

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

W. A. Spicer: from Review & Herald articles

NO. 1. A WORK FULFILLING PROPHECY

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

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

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

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

The prophecy of Daniel 7 gave a view of the scene in heaven when Christ appeared before the Ancient of days, as His closing priestly ministry moved into the most holy place of the heavenly sanctuary. Then "the judgment was set, and the books were opened."

The prophecy of Daniel 8:14 was explained by the angel in Daniel 9. It marked the time when the closing ministry - the investigative judgment hour - would begin. In 1844 that judgment hour was to open in heaven above.

Later, the prophet John, in the Revelation, was shown what would come on earth as the judgment hour opened in heaven. In the vision of Revelation 14, the picture is made as clear as any painter could make it on canvas. As the hour of God's judgment came, in heaven above, on earth the people of the prophecy were to come, keeping "the commandments of God, and the faith of Jesus." And forthwith they were to go to every nation and tongue, crying the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

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

When this advent movement was "brought forth," in 1844, all the surroundings of it were as unpromising, from a worldly point of view, as the manger and the stable of Bethlehem. But the prophecy had marked the movement for the uttermost parts of the

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

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

In 1874 we numbered 7,000, all in North America. Since then continents and islands have responded to the message, until now the membership is reaching on toward the half-million mark, and the Sabbath school enrollment is well beyond the half million.

The language list is this year running on toward 800, a new language being added, on the average, every eight to ten or a dozen days. It is as though that prophetic phrase, "every tongue," were continually set before the movement. It has not been so much by definite planning everywhere, as by the impulse and impetus from within the message itself. It is according to the promise: "Thou shalt break forth on the right hand and on the left." Isa.54:3.

The like situation was never seen on earth before - practically all countries now within reach, and the closing gospel message of the prophecy sounding overland and sea. And wherever it goes, the people of the prophecy spring up, keeping the commandments of God, and the faith of Jesus. That is the very picture revealed in Revelation 14. No wonder that the Spirit of prophecy cries out:

"The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days." - "Testimonies," Vol. VIII, p. 27.

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

W. A. S. Review & Herald, OCT. 12, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 2. THE YEAR 1844: A YEAR OF MOMENTOUS EVENTS

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

In Europe as well as in America, there had been a real awakening for decades to the study of the prophecies of the second advent, with a very general idea that the 2300 days would end in the forties. Some in Europe even looked to 1844 as the end of the prophetic period. But there was not harmony of view as to the events to be expected.

One of the best descriptions of the awakening that I know, in a single paragraph, is this summing up by Mourant Brock, a clergyman of the Church of England, and chaplain of a large prison reformatory institution near the city of Bath, in the west of England. About 1842, he wrote:

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

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

They were as bitterly disappointed as were the followers of Christ at His first advent, who hailed Him with hosannas as their King coming to take the throne of David, as foretold by the prophets. But that was not the event for the time of His first advent. Instead of seeing Him placed on the throne, they saw Him nailed to the cross. Their hopes for the moment died with Him; but with His resurrection their hope came to life, and afterward they saw how prophecy had all the time been fulfilling, even in their cry of hosannas to the King. That was to be the cry at that time, according to the prophecy; and as Jesus said, if the people and the children had held their peace as he rode into Jerusalem, the very stones must needs have cried out.

So, before 1844, the awakening cry was to be given, of the coming King. These multitudes of early advent believers gave the cry. They sent the news over land and sea. It was the trumpet call for the hour, even though they were mistaken as to the event to come in 1844. Christ then indeed came in the clouds of heaven, to the place appointed, but not to this earth. In the bitterness of the disappointment, when Christ did not then appear, the great multitude fell away in a measure from the advent hope, and the great body of those holding to the doctrine of Christ's soon coming was broken into various divisions, with divergent views, and diminishing numbers.

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

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan.7:13.

The finite mind can form little idea of the spacious glories of the heavenly temple. In a vision of it the prophet had before this seen the Ancient of days, the Father, enter

the most holy place for the judgment hour. Daniel saw the moving throne pass in - "His throne was like the fiery flame, and His wheels as burning fire." What a picture of motion! We can little understand the vastness of that most holy place into which the throne of the Infinite moved for the judgment hour, with "thousand thousands" of angels ministering to Him, while "ten thousand times ten thousand stood before Him."

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

Then it was that Christ came in the clouds of heaven, as Daniel saw in vision; came from the holy place, escorted by angels, to the most holy, for the great antitypical cleansing of the sanctuary. It means the judgment hour. "The judgment was set, and the books were opened."

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

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

It is not that the infinite God needs records in order to know the facts. But His work is being done before the eyes of all the inhabitants of the universe. They witnessed the deceptive origin of sin. They know Satan's charges against God. They are to see God's justice in every decision. Rom.3:4.

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

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

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

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

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

W. A. S. Review and Herald, October 19, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 3. A GREAT OPENING OF DOORS IN THE DAYS OF 1844

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

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

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

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

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

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

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

The failure of the great multitude of the advent hosts of 1844 to move straight forward into the fully equipped movement, with all the truths for the judgment hour, brings to us who are now living the responsibility of "pressing the battle to the gates," as a favorite phrase of our old pioneer believers used so often to express it. The doors of entrance that were opening in 1844 have been missionary providences for us through all our days. Note some of the great things of that time:

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

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

1844. - Turkey, head of the Mohammedan lands, took the step that made it possible for a Moslem to become a Christian and live. The sultan issued a decree: "The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate." It was a great moment in the approach to the Mohammedan peoples.

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

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

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

In our cause the fifties marked the establishment of our first little printing house in Rochester, New York, the removal of the headquarters to the West, the building of the Review and Herald office, the launching of evangelistic tent efforts, the development of the tithing system as the great basis of support. The foundations generally were being laid in preparation for a world work.

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

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

to the entrance and occupation of seven different countries, together embracing half the world's population." - Page 25.

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

And in what a wonderful way did the advent message come to our pioneers as the hour struck for it to begin to sound! W. A. S. Review and Herald, October 26, 1939

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

No. 4. HOW THE MESSAGE CAME THAT MADE THE MOVEMENT

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

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

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

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

2. The Sanctuary. They must understand the truth of Christ's ministry in the sanctuary in heaven. It was this truth, so long trodden underfoot, that would enable them to give the message, "The hour of His judgment is come."

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

Note how these three features appeared as the time came:

1. Sabbathkeepers in New Hampshire.

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

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

2. The Sanctuary Understood in New York.

Again, in the western part of the State of New York, there was another group of Adventist believers to whom, in 1844, came light regarding the sanctuary in heaven. They understood the meaning of the cleansing of the sanctuary and of the judgment hour. Here was an essential, a key feature, of the message to be borne. But those who held this sanctuary teaching knew nothing of the special Sabbath reform message, nor did they understand about the gift of the Spirit of prophecy that was to come.

3. The Spirit of Prophecy in Maine.

In the days of 1844 the Lord was manifestly seeking the agent through whom He might speak guiding messages by the Spirit of prophecy. There came to one member of the Adventist groups, in the State of Maine, a call to exercise the prophetic gift. The call came in 1844. It was accepted, and reassuring and guiding messages began to come to the believers in Christ's soon coming. But these believers in Maine knew nothing of the Sabbath reform, and they did not understand the truths of the heavenly sanctuary and the judgment hour.

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

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

It was not something devised by men. As the hour came in 1844, the three special features of the message appeared, but among different groups, and in different parts of the country.

It was manifestly the Lord who led each group into the light as the time of the prophecy came in 1844. Then His providence brought them together and welded them into one movement, with the harmonious message for the judgment hour.

This is by no means to suggest that these special features were all the truths into which the pioneers were led. The movement proclaims the "whole counsel of God," as the apostle Paul summed up the gospel of Christ that he preached. It carries to every nation and tongue the full-rounded saving message of "the everlasting gospel" that the prophet John saw carried to all the world. Remarkably the Lord guided the early pioneers in their search for Bible truth. Within a few years they had discovered the great system of doctrinal truths which Seventh-day Adventists are preaching in all the world today. W. A. S. REVIEW AND HERALD, NOVEMBER 2, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 5. THE COMING OF THE SABBATH TRUTH IN 1844

OF the three special features that were to distinguish the advent movement, as foretold - the Sabbath, the sanctuary truth, and the Spirit of prophecy - it was the Sabbath light that first shone in among the 1844 Adventists. And what a blessing it has been. The Sabbath is the sign of creative power; and as it is laid hold of by faith, it

brings into the life the very power that created all things. And it brought creative power into this movement from the first.

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

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

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

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

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

And what a remarkable token of power with which this movement has sped onward do we have in the fact that five of William Farnsworth's children are still with us in 1939, all earnest in the message. In the lifetime of one family the movement has spread from the mountain village in New Hampshire to the uttermost parts of the earth. There is power in this advent message that God launched in 1844.

Frederick Wheeler, the first Seventh-day Adventist minister, we may say, though the denominational name was not so early in use, left on record the facts concerning his acceptance of the Sabbath. It was written down for me at the time of the Phelps camp meeting in New York, in 1906. Elder Wheeler, who lived not far away, sent a message of greeting to the conference, dictated to F. W. Bartle, of Oxford, New York, who stopped at Elder Wheeler's home to invite him to come along to the camp meeting. Our aged brother felt that he was not able to do this, but offhand, without a moment's time for preparation, he dictated to the believers a message of faith and courage which I doubt could have been excelled by any of us who were younger by nearly half a century. It

was printed in the REVIEW of October 4, 1906. He sent me also a photograph of himself. I asked Brother Bartle to take the photograph back and have Elder Wheeler dictate an exact historical sketch to be written on the back of it. He returned it to me with the following inscription set down by the pen of our mutual friend:

"FREDERICK WHEELER

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

Someday, when it may be appropriate to add further details of human interest, we should let Elder Wheeler's account tell how on one occasion, after he had been celebrating the Lord's supper in a group, Rachel Preston put him into a close place with her questions. And as he told the story to his friends, she did press him to a decision. But before this, he said, the Farnsworth brothers had taken their stand. Evidently Rachel Preston left nothing to go haphazardly in those days. She believed in the Sabbath of the Lord her God. And she surely planted a good seed there on the mountainside in 1844. The vine of truth that sprang from that planting is bringing forth fruit today in far lands and among peoples and tongues unknown to Europeans in 1844.

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

Such a thing as an Adventist group turning to keep the seventh day was sure to be noised abroad in New Hampshire and Vermont and in regions of New England round about. Evidently Elder Preble, rather a prominent Adventist of New Hampshire, must have been drawn to Washington to investigate the subject very soon after the observance began there. J. N. Andrews wrote:

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

T. M. Preble himself tells when he began this observance, which continued but a few years. In a review of Preble on the law, the editor of the REVIEW, in 1864, quoted from him this statement:

"I have once been an observer of the seventh-day Sabbath! This was from about the middle of the year 1844 to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observance of the 'first day' again." - Review, March 29, 1864.

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

"Within a few months many persons began to observe the Sabbath as the result of the light thus shed on their pathway."

Evidently this was the arousal on the Sabbath question, in the summer of 1844, that led the general Adventist organ, "The Midnight Cry," to say in its issue of September 5, 1844:

"Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day."

J. N. Loughborough long ago told us how the "midnight cry" continued the discussion of the Sabbath, coming to the conclusion that there was no day to be observed as of obligation, but admitting that if a Sabbath day was obligatory, it would have to be acknowledged that the seventh day had the authority of the law of God. So, in the midst of the stirring "midnight cry" period of the summer and autumn of 1844, ending October 22, when they looked for their Saviour to come, the discussion of the Sabbath question held a place in the thoughts of those Adventists.

Naturally, I suppose not much detail concerning this matter found its way into print; but F. W. Bartle, neighbor of Frederick Wheeler in his declining years, reports an interesting conversation with the aged veteran of Sabbath reform as follows:

Elder Wheeler told me that on the first Sabbath he observed he preached a sermon on the subject of the Sabbath. He told me that before the time passed in the fall of 1844, there were from 150 to 200 keeping the Sabbath in Washington (New Hampshire) Hillsdale, Newbury, and some other towns about there."

Not much of this quick fruitage seems to have remained after the disappointment of October 22, 1844, and especially after men of prominence who had preached the Sabbath (as Preble and Cook) turned from it and opposed it. But the first group whose example had kindled the light, had received the truth from study of the word. It was a living message to their hearts. They held fast to the "commandments of God, and the faith of Jesus," so far as light had come to them.

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

Still the old chapel - our first meetinghouse - stands among the trees on the New Hampshire mountainside, about three miles from Washington village. Now and then, when visiting groups come to look at the place from which this movement started on its way in 1844, services are held in it. There is no group of believers living in that vicinity now. Children of our first church, however, have preached the advent message from coast to coast in this country, and in Canada, the West Indies, Great Britain, Australia, New Zealand, South Africa, and I know not in what other countries. W. A. S.

Review and Herald, November 16, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

No. 6. TAKING UP AND CARRYING ON THE TORCH OF SABBATH REFORM

THAT rural church in Washington, New Hampshire, had laid hold of the Sabbath truth in 1844 as a living, vital thing in their lives. It meant everything to them; but they were shut away from the main currents of the public life.

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

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

"These men were called in the providence of God to fill an important place in the work of Sabbath reform. But both of them, while preaching and writing in its behalf, committed the fatal error of making it of no practical importance" page 502.

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

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

Captain Joseph Bates, of Fairhaven, Massachusetts, a man who had stood in the forefront of the 1844 times with William Miller, read Preble's first article. Bates was one of those whose faith in God's leadership never wavered in the disappointment over the fact that they had been mistaken in believing that the second advent would take place in the autumn of 1844. He held fast to the advent hope and was praying for light and waiting on God. Here was light, he felt, as he read the argument for the Sabbath. He studied the whole question in his Bible, and reviewed the history cited by Preble. He was convinced and convicted. He must obey God. That was the rule of his life. There was never anything halfhearted and merely theoretical about the old ship captain's relation to Bible truth. To see the beacon light was to follow the gleam as a seaman steers into port by the harbor lights. He published the next year, in his Sabbath tract of 1846:

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

He felt he must publish the truth that stirred his soul. But first he wanted to meet that original group of Adventist Sabbathkeepers in Washington, New Hampshire. So up he came, into the mountain, evidently intent on listening to the testimony of the first Adventist believers to whom the Lord had committed the Sabbath light, and who had put it to the test of obedience.

They used to show us the three tall maple trees under which Joseph Bates sat, on his brief visit, with Elder Wheeler and the Farnsworth brothers. I hope the New England hurricane of 1938 left unscathed these old landmarks of our adventist history. Nothing was ever written of that interview, I think, in our early publications. Our pioneers were too busy making history to write much about it, even as the writer of the book of Acts mentions but a few things in the life story of the apostolic band who carried the message of that hour into all the known world. Col.1:6.

I like one little fragment of the story of Captain Bates' visit, as Frederick Wheeler's eldest son, George Wheeler, told it some years ago to his neighbor and friend, F. W. Bartle. The latter wrote:

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

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

Our thanks to Brother Bartle, of New York, for preserving and passing on to us this fragmentary story of his visit, as a boy of ten or eleven remembered it to old age. Such narratives are real history. While the boy and the hired man were working in the field that morning, Elders Wheeler and Bates were evidently sitting with the Farnsworth brothers, and possibly others, under the shade of those three maples that are pointed out to us in front of Cyrus Farnsworth's old brick house.

We get from the history a picture of Elder Bates, wasting not a moment, "pressed like a cart beneath the sheaves," as one phrase of our pioneers used often to tell of the pressure they were under to spread the truth.

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

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

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

"The news is that the seventh day is the Sabbath," Elder Bates replied; "and I am going to write a book about it."

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

In the narrative of that meeting on the bridge we can fairly hear the crackle of the electrical energy in the spiritual atmosphere as the time came in 1845 when this key truth of the Sabbath, in the very setting and spirit of the advent message, was to be set more widely before men.

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

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

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

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

And, lo, as the year 1844 came, the people of the prophecy appeared, first in New Hampshire, and then round about. The angels must surely have been watching. I can imagine them saying, as they will say of the redeemed saints, Here they are! "Here are they that keep the commandments of God, and the faith of Jesus." Rev.14:12. They had come!

The time of the prophecy had come, and the people of the prophecy appeared. We must note how this rising Sabbath truth was brought to those who had light on the heavenly sanctuary and to those also among whom the gift of the Spirit of prophecy had appeared. W. A. S.. Review and Herald, March 23, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 7. THE SABBATH COMES TO THE GROUPS WHO HAVE LIGHT ON THE SANCTUARY AND THE SPIRIT OF PROPHECY

THIS definite advent message was now about to take shape in the minds of early Adventists. Captain Bates came back from New Hampshire in early 1845, having

kindled his torch of Sabbath truth to brighter flame by his visit to the original group of the Sabbathkeeping Adventists of 1844.

The visit had revealed to him that the seventh day is the true Sabbath, and his enthusiasm let him to the desire to write a book about this new light, to share the good news with the world.

It was indeed time to tell this news. Telling the news - the gospel news - has played a big part in this movement. Our earliest missionaries in Africa used to tell us how the carriers meeting on those beaten footpaths would set down their loads and ask one another, "What do you know?" "What have you heard?" The quest for news gave many a believer among us a chance to tell the greatest news of all.

"WHAT IS THE NEWS?"

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

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

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

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

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

Brother Gurney became one of the veteran burden bearers in our early cause in New England and in Michigan. Many years ago he put on our record a note about Elder

Bates' first effort to promote the Sabbath truth in the New Bedford group. Joseph Bates had evidently brought back from New Hampshire a tract on the Sabbath - perhaps one of those that Rachel Preston had brought into Washington village from her former Seventh Day Baptist associates, or possibly Preble's first tract had come to him. H. S. Gurney wrote about it in 1888:

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

NECESSARY FUNDS PROVIDED

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

"It may be of interest to relate his experience in this matter just as he told it to me in 1855.

"He said that while in prayer before God, he decided to write the book, and felt assured that the way would open to publish it. He therefore seated himself at his desk, with Bible and concordance, to begin his work. In the course of an hour, Mrs. Bates came into the room and said, 'Joseph, I haven't flour enough to do the baking;' and at the same time mentioned some other little articles she needed. 'How much flour do you lack?' asked Captain Bates. 'About four pounds,' was her reply. 'Very well,' replied he. After she left the room, he went to a store near by, purchased the four pounds of flour and the other articles, brought them home, and again seated himself at his writing desk. Presently Mrs. Bates came in and saw the articles on the table, and exclaimed, 'Where did this flour come from?' 'Why,' said the Captain, 'isn't there enough? You said you wanted four pounds.' 'Yes,' said she, 'but where did you get it?' 'I bought it,' said he; 'is not that the amount you wanted to complete the baking?' 'Yes,' continued Mrs. Bates, 'but have you, Captain Bates, a man who has sailed his vessels out of New Bedford to all parts of the world been out and bought four pounds of flour?' 'Yes; was not that the amount you need to complete the baking?' 'Yes,' said Mrs. Bates, 'but have you bought four pounds of flour?'"

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

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

"When the printing was done, my father went to the printer and paid the account. When Elder Bates went for his books and asked for his bill, the printer told him the account had been paid in full. `But', said Elder Bates, `I have not paid it.' `Well,' replied the printer, `someone else did. I do not know who it was, or where he came from - but a man came into my office, paid for the printing, and went out.' Brother Bates never knew who paid for the printing."

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

INCREASING LIGHT

The times of 1846 and early 1847 were important days in the progress of the Sabbath reform. Ellen Harmon had visited New Bedford, and James White also, whom she was to marry in August, 1846. She was bearing her messages by the Spirit of prophecy. Joseph Bates urged the Sabbath strongly in the meetings. Miss Harmon thought him overzealous about the seventh day. But later both she and James White saw the light and accepted it, and joined Elder Bates in preaching it. Thus the Sabbath truth was brought into the circles in which the gift of the Spirit of prophecy was having its influence.

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

Joseph Bates, James White, and others in New England accepted this light with joy. Thus Joseph Bates and James White were at last united on the Sabbath truth, and on the sanctuary teaching. They wished to meet with the group in western New York. A meeting was arranged. The late P. Z. Kinne, one of our veteran New York ministers, who knew all our early workers in those parts, has told us about the meeting. Hiram Edson, farmer lay preacher, was the leader of the New York group, and he it was who first caught the light on the sanctuary.

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

In a letter to T. E. Bowen, of the General Conference (dated January 21, 1930), Elder Kinne told us the story, as he had heard it from Hiram Edson, for years a close friend of his and a fellow worker in New York:

"When the time came for Brethren Bates and White to start for the conference, Elder White was called to attend a funeral, which prevented his going. When Elder Bates arrived at Brother Edson's, they were entire strangers, except by correspondence. Brother Edson did not know that he was a minister. But when the time came to open the meeting, out of courtesy they invited him to conduct it. Brother Edson told me that soon after he received the light on the sanctuary he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

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

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

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

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

The prophecy of Revelation 12 and 14 pictures the coming of the remnant church. It was to keep the commandments of God, to have the light as to the sanctuary and the judgment hour, and in its midst was to be the gift of the testimony of Jesus, which "is the Spirit of prophesy." All these three truths - the Sabbath, the sanctuary, and the Spirit of prophecy - we have seen rising to view in the record of 1844, and now in the record of the early years following we shall see the bearers of these three key doctrines exchanging light and uniting together in the beginnings of the definite advent movement for this hour. W. A. S. Review and Herald, December 7, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 8. COMING OF THE LIGHT ON THE SANCTUARY TRUTH

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

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

Years ago, in western New York, an elderly sister in the faith told me her memories of October 22, in her father's family. She was then but a little girl. But graven in her memory was the scene of that day that father and mother, while doing the necessary things in the home, spent the day in devotion and singing and waiting. No work on the field was undertaken.

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

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

The disappointment of those waiting ones in 1844 was indeed bitter. The cleansing of the sanctuary, which was to take place at the end of the prophetic period, meant to them the coming of Christ to earth to cleanse it from sinful things. The earth was the sanctuary, they thought. After 1844 they knew not what to think next. Although the multitudes gave up, a firm body of disappointed second advent believers were waiting and praying for light that would explain the experience.

With the light on the heavenly sanctuary, the explanation came. Hiram Edson, farmer preacher, leader of a group of early Adventists in western

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

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

"I began to feel there might be light and help for us in our distress. I said to some of the brethren: 'Let us go to the barn.' We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given - our disappointment explained, made clear and satisfactory.

"After breakfast I said to one of my brethren, 'Let us go to see and encourage some of our brethren.' We started, and while passing through a large field, I was stopped about midway in the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that he had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding." - Review and Herald, June 23, 1921.

New York, was the brother who first caught the light that the sanctuary to be cleansed was the heavenly sanctuary. He wrote out the experience some years later, and the story was preserved by his daughter, Mrs. O. V. Cross, of Florida. In the REVIEW of June 23, 1921, a portion of his manuscript was reprinted. Here is his testimony to the coming of the light. Speaking first of the great disappointment, he wrote:

Hiram Edson studied this question. Two close friends joined him. Evidently, one was a Doctor Hahn, a neighbor, the other, O. R. L. Crosier, a young preacher and teacher. The Scripture study made it plain that the end of the 2300 years was to reach to the opening of the ministry of our High Priest in the most holy of the sanctuary in heaven, foreshadowed by the last phase of the Levitical service in the typical earthly sanctuary. The service of the last day of the earthly sanctuary was called the cleansing of the sanctuary. That was exactly what the prophecy of Daniel 8:14 described as beginning in 1844. The whole matter was plain. Christ had come to that service in the most holy above, as the time came in 1844. Their mistake was explained. The prophecy had been fulfilled. They had looked to this earth instead of to the most holy place above. There in heaven above, the judgment hour had come, the time of cleansing the sanctuary records, as described in Daniel 7:10,13. This was light. It must be published to the believers.

Hiram Edson and Doctor Hahn asked O. R. L. Crosier to continue studying it from the Levitical type and to write it out. They agreed to publish it. The matter was written up in 1845. Early the next year they arranged for it to be printed in a Cincinnati second advent paper called the Day Star. An "Extra" was devoted to it, dated February 7, 1846. Apparently Hiram Edson had to do the promoting and most of the financing. He told how he had to ask his wife for some of her wedding-gift silver to pay for this "Extra." His daughter, Mrs. Cross, confirmed this. H. M. Kelly, of Florida, who interviewed her and sent these extracts from Hiram Edson's manuscript, added:

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

The first exposition of the sanctuary truth was sent to many second advent believers. Joseph Bates saw it and accepted the light. James White likewise accepted

it. Ellen G. Harmon (later Mrs. White) also received the teaching on the sanctuary in heaven, being shown that it was light for the remnant. ("Word to the Little Flock," p.12.) Those who were to lead out in this definite advent movement were being led step by step from light to greater light. (In a preceding article we have seen Joseph Bates visiting Port Gibson, in western New York, bringing the Sabbath truth to Hiram Edson and others in that region.)

Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document. In it he had added to the sanctuary exposition some ideas on the age to come - a temporal millennium, with a glorious age on this earth at the second advent. These things our brethren always omitted. These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement.

But the Sabbath truth and sanctuary truths were spread abroad, as our pioneers began to publish, and the light brought joy to many who had given up the second advent hope. To give one instance, Horace and Olive Patten, of Rochester, New York, who had lapsed into Spiritualism wrote to James White:

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

A former preacher of the 1844 days, wrote from Wisconsin:

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

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

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

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

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

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

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

Review and Herald, December 14, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 9. THE COMING OF A GUIDING GIFT - THE SPIRIT OF PROPHECY

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

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

In 1844 the people of the prophecy appeared, keeping the commandments of God.

This advent movement rose at the time scheduled by the sure word of the prophecy, in the year 1844. And according to the prophecy in Revelation 12:17, this people keeping the commandments of God were to have the "testimony of Jesus," which, as the angel later explained to the prophet, "is the Spirit of prophecy." Rev.19:10.

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

REMARKABLE CONCURRENCE

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

In 1844 this definite advent movement began to rise into sight.

In 1844 the people of the advent movement came, keeping the commandments of God.

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

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

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

Here was a movement which was to be led of God - a church of commandment-keeping people on the march, carrying to every nation and tongue the message of the judgment hour. In ancient days God set His hand to lead the exodus movement from Egypt to Canaan. He gave them His holy law, to make them a commandment-keeping people. He put the gift of the Spirit of prophecy in their midst, as one agency for guiding the movement.

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

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

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

SPIRIT OF PROPHECY APPEARS

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

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

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

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

"In all this, Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions? . . . Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them.

She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess." - The Independent, New York, Aug. 23, 1915.

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

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

ALL FEATURES OF NEW TRUTHS INVESTIGATED

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

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

Thus, by early 1846, the truth of the Spirit of prophecy was being accepted by one, at least, of those who were to help publish the Sabbath truth more widely. Mr Gurney, it appears, shared the expense of bringing out the first "broadsheet" containing the first view given by the Spirit of prophecy, and he also helped to bring out the first Sabbath pamphlet issued by Joseph Bates. It was not until November, 1846, that Joseph Bates was convinced of the genuineness of this prophetic gift. In August of that year Miss Harmon had been married to James White, and in the autumn of 1846 they both began to keep the Sabbath. In this year also the light on the sanctuary question had come to this pioneer group that was being drawn together to lead out in the proclamation of the full advent message of the prophecy.

By all these intertwinings of lives and interests and investigations and exchanges of Bible truth the early pioneers were being prepared for the public launching of this advent movement, the special features of which had begun to appear in that year of prophecy and destiny - 1844. W. A. S. Review and Herald, December 21, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 10. INTERESTING SIDE LIGHTS

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

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

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

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

MINDS DIRECTED TO SANCTUARY TRUTH

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

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

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

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

While this pointing by the angel to the heavenly sanctuary, as he saw the people appear keeping the commandments of God, must apply to the whole body of believers,

to our own day, it is interesting to note this very feature in the case of our first Seventh-day Adventist, who led the way in 1844.

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

"My father was the first Seventh-day Adventist in the world. He was the one that began the observance of the Sabbath as an Adventist. . . . And in a little while nearly the whole church in Washington, New Hampshire, where I was born, had begun to observe the Sabbath. The text of Scripture that attracted my father's attention first was that text in Revelation, that 'there was seen in His temple the ark of His testament.' [Rev.11:18,19.] Father said, 'I wonder what is in that ark,' and in his thought he opened the ark, and there he saw the law of God, and there he saw the fourth commandment, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' And he said, 'I think we had better keep the Sabbath;' and he began the observance of the Sabbath quite largely on the strength of the statement in that text." - General Conference Bulletin, 1930.

SABBATH AND SANCTUARY TRUTHS CLOSELY RELATED

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

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

This experience of our first Seventh-day Adventist, in taking his stand for the commandments of God in 1844, is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose:

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

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

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

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

Doubtless that impression helped to place him in a receptive attitude, so that the moment he heard the evidence for the Sabbath presented, he sprang to his feet, saying:

"Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it!"

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

Again, in the first vision given for the remnant church by the Spirit of prophecy, in 1844, the heavenly sanctuary was described, with the "glorious ark" within the veil, the ark that held the law of God engraved on the two tables of stone. In this first vision, also, were shown the 144,000, who "were all sealed." (See "Early Writings," article, "My First Vision," pp. 13-20.)

DESCRIPTION OF SANCTUARY SERVICE

Thus the sealing work, or Sabbath reform, was brought to light, and the subject of the sanctuary was stressed, though as yet the agent of the gift did not understand the meaning of the terms, as she and other pioneers came to understand them all a little later. In fact, what seems to me the finest description we have, outside of Scripture, of the change in Christ's priestly ministry from the holy place to the most holy, in 1844, is that given to Ellen Harmon only a few weeks after her first vision. That was before Hiram Edson and O. R. L. Crosier had brought out the first exposition on the sanctuary. Note a few words of Ellen Harmon's description:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and most of those who were bowed down arose with Him [the praying ones on earth, who by faith were represented as looking to Him]. . . . He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying: 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great high priest, standing before the Father."

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

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

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

That description of the vision was written by the prophet's pen in Babylon more than 2,300 years before this scene in the heavenly sanctuary began to take place in 1844. From that writing in Babylon, I know of no place in all the record of history where any similar description of the actual scene was written, until a few days after 1844, when

a young woman of seventeen, called to the prophetic gift, took up her pen and set down what she was shown in vision of the same wondrous event - beyond all power of human words fully to portray.

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

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

MARVELOUS LEADINGS OF GOD

As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, they were led to turn their thoughts toward the heavenly sanctuary.

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

And these pioneers in the Sabbath and the sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days. Joseph Bates, after he had cautiously waited and watched and put the gift to the test, accepted it as a guiding help for which to be thankful. Hiram Edson accepted it, as did most of that first company in Washington, New Hampshire. It is pleasing to look at the story of those first years and see that all upon whom Providence had first laid the burden of leading out in making known the great main features of doctrinal truth, accepted all the light and held fast to it to the end of their lives. It is good to know, too, that with them in her last year was Rachel Preston, so used of God to bring the Sabbath light into our first church. She had moved to the State of New York, and so was separated from our pioneer brethren in those years when other truths were being laid hold of. Vicious attacks against the Spirit of prophecy had reached her and brought her into some doubt and darkness. But the reports of the revival that had come to the old church in Washington, New Hampshire, by the labors of James White, Mrs. White and J. N. Andrews, and the reading of a volume of the Spirit of prophecy just issued, brought light and peace to her in her last year (she died in 1868). She fell asleep in Jesus in the hope and comfort of the full advent message.

W. A. S. Review and Herald, December 28, 1939