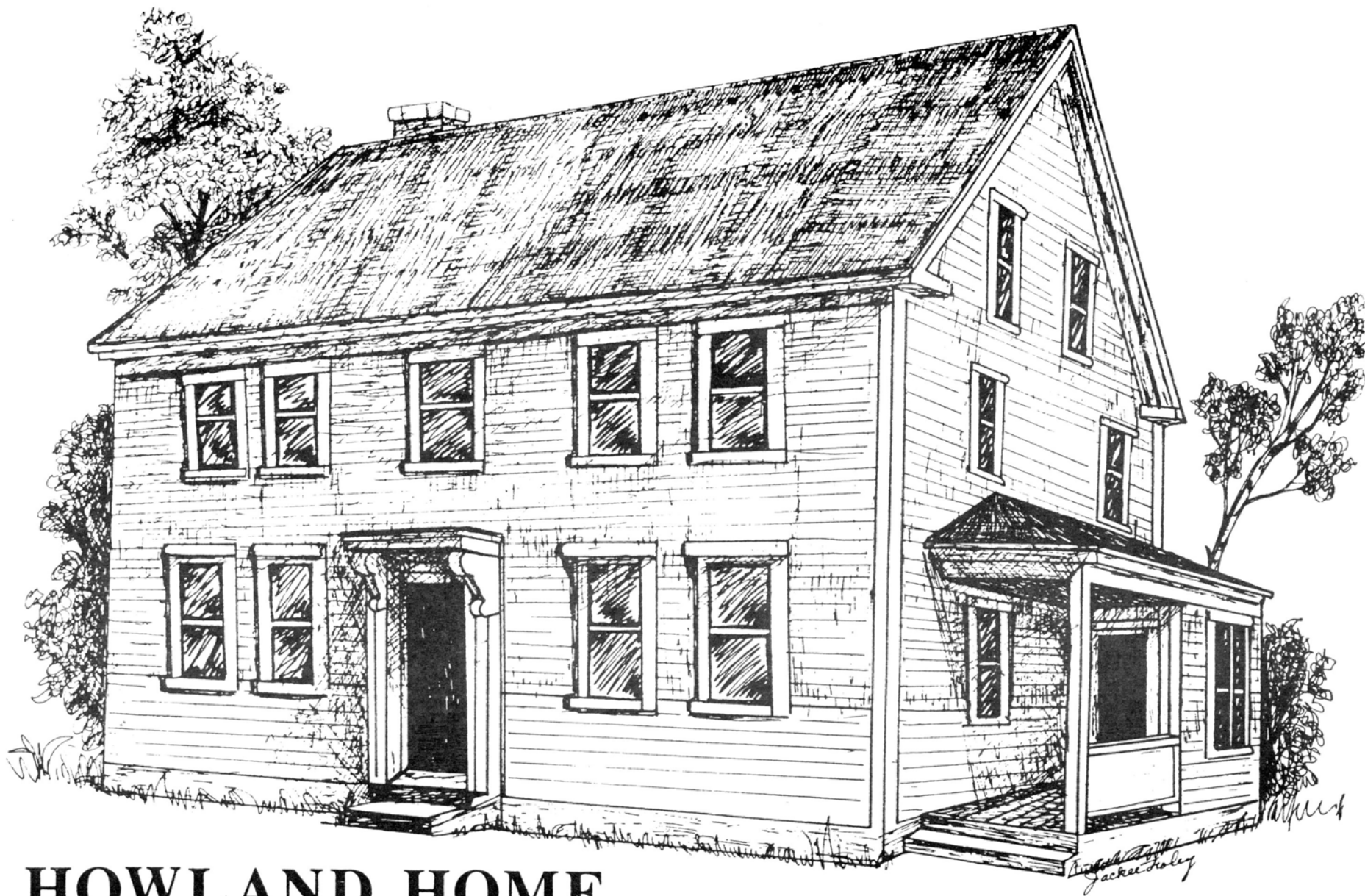
The Stockbridge Howland home in Topsham, (pronounced Topsam) Maine, probably got its nickname because it was so large and well-built (see picture). This home played a big part in early Adventist history.

Following the great Disappointment of 1844, Adventists split up into small isolated groups throughout New England. By late 1844 Ellen Harmon had her first vision. As news of this spread, it gave Adventists hope and encouragement. Ellen soon began to travel around to the various groups of Adventists, attending "house meetings." She met James White at one such meeting. They were married in 1846. Soon after they studied the seventh-day Sabbath with Joseph Bates, they accepted it. The Whites continued to travel, sharing what they were learning. But after their first son, Henry, was born in September 1847, their travels stopped for a while. The Howlands offered the Whites a place to stay, so Ellen and James spent the winter of 1847-48 there. The Whites were very poor, so James went to work on the railroad. Poor Ellen became very discouraged in the winter. She was frustrated that James and she were not out doing the Lord's work.

The Whites left Maine in April of 1848 with a trunk that contained the few items of clothing they owned and a few dollars. They were headed for Rocky Hill, Connecticut, where the first of seven important Sabbath Conferences of 1848 was held. The fifth

conference of that year would be at "Fort Howland" in Topsham where the Whites again spent some of the winter months between travels. For five years Mrs. Howland cared for Henry, while the Whites traveled and wrote. Henry came back to visit with the Howlands ten years later. He, unfortunately, caught pneumonia and died. He was just sixteen years old.

- Adapted from In the Footsteps of the Pioneers

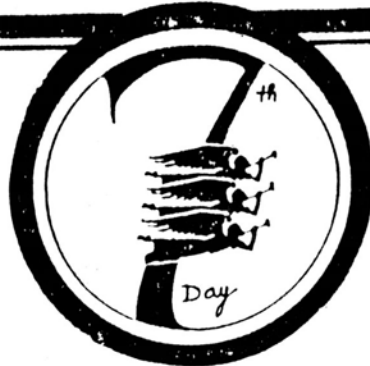


**HOWLAND HOME
TOPSHAM, MAINE**



HENRY WHITE

Birth: August 26, 1847
Death: 1863
Family: Father - James White
Mother - Ellen White
Siblings - James Edson, William, John Herbert
Accomplishments: Played instruments, excelled in school,
sang sweetly.



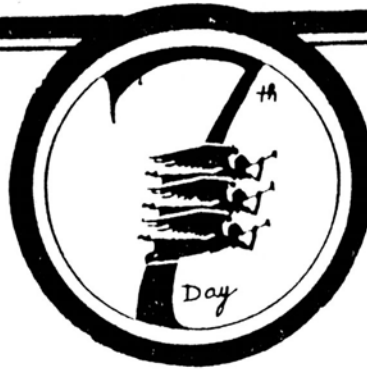
Henry White



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 for the third volume of Spiritual Gifts. James wanted to escort his wife home and check that the children were well. It was during a stop-over in Brookfield, New York that James White had a dream which troubled him. There was no apparent cause to worry about their three boys. Letters from Topsham, Maine stated that everyone was well. Nevertheless, both parents were troubled. They wanted to check on their boys personally.

The Whites finally arrived at the depot in Topsham, Maine on Friday, November 27, 1863. They were joyfully greeted by the three boys and their nurse. 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 had worsened. By the fourth day since his parents' return Henry's condition was diagnosed as pneumonia. Pneumonia is caused from either viruses or bacteria that attack the body and inflame the lungs. A doctor was called and he prescribed highly poisonous medicines. It was the usual treatment for pneumonia. James and Ellen White had used hydrotherapy 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's health failed. The Whites and Howlands took turns caring for him. They prayed and prayed for Henry to recover. It was apparent that their prayers for his recovery were not granted. They did not give up. James and Ellen 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, Michigan. 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 White 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 seek the Lord. On one occasion he felt so full of grief that he had to pour his heart out to God. After his session 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 he 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 and excelled at school. Most importantly, he had a lovely personality. He was humorous. 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.

What caused Henry's illness? 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 holiday while waiting for charts to arrive from Boston. The brothers would tramp down by 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. Thus resulted the terrible cold.





Funeral Services

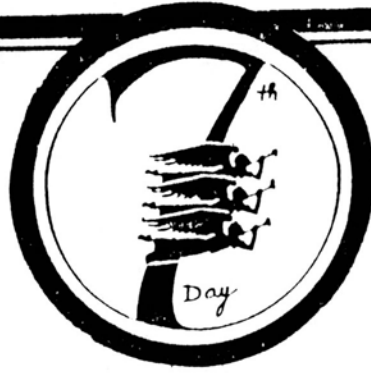
Henry's friends in Topsham requested permission from Ellen and James White to hold a funeral service in their town. They arranged times with the Baptist clergy across the street. M. E. Cornell officiated at the service.

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 friend. It was an especially moving part of the service when Henry's schoolmates 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.

This is what Ellen White wrote about her son in volume three of Life Sketches:

"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, pp. 165, 166.





1. Where were Ellen and James White's boys spending a vacation when Henry took sick?

2. What factors resulted in James and Ellen White returning to their children?

3. How did Henry become sick?

4. What transformation did Henry experience while he was sick?

5. Why did he confess his wrongs to God and to his family?



6. How did Henry comfort his family during his illness?

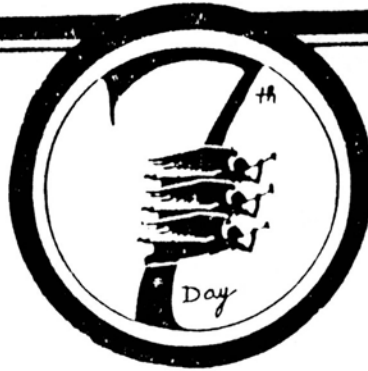
7. Describe an incident that showed Henry was loyal to his friends.

8. How did Ellen and James describe their son Henry?

9. What talents did Henry have?

10. Why were two funeral services held for Henry?

◆Research the lives of Edson and Willie White.



6. Why did Thomasonian and homeohydropathic 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 saw two visions. What did she learn from the visions?

ANSWER KEY
Henry White

1. The Howland home in Topsham, Maine
2. Ellen White wanted to complete volume 3 of Spiritual Gifts. James White had a dream which troubled him.
3. Fell asleep on a pile of wet cloth charts by an open window through which cold wind was blowing.
4. He experienced a new understanding of God.
5. Answers will vary.
6. He looked forward to seeing them on resurrection morning. He would not experience the seven plagues or not be drafted.
7. He wrote letter of comfort to his friends.
8. Sweet Singer
9. Sang, played instruments, good student
10. Friends in Maine wanted to give a tribute. The funeral in Battle Creek fulfilled Henry's request to be buried beside his brother.

THE SABBATH CONFERENCES OF 1848

As the relationship between the Sabbath, the Sanctuary, and the Great Disappointment became clear, the Whites and Joseph Bates wanted to spread the Good News. There were twenty weekend "conferences" held between April 1848 and the end of 1850. These conferences were held in kitchens, parlors, a "large unfurnished chamber", or swept out barns.

There were seven 1848 conferences. The first and the fourth were at the farm of Albert Belden of Rocky Hill, Connecticut. There were about 50 believers at the first conference, which James White would later call "the first general meeting held by Seventh-day Adventists. In point of numbers and influence it marked a new era for the cause."

The conference was held in the "large unfurnished chamber" on the second floor of Albert Belden's house. Joseph Bates taught about the Sabbath and James White taught about the Third Angels Message.

The Whites later moved in to "the large unfurnished chamber" in the Belden house where they had the use of household furnishings left by Clarissa Bonfoey's mothers when she died. Clarissa offered to do the house work and take care of baby Henry while the Whites traveled and wrote.

On July 28, 1849, Ellen and James' second son, James Edson, was

born at the Belden Farm.

The fifth "Sabbath Conference" was held in Topsham, Maine. It ended on October 22, 1848, exactly four years after the Great Disappointment. The Sabbath keepers discussed publishing a periodical to present the exciting truths which they were learning about the Sabbath and the Sanctuary.

The sixth conference was held on November 18, 1848, at the home of Otis Nichols in Dorchester, Massachusetts. It was here that Mrs. White received a remarkable vision. When it was over she immediately said to her husband,

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you the means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world."

Life Sketches p. 125

"Streams of light ... clear around the world!" How could this be? There were just a few of them! Jesus was coming very soon! They had no money! Nevertheless, her poverty-stricken husband, James, would put together an eight-page publication called The Present Truth of which 1000 copies were printed on credit. From this small beginning the publishing work has grown to 59 publishing houses

that employs 3,500 workers. There are 25,000 literature evangelists which help lead 50,000 souls to baptism each year.

Interestingly enough, the press that James White first used would print 50-100 pages an hour. Today's Webb presses will produce 36,000, 32 page, 4-color magazines an hour, which is more than a million pages per hour.

*Many of the Sabbath-keepers had believed in a "shut-door" doctrine. They mistakenly thought that the door of probation had closed in 1844, and that no one in the world could be saved. Thus the idea of publications going all around the world didn't make sense to them. The "door" began to open in 1848 and was wide open by the early 1850's.

JUDGE NOT

Prior to the great disappointment in 1844, the believers in Christ's soon coming frequently met for earnest seasons of prayer. At one such meeting held in the home of Brother Jordan, where about forty were present, and Elder H. led out in prayer. James White (1821-1881) became rather astonished and somewhat embarrassed as he listened to the following petition:

"O Lord, have mercy on Brother White. He is proud, and will be damned unless he gets rid of his pride. Have mercy upon him, O Lord, and save him from pride....Break his down, Lord, and make him humble. Have mercy on him. Have mercy."

The prayer went on for quite a while.

When Elder H. finally ended, all there were in stunned silence for some time. James White finally said, "Brother H., I fear you have told the Lord a wrong story. You say I'm proud. This I think is not true. But why tell this to the Lord?...Now, sir, if I am proud, so much so that you are able to give the Lord information on the subject, you can tell before these present in what I am proud. Is it in my general appearance, or my manner of speaking, praying, or singing?...Please look me over. Is it my patched boots? My rusty coat? This nearly worn-out vest? These soiled pants? Or that old hat I wear?" (Life Incidents, pp. 115,116)

Elder H. assured James that it was none of those things. Rather, he said that Brother White's symbol of pride was the starched

linen collar he was wearing. James quickly explained that his own shirt had been dirty and a good sister had offered to wash it for him. In the meantime she lent him one of her husband's shirts, which had a starched linen collar. In fact, James said that he did not even personally own a starched collar.

References:

Laughter and Tears of Our Pioneers p.15

THIS ONE THING I DO

Commitment or singleness of purpose to accomplish the work they felt had been given them to do was a hallmark of our early pioneers. Although many illustrations might be given to demonstrate their zeal, a few incidents must have even caused them to chuckle as they later recalled what had happened.

On one occasion as Elder James White [1821-1881] was preaching the evening sermon at a camp meeting, it started to rain. Before long, it was pouring so hard that it was almost impossible for him to be heard since in those days there were no microphones. Elder White suggested, "Let's sing while we wait for the storm to subside. It won't last long." So they all sang enthusiastically, "We will stand the storm, It will not be long." And sure enough, the rain stopped as quickly as it had begun, so he was able to resume his sermon.

As James spoke that evening, he became so absorbed in what he was saying that he walked right off the platform. But this did not deter him. Picking himself up, he climbed back on the platform and kept right on talking. In fact, he built the incident right into the sermon so well that many in the audience thought he had planned the whole thing! [V. Robinson, p.20]

At another camp meeting, word came to Elder White while he was preaching that a man had just been pulled out of the nearby river, apparently drowned. Immediately James White stopped

speaking and ran to the spot. Without a moment's hesitation, he placed the victim in the proper position and administered artificial respiration. The man revived and James White then went back to complete his sermon. [V. Robinson, p.20] Whether the man's soul was saved, we do not know, but at least his life was spared so that he had another chance.

Another of our early pioneers, Elder S.N. Haskell [1833-1922] admitted that when he was travelling by train, he never read his Bible in the train station. No, it was not that he was embarrassed to be seen reading it. His problem was that once he started, he became so deeply engrossed in what he was reading, that he would forget the time and miss his train. [E.M. Robinson, p.8] While we might commend Elder Haskell for his diligence, it doubtless interfered with his getting to scheduled appointments on time!

Overall, though, God richly blessed the singleness of purpose and total commitment of our early Adventist pioneers as they shared their beliefs with others.

Reference:

Laughter and Tears of the Pioneers, p. 20,21

IN THE PULPIT

Sometimes Ellen White's humor turned up in unusual places. On one occasion it even happened while she was preaching.

Her son, Willie, often traveled with her on speaking tours, especially after her husband, James, died. One day she was speaking at St. Helena, California. Willie sat behind her on the rostrum. While she was speaking, Ellen White, noticed that the audience seemed distracted, some even smiling. Turning around, she discovered that Willie was taking a nap. Mrs. White apologized:

"When Willie was a baby, I used to take him into the pulpit and let him sleep in a basket beneath the pulpit, and he has never gotten over the habit."

She then continued her sermon.

Reference:

Laughter and Tears of the Pioneers, p. 53

HUMOR IN CLOTHES

Ellen White seemed to see the humor in the way some women dressed in her day. She favored a neat appearance. But it was apparent to her that some women were careless on this point. She once wrote of some women that "their clothing often looks as if it flew and lit upon their persons." - CG 415.

Still another time she wrote: "Sisters when about their work should not put on clothing which would make them look like images to frighten the crows from the corn." - 1T 464.

Late in her life, Ellen White received a letter from a friend of earlier days who was in Japan. No doubt this friend had known her when she was quite a bit smaller in size. As is fairly common, Ellen White had added weight in her later years. The friend had enclosed a present. Her secretary, D. E. Robinson, recalls the incident in a letter:

"This noon's mail brought a letter to her (Ellen White) from Sister DeVinney of Japan, and as a remembrance of her birthday a 'hug-me-tight' which is being interpreted a sort of warm vest to be worn on cold days. She tried it on, and instead of going around her body, the edge went about to her sides.

She told me to tell Sister DeVinney that she greatly appreciated the gift, but that there was a great deal more to her than some people thought. Which remark I think is very true." - D. E.

Robinson, November 3, 1914,

VINGETTES ON THE LIVES OF JAMES AND ELLEN WHITE

Cast of Characters (in order of appearance):

Narrator
Ellen White
First Praying Woman (1st P.W.)
Second Praying Woman (2nd P.W.)
Third Praying Woman (3rd P.W.)
Fourth Praying Woman (4th P.W.)
James White
First Rowdy
Second Rowdy
Third Rowdy
Fourth Rowdy
Fifth Rowdy
Sixth Rowdy
Quiet Man
First Farmer
Second Farmer
Third Farmer

Scene 1: Parlor of Home in Portland

Scene 2: Maine Meeting House

Scene 3: Home of James and Ellen White

Scene 4: Grain Field

Scene 5: Christian home in Massachusetts

Scene 6: Home of James and Ellen White

Scene 7: General Conference Session

Time Period: 1844-1909

Playing Time: *Approx. 25 minutes*

NOTES ON CHARACTERS:

Narrator needs good reading ability and a well modulated voice.

Ellen White needs to be rather slender and must have good memorization skills.

James White should be of medium build with a good voice.

2--Vingettes on the Lives of James and Ellen White

PROPERTIES:

Bible, baby cradle, doll, baby blanket, four scythes (wood or cardboard) bag of groceries, letter in an envelope, table, six chairs, small podium, small desk (optional), pen and paper, small lamp (optional) microphone for narrator, spike, lapboard.

COSTUMING:

ELLEN WHITE: Long dress, or long skirt and blouse, shawl (optional) powdered hair or wig for last scene (optional).

JAMES WHITE: Shirt, no tie, suit, wool scarf (optional), winter coat, work clothes.

PRAYING WOMEN: Long dress or long skirt and blouse, shawl or sweater (optional).

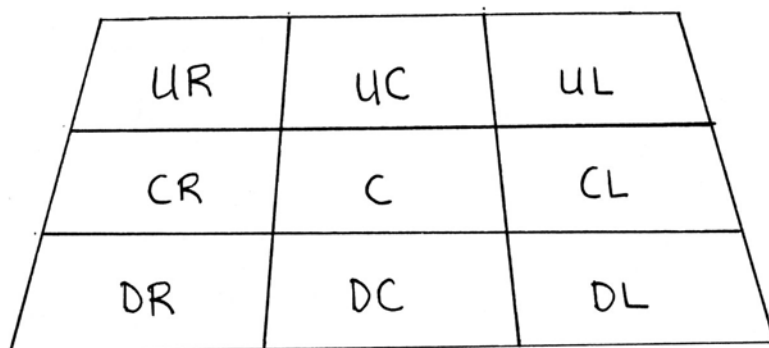
ROWDY MEN: Work clothes, winter coats, scarves, hats, gloves.

QUIET MAN: Dresses as rowdy men or possibly in white as an angel.

FARMERS: Overalls and work shirts, straw hats and neckerchiefs (optional)

NOTES ON STAGING:

For simplicity of production it is recommended that all main props be on stage throughout the play. The action on stage will switch from set to set. There are three main sets: a Parlor scene, DL, for Scenes 1,3, 5, and 6; the Podium scene, UC for Scenes 2 and 7, and the Grain Field scene for Scene 4. Narrator will be offstage with a microphone.



SCENE 1

Characters: Narrator, Ellen, Four Praying Women

Scene: DL, a little parlor scene consisting of six chairs, one can be situated at a table, use of a desk is optional depending on space. Pillows, afghans, lamps, candles can be used to make the scene more homey. Scene opens with Ellen and four praying women kneeling quietly.

Narrator: It is always hard to be disappointed, and it is hard to go back to what we have cast aside forever. How the hearts of the faithful believers ached as they realized that the Lord had not come at the time they had expected Him in 1844.

1st P.W.: Lord, it is so difficult to understand why You didn't come. We so longed to see You. There was nothing that stood between us and You.

2nd P.W. Father, we have not made a provision for your not coming. We do not know which way to turn. Please show us what we should do. We are looking to you in faith.

3rd and 4th P.W. (In unison) Yes, Father. Amen, Lord.

Narrator: The people needed the presence of their Savior with them at this time more than they ever had before, and He did not disappoint them. He chose to use a very special gift--the gift of prophecy. Since creation He had spoken to His children through this gift when they especially needed His help. Ellen Harmon, who had served the Lord with all her heart since she was a child, was chosen by the heavenly Father as His Messenger. Within two months after this disappointment He spoke to her and gave her messages for the believers. Ellen had just turned 17 at the time. She was in such poor health that she could scarcely speak above a whisper. The doctors said she might live only a short time. One morning at worship she was kneeling in prayer with four

(Ellen mouths a prayer as narrator reads)

other women when the power of God was felt by all present. In a moment Ellen ceased praying and remained silent. After the vision ended, Ellen realized that she was still kneeling in the parlor of the little house in Portland. But how dark it seemed.

(Ellen stands as other women remain kneeling and listening)

Ellen: I was surrounded by a light and seemed to be rising higher and higher. I turned to look for the advent people, but I could not find them. A voice said, "Look a little higher." When I looked up I saw a straight, narrow path high above the world, leading to the heavenly city beyond. On this path the advent people were traveling.

4--Vingettes on the Lives of James and Ellen White

A light set up at the beginning of the path shone all along the way, lighting the feet of the travelers so that they would not stumble. "This light," said the angel, "is the midnight cry." In front of the company, leading them to the City, was Jesus. If His followers kept their eyes fixed upon Him, they were safe: but some grew tired and complained that the City was a great way off.

Then Jesus raised His right arm and from it a light shone back all along the path, and the little band of followers shouted with joy. But some lost sight of Jesus and said that it was not God that had led them. The light behind them went out, and they were left in complete darkness. They stumbled in the dark and fell from the path into the world below.

I heard the Voice of God tell the group the day and the hour of Jesus' coming. I heard the believers cry out, "Who shall be able to stand?" There was an awful silence. Then the voice of Jesus spoke, "Those who have clean hands and pure hearts shall be able to stand: My grace is sufficient for you." Everyone was filled with joy. Angels' songs rang through the air.

I saw the dead raised from their graves and their loved ones greeted them with shouts of joy. Those who were ready were taken with Him into a cloud. When the company reached the City of Gold, Jesus lay hold of the gate of pearl and swung it back on its golden hinges and said, "You who have washed your robes in My blood and stood stiffly for My truth, enter in." I seemed to be surrounded by holy angels in the glorious courts of heaven where all is peace and gladness. Oh, how dark this world seems.

Narrator: About 60 members of the Advent band believed that God had chosen this way to comfort them after the great disappointment they had suffered. At first Ellen did not want the job but later an unspeakable joy filled her that she, so young and feeble, should be chosen as the instrument by which God would give light to His people.

(Ladies leave stage)

SCENE 2:

Characters: Narrator, James, Rowdies, Quiet One

Scene: Parlor Scene DL; then slightly UC, a small podium for James White to speak from. Scene opens with James White seated at desk or table, then switches to podium scene.

Props: Bible for James, spike from snowall

Narrator: James White was born in Maine in 1821. He was a feeble, nervous, partially blind boy who could not receive the advantages of the common school. Not until he was 16 years old, when his eyes became normal, could he so much as read a single verse of the Bible without stopping to rest his eyes.

Much older than the other students and behind in his classes, the young man was much embarrassed when he entered academy. His formal education consisted of 29 weeks of school. This whetted his thirst for knowledge and he determined to secure a college education. He became so engrossed in education that he loved the world more than Christ although he had been baptized into the Christian church. His family had accepted the teaching of the Second Advent by William Miller; and after attending some meetings, James, too, accepted it and renewed his consecration to God.

James: *(Talking conversationally to God, seated at a desk or table studying)* Father, You know that in the past I have loved the world more than You. Thank you for bringing me to the place where I am at last willing to accept the call of your Holy Spirit. I want to do work for You. I want to preach for You. Lord, I have bought a prophetic chart. I ask that you will bless me as I begin to teach it too others.

(White begins walking slowly to podium scene)

Narrator: In the midst of a cold Maine winter, he left on horseback, thinly clad, and with no money to go more than 100 miles among strangers.

(Group of rowdies and one quiet one enters)

On one occasion a large mob gathered around the meeting house and took out the windows. When the youthful minister began to speak, a snowball whistled through the window and spattered on the ceiling. This was the beginning of a

(Group of rowdies make threats, throw snowballs, shake fists, etc.)

fusillade of snowballs thrown at him. His Bible and clothes were wet with the fragments of a hundred snowballs that broke on the ceiling and showered over him and the Bible. Closing his Bible he began to picture the terror of the day of God.

James: Repent! Call on Good for mercy and pardon. Turn to Christ, and get ready for His coming, or in a little while you will call in vain for the rocks and mountains to hide you. You scoff now, but you will pray then. *(Pause . . . Takes out spike)* Some poor sinner cast this spike at me last evening. God pity him.

The worst I wish for him is that he is at this moment as happy as I am. Why should I resent this insult when my Master had them driven through His hands? *(Holds spike high--then places arms in position of a cross.)*

Narrator: The youthful minister called on sinners to repent. The effect was powerful. Closing the meeting, the young man started out through the subdued crowd. Someone locked arms with him and guided him through the throng.

(White and the quiet one leave arm in arm)

6--Vingettes on the Lives of James and Ellen White

When James got through the crowd, he noticed that his companion was gone. He never found out his identity.

(Group of rowdies leave stage.) (White puts on work clothes for next scene.)

SCENE 3:

Characters: Narrator, Ellen, James

Scene: Parlor Scene, scene opens with Mr. and Mrs. White seated in parlor

Props: Cradle with doll and blanket brought in for Parlor Scene, bag of groceries, letter in an envelope.

Narrator: Various forms of fanaticism were coming into the companies of Adventists and God used Ellen Harmon to combat them. On one of her trips she met James White. These two became acquainted and their mutual interest in the Advent hope and in public service formed a basis for association in service. In time the friendship formed in this fashion ripened into love, and they were married. A year later a son was born to them. They named their firstborn Henry.

James: Ellen, a letter came this morning asking us to come speak to a small company of believers in Vermont.

Ellen: My, we have been able to respond to so many of these requests, but this time I just feel that it is impossible for us to go.

James: Yes, we don't have any money to pay our traveling expenses.

Ellen: And I feel that it would be just too difficult right now to travel with the baby.
(Bends over to touch baby)

James: We will send word that the way is not open for us to come at this time.
(Ellen sits quietly during narration. James leaves stage to get groceries)

Narrator: That winter, money was very scarce in the humble home. In these early times there was no regular plan for supporting our ministers. One day when all the food in the house was gone, James walked three miles in the rain to get some money which was due him and buy some food. But the man he had worked for could give only a little money. James could not buy much. He bought a few beans, a little meal, rice, and a few pounds of flour.

(James White enters singing with bag of groceries on his back. He put these in a bag and carried them on his back. He entered the house singing, "I'm a pilgrim, I'm a stranger.")

(James sets bag on table.)

James: "I'm a pilgrim, I'm a stranger"

Ellen: Has it come to this, James. Has God forsaken us?

James: Hush! The Lord has not forgotten us. He gives us enough for our present needs. Jesus fared no better.

Ellen: Yes, and sufferings and trials bring us near to Jesus. The Lord is trying us for our own good. He is stirring up our nest, lest we settle down at ease. Our work is to labor for souls.

(James and Ellen are seated in the parlor)

Narrator: In a few days little Henry was taken sick and rapidly grew worse.

Ellen: I am so worried about little Henry. We have tried all of the remedies that we can think of.

James: We must continue praying for our little son. We have prayed earnestly, and still as of yet, there has been no change. Surely God will show us the way of bringing healing to our son.

Ellen: *(Slowly, hesitantly)* James, I think that God may be showing me the way. Perhaps I made Henry an excuse for not traveling and laboring for the good of others are we have been called to do.

James: *(Pausing)* I think you may be right. Let us kneel now and pray. *(The two of them kneel)*

Father, please forgive us for not trusting you to provide the way for us when You have called us to go and preach Your Word. Lord, we ask you to heal our little son and we promise You that we will go wherever we are needed. Thank you for hearing us and answering in Jesus' name. Amen.

(James and Ellen leave stage)

Narrator: From that very hour the fever turned and Henry began to recover.

SCENE 4

Characters: Narrator, James, Three Farmers

Scene: DR for Field Scene

Props: Four scythes

Narrator: At another time James needed money for food, clothing and other supplies. He was offered work in the harvest field cutting grain. This was much harder work than he was

(Three men enter)

accustomed to doing. He had suffered an ankle injury when working in a sawmill as a youth that prevented him from bearing his weight upon his left foot for years. After praying for strength, James went to the field to work where he found that there were several men who were rough and irreligious. They did not like the idea of having a preacher work with them.

8--Vingettes on the Lives of James and Ellen White

(White enters)

1st Farmer: *(Speaking quietly among themselves)*

He's not used to this hard work. Let's run him down and drive him from the field.

2nd Farmer: Let's put him at the head. We'll soon see how this soft preacher can cut grain.

Narrator: They were to work one following the other, cutting a swath so that each would begin his strip where the other left off. The man at the head had the hardest place as he had to keep ahead of all the others and set the pace for the rest of the mowers.

James cut a wide swath and swung his scythe as fast as he could. The other men took narrower swaths and kept as close to him as possible. Across the wide field they all worked. At the far end, after a short rest, they turned and started back, with the minister still ahead of them. When they reached the starting place, the men threw down their scythes.

1st Farmer: White, do you mean to kill yourself and us? We give up this test. We thought you were a minister and could not handle a scythe, but we give you the credit of being far ahead of us and the best mower we ever saw.

2nd Farmer: And you have taken no beer or liquor this hot day.

3rd Farmer: When you came into the field as a worker, we were angry. We gave you the hardest place. You have gone on steadily and we have had to give up. We have to admit that you are the best mower we ever saw.

James: Thank you for the compliment and the honor. But it is the God of heaven who I serve and trust that gave me the strength.

Narrator: The day's work proved to be a blessing as it broke down the prejudice of the men in the neighborhood.

(All leave stage)

(Mr. White changes to dress clothes)

SCENE 5:

Characters: Narrator, James, Ellen, Four Praying Women

Scene: Parlor Scene with chairs arranged as for a meeting. Scene opens with James and Ellen sitting at the desk or table.

Personal None

Props:

Ellen: *(Sitting at her desk, reminiscing and thinking out loud)* The angel first said to me, "Relate to others that which I have revealed to you." So I began to visit groups of believers and tell them the message I was given.

Soon after that, the angel said, Write the things that are revealed to you." And so in faith I began to write. It was very difficult at first. I was so weak that my hand trembled. I could only write a few words at a time. *(Shaking her head yes)* But the Lord strengthened me and now I can write steadily and clearly.

Narrator: Ellen knew this was a gift from God and she did not spare herself in using it to His glory. Many letters of guidance were written to the leaders of the different companies to help them in their work. The visions must be shared with the churches, too; and these were copied over and over again by hand and sent to different ones who could pass them on to others. But this work of writing became a great burden, for there was never enough time to answer all the letters when they should be answered or to send to each little church the messages that would be a special help to them.

The burden became almost more than Mrs. White and her husband could bear. They prayed for a way to open by which they could reach more people in a shorter length of time without wearing themselves away trying to do more than they could. A meeting was held in Massachusetts where a few of

(Group enters and sits in chairs)

the believers gathered to help one another plan the great work of telling others of the seventh-day Sabbath and the nearness of Christ's coming. During the meeting Mrs. White was given a vision.

Ellen: *(Turning to her husband)* I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.

Narrator: This was indeed an encouraging message. These papers which they were to publish would take the important light to many people. Mrs. White, too, could send out her messages through articles in this paper. How much easier to mail out papers to the different churches than to write a letter to each one by hand! Even the scattered believers could have a copy and be blessed by the message.

Ellen: The plan was so wonderful! But so far no one has been willing to put money into this new publishing work.

(James and Ellen sit, look dejected, then James stands.)

James: I must earn the money myself and publish the paper. Last year I earned money by working in the hayfields. Surely the Lord would bless and strengthen me for this new work. I will buy a scythe at once and start to work.

(James out the door. Ellen slumps.)

Women: Mr. White, come back quickly, your wife has fainted.

10--Vingettes on the Lives of James and Ellen White

(Group gathers around Mrs. White and prays.)

Ellen: *(Stands)* It is not God's plan for you to work in the hay field. He has other work for you to do. You must write, write, write, and walk out by faith. If you do the will of God and publish the paper, others will send the money for the expense of the printing.

Narrator: James again started for town, but not to buy a scythe. He was going to make arrangements to have a paper printed.

(Women leave stage.)

SCENE 6:

Characters: Narrator, Ellen

Scene: Parlor Scene, scene opens with Ellen sitting in a chair with her lapboard, paper and pen.

Props: Lapboard, pen

Narrator: Soon after the first vision in 1844 the angel had commanded Ellen to write, and in all the years she had continued to write. Even when she was spending much of her time in traveling and speaking, still she used every moment she could to write. Often she arose at three or four o'clock to write letters of encouragement or letters of reproof which the angel had directed her to write.

Ellen: I have been aroused from my sleep with a vivid sense of subjects presented to my mind; and I have written at midnight letters that have gone across the continent, and arriving at a crisis, have saved a great disaster to the cause.

Narrator: During a vision in Lovett's Grove she was shown the whole story of the world, from creation to the coming of Jesus, and told to write it for others to read. She was shown also that Satan and his angels would try to hinder her, but the angels of God would not leave her alone, and that she must trust in God. Before she had even begun the work of writing this book, she was suddenly made very ill with a stroke of paralysis. She could not speak and her whole side was paralyzed. Prayer was offered for her and she partially regained the use of her body. She began to write.

Ellen: At first I could write only one page a day and that with great difficulty. After this exertion, I would have to rest three days before trying to write again. As I worked my strength increased until now I can write several hours a day. As I write upon my book I feel intensely moved. I want to get it out as soon as possible. I have been unable to sleep nights thinking of the important things to take place. My mind is stirred so deeply I cannot rest. Write! Write! Write! I feel I must and cannot delay.

While writing the manuscript of *The Great Controversy* I am often conscious of the presence of angels. Many times the scenes about which I am writing are presented to me anew in visions of the night, so that they are fresh and vivid in my mind.

Narrator: In telling of the wonderful things God had shown her, Mrs. White also wrote more than 50 books and many articles for the "Review and Herald," "The Signs of the Times," and "The Youth's Instructor."

(Mrs. White leaves stage.)

SCENE 7

Characters: Narrator, old Ellen

Scene: Podium Scene, Ellen stands at the podium with the Bible

Props: Bible

Narrator: It was the last day of the meeting. The General conference session of 1909 was about to close. Mrs. White felt that she might never attend another General Conference. She came to the platform to give a parting message to those who had come to the conference--a message that they could carry with them to encourage them in their work.

These were her last words before this great assembly of Seventh-day Adventists. Her counsel is still guiding God's followers today.

Mrs. White: I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us as believers in God encourage one another. Let us not lower the standard but keep it lifted high. The enemy is seeking to becloud the discernment of God's people and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. O what a scene of rejoicing it will be when Jesus shall place the victor's crown upon the heads of the redeemed! Never, nevermore will you be led into temptation and sin. You will meet there those whom you have helped. You will see Jesus in His beauty. *(Turns to the pulpit and takes Bible and holds it out toward the congregation.)* Brethren and sisters . . . Brethren and sisters, I commend unto you this Book. *(Holds Bible up briefly)*

Narrator: *(Gently she closed the Bible and laid it back on the pulpit. Slowly she walked from the platform.)*

--Thanks Oregon Conference

THE LEGACY OF THE UNFINISHED CHAMBER

James and Ellen White move from discouragement to purpose.

--ooOOoo--

CHARACTERS

Joseph Bates
Albert Belden
Mrs. Belden
John Belden
Stephen Belden
Clarissa Bonfoey
Mr. Bonfoey
Mrs. Bonfoey
E. L. H. Chamberlain
H. S. Gurney
George Holt
Mrs. Holt
Stockbridge Howland
Mrs. Howland
Charles Pelton
Ellen White
James White
John Wilcox
Mrs. Marsh

Synopsis of
THE LEGACY OF THE UNFINISHED CHAMBER

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

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

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

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

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

HISTORICAL BACKGROUND

Following the Disappointment of 1844, the Adventists were soon fractured into isolated groups. Many gave up the Advent hope altogether. In Portland, Maine, Ellen Harmon was given her first vision late in 1844, and this brought encouragement and hope to some of the local Millerites. Through correspondence and word of mouth, Adventists in other places heard about Ellen, and soon she was travelling to various localities where house meetings were conducted. At one such meeting James White met Ellen Harmon, and in 1846 they were married. Shortly afterward they studied and accepted the seventh-day Sabbath, which was being taught by Joseph Bates from Fairhaven, Massachusetts.

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

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

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

Once a doctrinal platform had emerged in 1848, there was a strong desire to communicate the new truths to Advent believers everywhere. Following a vision of Ellen White during the last Sabbath Conference at Dorchester, Massachusetts in 1848, and in spite of lack of means, James White commenced publication of a paper, *Present Truth*, at Middletown, Connecticut, in the summer of 1849. The paper succeeded in uniting the Sabbath-keeping Adventists, and became the fore-runner of the now-worldwide publishing work of the Seventh-day Adventist Church.

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CHARACTERS

- Joseph Bates An early Adventist pioneer, and one of the first to preach the Sabbath truth. He attended the Rocky Hill conference in 1848 and led out in discussions.
- Albert Belden Farmer at Rocky Hill, Connecticut, and an early Sabbath keeper. The first and fourth Sabbath conferences of 1848 were held in an "unfinished chamber" of his home, and in 1849 James and Ellen White lived there when the first numbers of *Present Truth* were published.
- Mrs. Belden Wife of Albert Belden.
- John Belden A son of Albert Belden.
- Stephen Belden A son of Albert Belden. He later married Ellen White's sister, Sarah Harmon, and was employed at the *Review* Office in Battle Creek. Their son, Frank Belden, became a well-known Adventist hymn-writer.
- Clarissa Bonfoey Born in 1821, Clarissa lived in Middletown, Connecticut, at the time of the first Sabbath conference in 1848. She looked after little Henry White for a time after the conference. Following the death of both her parents in 1849, she became the Whites' housekeeper at Rocky Hill, and later accompanied them to Rochester and Battle Creek.
- Mr. & Mrs. Bonfoey Parents of Clarissa. It is not certain whether or not they attended the 1848 conference at Rocky Hill.
- E. L. H. Chamberlain An early Advent believer in Middletown, Connecticut, who invited the Whites to attend the first Sabbath conference at Rocky Hill in 1848. He also attended some of the subsequent conferences with the Whites.
- H. S. Gurney An associate of Bates at Fairhaven, Massachusetts. With Bates he attended the first Sabbath conference at Rocky Hill in 1848.
- George Holt A Millerite minister who early accepted the Sabbath truth and became active in the growth of the Adventist cause. With James White he laboured in a hay-field at Rocky Hill, Connecticut, in 1848, and was later associated with him in publishing *The Advent Review*.
- Mrs. Holt Wife of George Holt
- Stockbridge Howland An engineer, and a faithful Advent believer in Topsham, Maine. The Howlands provided assistance and living quarters to the Whites on various occasions, and cared for their small son, Henry, during extended absences of James and Ellen in the Advent cause. Ellen later referred to their home as "Fort Howland" in recognition of the Howlands' loyalty to the truth amidst much fanaticism in the early years of Adventism.
- Mrs. Howland Wife of Stockbridge Howland.
- Charles Pelton Printer of Middletown, Connecticut, who agreed to print the first three issues of *Present Truth* even though James White had no money to pay for them in advance.

34--Legacy of the Unfinished Chamber

- Ellen White Born 1827 as Ellen Harmon, she married James White in 1846, and together they travelled and lectured, promoting the Sabbath and other Bible truths. Their first child, Henry, was born in 1847, and their second, James Edson, was born just days after the launching of *Present Truth* in July 1849.
- James White A few years older than Ellen, James was a Millerite elder and diligent Bible student. Not blessed with a strong constitution, he walked with a limp, but allowed nothing to keep him from giving all he had to the Advent cause.
- John Wilcox Wilcox is reported to have said that he was "converted right out of the world" at the Rocky Hill Sabbath conference of April 1848. [J. N. Loughborough, as quoted by C. Mervyn Maxwell in *Tell it to the World*, p.153]
- Imaginary Character *Mrs. Marsh*

LEGACY OF THE UNFINISHED CHAMBER

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

A year later "our eldest son, Henry Nichols White, was born. In October Brother and Sister Howland, of Topsham, kindly offered us a part their dwelling, which we gladly accepted, and commenced housekeeping with borrowed furniture. We were poor, and saw close times. We had resolved not to be dependent, but to support ourselves, and have something with which to help others. My husband worked very hard hauling stone on the railroad, but could not get what was due him for his labor. Brother and Sister Howland freely divided with us whenever they could; but they also were in close circumstances. One day when our provisions were gone, my husband went to his employer to get money or provisions. It was a stormy day." [LS 105]

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

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

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

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

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

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

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

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

36--Legacy of the Unfinished Chamber

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

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

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

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

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

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

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

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

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

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

Ellen: O, James, has it comes to this? Has the Lord left us?

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

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

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

- Ellen: The Lord has shown me that we are making our child an excuse for not doing the work He has called us to do. Remember last month when Henry was very sick, and we were afraid we would lose him. He seemed to be at death's door. Then in despair we fell on our knees right there in front of his crib, and we consecrated ourselves to do the Lord's bidding. As soon as we did that, Henry recovered. Remember, James?
- James: *(Gets up and paces around.)* You're right, Ellen. Just now there is much work to be done among believers who are being torn by fanatics. The door of mercy is forever shut on the wicked, but there are many of the Lord's elect who will perish with them unless they are awakened to their condition.
- Ellen: There are perhaps fifty Sabbath keepers in all New England, but there are thousands of Advent believers who need to be told about the fourth commandment.
- James: I just remembered something. There was a letter at the post office for us. *(Goes to find it in his coat.)* Here it is. From Brother E. L. Chamberlain. *(Tears open letter.)*
- Ellen: Brother Chamberlain? Is he someone we know?
- James: We have never met Brother Chamberlain. But he is an Advent believer in Middletown, Connecticut. *(Pause, while he reads silently.)*
- Ellen: What is he writing about?
- James: This is interesting, Ellen. Brother Chamberlain has accepted the Sabbath, and he is calling a conference of all the Connecticut believers for April 20th — that's only a few weeks away. He says there are several friends of the Sabbath around Middletown. Brother Bates and Brother Gurney are coming from Fairhaven, and he would like us to come too, if possible.
- Ellen: As soon as mid-April?
- James: Yes. A Brother and Sister Belden have a farm at Rocky Hill, about eight miles from Middletown. They have offered the use of their commodious house. It has a large "unfinished chamber" which will be used for the meeting.
- Ellen: We must plan to go, James. We must.
- James: This will cost a good deal of money, Ellen. We need some new clothing before we can travel again *(looks at his patched coat)*, apart from the cost of travel all the way from here to Middletown, and back again.
- Ellen: But the Lord is calling us to go, James. He will provide the means necessary. Maybe I can patch your coat once more?
- James: I guess you can always put patches on the patches. *(Laughs)* You are a woman of great faith, Ellen!
- Ellen: Perhaps your employer will pay the rest of what he owes you.

James: I must press him. (*Sees Henry asleep in crib.*) But what about Henry? He is too young to take along. Do you suppose Sister Howland would look after him for two or three weeks?

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

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

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

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

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

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

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

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

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

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

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

Mrs. Belden: Please find yourself a place to sit. My husband has gone to Middletown with the rig to bring some of the visiting brethren. He should be back very soon. (*Visitors sit.*)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mr. Bonfoey: Let us not be accused of being Jewish!

(*Bates and Gurney enter.*)

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

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

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

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

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

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

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

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

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

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

- Ellen White: I Remember passing through a door as we entered the temple. But the Lord has never shown me anything about the shut door.
- James White: *(Stands)* Our belief in the "shut door" is based on Christ's parable of the ten virgins. In the parable, you will remember that the five wise virgins were prepared to meet the bridegroom with oil in their lamps. When the midnight cry went forth, "The Bridegroom cometh!" they were ready to go in to the marriage feast. And the door was shut. The foolish virgins were not prepared for the event, and when they tried to gain entrance it was too late. *(Sits)*
- Bates: *(Stands)* And that parable had its fulfilment in the Seventh Month movement of 1844. The people of the world ignored the "Midnight Cry" and were unprepared for the coming of Christ on October 22. Our Lord did not come, but now we believe that on that day Christ began His solemn ministry in the Most Holy Place, and the door of probation was forever shut. The Spirit of God no longer pleads with sinners. *(Sits)*
- Holt: The truth of the shut door is evident. In nearly four years, no sinners have approached us seeking salvation, no conversions have occurred. Clearly the Spirit of God has withdrawn from the earth, and it remains for us to stir up one another to be patient, and to encourage one another to be faithful. *(Amens)*
- Albert Belden: What happens to a person who was not part of the Millerite movement, but is now convicted of the nearness of the Advent and the true Sabbath? Will he perish with the rest of the wicked?
- Bates: It cannot be true reformation, brother. Some may appear to be converted, so as to deceive us. But if their hearts could be seen, they would appear as black as ever!
- Wilcox: *(Stands)* God forbid! I am just such a man! I was never part of the Millerite movement, but I believe in my heart that the Lord is coming soon. Do I have no hope? *(There is a strained silence as he sits.)*
- Ellen White: *(Stands)* I have never been shown that the door of salvation is shut on such persons as Brother Wilcox here. There may be many in the churches who will yet embrace the truth. *(Sits)*
- Wilcox: Praise the Lord! I want to embrace the truth. *(Amens)*
- Chamberlain: *(Stands)* Brethren, the afternoon is nearly gone. Many of you must be weary after your long journey here. I propose that we adjourn until tomorrow morning, when Brother Bates will lead us in a discussion of the Sabbath truth. *(Amens)* Brother White will also lead in a discussion of the Third Angel's Message of Revelation. *(Amens)*
- A. Belden: We are expecting several more to join us tomorrow. *(Amens. Chamberlain sits.)*
- Bates: *(Stands)* Praise the Lord! These are going to be good meetings. Let us sing a hymn together, and have prayer before we disperse. Join me as we sing "I'm a Pilgrim." [SDAH 444]
(The group sings the hymn. The audience may be cued to join in the hymn.)

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

(*After the prayer, the group disperses.*)

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

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

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

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

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

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

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

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

Mrs. Marsh: I think it is wrong for them to travel so much when they have a young child to care for. I heard that Sister Ellen left her little boy in the care of a single young lady for several weeks last summer! She ought to have stayed with him, and let her husband do the travelling. Oh, by the way, is it true that Ellen is in the family way again?

Mrs. Howland: Well . . . yes.

Mrs. Marsh: When is the babe due?

Mrs. Howland: I believe Ellen said July.

Mrs. Marsh:

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

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

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

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

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

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

Mrs. Marsh: What does that mean?

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

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

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

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

(Enter Stockbridge Howland.)

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

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

Stockbridge: What is she preaching about now?

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

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

Mrs. Where? And how soon?

Howland:

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

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

Howland:

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

Mrs. Is James still planning to publish then?

Howland:

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

Mrs. I wish we could help them. But we have given almost everything we have to

Howland: support the Advent cause. Maybe . . .

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

Mrs. How is that?

Howland:

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

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

Howland:

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

Mrs. That's exactly what I would have said. I'm so glad we can help in this way. *(Pause)*

Howland: But isn't it a good thing that Sister Marsh isn't here right now. She would surely have had something to say about all this!

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

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

"As he left the house, a burden was rolled upon me. I saw that the Lord had another work for him to do. He must write, write, write, and walk out by faith. I said to my husband, 'You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success.'" [LS 125-126]

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

White: I presume you are Mr. Pelton, the printer?
Pelton: That's me, sir. What can I do for you?
White: My name is James White. I am starting a paper, and I am looking for someone willing to do the printing for me.
Pelton: Well, I'm certainly in that business. What is the paper?
White: I have some copy for the first issue with me. (*Removes copy from a small brief case.*) It is called *Present Truth*. (*Hands it to Pelton.*)
Pelton: Sounds like a religious paper to me. (*Glances at first page, and reads aloud.*) "What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed." Are you one of these Millerites or something?
White: You could say that. We now call ourselves Adventists.
Pelton: The shut-door people. The likes of me are left out in the cold. Do you know George Holt? He was the leader of the Millerites here in Middletown. Maybe still is.
White: Yes, I have met Mr. Holt.
Pelton: You're not a local, though?
White: No, we are from Maine, though we spent a few weeks here last year. We are staying with the Belden family at Rocky Hill.
Pelton: Albert Belden? About eight miles north of town? Yes, I know him. He's a Millerite too, isn't he?
White: That's right. He added onto his house a year or so ago, and has a large upstairs unfinished chamber. We are living there.
Pelton: Well, I don't go for this Millerite stuff. But it's money in the pocket as far as I am concerned. I'll print it for you.
White: There is just one problem, Mr. Pelton.
Pelton: Yes?

- White: I don't have money to pay for the job just now. But I am confident that money will come in once we mail out the first two or three numbers—enough to pay for the printing.
- Pelton: No money, eh? (*Pauses and thinks.*) Well, I guess I've done jobs on credit before. You look like an honest man, Mr. White. All right, I'll do the printing for you.
- White: Thank you, sir. I really appreciate your confidence in me. I'll leave this copy with you now, and bring the rest next Monday.
- Pelton: All right, and I'll do my best to have some proofs ready for you by then. Thank you, Mr. White. (*James exits. Pelton spends a minute perusing James' manuscript.*) Adventists! One of these days their shut door will be blown clear off its hinges!

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

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

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

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

Sister Clarissa Bonfoey is living here with us. Her parents died recently, leaving her much of their furniture, which she is sharing with us here. She possesses a cheerful and happy disposition.

(*Notices partly finished garment on table.*) I have spent some time lately making a garment for our little Henry. How we miss him! I feel like Hannah who made a coat each year for her little boy Samuel, and brought it to him at the temple. (*Clarissa enters.*)

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

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

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

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

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

Clarissa: Do you think Christ will come very soon?

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

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

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

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

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

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

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

Albert
Belden: May it hasten the Lord's return!

James White: As I rode home from Middletown today, I was reflecting on the way our Advent movement has grown — come together. Just a short time ago we were a handful of scattered Advent believers — perhaps fifty throughout all New England — and now we are a growing body of believers, unified by the Sabbath doctrine. Yet I have a feeling that our work, like this chamber, is yet unfinished. May this little magazine help to complete it. But right now we have quite a task before us — these papers must be individually wrapped and addressed, so that I can take them to the post office.

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

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

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

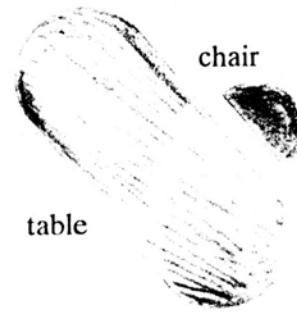
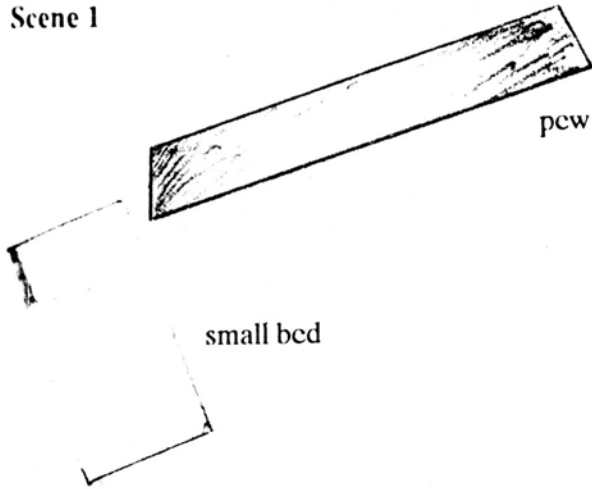
"When we had folded the papers, and my husband had wrapped and addressed copies to all those who he thought would read them, he put them into a carpetbag, and carried them on foot to the Middletown post office.

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

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

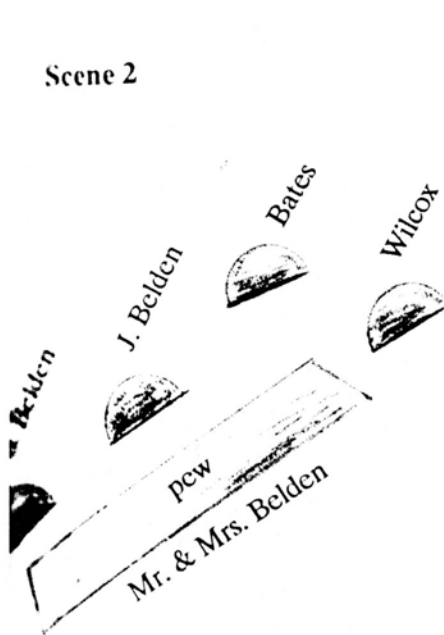
STAGING SUGGESTIONS

Scene 1



Props:
doll or baby
mirror
sack of groceries
letter

Scene 2



trunk



Mr. & Mrs. Holt

pew

Chamberlain

Props:
doll or baby
Bibles

E. White

J. White

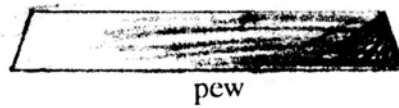
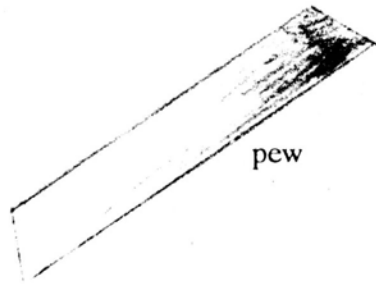
table

Mr. & Mrs. Bonfoey

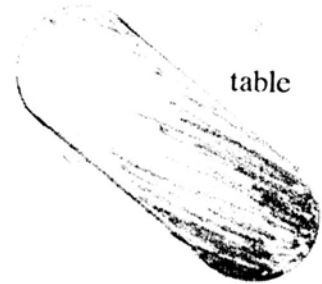
Clarissa Gurney

low bench

Scene 3



Props:
knitting (possibly)



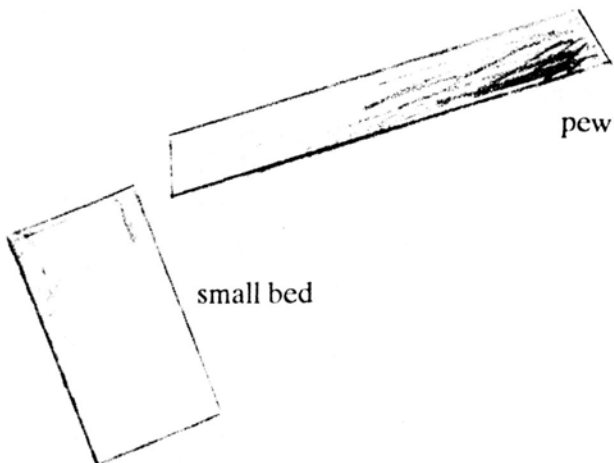
Scene 4:

chair



Props:
briefcase
copies of *Present Truth*

Scene 5:



Props:
pen
ink
paper
duster
parcel with *Present Truth*



PROGRAM SUGGESTIONS

A suggested program contains the following :

1. Cover (see page 52)
2. Historical background (suggested below)
3. Character sketches
4. Synopsis: very brief synopsis of each scene, giving setting and action in two sentences.
5. List of cast members
6. Words to hymns [list hymns and numbers] if needed
7. Illustrations: Early photo of the Whites (see page 52)

HISTORICAL BACKGROUND

All that seemed to remain was the absolute disappointment, the overwhelming feeling of emptiness. There had been no midnight cry. Their Lord had not come in 1844 as they had expected. They wrestled with the realization that they were still in the world.

Those who had not lost all hope began to ask the question, "Where do we go from here?" If the Adventists were to continue, they realized they must meet together to discuss their beliefs. A meeting was not called until April 20-24, 1848, at Rocky Hill, Connecticut. Leading workers such as Joseph Bates, H.S. Gurney, E. L. H. Chamberlain, and James and Ellen White attended. Those who had been led by Bible study to certain doctrinal conclusions presented their findings.

Two topics of intense debate were the Sabbath and the concept of the shut door. Many believed that the door of probation was forever shut in 1844, and that Christ's coming was imminent; however, as months rolled into years and as they began to attract converts, Adventist believers began to rethink this concept.

There were many points of view. Hardly two agreed. Five more meetings followed the first. In retrospect these have come to be known as "Sabbath Conferences" for the Sabbath was one of the doctrines accepted by them. The first meeting was held in an unfinished upper chamber in the Beldens' home. Here the foundation of the Seventh-day Adventist Church was laid. Later, this same chamber also became the Whites' home and from here the paper *Present Truth* was consecrated and prepared for mailing.

Legacy of the Unfinished Chamber

SETTING

Time: Thursday evening

Date: April 20, 1848

Place: a large unfinished chamber, 20 x 30 feet, in the upper floor of Albert Belden's home; 2 miles from the village of Rocky Hill, 8 miles from Middletown, Connecticut; this room later became the home of the Whites and Clarissa Bonfoey.

Event: first major meeting of a group who came to be known as "friends of the Sabbath"; this meeting was the first of five which reexamined the disappointment and worked towards establishing the doctrines of this group of believers; these meetings were later referred to as the Sabbath Conference.

James and Ellen White



Program Cover

SHORT SKITS

READER

When this Advent message began, God chose plain, simple people such as we are, to carry it on. Many of them were very young when they began their work, and almost all of them were poor. It is good for us to know what these pioneers of the Message did, for it can inspire us to carry the torch they passed on, to its final triumph.

The man who God used to start the Second Advent message in America was William Miller. He was living on a farm in Low Hampton, New York, when he began to study the Scriptures. This led him to a study of the prophecies. From this, he came to see that the cleansing of the sanctuary must come in about 1844. He understood that to mean the end of the world. Miller felt he should tell it to others, but he hesitated to start. Let us visit his sister's home in New York.

This is the home of his sister.

Call of William Miller

Scene: Home of Guilfords. Mr. and Mrs. G. and three children

- Mrs. G.** I don't know what we are going to do. The minister is away, and who will preach to us next Sunday?
- Mr. G.** Sylvia, couldn't we get your brother William too come over and talk to us and the neighbors tomorrow about the coming of the Lord? You know he has studied that subject for years now.
- Mrs. G.** Oh, I'm afraid William wouldn't do it. You know he says he is no preacher. Of course he has spoken to us about the prophecies, but he wouldn't speak in public.
- Mr. G.** Well, he needn't preach. We'll gather the neighbors in here, and he can come and sit and talk with us. That's enough. Why, if he believes the Lord is coming about 1843 or 1844, he has to tell it. The world must know.
- Mrs. G.** The prophecies are right, aren't they, Silas?
- Mr. G.** The prophecies are right, and William's figures seem all right. That's why I want him to come to talk to us, so we can get it all straightened out.
- Mrs. G.** You might send Irving over to see if he would come.
- Mr. G.** Irving, saddle the brown mare and ride over to Uncle William's. Tell him the Baptist minister is away, and we want him to come over tomorrow and talk to us and the neighbors about the coming of the Lord.
- Irving:** Hadn't I better cut across the Lake, Pa, at Brennan's landing? I can get a boat there.

2--Short Skits

Mr. G. All right. Quickest way to get to Low Hampton.

Irving: All right, Pa. Goodbye.

Scene: At William Miller's Home. Miller sitting at desk studying.

Miller: It is the truth, I know it. Here it is 1831, and the prophecies all show that the sanctuary is to be cleansed about 1844, and Christ will come. It must be true.

Voice: Go and tell it to the world.

Miller: I can't go, Lord.

Voice: Why not?

Miller: Oh, I'm not a preacher. I'm a plain farmer. I haven't the ability. But if God would open the way, I would go.

Voice: What do you mean by opening the way?

Miller: Why, if I'm asked to speak publicly in any place, I will go and tell what I find in the Bible about the Lord's coming. But surely no one will do that, I must go out to the field now to plow.

(Knock)

Miller: Why, good morning, Irving. What brings you over to Low Hampton so early in the morning?

Irving: Father wants you to come over to our place tomorrow and talk to us on the coming of christ. The minister is away, and we'll have all the neighbors come to our house, so you can have the whole church there.

(Miller leaves--paces up and down. Goes out to maple grove and prays very agitated.)

Voice: Go and tell it! Go, and tell it!

Miller: How can I go?

Voice: Go and tell it to the world.

Miller: I will go, I will go. *(Goes to house)* I'll go, Irving. Right after dinner we'll go.

Reader: From this simple beginning, Miller traveled far and wide, preaching to thousands the message of the soon coming of the Lord, all over New York, New England, and up into Canada.

Down in the little village of Washington, New Hampshire, was an earnest company of Advent believers who met in a neat little white church a few miles from the village. Now, it so happened that a visitor came to town--Mrs. Rachel Oakes, mother of their school teacher. Mrs. Oakes was a religious lady, and used to attend services in the little white church. She soon became convinced of their message of the soon coming of Jesus. But she couldn't understand why these good Christian people didn't keep the seventh day Sabbath, as she did. So she brought to them the Sabbath message.

Down in Fair Haven, Massachusetts, lived Captain Joseph Bates, a retired sea captain, who also believed in the coming of the Lord. When he heard of the new light on the Sabbath, he journeyed up to Washington, New Hampshire, to learn more about it. There he studied with Frederick Wheeler and Cyrus Farnsworth, and learned more about the Sabbath truth. After he returned to New Bedford, he was crossing a bridge one day, when he met his friend, James M. Monroe Hall.

CAPTAIN BATES ON THE BRIDGE

- Bates:** Good morning, Brother Hall.
- Hall:** Good morning, Captain Bates. What's the news this morning?
- Bates:** The news is that the seventh day is the Sabbath of the Lord.
- Hall:** What is this? Where have you got such a notion as that, Captain Bates?
- Bates:** I have just returned from Washington, N. H., where I have been studying with an earnest company of Adventists. I am even more convinced that the seventh day is God's rest day. See, here are the texts. Study them over for yourself, and you will see it clearly.
- Hall:** Well! Well! I'll go home, and my wife and I will study this thing and see if it can possibly be so. If it is, I am with you, Captain Bates--we'll keep the Sabbath too. But I must be convinced first. Good day.
- Bates:** Good day.
- Reader:** You will be glad to know that Captain Hall accepted the message, and kept the very next Sabbath.

Now Captain Bates had been a moderately well off man when he retired from the sea. But he had spent all his money in spreading the message of the second coming of Jesus, until one day, as he sat at his desk, he had nothing left but one York shilling.

THE YORK SHILLING

Scene: Captain Bates seated in his study, writing.

- Bates:** I must do something about this. The world will never know about God's true Sabbath unless we spread the news. I feel that I should write a little book about the Sabbath. I don't know where the money will come from to publish it, but God will provide. I believe that I shall begin now. (*Writes*)
- Mrs. Bates:** Joseph, I haven't enough flour to finish the baking.
- Bates:** How much flour do you lack?
- Mrs. Bates:** About four pounds.
- Bates:** Very well. (*Goes out . . . Comes back to his writing.*)

4--Short Skits

- Mrs. Bates:** Joseph, where did this flour come from?
- Bates:** Why, isn't there enough? You said that you wanted four pounds.
- Mrs. Bates:** You, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, have been out and bought flour pounds of flour?
- Bates:** Wife, I spent for that flour the last money I have on earth.
- Mrs. Bates :** (*Cries*) I didn't know that you had no money left. What are we going to do?
- Bates:** (*Standing up tall*) I am going to write a book. I am going too circulate it, and spread this Sabbath truth before the world.
- Mrs. Bates:** Yes, the Lord is going to open the way, that is what you always say. (*Goes out crying. Bates continues writing*).
- Bates:** I feel impressed that there is a letter for me at the Post Office. I believe that I shall go and see.

Scene: Post Office

- Bates:** Is there a letter for me, Mr. Drew?
- Drew:** Yes, there is, Captain Bates. Postage due, five cents.
- Bates:** Mr. Drew, I am out of money. I haven't even the five cents to pay the postage. But will you let me see where the letter is from?
- Drew:** Oh, that's all right, Captain Bates. Take it along and pay some other time.
- Bates:** No, I will not take the letter until I pay for it. I never go in debt. But I feel that there is money in this letter. Will you please open it? If there is money in it, you take the postage out. I not, I will not read it.
- Drew:** Yes, here's a ten dollar bill. I will make your change.
- Bates:** (*Turning away*) And now I must go and buy some groceries.
- Bates:** Come here, drayman.
- Drayman:** Yes, Captain Bates, what can I do for you?
- Bates:** I've just bought a barrel of flour, some potatoes, sugar, and other things. Please take them up to my house. Probably Mrs. Bates will tell you that they don't belong there, but don't you pay any attention to what she says. Unload the goods just as I have told you, on the front porch.
- Drayman:** Yes, Captain Bates, I will do just as you have ordered.
- Bates:** And now I must go to the printing office and order a thousand pamphlets on the Sabbath question. The Lord will send me more.
(*Goes home and sits down at desk and continues writing*)
- Bates:** Now I must continue writing on my tract.

- Mrs. Bates:** Joseph, just look out there. Where did that stuff come from? A drayman drove up here and just would unload it. I told him it didn't belong here, that we had no money with which to buy such things, but he declared that this was the exact place it was to be left. And he left it all, and drove off.
- Bates:** Well, I guess it's all right.
- Mrs. Bates:** But where did it come from?
- Bates:** Why, the Lord sent it.
- Mrs. Bates:** Oh, yes, the Lord sent it. That's what you always say.
- Bates:** (*Giving her the letter*) Read this, and you will learn where it came from.
- Mrs. Bates:** (*Reading letter*) Oh, Joseph, I am ashamed of my lack of faith. Truly God does care for us, and His truth is sure to conquer at last.
- Reader:** Captain Bates and others kept writing and spreading the message, but all the early believers were poor, and traveled at their own expense. We can never know how much they sacrificed in those early days. Even God's chosen messenger, Ellen G. White, and her husband, James White, were beset with troubles on every hand. Often they had little to eat, and very poor clothing to wear. But still they struggled on, travelling far and wide to encourage the believers. We find Elder and Mrs. White, in 1852, in Rochester, New York, where they have rented a house where the workers can live, while they struggled to print tracts and pamphlets, and the paper, the *Review and Herald*. They had almost no furniture – ten old chairs, some without seats---and for a table on which to eat, and also fold and wrap the papers, two barrels, with a board laid across. Here we find Ellen and James White.

PRINTING IN POVERTY

Scene: A room with 2 or 3 old chairs, 2 barrels and a board across for a table.

- James White:** Well, Ellen, this is a poor little shop for the printing of the Lord's message, but it is the best we can do with the little money we have.
- Ellen:** Yes, James, it is a real blessing that you found this house for only \$175 a year, for here all the workers can live, and we can continue the publication of the *Review and Herald*, as we started it in Paris, Maine.
- James:** I only wish we had more money with which to get some equipment. No carpet--and just these two flour barrels and a board for a table. And those poor chairs--no two alike
- Ellen:** Yes, James--but see, I have put seats in them and they will do very well. And the bedsteads you got for only 25 cent apiece! That was a great blessing.
- James:** I'm really sorry, Ellen, that I cannot supply our family with better food. Butter is too expensive to buy – and so are potatoes.

- Ellen:** We are probably just as well off without butter, and turnips do just as well as potatoes. Didn't you enjoy your dinner?
- James:** Yes, Ellen. You are a wonderful manager. I shall not forget how you patched my overcoat that time when we had to go to the meeting until one could scarcely tell which was the original material.
- Ellen:** It will mean sacrifice, if we finish the task, and we are glad to do it. We have a loyal group of helpers.
- James:** Yes, I don't know what we would do without Brother Uriah Smith, and his talented sister, Annie. They have given up positions in the world to help us here in Rochester. And Brother John Loughborough will help put the papers together, by stabbing holes in them with a pegging awl, for the needle to pass through, when we sew them together.
- Ellen:** Brother Uriah Smith is coming in to trim the edges of the papers with a sharp pen knife. And the sisters of the church here in Rochester will make up a "bee" to help us, too.
- James:** May these little papers do a great work in spreading the message abroad.
- Ellen:** Yes, James--God has shown me, you know, that they will be like streams of light going all a round the world.
- Reader:** Would we today, in our comfortable homes, be willing to sacrifice as they did? One of the early converts, who became a power in the work, was John Loughborough, who began to preach when only a boy, scarcely seventeen. He had no money, and very little clothing. How could he go out and preach? Well, a neighbor offered to let him saw wood. After a few weeks he was able to save one dollar above expenses. The same neighbor, a big six-footer, was so kind as to give John a vest and a pair of trousers. But John Loughborough had a small body, and he found the trousers seven inches too long! Seven inches were cut off, but still they were no nice fit. But on they went, and the vest, too. His brother gave him a double-breasted overcoat which had been cut off, and this did for a coat. Thus fitted out, young Loughborough set out to preach. He would not be stopped by the lack of clothes, so he opened meetings, and people crowded to hear him. The second evening he preached to a still larger audience. The next day he was invited to visit a family, and found quite a group of people present. Soon a minister came in, and decided he would confuse the "boy preacher" and show him where he was wrong.

PREACHING IN POVERTY

- Minister:** You say this young fellow is preaching? Nonsense! In just two minutes I can show the "boy preacher" where he is wrong. Ahem! Here he comes now.
- You had a large attendance last night.
- Loughborough:** Yes, and they seemed interested too.

Minister: I don't know--I guess they had a curiosity to hear a boy preach. Did I understand you to say that the soul is not immortal?

Loughborough: I said so.

Minister: Well, what do you do with the text that says, "There shall go away into everlasting punishment, the death that never dies?"

Loughborough: Sir, one-half of your text is in the hymn book instead of the Bible. The expression, "Death that never dies" is not in the Bible. In Matthew 25:46 we read of everlasting punishment but that is made plain by reading 2 Thess. 1:9, where it is called everlasting destruction.

Minister: Yes, I understand that, but there is a text that reads as I said, and it is in the 25th chapter of Revelation.

Loughborough: My good sir, there are only 22 chapters in Revelation. Your text must be 3 chapters outside the Bible!

Minister: *(drawing himself up)* I tell you, it is in the 25th chapter of Revelation. let me take your Bible, and I will show you.

(Looks in Old Testament)

Where is Revelation?

(Finds it and turns to Revelation)

Loughborough: There, you see the 22nd chapter is the last of Revelation.

Minister: Yes, I see. I should like to talk with you but I have an engagement.

Reader: As you may imagine, the "Boy Preacher" became a very powerful worker for God, all during his long life.

WHAT YOU WERE BORN FOR

Dear friends, it is more than a hundred years since the message began, and the pioneers of whom we have heard are now sleeping in Jesus. Where there was one messenger then, there are a thousand now. The glorious cause of the Third Angel's message is going to the farthest corners of the earth.

But I wonder if you have thought what you have to do with it all. Just as surely as God chose you, He chose you to do some special work for Him. And that is what you were born for.

If you ask me what is the exact work you were born to do, I cannot tell you. But if you ask God, He can tell you, for He knows. And He will tell you, by impressing your mind as you read the Bible, by the opportunities He gives you for education, by the way He shapes the circumstances of your life, and by the talents He gives you.

It may be that you are to be a doctor or a nurse, healing the sick while you teach them the way of life, as Jesus did. It may be that you are to be a teacher, and that you are in this way to help others to know more of God. It may be that you are to be an evangelist. Don't think you have to grow up first, before you preach the gospel. Jesus was able to preach the gospel all His life, because all His life He had helped people. When He was a boy, He did errands for people, and He visited the sick and sorrowful, and He often fed the hungry, even if He had to go without His own dinner to do it. I am sure He never kicked the cow, or forgot to water the horses, and that if He ever saw a starved cat or dog, He cared for it. He acted out the love of God. So you can start being an evangelist right now.

And let me tell you a secret. There are not too many people to fill the places God has waiting. There are places all over the world, as well as right here in North America, where there are calls for missionaries, and they can't find enough evangelists and doctors and teachers and canvassers and editors and secretaries and printers and trained farmers and mechanics to fill them. God's work is so great that every single one who will give him or herself to the Lord and be willing to be trained for the work, will find a place to work. And this is what you were born for.

It is our turn now, to carry the torch of truth the pioneers have laid down. Let us lift it high, and carry it until Jesus comes.

MEMORABLE DATES

MEMORABLE DATES

Some of the following dates may be useful as you plan this unit. Most of the information is found in the Memorable Dates from our Adventist Past by Jim Nix. (Numbers in parentheses refer to full article in Memorable Dates.)

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|--------------------|--|
| February 28, 1845 | T.M. Preble's article on the seventh day Sabbath published. (25,26) |
| February, 1845 | Ellen White's first vision on the Sanctuary. |
| February 1846 | O.L.R. Crosiers article on the sanctuary published. (17-19) |
| Autumn, 1846 | James and Ellen accept seventh day as the Sabbath. |
| Autumn, 1846 | Rebaptism of Ellen White |
| April 20, 1848 | First Sabbath conference at Belden farm in Rocky Hill, Conn. (49,50) |
| November 18, 1848 | Ellen White had publishing vision in Dorchester, Mass. (157,158) |
| July 28, 1849 | The White's second child, James Edson, was born. |
| September 14, 1849 | J.N. Andrews stood up for the truth at meeting in Paris, ME. |
| December 20, 1849 | William Miller died. |
| October, 1850 | The <u>Review and Herald</u> is born. |
| 1851 | Ellen's first book "Sketch of the Christian Experience and Views of Ellen G. White". |
| 1851 | Annie Smith accepted the truth. She was invited, by James White, to work at the Review. |
| March 12, 1852 | Decision made to purchase the first Washington hand press. (28,29) |
| March 23, 1852 | First illustration used in the <u>Advent review and Sabbath Herald</u> . (39,40) The name was later changed to <u>The Review</u> . |
| August, 1852 | The first publication of the <u>Youth's Instructor</u> . |

August 19, 1852 Annie Smith wrote the hymn "I Saw One Weary".
December, 1852 Uriah Smith kept his first Sabbath.
1853 First SDA Elementary School opens with Martha
 Byington as teacher.
May, 1853 James and Ellen's first visit to Michigan.

ARTS AND CRAFTS ACTIVITIES

See Book 1 for arts and crafts activities and ideas to go along with this unit.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. 1.

MIDDLETOWN, CONN, JULY, 1849.

No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

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

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

Jews, or Christians; but the whole human race. The Sabbath was made for man, for the whole race of man. Adam, Noah, and Abraham were men, therefore the Sabbath was made for them, as well as for Moses, and the Jews. We are men, and the Sabbath is made for us.

God has given the following reason in the decalogue, why man should keep his holy Sabbath—"FOR in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord BLESSED the seventh day and HALLOWED it." Ex. xx: 11.

Here our minds are directed back more than twenty-five hundred years, to the creation and holy rest in Eden, for the origin of the Sabbath. This plain fact every candid mind must see. God did not bless and hallow the Sabbath day at Sinai—no, no. This he had done in Eden twenty-five hundred years before.

"And God blessed the seventh day, and sanctified it: Gen. ii: 3.

The Sabbath was marked and guarded with miracles by Jehovah and kept by Israel in the wilderness of Sin, thirty days before they came to Sinai.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: to-morrow is the rest of the Holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning."

"And Moses said, eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath. So the people rested on the seventh day." See Ex. xvi: 22—30.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. Here God gives them bread from heaven, and reminds them of the Sabbath. From the wilderness of Sin they journeyed to Rephidim, and from Rephidim they came to the desert of Sinai, on the fifteenth day of the third month.

Mark this. God gives them manna, reminds them of his Sabbath, and guards it with miracles thirty days before they saw Mount Sinai, and thirty-two days before God spake from the smoking mount, the ten commandments.

We frequently hear the assertion, that the Sabbath is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore, the seventh day Sabbath is the Sabbath of the old Jews, and is abolished. Not long since a second advent preacher made this false statement to me. Another person repeated this statement to me not two weeks since. Now, I hope all who are laboring under this mistaken view will look again. Please read the history of the journey of Israel from Egypt to Mount Sinai, found in Exodus.

The Lord said to Moses, thirty-two days before he gave the law of commandments, "How long refuse ye to keep MY COMMANDMENTS and MY LAWS? See, for that the Lord hath given you the Sabbath." The Sabbath is not mentioned here as a new institution, but an old one, that they had not kept while in bondage to the Egyptians. God brought Israel out of the house of bondage to prove them, and see if they would keep his commandments. They had been from Egypt but thirty days when God reminded them of his Sabbath.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or no." Deut. viii: 2. They could not keep his Sabbath in Egypt. They could not keep it; neither can we keep it when bound by sectarian creeds. Therefore God has brought us out of the churches to prove us, to try us, to know what is in our hearts, whether we will keep his commandments.

The Sabbath a perpetual Weekly Memorial.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth SANCTIFY you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a PERPETUAL covenant."

It is a sign between me and the children of Israel FOREVER: FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi: 13—17.

The Sabbath then is a sign, or seal between God and his people forever. It is a perpetual covenant between them. Will some one show us the end of a perpetual covenant, given for a sign forever? The only reason here given why the Sabbath is a perpetual sign, is "for in six days the Lord made heaven and earth, and on the seventh he rested." This shows that the Sabbath was given for a weekly memorial. The passover was given for a memorial to Israel to remind them of their deliverance from bondage, and that they should not forget God, who passed over their houses in slaying their first-born, and with strength of hand brought them out of Egypt.

The communion of the body and blood of Christ was given for a memorial to the Church, that we may not forget the sufferings and death of the Lamb of God.

So the Sabbath was given to man for a weekly memorial, that on the seventh day he might dismiss all servile labor and care, and look back to the creation and holy rest, and thus call to mind, worship and adore the great Jehovah. If man had kept the weekly rest, he would never have forgotten God, who made heaven and earth. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix: 17.

This view gives the Sabbath its just weight of importance. How wise and wonderful the plan of Jehovah, laid out in the beginning! Man was to labor six days, and on the seventh day rest from servile labor and care. He was to look to the heavens, the earth, the sea, and all things, even himself—the noblest of creation, and thus call to mind the Living God.

The two Laws.

There is a clear distinction between the law of Moses, and the law of God in the Holy Scriptures.

The law of Moses, was a law of carnal ceremonies, written by the HAND of Moses in a BOOK.

The law of God, is the ten commandments, written by the FINGER of GOD on TWO TABLES OF STONE.

One is called the BOOK of the COVENANT, the other, the TABLES of the COVENANT.

The law of Moses, was a law of shadows, which were abolished when the new, second, and better covenant came. Its "carnal rites," "burnt offerings and sacrifices," "meats and drinks, and divers washings," were all "nailed to the cross" when the Lamb of God shed his most precious blood.

The law of God is a law of realities, bodies, never to be abolished.

Those who confound these two laws in one, cannot see, and feel the force of the commandments of God, and are in great danger of settling down on the modern view, that the seventh day Sabbath is abolished. I will here introduce the two classes of texts which distinctly show the two laws, praying the Lord to guide the candid reader to a thorough examination of this subject.

The Law of Moses.

"And it came to pass, when Moses had made an end of writing the words of this law in a BOOK, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, take this BOOK of the law, and put it in the SIDE of the ark of the covenant of the Lord your God." Deut. xxxi: 24—26, see verses 9—11.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the HAND of Moses." (See marg.) 2 Chron. xxxiv: 14.

"And he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord." see 2 Chron. xxxiv: 30.

"And he read in their ears all the words of the BOOK of the COVENANT which was found in the house of the Lord." 2 Kings, xxiii: 2.

"And the king commanded all the people, saying, keep the passover unto the Lord your God, as it is written in the BOOK of this COVENANT." 2 Kings xxiii: 21.

"And they spake unto Ezra the scribe, to bring the BOOK of the law of Moses, which the Lord had commanded to Israel." See Neh. viii: 1—3.

"Then said I, lo, I come (in the volume of the BOOK it is written of me), to do thy will, O God." Heb. x: 7; Gal. iii: 10.

"Have you not read in the BOOK of Moses." Mark xii: 26.

The Law of God, or the ten Commandments.

"And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee TABLES OF STONE, and a law, and commandments which I HAVE WRITTEN; that thou mayest teach them." Ex. xxiv: 12.

"And he gave unto Moses, when he had made an end of communing with him upon

mount Sinai, two tables of testimony, tables of stone written with the **FINGURE OF GOD.**" Ex. xxxi: 18.

"And the tables were the work of God, and the writing was the **WRITING OF GOD**, graven upon the tables." See Ex. xxii: 15-16.

"And he wrote upon the tables the words of the **COVENANT, THE TEN COMMANDMENTS.**" See Ex. xxxiv: 28, 29.

"And he declared unto you **HIS COVENANT**, which he commanded you to perform, **EVEN TEN COMMANDMENTS**; and he wrote them upon two tables of stone." Deut. iv: 13.

"And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, **EVEN THE TABLES OF THE COVENANT.**" See Deut. ix: 9-11; v: 22.

Here we see two laws, and two covenants; one written by the hand of Moses in a book, the other written with the finger of God on two tables of stone.

The ark of the covenant—a small chest, four feet six inches and eleven sixteenths long, and two feet, eight inches and thirteen sixteenths wide, and high, was made purposely to contain the covenant of commandments. See Ex. xxv: 10-16; Deut. x: 5; Kings viii: 9; Heb. ix: 4. The place for the ark in the tabernacle and temple, was the most holy within the second veil. Here in the holiest place on earth God placed his covenant, his law, his testimonies, even the ten commandments. St. John in holy vision, in the isle, Patmos, A. D. 96, saw the true sanctuary which the "Lord pitched, and not man," of which Christ is a minister or priest, in the third heavens, and has written—

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi: 19.

The typical sanctuary, pitched by man on earth in which was placed the ark of the testimony, was destroyed. A. D. 70, 26 years before John had his revelation; therefore he could see no other Temple of God, and ark but those in the third heavens. John while in prophetic vision, looked down the stream of time to the great anti-typical tenth day of the seventh month atonement, (the only time for Jesus to open the "temple of the tabernacle of the testimony in heaven;" Rev. xv: 5-8, and pass within the second veil, and cleanse the sanctuary,) and saw the Most Holy of the Heavenly Sanctuary opened, and in it he saw the ark of the ten commandments. Yes, read-

er, God's covenant of commandments is an everlasting covenant, perpetuated and preserved in the Heaven of Heavens. A change of dispensations has not broken, nor altered it.

"If they break my statutes, and keep not my commandments; Then will I visit their transgressions." "My covenant will I **NOT BREAK NOR ALTER THE THING THAT IS GONE OUT OF MY LIPS.**" See Ps. lxxxix: 31-34. God first spake the ten commandments from Sinai, then with his holy finger wrote them on tables of stone. The Pope has altered the Sabbath commandment from the seventh, to the first day of the week. God has not done it. He said he would not "break, nor alter" his covenant.

Read what God has said on this important subject by Isa. xxiv: 1-6. "Behold, the Lord maketh the earth empty, and maketh it waste. And it shall be, as with the people, so with the priest." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoke this word." "The earth also is defiled under the inhabitants thereof; **BECAUSE** they have transgressed the **LAW**S, changed the **ORDINANCE**, broken the **EVERLASTING COVENANT**. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are **BURNED**, and few men left." All this is to come upon the inhabitants of the earth, (with the exception of the "few men," who keep the whole law,) for changing the ordinance, (the Sabbath, from the seventh to the first day of the week) and breaking the law of God. If men could see, and feel the awful importance of keeping God's holy law, they would tremble at the word of the Lord.

The ten commandments are the foundation of the whole Bible. They are God's moral, royal law, given to man to live by, and by it he will be judged. In our courts of justice, men are tried by the same laws that are given them to live by. Then we cannot avoid the conclusion, that we are to meet the ten commandments in the day of judgement, at the bar of God.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James ii: 12. This law is called the royal law vs. 8th, for it came forth from the King Eternal. James has quoted two of the commandments from the decalogue in vs. 11th, which shows that the royal law of liberty by which man is to be judged, is the ten commandments. Reader how will you feel

before the great white throne, when judged by the law of God, if you break the fourth commandment—the Sabbath law.

The two Laws in the New Testament.

This is a very important subject. By not having a correct view of this subject many have stumbled, and have been kept from the Sabbath truth. It is my object to show that the word law, in the New Testament, does not apply to one and the same law; but sometimes it applies to the ceremonial law of Moses, and sometimes to the moral law of God; the ten commandments.

If the word law so often used by St. Paul, refers to only one law, then certainly, the apostle has often contradicted himself. Here I will give two texts from his epistles, which speak of the law, that the reader may plainly see the contradiction, if but one law is meant.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v: 4.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii: 13.

Has the Apostle contradicted what he wrote to the Galatians, in his letter to the Romans two years after? This, no believer in the Bible will admit. When we apply the word law as we should there is no contradiction. The language of the text, and its connection will determine the application.

When Paul speaks of the law in Rom. ii: 12-22, he refers to the moral law of commandments. This fact he settles in verses 21, 22, by quoting three commandments from the decalogue.

When he speaks of the law in Gal. v: 4, he refers to the ceremonial law of Moses. This is clear, and established by the fact that Paul is speaking of circumcision, and eating with the Gentiles, and does not refer to the moral law.

St. Paul's letter to the Romans was written A. D. 60. Read what he says to them of the law, 27 years after the law of Moses was abolished and dead.

"Wherefore the law **IS HOLY**, and the commandment holy, and **JUST**, and **GOOD.**" Rom. vii: 12. "For we know that the law is spiritual;" verse 14th. "For I **DELIGHT** in the law of God after the inward man;" verse 22.

"I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God;" verse 25th.

No one will say that Paul calls the law of Moses "spiritual," "holy, just and good," and that he delighted in it, and **SERVED** it 27 years after it was dead; therefore he is speaking of another law, the ten commandments. This plain fact is made still more evident, if possible, by the, 7th verse, where the Apostle quoted the last commandment in the decalogue. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, **THOU SHALT NOT COVET.**"

We are often referred to Rome. vii: 6, for proof that the law of God is dead. But it proves no such thing. Please read this verse with the marginal reading, and you will see that it is the christian that is dead to the law, and not the law that is dead.

"But now we are delivered from the law, (the sentence of the law,) being dead to that wherein we were held." The law of God is the instrument to convict the sinner of sin, and slay him, as it did Paul, that he might be justified, and made alive through faith in Jesus Christ. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. vii: 9. Here, "the letter (or law) killeth, but the spirit giveth life." 2 Cor. iii: 6.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii: 31. Any unprejudiced mind may see the two laws in the New Testament, by carefully searching for the truth. One is called a yoke of **BONDAGE**; Gal. v: 1; the other is called a royal law of **LIBERTY**; James i: 25; ii: 8. One was a law of "carnal ceremonies;" Heb. ix: 10; the other was the Apostle's delight, holy, just, good, and spiritual. Here I will add the testimony of Jesus in his sermon on the Mount; Mat. v: 17-33.

"Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil." How many are thinking that Jesus abolished, and destroyed the law of commandments, the very thing he has told them not to think. He came to fulfil the law. The way to fulfill the law is to keep it. This Jesus did, in keeping his Father's commandments. See John xv: 10.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

This text proves that all ten of the commandments, in the moral law are to continue in full force, not one relaxed, or taken away, while heaven and earth remain. The next verse shows that Jesus was speaking of the ten commandments.

"Whosoever, therefore, shall violate, or teach others to violate, were it the last of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practise and teach them, shall be highly esteemed in the reign of heaven." (See Campbell's translation.)

The first four commandments, on the first table of stone show man his duty to his God. They are the great commandments in the law, as they are laws relating to man's duty to God.

The last six, on the second table, show man his duty to his fellow man. They are the least commandments in the law as they are laws relating to man's duty to his fellow man.

Jesus here quotes three of these least commandments from the second table of stone, which establishes the fact, without a shadow of a doubt, that he is speaking of the ten commandments. See verses 21st, 27th and 33d.

Men may teach for a few days that the moral law is abolished, or that the fourth commandment is changed, or RELAXED, but how their false assertions, and sophistry withers before the plain testimony of the Son of God who has said, "Till heaven and earth pass, ONE JOT or ONE TITTLE shall in NO WISE pass from the law." And how they will wither and fall in the day of slaughter, and in the judgement.

Reader, be not deceived by those who are trampling under their feet the holy law of God. Do not, I beg of you, let them turn you from the plain teachings of the Saviour, and his holy Apostles, in relation to the law of God. Are you violating the fourth, the Sabbath commandment in that law? If you are, do it no longer. It is one of the great commandments. If those who break the least, will be of no esteem in the reign of heaven, how and where will you appear, if you violate one of the greatest commandments?

Dear Brethren and Sisters—

I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted, and built up in

the present truth, or you will not be able to stand in the battle in the day of the Lord;" Eze. xiii: 5.

The time has come when we must be whole hearted in the truth. Every thing is to be shaken that can be; therefore those whose feet are not planted on the rock, will be shaken all to pieces. Those only will be able to stand in the day of slaughter, who shall be found keeping the commandments of God, and the faith of Jesus. It is no small thing to be a Christian. We must be pure in life and conversation here in time, if we would enter the Holy City.

The keeping of the fourth commandment is all-important present truth; but this alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saint's rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now.

This little sheet is free for all. Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense. I would publish in pamphlet form, but it would be a number of weeks before I could get out a pamphlet containing all I wish to write. I shall send out 1000 copies of this sheet; then arrange the matter of this and the following Nos, and have 1000 more of each No. printed to stitch together in pamphlet form, to distribute as they are called for.

Will some brother or sister in each place where this sheet is received, send me in plain writing the names and Post-Office address of all who are seeking present truth. Write soon. My Post-Office address is Middletown, Conn.

In hope,

JAMES WHITE.

Scriptures usually quoted to prove the abolition of the Sabbath, examined.

The principal portions of Scripture quoted to sustain the no-Sabbath doctrine, are all from the epistles of the Apostle Paul. It is my object to prove to the reader, that these Scriptures do not mean what they are said to mean; and that they do not present the least evidence for the abolition of the weekly Sabbath.

We will first take a view of some of the trials of the early Church, and the Apostle's labors with them in their trials. A portion of the Christian Church were converts from the circumcision, or Jews, and a

portion from the uncircumcision, or Gentiles. The converts from the Jewish Church were still inclined to hold on to, and practice many of the ceremonies and customs of the Jewish religion, in which they had been educated; while the Gentile Christians were free from these customs, as they had not been educated in them.

Peter did not see that the Gospel was the Gentiles, until God gave him a vision upon the house top, and sent him to preach to them at the house of Cornelius. He would not eat with the Gentiles, or keep company with them, until he was shown that God was "no respecter of persons." Acts x. 1, 45.

Certain men came down from Judea, and taught the brethren that they must be circumcised in order to be saved. "Paul and Barnabas had no small dissention and disputation with them, and went up to Jerusalem unto the Apostles and elders about this question." There they were met by certain of the sect of the Pharisees, which believed, who said "that it was needful to circumcise them, and to command them to keep the law of Moses." After they had discussed this question, they came to the following conclusion which they wrote and sent to the brethren which were of the Gentiles in Antioch, and Syria, and Cilicia.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv: 28, 29.

With these facts before the mind, turn to Paul's epistle to the Galatians, where it is said that the Apostle has taught the abolition of the Sabbath. The apostle says, "O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith." Gal. iii. 1, 2.

It is very evident who had bewitched them. From what the Apostles says in the first and second chapters, it is clear that the Church in Galatia had been led from the truth of the Gospel by Judaizing teachers, who had commanded them to be circumcised, and to keep the law of Moses. Paul speaks in his second chapter, of the confer-

ence at Jerusalem with the Apostles and elders on this question, recorded in the Acts, xvi: 1-29. He then states that he withstood Peter to the face "because he was to be blamed," for eating with the Gentile Christians in the absence of those of the circumcision, and then when they were present refusing to eat with the Gentiles. "But when I saw that they walked not uprightly according to the truth of the Gospel, I say unto Peter before them all. If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews." Gal. ii: 4.

I have been thus particular that the reader may clearly see, and understand the Apostle's subject, in his epistle to the Galatians.

They had left the simplicity of faith in Jesus, and were turning back to the deeds of the law of Moses, which had been dead 25 years.

Paul speaks of circumcision, of their observing days, and months, and times, and years, and eating with the Gentiles; all of which related wholly to the ceremonial laws of Moses, and had no reference to the moral law of God, the ten commandments.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v: 4.

This text is frequently quoted by the no-Sabbath teachers to show that those who are keeping the seventh day Sabbath have fallen from grace. Now if we fall from grace for keeping the fourth commandment in the decalogue, do they not fall from grace for keeping the first, third, fifth, seventh, or eighth commandment in the same law? If we fall from grace by keeping the Sabbath commandment, we cannot be restored again to grace until we break it. And by the same rule those who are keeping the third, fifth, or eighth commandments, must dishonour their parents, swear, and steal, before they can be restored by divine grace.

I leave the reader to decide as to the justness of this startling conclusion. My desire is to hold up to view, the no-Sabbath, no commandment system in its true, hideous, and crooked form, that the reader may not be devoured by it. If we fall from grace by teaching the Sabbath, then St. Paul, and all the Apostles fell from grace, by teaching the commandments.

"Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise.)" Eph. iv: 1, 2.

This is the first commandment of the decalogue which has a promise annexed to it, and the first on the second table of stone. There is not a man, or woman in the world, who believes that the Apostle fell from grace for urging upon the Ephesians the claims of the fifth commandment in the moral law.

Neither is there a man or woman, who really believes that we have fallen from grace, (for the sin of Sabbath-keeping as some would have it,) for keeping and teaching the fourth commandment. Those who give this impression do not really believe any such thing, but they seem willing to give this wrong impression, in order to kide the Sabbath truth.

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. xiv: 5, 6.

If we would understand the Apostle's subject and argument, we must read the whole chapter.

The Christians at Rome were labouring under trials, similar to those in other Churches. Some of them were holding on to the Jewish customs of eating, and feast-days, and others were opposed to these customs. Paul's greatest trial with them, was their judging one another, and making these things a test of Christian fellowship.

"Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him." Rom. xiv: 3. He is here teaching them a lesson of Christian forbearance in those things which were not a test of fellowship. He would have every man fully persuaded, and established, as to his own duty in regard to eating, and feast-days; then act conscientiously before God. Such a course was acceptable to God, therefore it was wrong to judge one another.

The Apostle was "all things to all men," that "by all means" he might "save some." He even had Timotheus circumcised, because of the Jews. See Acts xvi: 1-3. This Jewish custom was not to be observed by the Christian Church, still, Paul would have his fellow laborer, (whose father was

a Greek) circumcised, that they might better find access to the Jews.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God IS SOMETHING." See Whiting's translation. Cor. vii: 19.

The keeping of the commandments of God, is no where spoken of in the New Testament as a thing of little importance, as circumcision, eating, and feast-days are; but it is always made a test of Christian fellowship, and Eternal Salvation.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii: 4. "If thou would enter into life keep the commandments." Mat. xix: 17. "For this is the love of God, that we keep his commandments." 1 John v: 3.

There is no evidence that St. Paul has reference to any of the commandments of God in his fourteenth chapter to the Romans. His subject is eating, and feast-days, which some of the Church regarded, and others did not. The word eateth is mentioned in this chapter eleven times, eat three, meat four, drink twice but the Sabbath (which the no-Sabbath teachers understand to be the subject of this chapter,) is not once mentioned. Those who have relied on this chapter as proof of the abolition of the Sabbath, have guessed at Paul's meaning, but if they will carefully examine the whole chapter, with a desire to get the truth, they will see that they have guessed wrongly. If we read only the fifth and sixth verses of this chapter, without an understanding of the Apostle's subject, we may infer that the Sabbath is meant. But an understanding of his subject, his trials, and his labour with his brethren at Rome, destroys all grounds for even an inference, that he refers to the seventh-day Sabbath.

Now let the reader bear this in mind, that Rom. xiv: 5, 6, is one of the four, or five texts which support the whole no-commandment, no Sabbath argument. I have shown that the no-Sabbath system has no foundation in this portion of Scripture; and by the help of the Spirit of truth, I will show that it has no foundation in the Scriptures of truth.

It is time for us to be fully awake to the whole truth in relation to the Sabbath; and not be deceived by those who are making void the law of God. O, that God would wake up the "little flock," and show them all, His Sabbath.