

A STUDY OF THE CONTRIBUTION  
MADE TO THE SEVENTH-DAY ADVENTIST MOVEMENT  
BY JOHN NEVINS ANDREWS

---

A Thesis

Presented to the Faculty of the  
Seventh-day Adventist Theological Seminary  
Washington, D. C.

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

*THE LIBRARY*  
S.D.A. Theological Seminary  
Takoma Park  
Washington 12, D.C.

---

Department of Church History

---

by

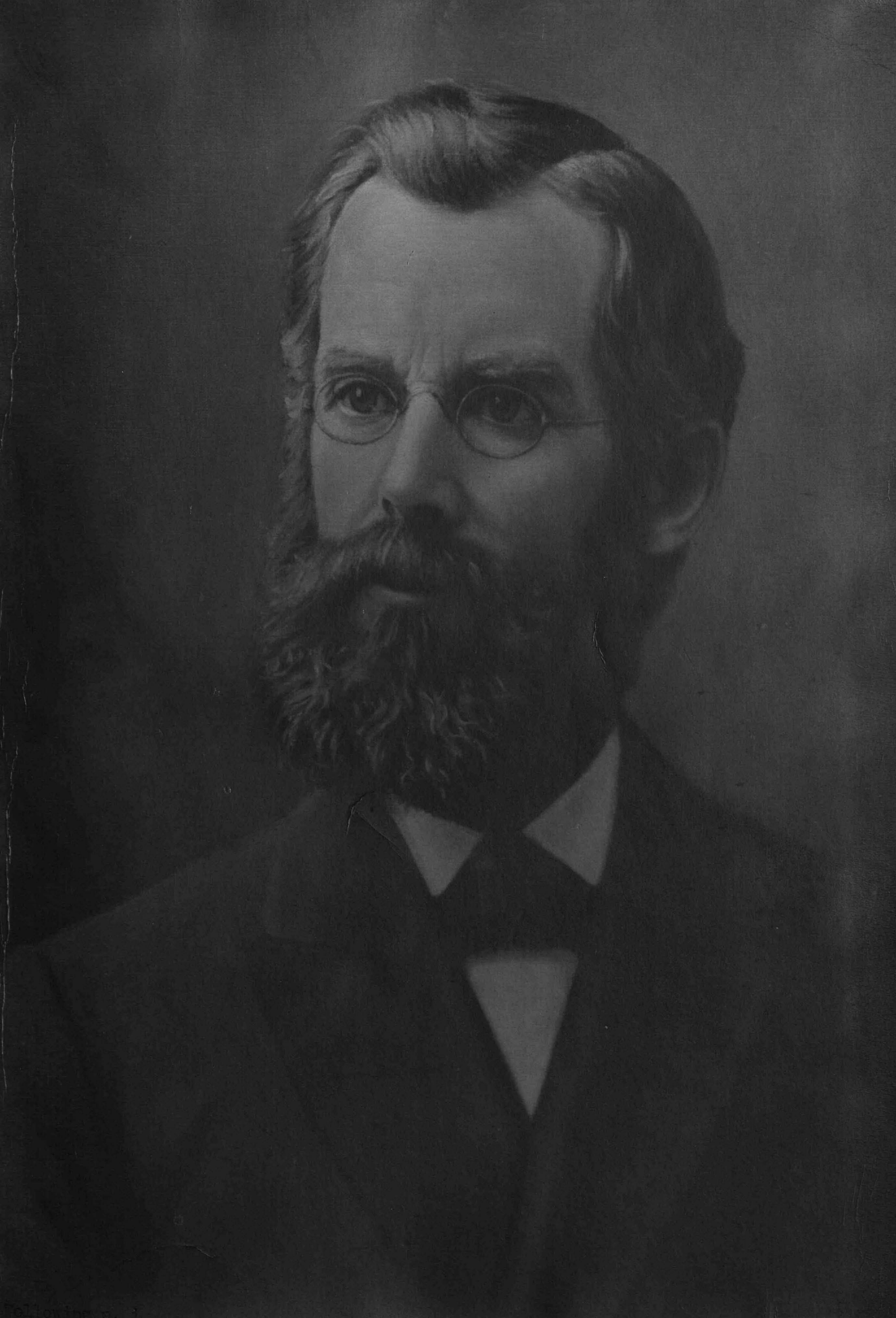
Gordon Balharrie

November 1949

23774

(i)

375  
2  
Sam.



## TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
Statement of the problem . . . . .	1
Sources . . . . .	1
II. EARLY LIFE IN CONTACT WITH THE ADVENTISTS . .	3
III. CONTRIBUTION TO THE ORGANIZATION OF THE CHURCH	19
IV. CONTRIBUTION TO THE TEACHINGS OF THE CHURCH .	29
V. PIONEER IN EUROPE . . . . .	52
VI. AN ESTIMATE . . . . .	75
BIBLIOGRAPHY . . . . .	95
APPENDIX A . . . . .	102
APPENDIX B . . . . .	144

## LIST OF ILLUSTRATIONS

ILLUSTRATIONS	Introduction	FOLLOWING PAGE
1. Picture of J. N. Andrews, from a Painting in the Statement of the <u>Seventh-day Adventists</u> grant J. N. Andrews School, Takoma Park, Maryland . . .		i
2. Mr. and Mrs. J. N. Andrews . . . . .		16
3. First Page of <u>Les Signes des Temps</u> . . . . .		53
4. Prophetic Chart in English from <u>Les Signes des Temps</u>		54
5. Covenant Concerning the French Language . . . . .		65
6. J. N. Andrews' Children, Charles and Mary . . . . .		83
7. Grave at Basle, Switzerland . . . . .		87

in the formulation of some of the doctrines as now accepted by Seventh-day Adventists; (4) his work as a leader of the church in Europe; and finally (5) an estimate of his value to the church in which he ministered for one third of a century.

Sources. Most of the information on John Nevins Andrews was obtained from The Advent Review and Sabbath Herald, Les Signes des Temps, his published books, pamphlets, and personal letters. The Review and Herald Publishing Association gave valuable assistance through its Editorial Library and the Art Department. The Ellen G. White Publications Office made available the private correspondence of J. N. Andrews. The writer is grateful for an interview with J. N. Andrews, M. D., grandson of J. N. Andrews, for illustrative material

2

CHAPTER I

Introduction

Statement of the problem. Seventh-day Adventists grant a memorable place among the founders and leaders of the denomination to John Nevins Andrews, a pioneer writer, publisher, theologian and missionary. In this investigation into his contribution toward the development of the Seventh-day Adventist church, consideration has been given to (1) his early life and ministry among the Adventists; (2) his relationship to the organizing of the Seventh-day Adventist church in the United States; (3) his participation in the formulation of some of the doctrines as now accepted by Seventh-day Adventists; (4) his work as a leader of the church in Europe; and finally (5) an estimate of his value to the church in which he ministered for one third of a century.

Sources. Most of the information on John Nevins Andrews was obtained from The Advent Review and Sabbath Herald, Les Signes des Temps, his published books, pamphlets, and personal letters. The Review and Herald Publishing Association gave valuable assistance through its Editorial Library and the Art Department. The Ellen G. White Publications Office made available the private correspondence of J. N. Andrews. The writer is grateful for an interview with J. N. Andrews, M. D., grandson of J. N. Andrews, for illustrative material

from S. N. Harlan of the Review and Herald Art Department, for the assistance and enthusiasm of Miss Edith McClellan, librarian of the Review and Herald Library and for the inspiration and loyal support of his wife Anna.

After the landing of the "Mayflower," the paternal ancestors of John Nevins Andrews disembarked at Plymouth, Massachusetts, in 1639. They made their home at Taunton.<sup>1</sup>

There were dangers crossing the ocean, clearing the wilderness and cultivating the land, but these were as nothing compared to the constant menace of the Indians. One day when all the men were working in the field, a band of red-skinned warriors charged upon them. By skillful strategy the Indians succeeded in getting between the Andrews and their home. Without weapons, without protective defence, these men of imposing stature and great physical strength, tore up trees of considerable size and clapped down the enemy. Against overwhelming odds they continued this desperate flight until the well-armed Indians killed them all. Then "nearly the entire family were massacred."<sup>2</sup>

Over a century went by, and again the Andrews were at war. It was the American Revolution. This time they were more successful. "Both my grandfathers served in the Revolutionary War," said John

<sup>1</sup> Letter of J. N. Andrews to James White, February 8, 1877. See also Mrs. E. G. White and Elder James White, Christian Temperance and Bible Hygiene, p. 258. Hereinafter designated as White and White.

<sup>2</sup> loc. cit.

<sup>3</sup> loc. cit.

## CHAPTER II

### EARLY LIFE IN CONTACT WITH THE ADVENTISTS

Eighteen years after the landing of the "Mayflower," the paternal ancestors of John Nevins Andrews disembarked at Plymouth, Massachusetts, in 1638. They made their home at Taunton.<sup>1</sup> There were dangers crossing the ocean, clearing the wilderness and cultivating the land, but these were as nothing compared to the constant menace of the Indians. One day when all the men were working in the field, a band of red skinned warriors charged upon them. By skillful strategy the Indians succeeded in getting between the Andrews and their home. Without weapons, without protective defence, these men of imposing stature and great physical strength, tore up trees of considerable size and clubbed down the enemy. Against overwhelming odds they continued this desperate fight until the well armed Indians killed them all. Then "nearly the entire family were massacred."<sup>2</sup>

Over a century went by, and again the Andrews were at war. It was the American Revolution. This time they were more successful. "Both my grandfathers served in the Revolutionary War," said John

---

<sup>1</sup> Letter of J. N. Andrews to James White, February 8, 1877. See also Mrs. E. G. White and Elder James White, Christian Temperance and Bible Hygiene, p. 258. Hereinafter designated as White and White.

<sup>2</sup> Loc. cit.

<sup>3</sup> Loc. cit.

Andrews.

Details on the early life of John Andrews are very scanty. He was born at Poland, Maine on July 22, 1829. His earliest recollection is from the age of five when he heard a sermon based on the text, "And I saw a great white throne ...." Years later, commenting on this experience he said, "So vivid was the impression made upon my mind that I have rarely read the passage without remembering that discourse."<sup>4</sup>

The next glimpse one gets of John is from a letter by his aunt dated July 7, 1842. Describing a recent visit to the Andrews' home she wrote: "At Edward Andrews' they have only two sons, aged about thirteen and four -- finest-looking boys in the world; and the older one (John) a perfect gentleman by nature, and a fine scholar."<sup>5</sup>

Deep religious conviction characterized John very early in life. He claimed to have "found the Saviour" at the age of thirteen.<sup>6</sup>

Due to the preaching of William Miller and others, there was a general belief among the Adventists that the literal, personal return of Christ was imminent.<sup>7</sup>

<sup>4</sup> White and White, op. cit., p. 259.

<sup>5</sup> William A. Spicer, Pioneer Days of the Advent Movement, p.205.

<sup>6</sup> White and White, op. cit., p. 259.

<sup>7</sup> Francis D. Nichol, The Midnight Cry, pp. 114-157.



Many others, of course, scoffed at the idea and in some cases persecuted those who expected the Lord to appear in the heavens. In Andrews' locality the Adventist meeting place was situated near a stream. To reach it, many of them had to cross a bridge. Sometimes a group of men would station themselves on this bridge and try to prevent the Adventists from getting to their places of worship.

One day, John Andrews, a boy of fourteen, and Brother Davis, attempted to cross the bridge on their way to church. They were immediately attacked by a man who wielded a large horsewhip and proceeded to use it with vigor, on Brother Davis. Instead of running away, John Andrews "stepped up and put his arm around Brother Davis and said to the man with the whip: 'We are commanded to bear one another's burdens. If you whip Brother Davis, you whip me, too.' The man said, 'It is too bad to whip a boy,' and let them pass over."<sup>8</sup>

Such courage on the part of John Andrews is all the more remarkable when one discovers that he was not strong physically.

I can hardly recall any period of my early life in which I was the possessor of firm health. In boyhood, my growth was rapid, but I never saw the time when my physical strength was fully equal to that of most of those of my years.<sup>9</sup>

---

<sup>8</sup> J. N. Loughborough, "The Second Advent Movement-No. 8," The Advent Review and Sabbath Herald, 91:5-6, August 27, 1914. This publication is the general church paper of the Seventh-day Adventists. Hereinafter, all footnote references to it will be designated as Review.

<sup>9</sup> White and White, op. cit., p. 262.

Apparently John Andrews neglected his physical development in favor of intellectual progress. Continuing his comment on these youthful years he stated, "I loved severe study much more ardently than I did any of the sports and pastimes of my associates."<sup>10</sup>

In 1845, when John Andrews was seventeen years old, he began to keep Saturday instead of Sunday as his weekly Sabbath. T. M. Preble an associate of William Miller and later a Sabbath-keeping Adventist wrote a tract on the seventh-day Sabbath in which he attempted to show that Saturday was the day of rest enjoined by the Bible.<sup>11</sup> The effect of this tract in relation to John Andrews is graphically told by Mrs. Marian C. Crawford, who was a girl of fifteen at the time.<sup>12</sup> Having read Preble's tract, she immediately decided to keep Saturday as the Sabbath. Her own words best describe what happened after that:

I expected to stand alone. From my heart I said, "No other day but the one God gave and sanctified will I observe."

I handed the tract to my brother older, saying nothing. He was ready to join me. It was Friday, he split up all the wood necessary for over Sunday. I made my usual loaf of cake that I might not be a Sabbath-breaker any longer.

The next Monday I gave the tract to J. N. Andrews. He read and returned it, saying, "Have your father and mother read this?"

<sup>10</sup> Loc. cit.

<sup>11</sup> T. M. Preble, Tract, Showing that the Seventh Day Should be Observed as the Sabbath, Instead of the First Day, 1845.

<sup>12</sup> Arthur Whitefield Spalding, Captains of the Host, page 113.

"No, but I have, and found that we are not keeping the right Sabbath. Are you willing to keep the right Sabbath, Brother John?" "Indeed I am. Will you keep it with me, Marian?"

"Of course, Brother Oswald (her brother) and I kept last Sabbath. We will be glad to have you join us; but you take Elder Preble's tract back for your father and mother to read without saying one word in regard to it."<sup>13</sup>

Although denied the advantages of an extensive formal education, John Andrews was nevertheless a diligent student. "In his youthful days," writes John O. Corliss, "it was freely predicted that he would be eminent in political circles. In fact, he was being educated with that end in view."<sup>14</sup> His interest in law and politics may have been stimulated by the fact that his uncle Charles was a politician. "A few years later this uncle was sent as Representative from Maine to Congress at Washington."<sup>15</sup>

But it was in the realm of religion that John Andrews was to make his greatest contribution. His intellectual pursuits centered in the Bible. So thoroughly did he master the "Book of books," that some years later a fellow minister, an intimate friend of his, wrote the following:

In fact, his study of the Bible was so thorough, and his knowledge of its contents so complete, that, he told me in a conversation that was one of deep and solemn interest from its commencement.

<sup>13</sup> Mrs. M. C. Stowell Crawford, "A letter from a Veteran Worker," The Watchman, 14:278, April 25, 1905.

<sup>14</sup> John Orr Corliss, "The Message and Its Friends—No. 5," John N. Andrews, Its Pioneer Missionary," Review, 100:6-7, September 6, 1923. Hereinafter designated as Corliss.

<sup>15</sup> Spicer, op. cit., p. 205.

confidence, were the New Testament to be destroyed, he thought he could reproduce it word for word. He also informed me that he read the Bible in seven languages with a clear understanding.<sup>16</sup>

Following the disappointment of 1844, many of the Adventists surrendered their belief in the imminent return of Christ. But in the midst of such discouragement and doctrinal confusion, one finds the nucleus of a new united religious movement. On September 14, 1849, in a public meeting held at Paris, Maine, John Andrews took his stand with Mr. and Mrs. James White and Joseph Bates, in dedication of life for the proclamation of the Gospel.<sup>17</sup>

Such an expression of unified determination was particularly important in the light of contemporary attitudes and events. It is significant that the earliest printed article of John Andrews sheds light on the needs of the hour and strikes the keynote of unity that was so essential for the progress of the work.

Reporting on a series of meetings that were conducted at North Paris, Maine in October, 1849, John Andrews wrote:<sup>18</sup>

North Paris, Maine, Oct. 16, 1849.

Dear Brethren and Sisters:-I would say to the praise of God, that the Conference recently held in this place, resulted in much good. The brethren from a distance seemed to "come in the fulness of the blessing of the Gospel of Christ." The meeting was one of deep and solemn interest from its commencement.

---

<sup>16</sup> Corliss, loc. cit.

<sup>17</sup> M. E. Olsen, Origin and Progress of Seventh-day Adventists, page 749.

<sup>18</sup> J. N. Andrews, A letter to the "Dear Brethren and Sisters, North Paris, Maine, Oct. 16, 1849," The Present Truth, 1:39, Dec. 1849.

Although the brethren in this region have been much scattered in consequence of erroneous views, still an earnest desire was manifested by nearly all of the scattered flock to assemble together at this meeting. Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever, the painful views by which we have so long been separated, once more to unite in the great and important truths of God. It was a season of heartfelt confession, and deep humiliation before God; such as we trust will not soon be forgotten. To God be all the praise forever. Amen.

The scene of trial and scattering through which we have passed has been of the most painful character; but we trust that God is bringing together his scattered children preparatory to final deliverance. How important it is, beloved brethren, in this, our final struggle with the dragon, that we be found united in "the commandments of God and the testimony of Jesus Christ.

J. N. Andrews.

John Andrews "entered upon the work of the Christian ministry in 1850 at the age of twenty-one."<sup>19</sup> He was ordained three years later on October 29, 1853. A brief sketch of his activities during that short period will give some idea of his intellectual ability and capacity for ministerial work. It will also show what Andrews did to promote the Adventist church at this time.

It should be remembered that he accomplished this work while continually hampered by a frail physical constitution. James White, an intimate friend of Andrews, described him in the following words:

He is tall, with a slender chest and massive brain. When he entered the ministry, he was afflicted with sore throat and a cough, and it was the general opinion among his friends that

---

<sup>19</sup> White and White, op. cit., p. 259.

consumption would terminate his life in a few years.<sup>20</sup>

Unfortunately no complete account of his sermons, written manuscripts, pastoral work and travels is available. The only way of tracing the progress of his work is through the news items and articles published in the Review, with a few scattered references from other sources.<sup>21</sup> But even this partial picture illustrates his stature among the other pioneer leaders of the church.

He was at Paris, Maine, on November 15, 1850 when he wrote a few paragraphs which were published in the Review, December, 1850, under the title, "Thoughts on the Sabbath." This was his first printed contribution on a doctrinal topic.

Then he was sent to the eastern part of Maine where he labored until December 31, 1850, when he returned to Paris.

On January 3, 1851 he completed the writing of an article on "The Perpetuity of the Law,"<sup>22</sup> and two days later left Paris to attend meetings at Lancaster, New Hampshire and Sutton Vermont. January 11-13 he spent at Melbourne in Canada East. This town is located a few miles south of Richmond in what is now called the Province of Quebec. By the 18th he was at Waterbury, Vermont for

---

<sup>20</sup> Loc. cit.

<sup>21</sup> See Appendix A for a completely documented chronological table of Andrews' work and travel.

<sup>22</sup> See Appendix A for a documented list of the more important articles which Andrews contributed to the Review.

another series of meetings.

Washington Morse, thirty-seven years later, recalled the events of that conference and wrote the following: "At the meeting at Waterbury, Jan. 18,19,1851 we first met our much esteemed Elder J. N. Andrews, then a ruddy looking young man. He spoke with much earnestness and freedom, his special theme being the law of God."<sup>23</sup>

Returning to Paris, Maine he wrote another article on the "Perpetuity of the Law," dated, February 10, 1851. To what extent he travelled during the next several months, the sources do not indicate. Without doubt much of his time was devoted to study, for on May 8, 1851 he completed a manuscript on the question, "Is the Bible Sufficient as a Rule of Faith?"

On May 19, 1851 there appeared in the Review what has proven to be his most significant contribution up to that date. It was entitled, "Thoughts on Revelation XIII, and XIV." In this presentation he pioneered the idea among Adventists that Revelation 13:11-17 was a prophetic description of the rise and development of the United States of America.<sup>24</sup>

The Review of June 2, 1851 published his theory that the Sabbath begins and closes at sunset. This was currently a much

<sup>23</sup> Washington Morse, "Items of Advent Experience During the Past Fifty Years - No.4," Review 65:643, October 16, 1888.

<sup>24</sup> See Chapter IV of thesis for discussion of this point.

<sup>25</sup> J. N. Andrews, A Letter, "From Bro. Andrews," Review, 2:55, November 25, 1851.

disputed topic.<sup>25</sup>

At a three day conference, beginning July 27, 1851 at West Milton, N. Y., John Andrews was present and in the pulpit. Then followed the preparation of three manuscripts, "The Three Angels of Revelation XIV," "Discourse with Brother Carver," and "The Sabbath Question," which were published in the September numbers of the Review.

His evangelistic itinerary then took him to Oswego, New York, Cleveland, Norwalk, Milan and Cincinnati, Ohio. A dominant note of courage, and a wholesome constructive attitude toward his work is revealed in a letter dated at Cincinnati, Oct. 27, 1851:

I was never more deeply impressed with the importance of the work in which we are now engaged, than at the present time. My heart is bound up with it, and in a work so sacred I would cheerfully spend and be spent.

God has seen fit in some measure to bless the effort, a considerable number, will I trust turn away their feet from the Sabbath .....

I shall leave in a short time for Indiana.<sup>26</sup>

He then went to Jackson, Michigan where he wrote two major articles: a defense of his position on Revelation 14, dated Nov. 21, 1851, and a manuscript of twenty-four thousand words on the Sabbath, dated January 1, 1852.

---

<sup>25</sup> This subject is presented in chapter IV.

<sup>26</sup> J. N. Andrews, A letter, "From Bro. Andrews," Review, 2:55, November 25, 1851.



In the Review, the editor, James White, commenting on the success of John Andrews in his pastoral and evangelistic work, wrote the following, "The labors of Bro. J. N. Andrews in the west have been greatly blest of the Lord."<sup>27</sup> He had now concluded his first year in ministerial work.

Evidence of an expanding program is seen in the extended areas over which Andrews travelled. It is also to be observed that the movement was westward. Another indication of growth is provided by the main topic of discussion in a conference held at Ballston, N. Y., March 12-15, 1852. It centered around the need for improving and enlarging the scope of the publishing work. At this conference it was voted to spend \$600.00 for the purchase of a press, type and other equipment. It was also decided to locate the publishing work in Rochester, N. Y. John Andrews was at this meeting following "his late tour in Michigan and Ohio."<sup>28</sup>

In the Spring of 1852 Andrews was located at Rochester, N.Y. As a member of the publishing committee of the Review, he assisted James White in that work, and in addition began the preparation of a series of articles that were published under the title, "Letters to Crozier." This series was Andrews' answer to the challenge of Crozier on the subject of the Sabbath. They were published in seven issues of the Review beginning May 6, 1852 and concluding August 5,

---

<sup>27</sup> J. White, A short news item, Review, 2:56, Nov. 25, 1851.

<sup>28</sup> J. White, "The Conference," Review, 2:108, March 23, 1852.

1852. The last four written from Port Byron, Cayuga Co., New York. As one reads these long, involved, doctrinal epistles, contrasting with the brief, breezy, style of modern journalism, the question might well arise, Did the people read them, and if so, to what extent were they influenced by what they contained? An accurate answer to these questions is of course impossible, but some indication of how they were received may be obtained from letters written to the editor of the Review.

Referring to the "Letters to Crozier," W. Morse wrote, "I would not part with the papers that contain them for any price."<sup>29</sup> "Bro. Andrews' presentation of the clear, plain direct scripture testimony on the Sabbath and the law of God ... has done me much good,"<sup>30</sup> wrote J. Hamilton from Fredonia, N. Y. L. V. Masten, of Rochester acknowledged that he tried to justify himself in keeping Sunday instead of the Sabbath, but when he read what Andrews had to say on the subject he admitted, "I found my argument was mere chaff, and it was blown aside by the strong breeze of truth from the word of God."<sup>31</sup>

James White, the editor of the Review, felt that Andrews

---

<sup>29</sup> W. Morse, "Extracts of Letters," Review, 3:47, July 22, 1852

<sup>30</sup> J. Hamilton, "Letters," Review, 3:64, August 19, 1852.

<sup>31</sup> L. V. Masten, "Communication from Bro. Masten," Review, 3:108, November 25, 1852.

was doing an excellent service to the cause in his "Letters to Crozier." He said, "We are pleased with the candid and thorough manner in which Bro. Andrews is treating the subject."<sup>32</sup> The demand for copies of these "Letters" became so great that several months later White announced in the Review that an edition of four to six thousand would soon be published in pamphlet form.<sup>33</sup> J. N. Andrews at twenty-three years of age was making his contribution to the progress of the movement.

An announcement in the Review of August 5, 1852 stated that Hiram Edson and J. N. Andrews would be at Fredonia, N. Y. for services on Sabbath, August 14, and that "they intend visiting several places in that vicinity." Andrews also attended meetings held at Poultney, N. Y., September 9, 1852. Here he "spoke to as many as could be accommodated in the meeting-house, while others remained outside."<sup>34</sup> An estimated five hundred people gathered for the conference at Poultney.

Two weeks later, September 25,26,1852 a series of meetings were held at 124 Mt. Hope Ave., Rochester, N. Y. J.N.Loughborough described this conference and stated that, "It was at this meeting

<sup>32</sup> J. White, "Bro. Andrews' Letters," Review, 3:16, May 27, 1852.

<sup>33</sup> J. White, "News Item," Review, 3:72, September 2, 1852.

<sup>34</sup> G. W. Holt, "Pultney Conference," (sic.) Review, 3:80, September 16, 1852.

that I first heard present truth preached by J. N. Andrews."<sup>35</sup>

There are few details available on the travels of J. N. Andrews from the time of this conference in September, 1852, until the next Rochester conference, July 16, 1853. Much of his time was devoted to the publishing work at Rochester and to the preparation of articles for the Review.<sup>36</sup>

Beginning with the issue of December 23, 1852, the Review carried a four chapter series of his expositions on the Sanctuary. In April and May articles on the history of the Sabbath were published. This material grew later into a book, History of the Sabbath and First Day of the Week which has been published in four editions. Additional contributions on the subject of the Sanctuary were published in May, July, August and November issues of the Review.

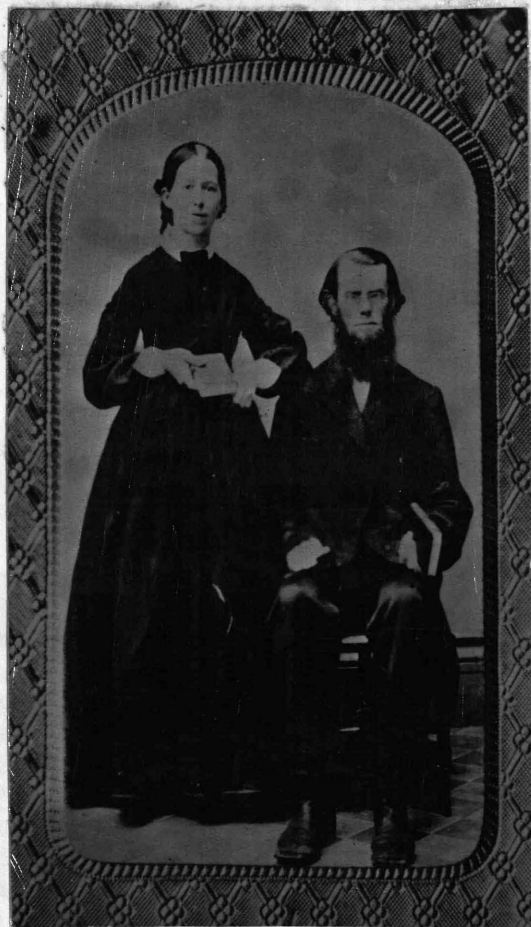
Andrews was present at conferences held in Rochester, N. Y., July 16, 1853 and at Pottsdam, N. Y., September 3 and 4. An editorial report on the Pottsdam meeting, written by James White, said in part:

We were happy to meet Brn. Andrews and Edson at this meeting. . . . Bro. Andrews spoke to them with clearness and liberty. We were delighted with his discourses. The congregation was held in perfect order and silence, and the

---

<sup>35</sup> J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, p. 169. See also, J. N. Loughborough, "Looking Backward," Review, 96:974, July 31, 1919.

<sup>36</sup> J. N. Loughborough, "Looking Backward," Review, 96:974-975, July 31, 1919.



Mr. and Mrs. J. N. Andrews.

scattered saints feasted on the bread of heaven.<sup>37</sup> there are very

At the Washington, N. H. conference, October 22,23, 1853, "Bro. Andrews presented the subject of the Sanctuary in the clearest manner."<sup>38</sup> Then as a climax to three years of ministerial work, he was "ordained to the work of the Gospel ministry," on October 30, 1853, at New Haven, Vermont.<sup>39</sup>

During the preceding three-year period, he had attended meetings in over twenty localities, in seven states, and in one province of Canada. He had written thirty-five articles for the Review, totalling about 170,000 words, which would make a book of over four hundred pages. He was now just twenty-four years of age.

This intense program of writing and public ministry continued to undermine Andrews' health.

In less than five years [after entering the ministry] I was utterly prostrated. My voice was destroyed, I supposed permanently; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night; ... I was a serious sufferer from dyspepsia .... mental depression... I had plenty of headache .... I had catarrh .... Often, without apparent reason, very great prostration would come over me...<sup>40</sup>

Although he continued to do some writing and preaching his activities were greatly reduced. In 1855 he went to Wawkon, Iowa

---

<sup>37</sup> James White, "Eastern Tour," Review, 4:84, September 20, 1853.

<sup>38</sup> James White, "Eastern Tour," Review, 4:140, November 8, 1853.

<sup>39</sup> Cf. Appendix, A.

<sup>40</sup> White and White, Christian Temperance and Bible Hygiene, pp. 263-264.

and worked on his parent's farm, and for several years there are very few recorded details of his life.

He did however continue to study and occasionally an article bearing his signature appeared in the Review.<sup>41</sup>

They remembered the words of George Moore back in 1866, "Take care that you do not neglect the members of your church. In church can be organized by some means or by what it becomes a byproduct the moment it is organized."

His own membership and extended ministerial activities led him to feel that some form of church organization was essential and inevitable. The necessity for organization was discussed in a series of four articles in "Gospel Digest" in 1880. The "direct people" had expected to carry out the original principles of unity and discipline. Maintaining the voluntary and independent character of the church, he affirmed that the church should be organized in order to stand, our creed and discipline. He was sure that properly qualified persons could be selected in the ministry, not in the selection and

1. "The Church," in "Gospel Digest," February 15, 1880, volume 1, p. 1. 2. "The Church," in "Gospel Digest," March 15, 1880, volume 1, p. 1. 3. "The Church," in "Gospel Digest," April 15, 1880, volume 1, p. 1. 4. "The Church," in "Gospel Digest," May 15, 1880, volume 1, p. 1.

<sup>41</sup> Cf. Appendix A.

matter."<sup>4</sup> He asserted that the gospel rested not only upon the ministers, but upon the whole church.

CHAPTER III

CONTRIBUTION TO THE ORGANIZATION OF THE CHURCH

The church must sustain the ministers "by their prayers," and it

Church organization was looked upon with disfavor by a number of the early Sabbath-keeping Adventists. They remembered the caution of George Storrs back in 1844, "Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon the moment it is organized."<sup>1</sup>

Increased membership and extended ministerial activities led many to feel that some form of church organization was essential and inevitable. The necessity for organization was discussed by James White in a series of four articles on "Gospel Order." He said that the "Advent people" had neglected to carry out the "gospel principles of order and discipline."<sup>2</sup> Refuting the objection that organization demands a formal creed, he affirmed that the Bible "shall be our platform on which to stand, our creed and discipline."<sup>3</sup> He then stated that properly qualified persons should be ordained to the ministry, but in the selection and authorization of such men "the church should feel the burden of the

<sup>1</sup> George Storrs, The Midnight Cry, February 15, 1844 quoted by A. W. Spalding, Captains of the Host, p. 265.

<sup>2</sup> James White, "Gospel Order," Review, 4:173, December 6, 1853.

<sup>3</sup> Ibid., 4:180, December 13, 1853.



matter."<sup>4</sup> He asserted that the responsibility of spreading the gospel rested not only upon the ministers, but upon the whole church. The church must sustain the ministers "by their prayers," and it "should be ready to see and to supply the temporal wants of those called to labor in word and doctrine."<sup>5</sup>

It was clear that two main church problems confronted the Adventists at this time. One was the matter of adequate financial support for the ministry, and the other was the administrative organization of that ministry.

J. N. Andrews began in April, 1858 a class at Battle Creek for the purpose of studying what the Scriptures taught "concerning the support of the ministry."<sup>6</sup> On January 16, 1859 a meeting was called in the Battle Creek church "to consider the subject of a System of Benevolence which would induce all to do something to sustain the cause of present truth."<sup>7</sup> At this meeting J. N. Andrews, J. B. Frisbie and James White "were chosen to prepare an address on Systematic Benevolence, founded upon the declarations of holy Scripture." Their report was presented to the church on January 29,

<sup>4</sup> *Ibid.*, 4:188-190, December 20, 1853.

<sup>5</sup> *Ibid.*, 4:196-198, December 27, 1853.

<sup>6</sup> J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, p. 215.

<sup>7</sup> J. White, "Systematic Benevolence," Review, 13:84, February 3, 1859.

1859, "and adopted by unanimous vote."<sup>8</sup> It was later accepted by a conference held at Battle Creek, June 3-6, 1859, and recommended to all the churches.<sup>9</sup>

They suggested that the first day of the week be used to figure up family finances and that a portion be laid aside for the church. This they felt was in harmony with the instructions of St. Paul in 1 Corinthians 16:1. In specifying the amount to be given they recommended that each brother aged eighteen to sixty should try to contribute from five to twenty-five cents weekly. Sisters were expected to give from two to ten cents. Each member was also invited to donate one to five cents for every one hundred dollars worth of property he owned.<sup>10</sup>

In response to this plan forty-six men and women of the Battle Creek church "cheerfully gave their names" as indicating their support. The total anticipated receipts for the coming year was estimated at \$211.60, but it was hoped that when the returns came in from outlying areas \$300.00 would be received.<sup>11</sup>

---

<sup>8</sup> Loc. cit.

<sup>9</sup> Uriah Smith, "Business Proceedings of the General Conference of June 3-6, 1859," Review, 14:20, June 9, 1859.

<sup>10</sup> "An Address, From the Church of God at Battle Creek to the Churches and Brethren and Sisters in Michigan," Review, 13:84, February 3, 1859.

<sup>11</sup> J. White, "Systematic Benevolence," Review, 13:92, February 10, 1859.

This was not the tithing system later adopted by the Seventh-day Adventist church, but it was a step in that direction. The Biblical system of tithing was apparently first advocated through an article in the Samaritan,<sup>12</sup> which J. N. Loughborough mentioned June, 1861.<sup>13</sup>

J. N. Andrews referred to tithe-paying a few years later in a short item on Systematic Benevolence. He stated that wherever this plan had been put into operation "the wants of the cause of truth are properly met." He then said that the blessings of God are promised when "all the tithes are brought into the treasury."<sup>14</sup>

Several years later J. N. Andrews further emphasized the obligation of tithe-paying by showing that it belongs to the Melchisedek priesthood as well as to the Levitical. Therefore since Christ as a priest is of the Melchisedek order, it follows that His disciples should pay tithe.<sup>15</sup>

In 1878 J. N. Andrews was appointed by the General Conference to serve on a committee to "prepare a work on the Scriptural plan of holding the Review Office legally."<sup>17</sup>

<sup>12</sup> No copy of the Samaritan is now known to exist. Cf. A. W. Spalding, Captains of the Host, p. 271.

<sup>13</sup> J. N. Loughborough, "Systematic Benevolence," Review, 18:30, June 18, 1861.

<sup>14</sup> J. N. Andrews, "Systematic Benevolence," Review, 25:40, December 27, 1864.

<sup>15</sup> J. N. Andrews, "The Tithing System," Review, 33:168, May 18, 1869.

Systematic Benevolence."<sup>16</sup> The findings of this committee were published in a pamphlet entitled "Systematic Benevolence; or the Bible Plan of Supporting the Ministry." It was their opinion that tithing was the best plan for paying the ministry, and that the Scriptures enjoined such a practice for all church members.

Financial prosperity, growth of the publishing house, at Battle Creek and ownership of church property, forced upon the Adventist leaders the urgent need for legal standing. This involved church organization, the very thing some had deliberately tried to avoid.

J. N. Andrews seemed to believe in some form of organization, but it was James White who brought the issue to the front. All the business of the publishing house at Battle Creek was transacted in the name of James White. In a legal sense he was the owner. He did not like such an arrangement, and insisted that the property should be owned by the church. J. N. Andrews suggested that a "general gathering be called regarding organization of a corporation for holding the Review Office legally."<sup>17</sup>

<sup>16</sup> Uriah Smith, "Business Proceedings of B. C. Conference," Saturday evening, September 29, 1860, a General Conference

<sup>16</sup> Uriah Smith, "Seventeenth Annual Session of the General Conference of Seventh-day Adventists," Review, 52:121, October 17, 1878.

<sup>17</sup> J. N. Andrews, "The Review Office," Review, 16:108, August 21, 1860.

convened at Battle Creek.<sup>18</sup> Organization was the main topic of discussion. James White reminded the delegates of what he had previously written on the necessity of a legal organization. He did not, however, suggest any definite plan of action. J. N. Andrews stated his convictions on the matter: "We should make, as nearly as possible, the apostolic church our model."<sup>19</sup> He did not think that any precedent existed in the New Testament for "an organization framing our separate churches into one great whole, something after the manner of the Methodist church."<sup>20</sup> He proposed that several brethren be chosen to "constitute an association . . . to hold the property. This he pointed out would avoid a church incorporated by law."<sup>21</sup> The significance of the last statement becomes clear when it is recognized that a feeling existed among some of the delegates that any move to create a legal personality of the church would tend to an unscriptural union of church and state.<sup>22</sup>

Several speakers favored Andrews' proposal, while others

<sup>18</sup> Uriah Smith, "Business Proceedings of B. C. Conference," Review, 16:161, October 2, 1860. This is not a legal church

<sup>19</sup> Ibid., p. 162. interested in the matter.<sup>23</sup>

<sup>20</sup> Loc. cit.

<sup>21</sup> Uriah Smith, "Business Proceedings of the B. C. Conference," Review, 16:162, October 2, 1860.

<sup>22</sup> Cf., Letter of R. F. Cottrell, read at the Conference by J. H. Waggoner, op. cit., pp. 162-163.

were undecided or opposed. The first session adjourned, "the evening being now far spent," and the next meeting was called for "tomorrow at sunrise."

The second session continued the discussion until finally three men, J. N. Andrews, J. H. Waggoner, and G. I. Butler, were appointed a committee to bring in a definite plan of organization and to suggest a name for the church.<sup>23</sup>

At the next session they brought in an eight point plan that was intended to form the basis of a constitution for a "Publishing Association that may legally hold the Review Office."<sup>24</sup> After some further discussion their recommendation was adopted.

Commenting on the decision thus taken, Andrews said,

It is understood on the plan we have proposed, that the present body of brethren shall select the first seven, or whatever number may be chosen instead of seven, men of integrity, and in whom we have the fullest confidence, and that these men shall apply to the legislature of Michigan, for an act under which they can hold the Review Office; and that this association, thus formed, can admit into itself, the whole body of the brethren, or as many as choose to enter into it on the condition there proposed. In this way all the friends of the cause may have a direct voice in the control of the matter. And this association, composed of as many as are interested to join it, may elect their officers in any manner that may be designated. This is not a legal church of organization, but a legal business association to which all can be connected who are interested in the matter.<sup>25</sup>

<sup>23</sup> Uriah Smith, "Business Proceedings of B. C. Conference," Review, 16:171, October 9, 1860.

<sup>24</sup> Loc. cit.

<sup>25</sup> Uriah Smith, "Business Proceedings of B. C. Conference," Review, 52:177, October 23, 1860.

A motion was carried to enlarge the committee and ask them "to draw up the items of a constitution." On Monday morning, October 1, 1860, at the fourth session of the conference the constitution of ten articles was read and "unanimously carried."<sup>26</sup>

The original committee of three found themselves unable to agree upon a name for the church. Since they had no definite recommendation the matter was opened for general discussion on the floor of the conference. Some advocated the name "Church of God." But such a title seemed to be too general. "The name Seventh-day Adventists was proposed as a simple name and one expressive of our faith and position."<sup>27</sup> There followed "lengthy discussion," and the name was then adopted. J. N. Andrews did not vote, but after some details had been cleared up he "signified his assent."

J. N. Andrews participated in the organization of the New York Conference at Roosevelt, N. Y., on October 26, 1862.<sup>28</sup>

On May 20, 1863, a General Conference was called at Battle Creek. Representing the New York Conference J. N. Andrews was appointed chairman of a committee "to draft a constitution and by-laws for the government of this Conference."<sup>29</sup> A constitution of

---

<sup>26</sup> Ibid., p. 178.

<sup>27</sup> Ibid., p. 179. constitution will be found in Appendix B.

<sup>28</sup> J. N. Andrews, "Doings of the New York Conference," Review, 20:182, November, 4, 1862.

<sup>29</sup> U. Smith, "Report of General Conference of Seventh-day Adventists," Review, 21:204, May 26, 1863.

nine articles was drawn up and adopted by the delegates. It provided for a central organization called the General Conference of Seventh-day Adventists.<sup>30</sup>

J. N. Andrews represents Seventh-day Adventists at Washington, D. C.

at Washington, D. C.

Seventh-day Adventists in America took the stand "that they could not engage in warfare, believing that this was a violation of the principle of the gospel of Christ."<sup>31</sup> When the conscription act was passed during the Civil War the Adventists were faced with enforced military service in combat units. The act provided for exemptions to certain religious denominations, but Seventh-day Adventists were a new group, and they felt that it was necessary for them to make their position clear to the military authorities.

Letters were sent to the governors of the various states explaining briefly the Seventh-day Adventist attitude on the bearing of arms and requesting non-combatant status for Adventist men. Some of this correspondence was published in the Review.<sup>32</sup>

J. N. Andrews was chosen by the General Conference Committee

---

<sup>30</sup> A copy of this constitution will be found in Appendix B.

<sup>31</sup> F. M. Wilcox, Seventh-day Adventists in Time of War, p.57.

<sup>32</sup> J. N. Andrews, "Seventh-day Adventists Recognized as Non-combatants," Review, 24:124, September 13, 1864.



to represent the church before the government at Washington, D.C.<sup>33</sup>

Having provided himself with the necessary letters of introduction he laid the case before the officials and his request was granted.

Seventh-day Adventists when drafted into the army could apply for assignment to non-combatant service.<sup>34</sup>

It is clear as to which day of the week they ought to keep, but at what time on Friday did the Sabbath begin? That question was a topic of dispute for several years.

In 1851 Joseph Bates published what he considered to be the correct view.

As much has been said in relation to the time of the commencement of the Sabbath. Some say it should commence at sunset, (Mark 1:92) while others contend that it should not commence until midnight. And there are others who say the morning is the proper time. Let us leave all these, and see if we cannot find the true time from the Bible.<sup>1</sup>

Quoting Leviticus 23:32 he pointed out that the Sabbath begins at "even." To show the time of day defined by "even," he proceeded to analyze Jesus' parable of the laborers in the vineyard, (Matthew 20:1-12). Some had been hired early in the morning, some at noon, and finally a few at the "eleventh hour." This last group worked only one hour when the owner came and gave to each man his wages. The Biblical record states that it was at "even," when payment was made. According to the Roman method of reckoning time this would be the twelfth hour, or 6:00 P. M. Bates concluded by saying:

<sup>33</sup> James White, "Eastern Tour," Review, 24:116, Sept, 6, 1864

<sup>34</sup> J. N. Andrews, op. cit., p. 124.

It is clear, therefore, CHAPTER IV  
every day commences at 6 o'clock, and that not at sunset,  
nor at midnight, as many contend, nor yet at sunrise, as some  
others. CONTRIBUTION TO THE TEACHINGS OF THE CHURCH P. M.  
on what is called Friday.

The Adventists had since 1845 been keeping the seventh day,  
Saturday, as the Sabbath. They were clear as to which day of the  
week they ought to keep, but at what time on Friday did the Sabbath  
begin? That question was a topic of dispute for several years.

In 1851 Joseph Bates published what he considered to be the correct  
view. He did, however, make a rather

Much has been said in relation to the time of the commence-  
ment of the Sabbath. Some say it should commence at sunset,  
(Mark 1:32) while others contend that it should not commence until  
midnight. And there are others who say the morning is the  
proper time. Let us leave all these, and see if we cannot  
find the true time from the Bible.<sup>1</sup>

Quoting Leviticus 23:32 he pointed out that the Sabbath begins  
at "even." To show the time of day defined by "even," he proceeded  
to analyze Jesus' parable of the laborers in the vineyard, (Matthew  
20:1-12). Some had been hired early in the morning, some at noon,  
and finally a few at the "eleventh hour." This last group worked  
only one hour when the owner came and gave to each man his wages. The  
Biblical record states that it was at "even," when payment was made.  
According to the Roman method of reckoning time this would be the  
twelfth hour, or 6:00 P. M. Bates concluded by saying:

<sup>1</sup> Joseph Bates, "Time to Commence the Sabbath," Review,  
1:71, April 21, 1851.

It is clear, therefore, from Scripture testimony, that every day commences at 6 o'clock, and that not at sunset, nor at midnight, as many contend, nor yet at sunrise, as some others believe. Therefore the Sabbath commences at 6 P. M. on what is called Friday.<sup>2</sup>

A few weeks after the publication of the above by Joseph Bates, John Andrews wrote an article in which he touched on this same point in question. He appeared to be in general agreement with Bates. Using a similar trend of thought and referring to the same parable of Jesus, Andrews concluded that 6:00 P. M. was the time to commence the Sabbath. He did, however, make a rather significant statement which gives a glimpse into his ultimate belief on this matter. After citing Mark 1:21-32 he said, "The close of the Sabbath, or even, is clearly shown to be about the time of sunset."<sup>3</sup>

These arguments presented by Bates and Andrews in 1851 did not, however, settle the question. Diversity of opinion continued to prevail as indicated by the following statement from James White in 1855:

We have never been fully satisfied with the testimony presented in favor of six o'clock ... The subject has troubled us, yet we have never found time to thoroughly investigate it.<sup>4</sup>

Fearing that this point of controversy might lead to

<sup>2</sup> Loc. cit.

<sup>3</sup> J. N. Andrews, "The Time of the Sabbath," Review, 1:92-93, June 2, 1851.

<sup>4</sup> James White, "The Time of the Sabbath," Review, 7:78, December 4, 1855.

"division unless the question could be settled by a good testimony," James White, in August 1855, requested John Andrews "to give the subject a thorough investigation."<sup>5</sup> As a result of his study, Andrews modified his previous opinion and adopted the view that the Sabbath begins at sunset.<sup>6</sup> ... "thou shalt sacrifice the pass-over at

Beginning his argument with the Biblical story of creation he asked, "What are we to understand by the word day in the first chapter of Genesis?" Quoting Genesis 1:5, "And God called the light day, and the darkness he called night: and the evening and the morning were the first day," he showed that in the text the word day has two different meanings. "First, it is used by God in giving name to the light, as distinguished from the darkness which was called night .... Second, it is used in naming the seventh part of the week, or the entire period of 24 hours."<sup>7</sup> ... the space between sunrise

He next endeavoured to prove that in the Scriptures "night was the first division of the first day, and consequently, if the divine order were followed, the first division of all subsequent of days." In support of this argument he cited several verses from the first chapter of Genesis where it is repeatedly stated that, "the

---

<sup>5</sup> Loc. cit.

<sup>6</sup> J. N. Andrews, "Time for Commencing the Sabbath," Review, 7:76-78.

<sup>7</sup> Loc. cit.

<sup>8</sup> J. N. Andrews, "Time for Commencing the Sabbath," Review, 7:78.

evening and the morning were the first day ... second day ... third day ..." etc.<sup>8</sup>

The last most important point in his article stated the time when the evening begins. "Moses thus defines the commencement of evening. Deut. 16:6 ... 'thou shalt sacrifice the pass-over at even, at the going down of the sun...'"<sup>9</sup> This text seems to settle the question that evening is at sunset.<sup>9</sup> To confirm the point he cited several texts from the New Testament.

Referring to the parable of the laborers (Matthew 20:1-12) Andrews reversed his position of a few years previous when he had used this passage to support the theory that the Sabbath began at 6:00 P. M.<sup>10</sup> After reviewing his former thesis he claimed that the hour in New Testament times varied in length according to the season of the year, since "it is the twelfth part of the space between sunrise and sunset. Consequently the hours were longer or shorter according to the season of the year." Therefore if the Sabbath begins at 6:00 P. M., "the people of God have been without means of telling when the Sabbath commenced," for 5,600 years, or until the invention of clocks in 1658.<sup>11</sup>

<sup>8</sup> Loc. cit.

<sup>9</sup> Loc. cit.

<sup>10</sup> J. N. Andrews, "The Time of the Sabbath," Review, 1:92-93, June 2, 1851.

<sup>11</sup> J. N. Andrews, "Time for Commencing the Sabbath," Review, 7:78.

"We conclude this article by summing up the argument as follows:

1. There is no scriptural argument in support of six o'clock, as the hour with which evening commences.
2. If that is the hour, the people of God for about 5,600 years were unable to tell when the Sabbath commenced.
3. The Bible, by several plain statements, established the fact that evening is at sunset."<sup>12</sup>

Although Andrews was first to publish what has become the accepted position of the Seventh-day Adventists on the time to commence the Sabbath there were others who doubtless held a similar view. But as on other occasions it was J. N. Andrews who dug down into the subject, unearthed the arguments and then presented them in such a clear convincing manner as to meet with the approval of his readers.

It should also be observed that Andrews was willing to change his mind when additional facts indicated the error of his former view. A few years previously he had publicly exclaimed, "I would exchange a thousand errors for one truth!"<sup>13</sup>

George Croly (1780-1860),<sup>14</sup> born in Dublin, educated at

<sup>12</sup> Loc. cit.

<sup>13</sup> John O. Corliss, "The Message and Its Friends-No. 5, John N. Andrews, Its Pioneer Missionary," Review, 100:6, September 6, 1923.

<sup>14</sup> Dictionary of National Biography, article, "George Croly," V, 135-136.

Trinity College, Dublin, and ordained to the ministry in 1804, wrote a commentary on The Apocalypse of St. John. In this work Croly stated that the two-horned beast of Revelation 13:11-17 represented the Inquisition directed by the Dominicans.<sup>15</sup> William Miller (1782-1849),<sup>16</sup> a distinguished American preacher of the second coming of Christ, wrote a manuscript on Revelation 13. Commenting on the two-horned beast he said, "It is evident then, that it is the next succeeding ecclesiastical Roman power to the Empirical power of Rome, and must of course mean the Papacy."<sup>17</sup> Isaac Backus (1724-1806), noted Baptist historian,<sup>18</sup> and champion of religious liberty, described this apocalyptic symbol as "the Protestant Beast," and added that its characteristic "spiritual tyranny," was to be found in "several of the United States of America."<sup>19</sup> Hiram Edson (1806-1882), publisher, preacher and "one of the deep-thinking students who developed the Seventh-day

<sup>15</sup> George Croly, The Apocalypse of St. John, p. 164.

<sup>16</sup> Everett N. Dick, "William Miller," Dictionary of American Biography, XII, 641-643.

<sup>17</sup> William Miller, "A Commentary on the Thirteenth Chapter of Revelation," (unpublished manuscript, July 12, 1844).

<sup>18</sup> William Henry Allison, "Isaac Backus," Dictionary of American Biography, I, 468-472.

<sup>19</sup> Isaac Backus, The Infinite Importance of the Obedience of Faith, and of Separation from the World, p. 26. From photostats possessed by Le Roy Edwin Froom, Washington, D.C. See also, Le Roy Edwin Froom, The Prophetic Faith of Our Fathers, III, p. 214.

Adventist faith,"<sup>20</sup> wrote in September, 1850 that "The two-horned beast is Protestant Rome .... The two horns are civil and ecclesiastical power." He believed that the beast of Revelation 13:1-10 symbolized certain aspects of the Papacy, and that the second lamb-like beast in Revelation 13 would later change its nature and speak, "as a dragon." "So that by learning the history of the first beast," Edson asserted, "we may know what to expect from the latter." He used the expression "Protestant Rome," to describe a form of Protestantism that manifests the characteristics of Papal Rome.<sup>21</sup>

H. S. Case (no biographical data available) does not name the country signified by the prophecy, but he says, "the image-beast is composed of church and state united - - Protestant churches and Republicanism."<sup>22</sup> Joseph Bates (1792-1872) retired sea captain, student of the Scriptures and one of the prominent founders of the Seventh-day Adventist church,<sup>23</sup> published his views of this prophecy in August, 1851. Bates contented that it "cannot be in Europe," and indicated the trend of his thinking by a question

---

<sup>20</sup> A. W. Spalding, Captains of the Host, pp. 91, 196.

<sup>21</sup> Hiram Edson, "An Appeal to the Laodicean Church," The Advent Review, Extra, n.d. p. 9.

<sup>22</sup> H. S. Case, "Letter from Bro. Case," The Present Truth, 1:85, November, 1850.

<sup>23</sup> Everett N. Dick, Founders of the Message, pp. 105-151.



"Then shall we not search in vain, if we seek for it beyond the limits of the United States of North America?"<sup>24</sup> James White (1821-1881) father of the Seventh-day Adventist publishing work, an outstanding leader of the Adventists during the formative period of the denomination,<sup>25</sup> was quite definite in stating his position on the two-horned beast. "The rise of our own nation, with its two leading principles Protestantism and Republicanism answers the prophetic description of the beast ..." <sup>26</sup> Otis Nichols, from Dorchester, Mass.,<sup>27</sup> was another prophetic expositor who wrote on this symbol of Revelation 13; he defined it as "The Protestant Republic of the United States."<sup>28</sup>

John Andrews was first among the Adventist leaders to publish an article showing that the rise of the United States was predicted in the Apocalypse of John. Under the title, "Thoughts on Revelation XIII and XIV," the Review on May 19, 1851 published his exposition of this prophecy.<sup>29</sup> Organizing his arguments under a number of main

<sup>24</sup> Joseph Bates, "The Beast with Seven Heads," Review, 2:3-4, August 19, 1851.

<sup>25</sup> Dick, op. cit., pp. 155-195.

<sup>26</sup> J. White, "The Angels of Revelation XIV - No.1" Review, 2:12, August 19, 1851.

<sup>27</sup> Only scant biographical data available. Cf. A. W. Spalding Captains of the Host, pp. 128, 171, 200.

<sup>28</sup> Otis Nichols, "Letters, from Bro. Nichols," Review, 2:22-23, September, 1851.

<sup>29</sup> J. N. Andrews, "Thoughts on Revelation XIII and XIV," Review, 1:82-86, May 19, 1851.

points he proceeded to show: *will be fulfilled in the Western*

*hemisph* First: The nation represented by the two-horned beast is distinct and independent of the Old World. "It is another beast beside the ten-horned beast."<sup>30</sup> *the rise of the power described*

*in this* Second: It will arise about the year 1798 A. D., when the Papacy received its "deadly wound."*like Republican Protestantism.*

*The obs* It is said that it shall exercise all the power of the first beast before him. Then we may look for it to come on the stage of action about the close of the first beast's dominion, at the end of the 1260 years. Again, it is to cause the world to worship the first beast whose deadly wound was healed, which shows that its period of action is this side of 1798.<sup>31</sup>

*and its Protestant ecclesiastical power."* His argument for specifying Protestantism in this prophecy is expressed as follows, marked contrast to the militaristic methods of other nations.

*"the Papacy figures as the little horn of the fourth beast, and* While previously, world empires "arose by overturning the powers that preceded them, by means of general war .... this power seems to arise in a peaceful lamb-like manner from the earth."<sup>32</sup>

*Seventh: Its miracle working characteristics of this beast* Fourth: It will arise in a sparsely settled area of the world symbolized by "earth." Alluding to the Pilgrim Fathers and *are partially fulfilled in modern scientific discovery and inven-* tion. But Andrews claimed that this part of the prophecy definitely others who came to America to escape religious persecution, Andrews stated, "They did not establish their power by overturning another *Westward the course of empire takes its way;* power, but they planted themselves in an uncultivated waste and laid *A fifth shall close the days with the day;* the foundation of a new government."<sup>33</sup> *the last.*

<sup>30</sup> Ibid., p. 82.

<sup>31</sup> Loc. cit.

<sup>32</sup> Ibid., p. 83.

<sup>33</sup> Loc. cit.

points Fifth: This prophecy will be fulfilled in the Western Hemisphere. "The course of empire beginning with the first great empire near the garden of Eden, has been ever tending westward ... Hence we still look westward for the rise of the power described in this prophecy."<sup>34</sup>

Sixth: The two horns symbolize Republican Protestantism. The absence of crowns on the horns indicates a republic rather than a monarchy. "We understand these horns to denote the civil and religious power of this nation -- its Republican civil power, and its Protestant ecclesiastical power."<sup>35</sup> His argument for specifying Protestantism in this prophecy is expressed as follows, "the Papacy figures as the little horn of the fourth beast, and cannot without doing violence to language, be made to act as the horn of another beast."<sup>36</sup>

Seventh: The miracle working characteristics of this beast are partially fulfilled in modern scientific discovery and invention. But Andrews claimed that this part of the prophecy definitely

---

<sup>34</sup> Ibid., pp. 82-83.

Westward the course of empire takes its way;  
The four first acts already past,  
A fifth shall close the drama with the day;  
Time's noblest offspring is the last.  
George Berkeley, Bishop of Cloyne, (1685-1753) "On the Prospect of Planting Arts and Learning in America," stanza 6.  
Quoted from John Bartlett, Familiar Quotations, p. 203.

<sup>35</sup> Ibid., p. 83.

<sup>36</sup> Loc. cit.

points to the phenomenal growth of Spiritualism. must be Protestants

Eighth: It will be characterized by political and religious deception. An efficient, representative form of government granting liberty and equality under the law, gives promise of "temporal prosperity and triumph." These things hold out to men the prospect of peace and safety." Andrews pointed out, however, that "He is a dragon in character. His ostensible appearance is that of the lamb; the power by which he speaks is that of the dragon."<sup>37</sup>

Ninth: The Protestant church in America will manifest the same intolerant, coersive attitude as did the Roman Catholic church in the past.

The work of deception is followed by the dragon voice of this beast. He says to them that dwell on the earth that they should "Make an image to the beast which had the wound by the sword and did live." ...An image to the beast then must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant church.<sup>38</sup>

For the most part, modern Seventh-day Adventist writers and theologians accept the interpretation of this prophecy as given by J. N. Andrews.

Uriah Smith used a slightly different method to show that the two-horned beast represents a Protestant nation. (Cf. Andrews' sixth point). He reasoned that a Catholic nation would readily accept the mark of the Papacy. Since compulsion is predicted, Smith

<sup>37</sup> Ibid., p. 84.

<sup>38</sup> Loc. cit.

concluded that the subjects of this enforcement must be Protestants who submit under protest.<sup>39</sup>

An example of Andrews' persistent thoroughness in historical research is to be seen in the way he disposes of "a famous falsehood," the supposed *Dominicum servasti* statement applied to Sunday observance. When the pamphlet edition on the History of the Sabbath was published in 1859, Andrews briefly mentioned this point of controversy, added a few comments and went on.<sup>40</sup> But in the edition of 1873, he carefully dissected and exposed the entire fraud. His main line of argument was as follows.<sup>41</sup>

Pliny, governor of Bithynia, informed the emperor Trajan (cir. 110 A. D. ) that the Christians in his province met together on a "stated day." Some have tried to prove that this "stated day," was Sunday, or the Lord's day.

Dr. Edwards in his Sabbath Manual claimed that when the Christians were arraigned before the Roman courts at that time, they were asked, Dominicum servasti? "Hast thou kept the Lord's day?"

<sup>39</sup> Uriah Smith, Daniel and the Revelation, (edition of 1901), p. 539.

<sup>40</sup> J. N. Andrews, History of the Sabbath and First Day of the Week, (1859), p. 55.

<sup>41</sup> J. N. Andrews, op. cit., second edition, pp. 243-258. Hereinafter designated History of the Sabbath in all footnote references.

<sup>42</sup> Ibid., p. 244.

<sup>43</sup> Ibid., p. 245.

Their religious identity was confirmed by the answer, Christianus sum; intermittere non possum; "I am a Christian; I cannot omit it." However Dr. Edwards failed to give his authority for this statement.

Andrews then turned to another work entitled the "History, Authority, and Use, of the Sabbath, by "Mr. Gurney, an English first day writer of some note."<sup>42</sup> Gurney cited the same argument as that used by Edwards. But he traced the story to the Bishop of Winchester, Dr. Andrews, who used it at the trial of a seventh-day Sabbath-keeper back in 1618. Bishop Andrews claimed to have taken it from an ancient collection, entitled Acta Martyrum, "Acts of the Martyrs."

Sir Wm. Domville, "an able anti-Sabbatarian writer,"<sup>43</sup> carefully studied the Acta Martyrum, but he was unable to find the statement, Dominicum servasti, and concluded that this trial question was not given there, and that it was not used in the days of Pliny, nor for many years after that.

Continuing, Andrews quoted from a work on the Sabbath by James Gilfillan. Gilfillan had read Domville's exposure of the fraud respecting Dominicum servasti. Ignoring the fact that his whole theory was already exploded, he nevertheless used this statement as proof that Sunday was the day of rest for the early Christians.

---

<sup>42</sup> Ibid., p. 244.

<sup>43</sup> Ibid., p. 245.

But in support of this claim he relied not on Acta Martyrum, but on the authority of Cardinal Baronius. However, the citation from Baronius is dated at 303 A. D., which was nearly two hundred years after Pliny, and therefore proves nothing as to Christian practice at 110 A. D.

Andrews went a step further. He charged that "Gilfillan had deliberately falsified the testimony of Baronius."<sup>44</sup> Taking the account as recorded by Baronius, using Latin where needed, Andrews showed that these Christians, "Saturninus and his company in northern Africa in A. D. 303,"<sup>45</sup> were charged with "celebrating the Collectam Dominicam against the command of the emperors."<sup>46</sup> Baronius defined the words, Collectam and Dominicum as always referring, in this narrative, to "the sacrifice of the Mass."<sup>47</sup> Andrews then declared that the expression Dominicum servasti is not to be found in the writings of Baronius.

Andrews contended that Dominicum servasti is not in the Acta Martyrum. By a quotation from Mosheim he discredited the Acta Martyrum as an authentic work. By quoting in Latin and in English the exact words of the Christians during their trial in

well-known historians. An example of this is found in the following

<sup>44</sup> Ibid., p. 253.

<sup>45</sup> Loc. cit.

<sup>46</sup> Loc. cit.

<sup>47</sup> Ibid., p. 255.

303 A. D. he showed that Dominicum servasti is not in the writings of Baronius. He revealed evidences of superficial scholarship among the defenders of Sunday observance, and he proved one writer guilty of deliberate misrepresentation of facts.

Such is the critical exhaustive method of research used by J. N. Andrews.

Honesty and a comprehensive acquaintance with the sources are characteristics of J. N. Andrews as a historical writer. Although firmly convinced of the truth of Adventist teachings, he nevertheless endeavoured to present without bias the complete facts on controversial topics. In argumentation he was clear and definite, with his best points last to give the impression of finality, and that the case was conclusively settled.

As already stated he had a working knowledge of seven languages.<sup>48</sup> In the second edition of the History of the Sabbath and First Day of the Week one finds hundreds of Bible passages, extensive use of the Church Fathers, and references to more than one hundred and twenty-five other sources.

Andrews was quick to detect contradictory statements among well-known historians. An example of this is found in the following which he quoted from Mosheim.

All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead,

---

<sup>48</sup> Corliss, Review, 100:6-7, September 6, 1923.



for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles. . . .<sup>49</sup>

Andrews then quoted from Neander to show that Sunday observance has no apostolic authority for its support:

The festival of Sunday, like all other festivals, was always a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect . . . .<sup>50</sup>

After pointing out the evident contradiction in the opinions of these two historians, Andrews then asked the question, "How shall we determine which of these two historians is in the right?"<sup>51</sup>

For Andrews there could be no question. Sunday was "only a human ordinance," and could claim no Scriptural authority. But his opponents were not at all satisfied with such a conclusion, and a few years later Andrews was forced to face the charge that he had deliberately falsified the testimony of Neander.

It was in 1881. Andrews was in Switzerland. An editorial in the "New York Evangelist"<sup>52</sup> attempted to show "that the author of the

<sup>49</sup> J. N. Andrews, History of the Sabbath and First Day of the Week, second edition, pp. 229-230.

<sup>50</sup> J. N. Andrews, History of the Sabbath, second edition, p. 230.

<sup>51</sup> Loc. cit.

<sup>52</sup> J. N. Andrews, "The New York Evangelist versus Andrews' History of the Sabbath," Review, 57:152-153, March 8, 1881.

History of the Sabbath (Andrews) has been guilty of fraud in presenting in a false light the testimony of Neander concerning Sunday."<sup>53</sup>

The accusation was simply this. Andrews had quoted from an early edition of Neander's Church History the following words: "The festival of Sunday, like all other festivals was always only a human ordinance." But he did not tell his readers that seventeen years later in another edition Neander maintained that scriptural authority did exist for Sunday observance.

That was the charge, now what would Andrews do about it? The simple thing would be to quote Neander from both translations and show that there was no grounds for the position taken by the "New York Evangelist." Andrews promised to do that, but before doing so he had a few observations to make, and it is in this preliminary material that Andrews exhibited his mastery of argumentative logic.<sup>54</sup>

In substance, this is Andrews' line of reasoning. Neander had been discussing the origin of Sunday observance in the Christian church. He had given all the necessary points from Scripture and the early church fathers in favor of Sunday. Then he summed up the case by saying that "the festival of Sunday, like all other festivals was always only a human ordinance. "

But seventeen years intervened between the first and the second

---

<sup>53</sup> Loc. cit.

<sup>54</sup> Loc. cit.

editions of his Church History. Seventeen years of study "made him a wiser man." Now he saw that Sunday had become the Christian Sabbath, not by human creation but "by the authority of Christ." Since he had completely changed his opinion on this matter, "What," asks Andrews, "will be the action of Neander under these circumstances?"

He was a man of strict integrity and of a tender conscience. He had discovered that in his first edition he greatly injured the cause of Christ by calling the Christian Sabbath nothing but a human ordinance. He has opportunity to make amends in his second edition for the immense mischief he wrought in his first. How must he do it? 1. By frankly retracting the statement that the festival of Sunday was always only a human ordinance. 2. By directly asserting that it is a divine institution, resting upon the authority of Christ. 3. By giving the evidence which he has discovered during these seventeen years, that has convinced him that it is a divine institution.<sup>55</sup>

Andrews continued with the question, "Now what did he actually do?" In the second edition Neander gave the same evidence for Sunday that he had given in the first, "adding only a quotation from the so-called epistle of Barnabas." Then to keep the good will of his Sunday-keeping friends he omitted but did not retract his previous statement regarding the festival of Sunday. And finally "He does not change his view that Sunday was a human ordinance."<sup>56</sup>

Andrews then quoted both editions of Neander's Church History, carefully analyzed under nine points the testimony of the second edition and showed that Neander laid no claim to Jesus as authority

<sup>55</sup> Loc. cit.

<sup>56</sup> Ibid., p. 153.

<sup>58</sup> Ibid., p. 12.

for the change. Then to re-emphazise his argument, Andrews gave a synopsis of Neander's views under eight points, which he described as an "interesting problem in moral arithmetic," and invited his readers to add up the total.

Another example of an analytical discriminative approach to historical authorities is to be observed in his attack on "The Bible Dictionary of the American Tract Society." Andrews quoted the following statement from this work: "Justin Martyr observes that 'on the Lord's day all Christians in the city or country meet together, because it is the day of our Lord's resurrection.'" Denying that this is a correct quotation from Justin Martyr, Andrews quoted him as saying, "And on the day called Sunday. . . ." and concluded this point by stating that "Justin never gave to Sunday the title of Lord's day."<sup>57</sup>

He next directed his fire against "Dr. Justin Edwards' Sabbath Manual," and quoted it as saying, "Theophilus, bishop of Antioch, about A. D. 162, says: 'Both custom and reason challenge from us that we should honor the Lord's day, seeing that on that day it was that our Lord Jesus completed his resurrection from the dead.'" Then in direct opposition to this statement Andrews declared: "Having carefully and minutely examined every paragraph of the writings of Theophilus several times over, I state emphatically that nothing of this kind is to be found in that writer. He never uses the term 'Lord's day.'" <sup>58</sup>

<sup>57</sup> History of the Sabbath, second edition, pp. 211-212.

<sup>58</sup> Ibid., p. 12.

One might conclude from this high handed method of dealing with reputed authorities that Andrews was a rash, over enthusiastic young zealot, who sought notoriety by slinging stones at giants. But Andrews knew when he had a good case, and he knew when to be cautious. To illustrate:

Sabbath-keepers have been quite diligent in their attempts to find the records of those who have observed the seventh day in past generations. Since such historical evidence of past Sabbath observance is not very numerous, some Sabbatarians have been tempted to accept the slightest evidence in support of their views, even though it might be of questionable authority. Andrews carefully protected himself from such pitfalls.

Did St. Columba keep the Sabbath? Some writers have implied that he did. Lacking sufficient support for a positive statement Andrews says that there is "strong incidental evidence that Columba . . . was an observer of the ancient Sabbath of the Bible."<sup>59</sup> But he does not say that Columba was a Sabbath keeper. The wisdom of such a position is clear when one learns that recent investigation on this point seems to indicate that St. Columba was not a Sabbath keeper in the commonly understood sense of the term.<sup>60</sup>

<sup>59</sup> J. N. Andrews, History of the Sabbath, third edition, pp. 403-404.

<sup>60</sup> G. Arthur Keough, An Inquiry into the Days of the Week Observed as Holy Days by the Celtic Church, p. 94.

Sabbath observance among the Waldenses is another problem to which Andrews devoted quite a number of pages in his History of the Sabbath.<sup>61</sup> The wide variety of sources from which he quoted on this subject indicates that he gave it thorough study. A number of the authorities he cited state that the Waldenses did keep the Sabbath. Andrews will not commit himself to such a general statement. His conclusion was that in some areas, and at certain periods in history the Sabbath was kept by the Waldenses, but that without doubt others kept Sunday.<sup>62</sup> This position is quite in harmony with later research into the religious practices of the Waldenses.<sup>63</sup>

Did Carlstadt keep the seventh-day Sabbath? Again Andrews is guarded in his statements. He quoted authorities in the affirmative, but carefully avoided a positive declaration on his own behalf. He said that if Luther and Carlstadt could have worked together harmoniously the results for Protestantism would have been different. "Instead of the Catholic festival of Sunday, he (Luther) would have observed and transmitted to the Protestant church the ancient Sabbath of the Lord."<sup>64</sup>

<sup>61</sup> J. N. Andrews, History of the Sabbath, third edition, pp. 404, 405-16.

<sup>62</sup> Ibid., p. 413.

<sup>63</sup> William Earle Hilgert, Religious Practices of the Waldenses and Their Doctrinal Implications to A. D. 1530, pp. 50-51.

<sup>64</sup> J. N. Andrews, History of the Sabbath, third edition, pp. 449-462.

This implies that Carlstadt kept the Sabbath, but it does not state definitely that he did. A recent study into the beliefs of Carlstadt admits that it has not been proved that he "took a positive stand for the seventh-day Sabbath."<sup>65</sup> So Andrews' position on the matter needs no revision.

It is also to be noted that Andrews does not object to the use of some sarcasm or even ridicule at times. With a vivid imagination he envisioned the ludicrous and did not hesitate to use it to his advantage. After he has examined and thrown out a supposed line of proof for Sunday observance in the early church, he ironically referred to it as "A weighty reason indeed."<sup>66</sup> Justin Edwards' Sabbath Manual states that back about 829 A. D. some people were killed with lightning because they desecrated Sunday. Andrews described this story as the "famous lightning argument,"<sup>67</sup> for Sunday observance.

Another example of Andrew's familiarity with the sources, his skill in delineating the incongruent theological implications of some statements, and his clever, interesting presentation of the facts, is illustrated by the following quotation:

Dr. Clarke tells us that the Fathers "blow hot and cold." Tertullian is a fair example of this. He places the origin of

---

<sup>65</sup> R. Willard Wentland, The Teaching of Andreas Bodenstein von Carlstadt on the Seventh Day Sabbath, p. 49.

<sup>66</sup> J. N. Andrews, History of the Sabbath, (1859) p. 45.

<sup>67</sup> Ibid., p. 72.

## CHAPTER V

the Sabbath at the creation, but elsewhere says that the patriarchs did not keep it. He says that Joshua broke the Sabbath at Jericho, and afterward shows that he did not break it. He says that Christ broke the Sabbath, and in another place proves that he did not. He represents the eighth day as more honorable than the seventh, and elsewhere states the reverse. He states that the law is abolished, and in other places teaches its perpetuity and authority. . . .<sup>68</sup> writer and a successful preacher.

In Europe, he did less preaching, but writing and publishing became the paramount activities of his life. This was due in part to his difficulty in mastering oral French well enough to speak it with ease and fluency. But in addition to this, the needs of the work in Europe demanded an approach different from that used in America. S. N. Haskell, an Adventist leader in the United States was sent to inspect the work Andrews was doing, and he reported in 1862 that a well edited publication was more effective than, "the living preacher."<sup>1</sup> This observation was in complete harmony with Andrews' diagnosis of the situation seven years before when he said, "My first great object to accomplish in Switzerland is the publication of a paper in French."<sup>2</sup> Soon at the very beginning of his work in Europe he insisted that "It is in the highest degree important to have a paper at the earliest day possible."<sup>3</sup>

<sup>1</sup> S. N. Haskell, "What is wanted in Europe?" *Review*, 59:456, July 12, 1862.

<sup>2</sup> J. N. Andrews, "The Work in Europe," *Review*, 46:60.

<sup>68</sup> J. N. Andrews, History of the Sabbath, third edition, pp. 278-279. J. N. Andrews, "Wants of the Cause in Europe," *Review*, 46:116, October 14, 1875.



## CHAPTER V

### PIONEER IN EUROPE

When in the United States, J. N. Andrews was recognized by his fellow-believers as a capable writer and a successful preacher.

In Europe, he did less preaching, but writing and publishing became the paramount activities of his life. This was due in part to his difficulty in mastering oral French well enough to speak it with

ease and fluency. But in addition to this, the needs of the work in Europe demanded an approach different from that used in America. S. N. Haskell, an Adventist leader in the United States was sent to inspect the work Andrews was doing, and he reported in 1882 that a well edited publication was more effective than, "the living preacher."<sup>1</sup> This observation was in complete harmony with Andrews'

diagnosis of the situation seven years before when he said, "My first great object to accomplish in Switzerland is the publication of a paper in French."<sup>2</sup> Back at the very beginning of his work in Europe he insisted that "It is in the highest degree important to have a paper at the earliest day possible."<sup>3</sup>

<sup>1</sup> S. N. Haskell, "What is wanted in Europe?," Review, 59:456, July 18, 1882.

<sup>2</sup> J. N. Andrews, "The Work in Europe," Review, 46:60, August 26, 1875.

<sup>3</sup> J. N. Andrews, "Wants of the Cause in Europe," Review, 46:116, October 14, 1875.

With such a strong conviction on the matter, and with his years of experience in the publishing work, it is not surprising that in less than a month after his arrival in Switzerland, he raised 2,000 francs to begin the publication of tracts and papers.<sup>4</sup>

In his correspondence with the General Conference, in his letters to the Review, he reiterated at every opportunity the burden of his heart, - a monthly paper in French.

Results came. The General Conference on August 16, 1875, recommended that immediate steps be taken, "to establish a printing office in Europe."<sup>5</sup> James White indicated his whole-hearted support of Andrews' program by pledging \$1,000.00 "for the mission and press in Europe."<sup>6</sup> Then a special session of the General Conference in April, 1876, voted to raise \$10,000.00 "to establish a press in Europe."<sup>7</sup>

To assist in the work of translating, typesetting, proof-reading and mailing, Andrews enjoyed for a time the services of D. T. Bourdeau, a French minister who had recently come from the United

---

<sup>4</sup> J. N. Andrews, "Meetings at Locle, Switzerland," Review, 44:196, December 15, 1874.

<sup>5</sup> Uriah Smith, "Proceedings of the Fourteenth Annual Session of the Seventh-day Adventist General Conference," Review, 46:59, August 26, 1875.

<sup>6</sup> James White, "Preaching by Steam," Review, 47:100, March 30, 1876.

<sup>7</sup> Uriah Smith, "Special Session of the General Conference," Review, 47:132, April 6, 1876.

# LES SIGNES DES TEMPS

„Quand vous verrez toutes ces choses, sachez que le Fils de l'homme est proche et à la porte“ Matth. 24: 33.

VOLUME 1.

BALE (SUISSE), JUILLET 1876.

NUMERO 1.

## LES SIGNES DES TEMPS

JOURNAL MENSUEL

publié par la Société des Adhérents de l'Épître juiv.

COMITÉ: J. N. Andrews, Albert Vuilleumier, de la Société, J. A. Detschky.

PRIX D'ABONNEMENT: FR. 5.— par an en six paravols de 12 numéros.

Bureaux: Bureau des „SIGNES DES TEMPS“, Bâle (Suisse).

### LE TEMPS EST COURT.

Le temps est court, hâte-toi; l'heure avance. Oh l'Éternel viendra juger nos cœurs. Cherche, ô mon âme! une bonne espérance. Fuis le sommeil et la paix des pécheurs.

Le temps est court, ô monde! pour la gloire. Pour tes faux biens, pour ta frivolité. De ton orgueil périra la mémoire; De ton éclat passera la beauté.

Le temps est court; âme triste et souffrante. Enfant de Dieu sur la terre exilé! Lève les yeux; encore un peu d'attente. Et vers ton Dieu tu seras consolé.

Le temps est court pour finir notre tâche: A l'œuvre donc puisque'il est encore jour! Combats, agis, chrétien, ne sois point lâche: Ton Maître vient, sois prêt pour son retour.

### RÈGNE MILLENAIRE

par James White, pasteur.

Texte: „Et je vis des trônes sur lesquels des gens s'assirent, et l'autorité de juger leur fut donnée; et je vis les sièges de ceux qui avaient été décapités pour le témoignage de Jésus, et pour la parole de Dieu, qui s'étaient point adoré la bête, et son image, et qui n'avaient point pris un marque sur leur fronts ou à leurs mains; lesquels devaient vivre et régner avec Christ mille ans. Mais ce reste des morts ne doit point ressusciter jusqu'à ce que les mille ans soient accomplis.“ Apoc. 20: 4, 5.

On doit prendre les termes employés dans le texte de telle manière, qu'il y ait harmonie entre toutes ses parties, et qu'il y ait accord entre le texte et les Saintes Écritures en général.

1. Les trônes. Ce sont évidemment des trônes de jugement; car il est dit de ceux qui y sont assis que l'autorité de juger leur fut donnée. Comparez Matth. 19: 28.

2. Les âmes. Ici, le mot âmes signifie les personnes des justes qui auront été ressuscitées et rendus immortels. De ces personnes il est dit qu'elles devaient vivre. Comme l'homme formé de la poudre, après avoir reçu de son Créateur le principe de la vie naturelle, était une âme ou personne vivante (Gen. 2: 7); ainsi les dignes personnes mentionnées dans le texte, ayant reçu du Rédempteur le principe de la vie éternelle, et étant assis sur des trônes de jugement, peuvent être désignées comme des âmes ou personnes de ceux qui avaient vécu dans la justice, avaient passé par la mort, et avaient été ressuscités des morts. Huit âmes (selon le grec et la traduction anglaise) furent sauvées des eaux du déluge dans l'arche de Noé. 1 Pier. 3: 20.

3. Décapités. Cette expression veut simplement dire qu'ils seront élevés d'un état de mort à une condition de vie. Cela paraît évident d'après ce qui est dit de ceux qui ne vivront point résusciter: „Le reste des morts ne doit point ressusciter jusqu'à ce que les mille ans soient accomplis.“

Le mot millénaire signifie mille ans. Le Règne millénaire d'Apoc. 20 doit commencer par l'apparition de Fils de Dieu. La destruction des méchants qui seront alors sur la terre, la résurrection des justes, et la translation des fidèles qui seront alors vivants. Durant cette période, Christ régnera en personne avec les justes de tous les âges, qui auront souffert avec lui. Cette période commence et finit par une résurrection. Christ déclare que „tous ceux qui sont dans les sépulchres entendront sa voix; et ils sortiront; savoir, ceux qui auront bien fait, en résurrection de vie; et ceux qui auront mal fait, en résurrection de condamnation.“ Jean 5:

28, 29. Et Paul affirme que la résurrection des morts, tant des justes que des injustes... arrivent. Actes 24: 15. Mais il est réservé au Révélateur de placer ces deux résurrections à une distance de mille ans, une à chaque extrémité du Règne millénaire.

La croyance populaire sur ce sujet est que l'Évangile de Jésus-Christ doit exercer une telle influence sur les esprits et les cœurs des hommes, que tous les habitants de la terre seront convertis et sanctifiés, et que cet état glorieux continuera mille ans; que durant cette période Christ régnera spirituellement avec son peuple; et qu'à la fin du millénaire, il viendra la seconde fois, et qu'alors le jugement aura lieu.

Mais un examen attentif et impartial suffira pour convaincre pleinement le lecteur que les Saintes Écritures n'enseignent point qu'il y aura, avant la venue du Seigneur, un temps où tous les hommes seront convertis à Dieu. Il n'y eut que peu de justes depuis Adam jusqu'à Moïse. Sous l'économie judaïque le nombre des justes comparé à celui des méchants fut très-petit. Et le plan de Dieu dans la dispensation chrétienne ne renferme point la conversion de tous les hommes. L'Évangile est prêché à toutes les nations, et ainsi Dieu visite les Gentils pour en tirer un peuple consacré à son nom. Actes 15: 14. Parmi ceux qui seront finalement sauvés, on ne trouvera pas toute une génération, ou toute une nation; mais quelques-uns de chaque âge et de chaque langue s'élèveront en chantant ce cantique à l'Agneau: „Tu as été mis à mort, et tu t'as rachetés à Dieu par ton sang, de toute bria, et langue, et peuple, et nation.“ Apoc. 5: 8.

Dans la nature même des choses, la conversion de tout le monde est une impossibilité. Dieu est le même dans tous les âges. Sa conduite envers les hommes et les nations est impartiale. Le diable est le même, excepté que son expérience de six mille ans l'a rendu plus rusé pour séduire les hommes. La race déchuë est la même, sauf qu'à chaque génération elle dégénère de plus en plus au point de vue physique, intellectuel et moral, jusqu'à ce que le monde soit parfaitement mûr pour la punition finale qui l'attend. Ceci est démontré par la statue de Dan 2. Ici cinq royaumes universels sont le sujet de la prophétie. Quatre de ces royaumes sont temporels. Le cinquième est le royaume immortel de gloire. Les quatre monarchies terrestres, Babylone, Perse, la Grèce, et Rome, sont respectivement représentées par l'or, l'argent, l'airain, et le fer. Nous voyons dans l'émblème, non seulement une dégradation en valeur, de l'or à l'argent, de l'argent à l'airain, et de l'airain au fer; mais encore la division qu'il y a entre les gouvernements de la terre immédiatement avant l'établissement du glorieux royaume immortel, division représentée par un mélange de fer et de terre.

Le plan de Dieu dans la conversion des pécheurs et le salut de ceux qui lui obéissent et qui croient en Jésus: a été en opération durant presque six mille ans. On a prêché pendant plus de dix-huit siècles par l'aide du Saint-Esprit envoyé du ciel, un Sauveur crucifié et ressuscité; cependant le monde n'a pas été converti. Et les apparences de sa conversion à la sainteté exigée par la Bible, n'ont jamais été plus décourageantes qu'à présent. Dans le langage énergique d'un autre servain, nous demandons:

„Quelles sont les espérances actuelles? Une église qui s'est mise, avec une entière confiance, à travailler à la conversion du monde? Comment ceux qui endossent aujourd'hui le harnais peuvent-ils s'attendre à avoir plus de succès que ceux qui ont déposé les armes, après avoir combattu le bon combat? Les prophètes n'ont pu convertir le monde; sommes-nous plus puissants qu'eux? Les apôtres n'ont pu convertir le monde; sommes-nous plus forts qu'eux? Les martyrs n'ont pu convertir le monde; pouvons-nous faire plus qu'ils n'ont fait? L'Église, pendant dix-huit siècles, n'a pu convertir le monde; pouvons-

nous le faire? Ces serviteurs de Dieu ont prêché l'Évangile de Christ; nous pouvons aussi le prêcher. Ils sont allés aux extrémités de la terre; nous pouvons aussi y aller. Ils ont sauvé quelques-uns; nous pouvons aussi en sauver quelques-unes. Ils ont pleuré parce que très-peu de personnes ont cru à leur prédication; et nous pouvons aussi pleurer.

„Dieu a-t-il un plus grand Sauveur — un plus puissant Esprit? A-t-il un autre Évangile qui sauvera tout le monde? Ou est cet Évangile? Peut-on entrer dans le royaume des cieux par un autre chemin que celui où l'on rencontre beaucoup de tribulations? Y a-t-il un autre moyen d'obtenir la couronne que de porter la croix? Pouvons-nous régner avec Christ si nous ne souffrons d'abord dans sa cause?“

La doctrine de la conversion du monde et d'un Règne millénaire temporel tant fondée sur de fausses interprétations, et sur des citations incorrectes de certaines portions des Écritures Sacrées, est convenable d'examiner les textes qui sont généralement cités en faveur de cette doctrine, et de montrer qu'ils ont une signification différente de celle que plusieurs y attachent.

1. „Demande-moi, et je te donnerai pour ton héritage les nations, et pour ta possession les bords de la terre.“ Ps. 2: 8. Comme preuve suffisante que ce texte ne regarde point la conversion du monde, nous citons le verset qui le suit: „Tu les briseras avec un sceptre de fer, et tu les mettras en pièces comme un vaisseau de potier.“

2. La pierre coupée de la montagne sans main doit rouler jusqu'à ce qu'elle devienne une grande montagne et remplisse toute la terre. Toute la preuve que l'on croit voir ici en faveur de la conversion du monde dépend d'une citation incorrecte du texte. Voici les paroles exactes du prophète: „Tu contemples cela, jusques à ce qu'une pierre fut coupée sans main, laquelle frappa la statue en ses pieds de fer et de terre, et les brisa. Alors furent brisés ensemble le fer, la terre, l'airain, l'argent et l'or, et ils devinrent comme la paille de l'aire d'é, que le vent transporte çà et là; et il ne fut plus trouvé aucun lieu pour eux; mais cette pierre qui avait frappé la statue devint une grande montagne, et remplit toute la terre.“ Dan. 2: 34, 35.

En lisant ce passage remarquable, il est très-essentiel de faire attention aux points suivants: 1° La pierre frappa la statue en ses pieds, et brisa le fer, la terre, l'airain, l'argent et l'or ensemble, tel est la destruction, et non point la conversion. 2° Ils devinrent comme la paille de l'aire d'é, que le vent transporte çà et là; et il ne fut plus trouvé aucun lieu pour eux. Ici est décrite la fin de tous les gouvernements de la terre. 3° Alors la pierre devint une grande montagne et remplit toute la terre. Dans cette prophétie la pierre n'a rien de commun avec la statue. La statue, qui est un symbole de tous les royaumes temporels et de tous les hommes méchants, est d'abord détruite, ensuite la pierre remplit toute la terre. Mais si l'on insiste sur ce que les expressions, mettre les nations en pièces (Ps. 2: 9), et briser la statue (Dan. 2: 34), signifient la conversion du monde, alors Paul a en vue la conversion de Satan, lorsqu'il dit: „Le Dieu de paix brisera bientôt Satan, sous vos pieds.“ Rom. 16: 33.

5. Une nation naîtra en un jour. Voici autre citation incorrecte. Esaie 60: 8 se lit ainsi: „Qui entendit jamais une telle chose, et qui est à jamais vu de semblables? Ferait-on qu'un pays fût enfanté en un jour? ou une nation naîtrait-elle tout d'un coup? que Sion ait enfanté ses fils aussitôt qu'elle eût en travail d'enfant? Ce texte ne fait point allusion à la conversion des pécheurs; mais il est évidemment rapporté à la résurrection des justes.

4. „Les royaumes du monde sont devenus à notre Seigneur et à son Christ.“ Mais rappelez-vous que ce langage aura son accomplissement au temps du troisième malheur, dont il est dit aussi: „Les nations se sont

irritées; mais la colère est venue, et le temps des morts est venu pour être jugés, et pour donner la récompense à tes serviteurs les prophètes, et aux saints, et à ceux qui craignent ton nom, petits et grands, et pour détruire ceux qui corrompent la terre.“ Apoc. 11: 13, 18.

5. „Et cet Évangile du royaume sera prêché dans toute la terre habitable, pour servir de témoignage à toutes les nations; et alors viendra la fin.“ Matth. 24: 14. Ceux qui enseignent que tout le monde sera converti, maintiennent que l'Évangile sera prêché à toutes les nations; que chaque individu entendra la prédication de l'Évangile, y croira, et y obéira; et que tous seront sanctifiés sous son influence. Et qu'arrivera-t-il alors? Est-ce que la fin viendra? Non. Selon eux la fin n'aura pas lieu avant que le monde ait joui d'une paix non interrompue par le péché durant une période de mille ans. Mais le texte ne dit pas même que chaque individu entendra la prédication de l'Évangile. Il ne dit pas qu'un seul individu sera converti et sanctifié par le moyen de l'Évangile. Et il est loin de donner à connaître que tout le monde sera converti, et demeurera converti mille ans.

6. „Et de leurs épées elles forgeront des houx, et de leurs halberdars des serpes; une nation ne lèvera plus l'épée contre l'autre, et elles ne s'adonneront plus à la guerre.“ Mich. 4: 3. Voyez aussi Esaie 2: 4. Le lecteur est prié d'observer que Mich. 4: 1, traite de l'exaltation de l'Église professant être de Christ dans les derniers jours. Les montagnes signifient les gouvernements de la terre. L'Église désignée ici par „la montagne de la maison de l'Éternel“, devait être élevée par dessus les coteaux. Elle devait être affermie au sommet des inobéissances.

Aux versets 2-5 nous avons, non pas ce que le Seigneur déclare comme devant avoir lieu aux derniers jours, mais ce que devait dire la multitude des chrétiens populaires qui croient à la conversion du monde. Le passage commence ainsi: „Et plusieurs nations iront, et diront.“ Verset 2. Mais le Seigneur parle en ses termes, aux versets 6 et 7: „En ce temps-là, dit l'Éternel, j'assemblerai la botteuse, et je recueillirai celle qui avait été chassée, et celle que j'avais affligée.“ „En ce temps-là“, dans le temps que „plusieurs nations“ prophétisent paix et sûreté, le résidu du peuple de Dieu est chassé et affligé. Mais nous avons dans la prophétie de Joel une preuve très-décisive touchant la condition des nations dans les derniers jours. Ce sujet paraîtra plus clair et plus concluant si nous mettons en regard la parole du Seigneur avec ce que disent plusieurs nations de la manière suivante:

#### PLUSIEURS NATIONS DISENT:

„Et plusieurs nations iront, et diront: Venez, et adorons à la montagne de l'Éternel, et à la maison de Dieu de Jacob; et il nous enseignera toutes ses voies, et nous marcherons dans ses sentiers; car la loi sortira de Sion, et la parole de l'Éternel sortira de Jérusalem. Il exercera jugement parmi plusieurs peuples, et il corrigera fortement les arabes nations, jusques aux jours les plus éloignés; et de leurs épées elles forgeront des houx, et de leurs halberdars des serpes; une nation ne lèvera plus l'épée contre l'autre, et elles ne s'adonneront plus à la guerre.“ Mich. 4: 2.

#### LE SEIGNEUR DIT:

„Puisque tout parmi les nations, préparez la guerre, révéillez les hommes forts; que tous les monts de pierre s'approchent et qu'ils mentent. Fuyez des yeux de vos yeux, et des javelles de vos serpes, ce que la bête dit: Je suis fort, et ne craindrai rien, et vous, nations nations, et vous, arabes nations, et vous, nations nations, et vous, arabes nations, jusques aux jours les plus éloignés. Une loi sortira de Sion, et la parole de l'Éternel sortira de Jérusalem.“ Mich. 4: 2-3.

7. „Ils me connaîtront tous, depuis le plus petit d'entre eux jusques au plus grand.“ Jér. 31: 34. Ceci est contenu dans la promesse de la nouvelle alliance, et fait allusion premièrement à la condition de chaque individu avec qui la nouvelle alliance sera faite, et secondement à la plénitude des bénédictions de l'Évangile quand tous seront d'accord avec Dieu dans l'État éternel. Ces deux idées sont renfermées dans la promesse. Mais que tous les hommes seront convertis, ou qu'une génération entière viendra à la

States. Prof. Louis Aufranc,<sup>8</sup> a school teacher at Locle who lost his position when he became a Seventh-day Adventist, joined the staff of workers at the office of publication and rendered valuable assistance.

This combination of favorable circumstances led James White to observe that "the way now seems fully open for Elder Andrews to commence publishing at Basel, Switzerland."<sup>9</sup>

Andrews thought the same thing. Early in June, 1876 most of the type was set, and during the first week in July, 2,000 copies of his eight page paper came from the press. He called it Les Signes des Temps.

In his first issue of the Les Signes des Temps<sup>10</sup> one observes the following features: The mast head indicated that it was "publié par la Société des Adventistes du Septième Jour" through a committee composed of J. N. Andrews, Albert Vuilleumier,<sup>11</sup> one of the leading Swiss Sabbath-keepers and J. E. Dietschy, another Swiss member at Basle. It was a monthly paper, and the subscription price was five francs (\$1.15 U.S.) for a volume of twelve numbers.

<sup>8</sup> James White, "Conference Address," Review, 47:132, April 27, 1876.

<sup>9</sup> James White, "Conference Address," Review, 47:132, April 27, 1876.

<sup>10</sup> Les Signes des Temps, Juillet, 1876. Hereafter designated Les Signes in all footnote references.

<sup>11</sup> Cf., Jean Vuilleumier, "Albert Vuilleumier," Review, 100:22, April 19, 1923.

PLAN A VUE D'OISEAU

FAUSTE CHAMP DES PROPHECIES

EXPLICATION BREVE

des visions de Daniel et de Jean.

«C'est la vision, et l'expresse illustration sur les tablettes, tels qu'on les lise couramment.» Hab. 2: 3.

La gravure anglaise qui accompagne est une représentation, en miniature, de notre carte sur laquelle sont tracés les principaux symboles de la Bible. Cette méthode d'instruction est particulière au volume d'inspiration divine. Elle occupe seule ce champ. Comme si elle était en possession d'un droit exclusif, elle monopolise ce moyen d'information. La méthode est digne du livre, et le livre est la place appropriée pour la méthode; car l'instruction ne peut, par aucune manière, être communiquée dans une forme si condensée et si vive. L'œil devient ainsi le serviteur de l'esprit dans la réception des idées, et un seul coup d'œil embrasse ce qu'il faudrait à plusieurs pages d'histoire pour décrire.

Quelques pédales modernes, regardant ces symboles et voyant réunis dans la même bête les cornes d'animaux ruminants et les dents et les griffes d'animaux carnivores, ont finement imaginé qu'ils avaient trouvé le prophète en faute, de telles dents et de telles cornes n'allant pas ensemble. Ils n'avaient pas assez de jugement pour penser que l'inspiration, dans le but de représenter d'une manière convenable le caractère des méchants gouvernements de la terre, devait s'éloigner de la nature, et combiner dans un seul genre d'animal tous ces instruments de défense ou de destruction qui, dans la nature, appartiennent à plusieurs animaux. Si on considère franchement et si on étudie soigneusement, on trouvera une justesse entre le symbole et la chose symbolisée, qui est à la fois appréciable et instructive.

Les symboles de la carte peuvent être brièvement décrits ainsi qu'il suit:

LA GRANDE STATUE.

La statue dans la portion supérieure gauche est présentée et partiellement interprétée dans le second chapitre de Daniel. Elle est composée de quatre métaux différents: or, argent, airain, et fer; elle représente la succession des gouvernements terrestres depuis le royaume de Babylone, sous Nébuchadnetsar, jusqu'à la fin des temps. Daniel dit clairement à Nébuchadnetsar: «Tu es la tête d'or.» Dan. 2: 38. Ou, ton royaume est cette tête d'or. Ce royaume fut présenté dans la prophétie à l'époque de la capture de Manassé, roi de Juda, par les Assyriens l'an 607 avant J.-C. Après celui-là devait s'élever un autre royaume, la poitrine et les bras d'argent, représentant les Médos et les Perses, qui eurent la domination depuis la prise de Babylone par Cyrus l'an 538 avant J.-C. Jusqu'à la défaite de Darius Codoman par Alexandre-le-Grand, à la bataille d'Arbelles l'an 331 av. J.-C., sa durée ayant été de 207 ans.

Un troisième royaume devait suivre, représenté par les hanches d'airain. C'était le royaume de Macédoine ou de Grèce, la période de sa suprématie datant de l'année 331 avant J.-C., et s'étendant jusqu'à la conquête de la Macédoine par les Romains l'an 48 avant J.-C.

Et un quatrième royaume, l'empire romain, est représenté par les jambes de fer. Les dix orteils sur les pieds de cette statue représentent les dix royaumes formés par les divisions du vieil empire romain renversé par suite des incursions des Barbares du Nord, entre les années 356 et 483 après J.-C. Ce royaume date de la fameuse ligue juive l'an 161 avant J.-C., et continua jusqu'à sa complète division ap. J. C. 483, pendant la

et les quatre têtes, la division de l'empire en quatre parties après la mort d'Alexandre; la quatrième bête extraordinaire, Rome. Les dix cornes sur la tête de cette bête sont clairement indiquées par l'ange à Daniel, comme étant dix royaumes qui s'élevèrent de ce quatrième empire, l'empire romain. Verset 24. Ces dix cornes correspondent aux dix orteils de la statue, et les royaumes qu'elles représentent étaient les Huns, les Ostrogoths, les Visigoths, les Francs, les Vandales, les Suèves, les Burgundes, les Hérules, les Anglo-Saxons, et les Lombards. Voyez Machiavel, Dr. Hales, l'évêque Newton, Faber et Lloyd.

Il y a une connexion très-claire entre le septième et le second chapitre de Daniel.

d'autre peuple, rempli enfin toute la terre. Ainsi dans Daniel 7, les saints prennent possession du royaume «sous tous les cieux.» Ce royaume n'a pas encore été établi, mais il est dans un avenir qui est très-préché. Lecteur, êtes-vous prêts pour cela? Le juste seul sera estimé digne d'y entrer et de prendre part à ces joies infinies et éternelles.

LA PAPAUTE.

La quatrième bête présente une seconde phase historique. Une autre corne s'éleva parmi les dix, différentes des autres, ayant des yeux semblables aux yeux d'un homme, et une bouche qui disait de grandes choses. Ce royaume est la papauté, qui pendant si longtemps eut une domination spirituelle sur les nations de l'Europe. Cette corne était différente des autres, étant un royaume spirituel. Elle avait des yeux semblables aux yeux d'un homme; ce qui représente l'esprit et la finesse des évêques romains. Elle avait une bouche qui disait de grandes choses, en s'arrogeant les titres de la Divinité, et en élevant des prétentions blasphématoires.

A l'égard de cette corne, le temps de sa durée; un temps, des temps, et une moitié de temps; il est dit ailleurs que ce fut quarante-deux mois, et 1260 jours (années). Voyez Apoc. 12: 6, 14; 13: 5. Cette période date du temps où le décret de Justinien, faisant le pape le correcteur des hérétiques et la tête de toutes les églises, fut mis en vigueur par l'expulsion des Goths de Rome par Bélisaire en 528 après J.-C. Les trois royaumes qui furent subjugués pour faire place à la papauté étaient les Vandales, les Hérules et les Goths. Cette suprématie papale dura juste 1260 ans, jusqu'à 1788, époque à laquelle la papauté fut temporairement renversée par les Français. Voyez Baronius, Croly sur l'Apocalypse, Histoire des papes par Bower, etc. Peu après cela, Daniel vit ce pouvoir donné pour être brûlé au feu. D'après Paul (2 Thess. 2: 8); ceci sera accompli par la splendeur de la seconde venue de Christ. Cet événement doit par conséquent suivre de près ce qui précède dans cette chaîne prophétique.

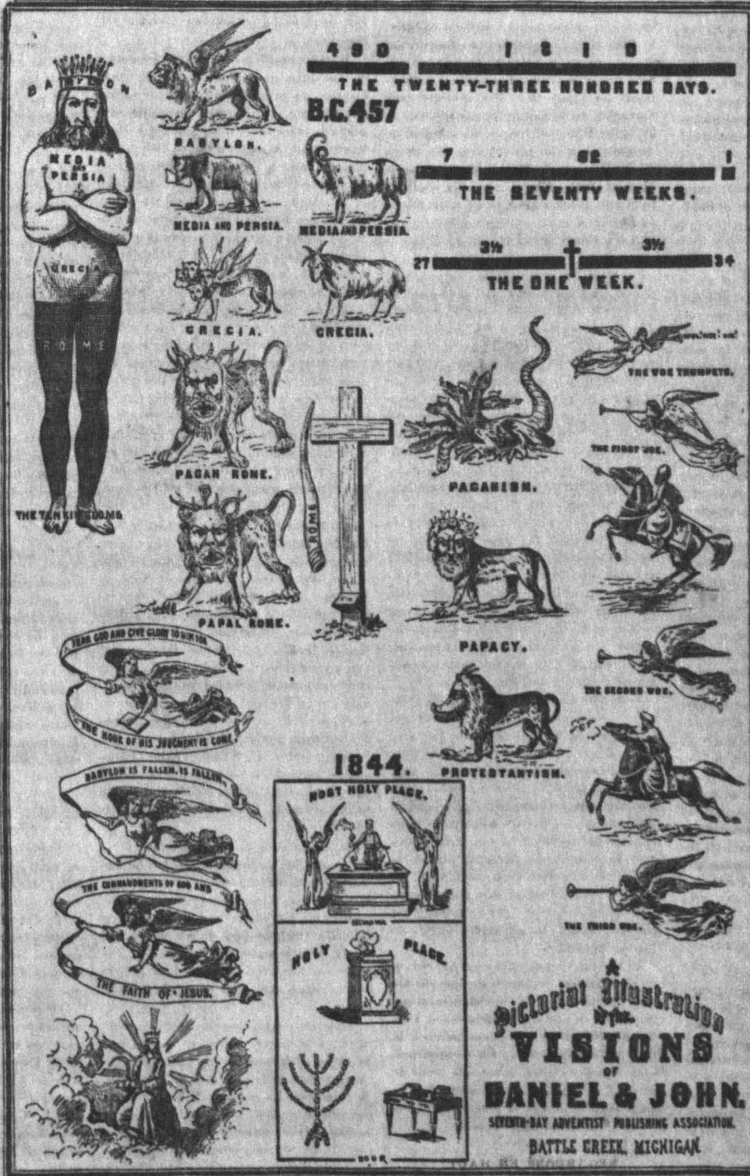
SYMBLES DE DAN. VII.

La troisième chaîne de symboles est expliquée dans Daniel, chapitre 7. Elle donne la même succession de royaumes depuis le temps des Perses. L'ange dit à Daniel que le bélier représentait la Perse, et le bouc, la Grèce ou le roi de Javan. Dan. 8: 20, 21.

Ce bouc avait d'abord une corne remarquable entre ses yeux. L'ange dans son explication dit à Daniel que cette corne représentait le premier roi de l'empire grec. Verset 21. C'était Alexandre-le-Grand. Cette corne fut brisée. Alexandre mourut dans la débâcle, le 12 novembre de l'année 333 avant J.-C., huit ans après qu'il devint maître de l'empire persan à la bataille d'Arbelles, 331 avant J.-C.

À la place de cette première corne, il en sortit quatre vers les quatre vents des cieux, comme on l'a représenté sur la carte. Ainsi, dit l'ange, quatre royaumes s'établirent de cette nation. Ces quatre royaumes, divisions de l'empire d'Alexandre, étaient la Macédoine, la Thrace, la Syrie et l'Égypte, établis respectivement par Cassandre, Lysimachus, Séleucus et Ptolémée, vers l'année 308 avant J.-C.

Dans la petite corne qui s'éleva ensuite Rome apparut de nouveau, comme dans les



longue période de 614 ans. Cette division en dix parties continue encore, et d'après la prophétie elle doit continuer jusqu'à ce que le Dieu du ciel établisse son royaume sur la ruine et le renversement de tous les gouvernements terrestres. C'est l'événement qui doit suivre et que nous devons attendre comme terminant et accomplissant le dernier degré de cette chaîne prophétique.

SYMBLES DE DANIEL VII.

La chaîne de symboles qui suit à la droite embrasse la même période avec des détails additionnels décrits dans Daniel, chapitre 7.

Le lion représente Babylone; l'ours, les Médos et les Perses; le léopard, la Grèce (les ailes dénotant la rapidité de conquête,

ils embrassent la même période, traitent des mêmes royaumes et dirigent l'attention vers le même point — la fin du monde. Le royaume de Dieu, représenté par la pierre qui frappa la statue sur les pieds, dans le chapitre 2, et devint une grande montagne et rempli toute la terre, est le même royaume qui est présenté dans Daniel 7, lequel doit être donné aux saints du Très-Haut après la destruction de la quatrième bête et de la petite corne. Ce royaume, par conséquent, ne peut être établi qu'après la destruction de la papauté à la seconde venue de Christ. La pierre frappe la statue sur les pieds, la brise en pièces, et tout est dispersé; le territoire, la terre, est nettoyée du dernier vestige des gouvernements terrestres, et le royaume de Dieu, qui ne sera jamais détruit ni laissé à

Following this information, there was in the first column a poem of four stanzas entitled, "Le Temps est Court." Then followed a seven column article by James White on the "Règne Millénaire," after which Mrs. E. G. White contributed a devotional theme, "Les Souffrances de Christ."

On page four, Andrews stated the purpose of Les Signes des Temps, outlined his plan of procedure and invited the public to give his paper their close attention. ("Les sujets sur lesquels nous appelons l'attention méritent le plus sérieux examen.")

He then gave a brief historical sketch of the Seventh-day Adventist church in America, with special emphasis on their beliefs.

It appears that Andrews had a deep appreciation of the Seventh Day Baptist denomination. He made speeches in their honor at General Conference Sessions in the United States. When he arrived in England he immediately established friendly contact with William Jones, their minister in London, and in this first number of his new paper he devoted an article to their teachings and work.

Conspicuously placed in the center of page five there was a large, comprehensive prophetic chart, in English;<sup>12</sup> the accompanying article by Uriah Smith gave a short description and explanation of each symbol. Then followed a number of brief items on the progress of the Seventh-day Adventist church in various parts of the world, "Progrès de la Cause," "Notre Mission en Europe," La Vraie

---

<sup>12</sup> See photostat on page 55

Prosperité." No less than twenty-five different articles appear in this first issue of Les Signes des Temps. On page eight he gave a "Résumé des Articles," and a list of the pamphlets and tracts available in French.

Andrews was very anxious for his paper to be interesting as well as instructive. He endeavoured to make an appeal to the average reader by his simplicity of style and by including items of current news value. "We try to make every number of Les Signes a campaign document adapted to the existing state of things in the Old World."<sup>13</sup>

To accomplish this purpose he indicated his intention of devoting "One column of our French paper to such passing events as are worthy to be chronicled as signs of the times."<sup>14</sup> In order to get material for this new feature he wrote to the Review and requested the "friends in America" to send him "papers, pamphlets, tracts, or whatever contains matter which seems to them to be capable of being of service in such a department."<sup>15</sup>

This news feature in Les Signes des Temps was entitled "Mélange," and first appeared in the issue of February, 1877. A sampling of its contents shows that the editor was primarily

<sup>13</sup> J. N. Andrews, "Report from Bâle," Review, 59:72, January 31, 1882.

<sup>14</sup> J. N. Andrews, "Report from Switzerland," Review, 49:30, January 25, 1877.

<sup>15</sup> Loc. cit.

interested in events of religious significance. He reported that 2,043 French people "à Montréal ont abjuré la religion catholique romaine," and that a Roman Catholic society in Belgium has been buying Bibles and destroying them. He also informed his readers that there had been "Un terrible feu à Tonkin, Japon," and that the population of Paris was 1,851,792; New York, 1,535,622 and London 3,489,428.<sup>16</sup>

The conglomerate nature of this news column is clearly evident. In succeeding issues he continued to print such tabloid items as those noted above, but in addition to these he introduced longer articles on international affairs. The Russian-Turkish situation was at that time quite prominent in the news, so for a number of months "Guerre D'Orient," "Nouvelles D'Orient," were titles frequently seen in Les Signes des Temps. Most of such articles were written by Louis Aufranc. In 1880 Andrews reprinted from Harper's Magazine a series on "Comment le Concile du Vatican Etablit l'Infaillibilité du Pape."<sup>17</sup> Other articles of general interest were "Mouna-Loa le Grand Volcan des Iles Sandwich,"<sup>18</sup> to which he devoted the entire front page in September 1881. "Tremblements et

<sup>16</sup> J. N. Andrews, "Melange," Les Signes, 1:64, Avril, 1877.

<sup>17</sup> Les Signes, 5:2, Juillet, 1880.

<sup>18</sup> Ibid., 6:225, Septembre, 1881.



Terre,"<sup>19</sup> and "Histoire Intéressante des Obscurcissements du Soleil,"<sup>20</sup> also occupied the front page. From the Detroit Free Press came a story which he entitled, "Incendies de Forêts dans L'Etat de Michigan."<sup>21</sup> Andrews' purpose in publishing this type of material was two-fold, to present what might arrest general attention and arouse interest, and also what Andrews thought were specifically "les signes des temps," that is, signs of the second coming of Christ. Another feature of Les Signes des Temps that strengthened its popular appeal was a section for the young people which was called "A La Jeunesse." For a number of months the general topic of this column was "Le Mirage de la Vie,"<sup>22</sup> under which a discussion was presented on the various occupations and professions, with the view to guiding the youth into a wise choice of life work. Historical and biographical material also found a place in Andrews' message for the young. The main feature of "A La Jeunesse," for a period of twenty-nine months, July 1880 to November 1882 was

<sup>19</sup> Jacob Abbot, "Alexandre le Grand," Les Signes, 5:13-14, Juillet, 1880

<sup>19</sup> Ibid., 6:241, Octobre, 1881.

<sup>20</sup> Ibid., 6:289, Decembre, 1881.

<sup>21</sup> Ibid., 6:288, Novembre, 1881.

<sup>22</sup> J. N. Andrews, "Le Mirage de la Vie," Les Signes, 3:223, Octobre, 1878.

<sup>23</sup> Cf., Les Signes, 2:130, Mars, 1876.

"Alexandre Le Grand."<sup>23</sup> Andrews also included in Les Signes des Temps an occasional article on the home, such as "Nos Devoirs Envers Les Enfants,"<sup>24</sup> and "La Famille Chrétienne;"<sup>25</sup> realizing the need of religion in the home, and wishing to induce parents and children to join in the study of the Scripture, he provided simple Bible lessons with each issue of Les Signes des Temps, beginning with the second number, August, 1876.<sup>26</sup> These "Leçons Bibliques" were written by Louis Aufranc.<sup>26</sup>

In the United States a similar system, devised and written by G. H. Bell,<sup>27</sup> professor at Battle Creek College was being used. Andrews published both sets in Les Signes des Temps. The series by G. H. Bell was entitled, "Questions Pour Ecoles et Familles." In March, 1878 a new department was created in Les Signes des Temps, "Ecole du Sabbat," and under this heading the lessons by Aufranc and Bell were published.<sup>28</sup> A few months later Aufranc's lessons

<sup>23</sup> Jacob Abbot, "Alexandre le Grand," Les Signes, 5:13-14, Juillet, 1880

<sup>24</sup> E. G. White, "Nos Devoirs Envers Les Enfants," Les Signes, 1:27, Octobre 1876.

<sup>25</sup> J. N. Andrews, "La Famille Chrétienne," Les Signes 1:37, Novembre, 1876.

<sup>26</sup> L. Aufranc, "Leçons Bibliques," Les Signes, 1:14-15, Aout, 1876.

<sup>27</sup> G. H. Bell pioneered Battle Creek College, the first Seventh-day Adventist educational institution. Cf. J. C. Bartholf, "Goodloe Harper Bell," The Youth's Instructor, 47:101-106, February 9, 1899.

<sup>28</sup> Cf., Les Signes, 2:166, Mars, 1878.

were discontinued, but those written by Bell continued for several years.<sup>28</sup>

Les Signes des Temps made one of its greatest practical contributions in the field of health and temperance. Dr. J. H. Kellogg leading physician at Battle Creek Sanitarium began a series of articles in the December, 1878 issue. They were published under the general heading of "Hygiène," while the specific subject was, "La Dyspepsie."<sup>29</sup> A number of other articles on various phases of healthful living are to be found throughout Les Signes des Temps.

Andrews seemed to consider that liquor and tobacco were enemies of mankind and it was against their use that he waged an unremitting war through the columns of his paper. In the very first number he printed two short items on temperance, "La Modération dans le Boire," and "Ne Donnez Point de Liqueur aux Enfants."<sup>30</sup>

As a student of the Scriptures, Andrews endeavoured to buttress his temperance arguments with Bible authority. In September, 1876 he stated that some have used St. Paul's advice to Timothy (1 Timothy 5:23) as justifying habitual use of intoxicating drinks. He presented a refutation of this theory<sup>31</sup> and later in an all out appeal to Scripture he printed a list of thirty-two questions

<sup>29</sup> Dr. J. H. Kellogg, "Hygiène," Les Signes, 3:238, Decembre, 1878.

<sup>30</sup> Cf., Les Signes, 1:8, Juillet, 1876. Ibid., 5:16, Juillet 1880.

<sup>31</sup> J. N. Andrews, "Le Conseil de Paul a Timothée," Les Signes, 1:24, Septembre, 1876.

pointed against the use of liquor, and answered each one with a Bible text.<sup>32</sup>

In his temperance campaign Andrews published many articles from various non-Adventist authorities. M. de Colleville, a leader of the temperance movement in England, contributed "Le Néphalisme et les Pasteurs"<sup>33</sup>. Lyman Beecher, D.D. a Presbyterian clergyman in the United States and a strong advocate of temperance, gave a comprehensive analysis of the subject in a long series beginning in Les Signes des Temps December, 1877.<sup>34</sup>

Andrews also gave publicity to temperance meetings. Such an announcement appeared in Les Signes des Temps of September, 1878, entitled "Le Congrès International sur L'Alcoolisme," stating that the Rev. M. de Colleville of Brighton, England would attend this conference at Paris.<sup>35</sup>

In practically every edition of his paper Andrews published something on the subject of Temperance. The index for the twenty-four issues of Les Signes des Temps, July 1880 to June, 1882 listed

---

<sup>32</sup> Cf., Les Signes, 4:321, Novembre, 1879. 383, Juin, 1882.

<sup>33</sup> M. de Colleville, "Le Néphalisme et les Pasteurs," Les Signes, 1:39, Novembre, 1876.

<sup>34</sup> Lyman Beecher, "La Nature et les Causes de L'intemperance," Les Signes, 2:144, Decembre, 1877.

<sup>35</sup> J. N. Andrews, "Le Congrès International sur L'Alcoolisme," Les Signes, 3:216, Septembre, 1878. See also Ibid., 5:16, Juillet, 1880.

forty-two articles on Temperance.<sup>36</sup> "Our paper, during the whole period of its publication, has borne a faithful testimony on the subject of temperance," said Andrews, "and it has wrought a marked change in the practice of its readers."<sup>37</sup> About three years later he again commented on the results of his temperance work and used the following words, "We believe that several hundred persons have embraced the principle of total abstinence as taught in our paper."<sup>38</sup> Uriah Smith, editor of the Review, indicated his approval of the work being done along this line by Les Signes.<sup>39</sup> And the Swiss Total - Abstinence Society complimented Andrews on the contribution he was making to the cause of Temperance in Europe.<sup>40</sup>

These various departments of Les Signes des Temps were however quite secondary in importance to the main purpose of the paper. That purpose was defined through an editorial in the first issue, which pointed out that Les Signes des Temps was dedicated to the task of explaining the Scriptures, particularly in relation to a certain group of doctrines and their prophetic significance. Andrews did

<sup>36</sup> "Table des Matières," Les Signes, 6:382-383, Juin, 1882.

<sup>37</sup> J. N. Andrews, "Report from Switzerland," Review, 55:13, January 1, 1880.

<sup>38</sup> J. N. Andrews, "Report from Bâle," Review, 60:139, February 27, 1883.

<sup>39</sup> Uriah Smith, a news item comment on the April, 1882 issue of Les Signes, Review, 59:272, April 25, 1882.

<sup>40</sup> "Special Mention," (n.n.), Review 60:305, May 15, 1883.

not state that he intended to indoctrinate his readers in the beliefs of the Seventh-day Adventists, but such was clearly implied when he indicated that Les Signes des Temps was "publié par la Société des Adventistes du Septième jour." For many years a prominent Translations of articles from leading Seventh-day Adventist writers in the United States provided most of the material in Les Signes des Temps for the first several years of publication.

James White wrote on the Millennium, the Second Coming of Christ, the Judgment, Christ in the Old Testament, and a series on the prophecies of Matthew 24. There were also many others on various phases of Seventh-day Adventist doctrine.

Mrs. E. G. White contributed articles on the practical aspects of Christian living, with special emphasis on the life and work of Christ.

Uriah Smith,<sup>41</sup> editor of the Review for many years, made his greatest contribution to Les Signes des Temps in two series of prophetic and doctrinal expositions. One was on the book of Daniel and the other on the Revelation. The series on Daniel began in December, 1876 and continued to appear monthly until June, 1880. The articles on Revelation began with the issue of January, 1877 and ran until April, 1882 when the last chapter of the Apocalypse was

<sup>41</sup> Editorial, "In Memoriam, Uriah Smith," Review, 80:1, March 10, 1903.

<sup>42</sup> L. E. Conradi, "In Memory of J. E. R. Brabberger," Review, 97:20, December 23, 1920.

presented.

Some of the other writers from America who wrote for Les Signes des Temps were George I. Butler,<sup>42</sup> president of the General Conference (1871-74, 1880-88); D. M. Canright,<sup>43</sup> for many years a prominent and successful minister in various parts of the United States; W. H. Littlejohn,<sup>44</sup> pastor of the Battle Creek Seventh-day Adventist Church, later president of Battle Creek College; and J. H. Waggoner,<sup>45</sup> writer and publisher of the American Signs of the Times. From among the Adventists in Europe the following names appeared quite frequently at the close of various articles. D. T. Bourdeau,<sup>46</sup> who had been sent from the United States to assist J. N. Andrews and conduct public meetings in French; James Erzberger,<sup>47</sup> (spelled variantly Ertzenberger, Erzenberger) a German Swiss who led out in evangelistic work in Germany, and Louis Aufranc, a school

<sup>42</sup> M. C. Wilcox and W. C. White, "George Ide Butler, A Sketch of His Life," Review, 95:830, August 29, 1918.

<sup>43</sup> A. W. Spalding, Captains of the Host, p. 209.

<sup>44</sup> C. A. Russel, "Life Sketch of Elder W. H. Littlejohn," Review, 93:16, November 30, 1916.

<sup>45</sup> A. Kunz, "Death of Elder J. H. Waggoner," Review, 66:558, September 3, 1889.

<sup>46</sup> G. W. Morse, "The Passing of the Pioneers," Review, 82:17-18, July 13, 1905.

<sup>47</sup> L. R. Conradi, "In Memory of J. H. R. Erzberger," Review, 97:20, December 23, 1920.

teacher at Locle who became a Seventh-day Adventist and was employed by Andrews in the publishing office.

But it was J. N. Andrews who contributed by far the largest amount of material for Les Signes des Temps. It has been estimated that no less than 480 articles came from his pen.<sup>48</sup>

When the first edition of two thousand copies was printed at a cost of \$54.00 Andrews was immediately faced with the problem of finding those who would be interested readers. It was his business to get Les Signes des Temps into the hands of the reading public.

In the first place it is to be noted that throughout Andrews' editorship most copies of Les Signes des Temps were sent gratis. The subscription price was five francs or \$1.15 in U. S. funds. But comparatively few actually subscribed, and as the whole affair was a missionary project thousands benefited from Andrews' system of free distribution.

Seventh-day Adventists and their friends formed the nucleus of his mailing list. In public evangelistic work D. T. Bourdeau secured a number of subscriptions. But the fact that many old numbers of Les Signes des Temps were available for an intensified program of circulation that was initiated later, indicates that at the beginning Andrews had some difficulty in finding enough names and addresses to

---

<sup>48</sup> Everett N. Dick, Founders of the Message, p. 321.



Covenant Concerning the  
French Language made between  
Charles, Mary and their Father

We hereby covenant together  
that we will use only the French  
language in our conversation  
with one another. We will not  
depart from this arrangement  
except by mutual consent when  
there shall exist good reasons for  
so doing. We will try in the fear  
of God to keep this covenant  
and we ask his help that we  
may fulfill it faithfully. But  
it shall be our privilege to use  
the German language whenever  
we can speak a word or sentence  
of it.

Bâle, Suisse, Dec. 24 1846

J. N. Andrews  
C. W. Andrews  
Mary F. Andrews

which the paper could be sent.

After several years of experimentation, Andrews devised an improved method for enlarging the circulation of Les Signes des Temps.

In time past we have sent out our journal to many new addresses, but in most cases it would be immediately returned to us.

We have now adopted the plan of sending a letter of introduction with the first number sent to each new address, and with the fourth number an invitation to the receiver to subscribe for our journal. These letters have seemed to make a very favorable impression upon the people. Comparatively few papers have been returned to us.<sup>49</sup>

However the number of paying subscriptions remained quite small. He reported that there were about one hundred in March 1881,<sup>50</sup> and S. N. Haskell stated that by July 1, 1882, 180,000 copies of the paper had been distributed since its beginning, and that the number of paid subscriptions was running from five hundred to eight hundred.<sup>51</sup> In January, 1883 Andrews was printing 4,500 copies of each issue, while in July 1883, through the generosity of Dr. J. H. Kellogg this was increased to 5,500. Apparently Les Signes des Temps was meeting with a much better response than heretofore.

This increased circulation was due in large measure to Andrews' ingenuity in discovering new ways of getting his paper before the

---

<sup>49</sup> J. N. Andrews, "Bâle, Switzerland," Review, 55:332, May 20, 1880.

<sup>50</sup> J. N. Andrews, "Bâle, Switzerland," Review, 57:200, March 21, 1881.

<sup>51</sup> S. N. Haskell, "What is wanted in Europe?" Review, 59:456, July 18, 1882.

people. Writing from Bale, February 5, 1883 he said, "we have adopted another method of action, which has produced important results. We have advertised in the best journals of the country, giving a concise statement of the different subjects which are treated in our journal."<sup>52</sup> The following is an English translation of the advertisement he used.

Les Signes des Temps: A monthly religious journal, published by the society of Seventh-day Adventists. This journal treats of the following subjects: the accomplishment of the prophecies which lead us to the end of time; obedience to the commandments of God and faith in Christ; the second advent of Christ and the signs preceding that event; the nature and final destiny of man; the Judgment of the great day; the future life; the fulfillment of prophecy as shown by ancient history; Christian experience. This journal seeks to correct the errors introduced by the church of Rome, and to re-establish the teachings of the Bible. Les Signes will be sent gratuitously during four months to every person who shall demand it. Address: Bureau des Signes des Temps, Bale, Suisse.<sup>53</sup>

What did Les Signes des Temps accomplish for the Seventh-day Adventist church in Europe? When Andrews observed the response to the first half dozen issues he boldly commented that "Our paper is beginning to exert a mighty influence in Europe."<sup>54</sup> Three years later he said more cautiously "We have many evidences that our paper is doing good work .... We have received encouraging letters from....

<sup>52</sup> J. N. Andrews, "Report from Bâle," Review, 60:139, February 27, 1883.

<sup>53</sup> J. N. Andrews, "Report from Bâle," Review, 60:139, February 27, 1883. See also, Les Signes, 7:135, Mars, 1883.

<sup>54</sup> Editorial, "Sickness of Elder Andrews," Review, 49:60 February 22, 1877.

most of the countries of Western Europe."<sup>55</sup> Writing from the standpoint of its value to the denomination, S. H. Haskell stated that "much has been accomplished with the French paper." In fact he indicated that Les Signes des Temps should receive credit for most of what has been achieved thus far. "Bro. Andrews' sickness has prevented him from visiting those who have become interested. No public labor of any amount has been bestowed among the French people . . . Consequently what has been accomplished is largely attributable to the paper."<sup>56</sup> Reporting further on "The European Mission," Haskell observed that if "public and personal labor" had accompanied Les Signes des Temps, greater results would have been realized, but as a proselyting medium he had only words of praise for Andrews' paper which, he said, "has done a noble work." He added by way of specific illustration that, "Many have embraced the Sabbath . . . who have never been visited by any of our people."<sup>57</sup> Finally near the close of Andrews' editorship, the president of the General Conference declared that "An excellent impression has already been made by the French paper."<sup>58</sup>

<sup>55</sup> J. N. Andrews, "Missionary Work in Switzerland," Review, 55:90, February 5, 1880.

<sup>56</sup> S. N. Haskell, "From Europe," Review, 59:488, August 1, 1882.

<sup>57</sup> S. N. Haskell, "The European Mission," Review, 59:552, August 29, 1882.

<sup>58</sup> George I. Butler, "An Address," Review, 60:2, May 1, 1883.

From July, 1876 when the first copies of Les Signes des Temps came from the press, until a few weeks before his death in October, 1883 J. N. Andrews was its chief editor. The French paper meant more to him than any other phase of his work in Europe. But this monthly task of publishing Les Signes des Temps consumed most of his time and thus restricted his preaching activities. Failure to devote more of his energies in public ministry provoked some criticism.

In May 1877 the General Conference Committee met at Battle Creek and "took an anxious interest" in Andrews' work. They said, "We are becoming terribly anxious about the mission in Europe."<sup>59</sup> The chief cause of their anxiety was that they did not want "nearly the whole force of the European mission spent on a monthly sheet." Then in direct disapproval of Andrews' program they said, "Elder Andrews must not be confined to his paper." Clearly they wanted him to spend more of his time preaching and visiting interested people.

In reply Andrews admitted that Les Signes des Temps required much more work than he anticipated. It was never his intention "to shut himself up in a printing office,"<sup>60</sup> but he pleaded ill

<sup>59</sup> General Conference Committee, "Our European Mission," Review, 49:180-181, June 7, 1877.

<sup>60</sup> J. N. Andrews, "Our Situation and Prospects," Review, 50:164, November 22, 1877.

health and insisted that he could not neglect his paper. However, he hoped in the near future to "give several days each week to the preaching of the Word of God."<sup>61</sup>

The General Conference apparently recognized that Andrews was working to the limit of his physical capacity, for in October they voted to send him additional helpers as soon as possible.<sup>62</sup>

In the month of December, 1877, Elder Wm. Ings and his wife, accompanied by Miss Maud Sisley (now Mrs. C. L. Boyd) joined Elder J. N. Andrews at Basel, Switzerland. Soon after their arrival type was purchased, and the typesetting on Les Signes des Temps was at once entered upon at 68 Mullerweg, the press work being done at Mr. Krug's office in the city.<sup>63</sup>

While most of J. N. Andrews' European work centered in writing and publishing, he also gave leadership to other aspects of the mission program.<sup>64</sup>

Although the initiative did not entirely rest with Andrews, he knew how to take advantage of opening opportunities and direct the course of Seventh-day Adventism into several European countries.

<sup>61</sup> J. N. Andrews, "Our Work in Europe," Review, 50:20, July 12, 1877.

<sup>62</sup> A. B. Oyer, "Sixteenth Annual Session of the General Conference of Seventh-day Adventists," Review, 50:105, October 4, 1877.

<sup>63</sup> J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, p.311.

<sup>64</sup> B. L. Whitney who succeeded J. N. Andrews at Basle in his account of "The Central European Mission," as printed in Historical Sketches of the Foreign Missions of the Seventh-day Adventists gives in some detail the main events of Andrews' work in Europe, so the present investigation is concerned primarily with methods rather than events.

In Switzerland the work had been started years before Andrews went there.<sup>65</sup> His task was to organize and enlarge existing groups of believers and to raise up additional churches.

Hoping to reach other interested people in the various European countries, Andrews advertised his mission in a number of the newspapers and invited correspondance. This plan worked fairly well and led the beginning of what might be termed a Bible correspond-ence course. Through tracts and personal letters he succeeded in contacting a number of people. In Prussia Andrews met a man who offered to pay the expenses of such an advertising campaign in Holland.<sup>66</sup> Taking advantage of this generosity, Andrews received many letters and requests for tracts. The problem of translation became a rather arduous task but he persevered in it.

J. H. Lindermann, who in early life was a member of the National Church in Prussia, and later became a preacher in the Reformed church, studied the Bible for himself and concluded that he ought to keep the seventh day of the week as the Sabbath. Gathering a group of followers together he organized a church that was independent of any specific denomination.<sup>67</sup> Andrews heard about

<sup>65</sup> Cf., B.L.Whitney, "The Central European Mission," Historical Sketches of the Foreign Missions of the Seventh-day Adventists, pp.10-11.

<sup>66</sup> J. N. Andrews, "Advertising in Holland," Review, 46:12, July 8, 1875.

<sup>67</sup> J. N. Andrews, "Mission to Prussia," Review, 45:76, March 4, 1875.

D. T. Bourdeau, "Southern Switzerland," Review, 50:190, December 13, 1877.

these people and determined if possible to bring them into the Seventh-day Adventist fold.

Following the General meeting of the Swiss believers, held in January, 1875, J. N. Andrews and James Erzenberger went to Prussia, contacted these Sabbath-keepers at Elberfeld and held some meetings.<sup>68</sup> After visiting several other places in that part of Europe, Andrews returned to Switzerland to continue his study of French, and the translation of tracts, while Erzenberger remained and conducted a series of lectures at Solingen.<sup>69</sup>

D. T. Bourdeau gave valuable assistance in translation work and held evangelistic campaigns at Locle, Switzerland,<sup>70</sup> and in several cities of France.<sup>71</sup> The General Conference Committee expressed their opinion that he and Andrews should locate closer together for their mutual benefit,<sup>72</sup> so Bourdeau returned to Switzerland and preached at Morges.<sup>73</sup> J. N. Andrews expressed his intention of assisting in these meetings, and he indicated that he would

<sup>68</sup> Loc. cit.

<sup>69</sup> J. Erzenberger, "Report from Germany," Review, 46:94, September 23, 1875.

<sup>70</sup> D. T. Bourdeau, "Switzerland," Review, 47:116, April 13, 1876.

<sup>71</sup> D. T. Bourdeau, "Southern France," Review, 48:190, December 14, 1876.

<sup>72</sup> General Conference Committee, "Our European Missions," Review, 49:180-181, June 7, 1877.

<sup>73</sup> D. T. Bourdeau, "Southern Switzerland," Review, 50:190, December 13, 1877.



devote more time to public work,<sup>74</sup> but Les Signes des Temps, language study, and later his failing health made it practically impossible for him to fulfil this ambition to preach.

Significantly enough, however, during a visit to England Andrews did some preaching that led to important developments. He had always been a firm believer in cooperation between the Seventh-day Adventists and Seventh Day Baptists. He visited the Seventh Day Baptist church in London when he first went to Europe. Again in November, 1877 he preached to them in the Mill Yard chapel, London.<sup>75</sup> In August, 1878 the General Conference Committee stated that J. N. Andrews' visits among the Seventh Day Baptists in London had made a very favorable impression. They pointed out that the present condition of division and discouragement in that church indicated that "now is the time to strike," and recommended that J. N. Loughborough, a prominent Adventist minister in the United States, be sent to lead out in the establishment of the Seventh-day Adventist church in England.<sup>76</sup>

<sup>74</sup> J. N. Andrews, "Our work in Switzerland," Review, 50:20 July 12, 1877. D. T. Bourdeau, "Southern Switzerland," Review, 50:110, October 14, 1877.

<sup>75</sup> J. N. Andrews, "Arrival of Our Friends from America," Review, 51:4, January 3, 1878.

<sup>76</sup> James White, General Conference Committee, "Great Britain," Review, 52:44, August 1, 1878.

Therefore it is apparent that in some measure J. N. Andrews was responsible for the beginning of Seventh-day Adventist activity in Great Britain.

Down in Italy a man by the name of Dr. H. P. Ribton, a medical doctor and graduate of the University of Dublin, came in contact with the Seventh-day Adventists through their publications. He read and accepted their beliefs.<sup>77</sup> J. N. Andrews made a trip to Italy and baptized Dr. Ribton and several others. For a time Ribton devoted part of his time to ministerial work and the distribution of tracts. He later went to Egypt where he was murdered during a riot at Alexandria in 1881.<sup>78</sup> A study of Andrews' activity in the field of public work and church administration shows that Les Signes des Temps, his correspondence and circulation of tracts should receive credit for most of what was accomplished. Several factors combined to limit the success of Andrews' work in Europe. The necessity of learning languages restricted his public ministry during the first few years, then the demands of the publishing work made it impossible for him to get away from the office. At least that seems to be the way he felt about it. When additional helpers and improved facilities relieved the situation his health had become so poor as to make extensive preaching out to the question.

<sup>77</sup> J. N. Andrews, "Report from Switzerland," Review, 49:30, January 25, 1877.

<sup>78</sup> Editorial, "The Alexandria Massacre," Review, 59:472, July 25, 1882.

An Estimate

It is the purpose of this estimate to evaluate the accomplishments of J. N. Andrews in the light of the man himself, and in relation to his environment.

In the days of his youth, Andrews planned to become a lawyer. This ambition, was never fulfilled in the professional sense. His powers of logic and argumentation, however, found a fruitful field of activity in the ministry. The Adventists needed someone who could successfully defend their beliefs. Andrews not only refuted the theories of their opponents, but in addition built carefully thought out arguments in favor of the Adventist position. The History of the Sabbath and First Day of the Week presented Biblical and historical data in logically arranged sequence to prove that the seventh-day is the true Sabbath. Andrews did not plead with his readers to keep the seventh-day; he permitted the facts to make their own appeal. This same unemotional, logical method of writing characterized Andrews throughout his entire career. It was this legal mode of thinking that made him such a successful exponent of Adventist doctrine, particularly as related to the law of God.

This same ability was an asset to the church in its organizational activities. Andrews was frequently in the early years a member of committees responsible for the formulation of plans and

policies. He played a prominent part in drawing up the constitution of the General Conference and served on the Resolutions committee of the various State Conferences. In such capacity he was able to assist the committee in clarifying the different problems and in accurately wording its decisions.

Andrews possessed the necessary qualities that enabled him to perform successfully the functions of a preacher. His frequent use as a speaker at numerous regional conferences indicated that his ability was greatly appreciated.

James White, in 1868 wrote a brief complimentary analysis of Andrews' ministerial aptitude.

We should not close this already lengthy report without stating that we have greatly enjoyed the society and labors of Bro. J. N. Andrews, who has been with us in labors and travels, the past fifteen weeks. His long experience, studies, habits, mental strength, love for the cause, and for the salvation of dying men, and the ease with which he adapts himself to the work of the ministry, whether publicly or socially, are among his qualifications. He is temperate in labor and study, yet actively employing all his time to some good purpose.<sup>1</sup>

J. N. Andrews was a deeply religious man whose religion was a vital part of his life. His quiet dignity of bearing and genuine sincerity surrounded him with an atmosphere of goodness that exerted a wholesome influence upon others. Jules Robert who was personally acquainted with him in Switzerland stated that he

<sup>1</sup> James White, "Eastern Tour," Review, 31:105, January 28, 1868.

was "a leader of men more by the purity of his character and moral influence than by administrative qualities."<sup>2</sup>

Eugene Farnsworth in the story of his conversion illustrates the kindly manner and tactful approach which Andrews successfully used in his ministry.

Eugene, a youth of nineteen at the time was working on his father's farm at Washington, N. H. While making a pastoral visit to the home Andrews saw Eugene in the field quickly found a hoe and joined him at his work.

" 'Well, Eugene,' said Elder Andrews, 'what are you going to make of yourself?'

'I intend to get an education first.'

'Good! that will be the best thing you can do. And what then?'

'I think I shall study law.'

'You might do worse,' replied Elder Andrews, with wise tact. 'And what then?'

'I intend to be the best lawyer in the State.'

'And what then?'

'I hope to make a lot of money, and may visit other countries.'

'And what then?'

'I suppose I shall get married, have a nice home -- '

pp. 209, 210, *Review*, 113:21, January 30, 1936.

<sup>2</sup> Letter of Jules Robert to Gordon Balharrie, August 12, 1949.

'And what then?' came the question that was leading to an unpleasant conclusion.

'Oh, I suppose I shall grow old and die, like other men.' Fixing a searching eye on the boy in the cornfield, the questioner asked, 'Eugene, what then?'<sup>3</sup>

Eugene Farnsworth never forgot that brief conversation with J. N. Andrews. It marked a turning point in his life and he later became a prominent evangelist in the Seventh-day Adventist church.

In the early days of his ministry when with his pen he fought untiringly in defense of the seventh-day Sabbath he was overheard one night, "praying in his room, asking God to help him meet the errors as he wrote. 'O Lord,' he cried, 'Help me to smite this thing! Help me this once to smite it!'"<sup>4</sup>

It is significant that many times Andrews was invited to offer the public prayer at various Conference sessions. The ministers as well as the laity must have felt that Andrews knew how to pray.

When Elder J. N. Andrews was writing on his "History of the Sabbath" in Battle Creek, for economy's sake he occupied a bed in the recess of the editorial room of the Review office. During the working hours this room was so public that there was no privacy for prayer. Elder Andrews said he must find a

<sup>3</sup> William A. Spicer, Pioneer days of the Advent Movement, pp. 209, 210. See also Roy F. Cottrell, "Eugene W. Farnsworth," Review, 113:21, January 30, 1936.

<sup>4</sup> William A. Spicer, Pioneer Days of the Advent Movement, pp. 206-207.

place where he could pray for divine help when his mind was not clear as to just the best way to express his thoughts.

He searched through the building but could find no place for retirement except in an attic, where back numbers of the periodicals were stored. This he converted into his sanctum, and frequently we would see him winding his way through the composing-room to an almost perpendicular ladder which led to that dimly lighted, ill-ventilated place, where he would spend hours pleading for wisdom to present correctly the truths that have since enlightened the world regarding the history of the Sabbath.<sup>5</sup>

There were times, when Andrews seemed to enjoy the quiet seclusion of his study more than the public acclaim of the people. His ability in the use of languages, comprehensive knowledge of the Bible, and the hundreds of articles he published bear testimony to concentrated mental effort. He continued to study even though it meant the neglect of other ministerial duties and the impairing of his health.

Mrs. E. G. White warned Andrews against the dangers of his course. In reply he indicated his willingness to accept her counsel. "During all the fall I have spent the greater part of each day at work out of doors," he said. To show the extent to which he had reduced his studies he gave a detailed outline of his program:

My entire set course of study since the time of your reproof two years since has been the reading of three chapters in the Bible each day. For something over a year this has been in French. But I can read it nearly as easily as English and it

<sup>5</sup> M. S. Boyd, "The First Italian Tract," Review, 101:61, September 18, 1924.

has not usually occupied more than 30 or 40 minutes. But I have wholly omitted this since your recent testimony. For the year past I have read no Greek - not one verse - and no German and nothing in any other language. My whole course of study last winter was simply the three chapters that I have mentioned. ...I wish to say that I have not visited even for a single time any library or reading room in the city since I came from Battle Creek last spring except in one single instance I stepped into the college library to show it to Uriah. But I did not then make any use of the books.<sup>6</sup>

Although Andrews was pledged to limit his time for study, it was with reluctance that he did so. He recognized his obligation "to help others without this attempt to learn myself," and then added, "Perhaps I have been very selfish in the way that I have acted in these things. But I did not suppose so."<sup>7</sup>

To explain why he had previously followed such a program of intensive study Andrews contrasted his own abilities with those of Elder and Mrs. White.

I have looked at you each and compared you with myself thus: Sister White has direct inspiration from heaven and does not need to study either the doctrinal or practical points of the Bible because the Spirit of God brings it to her remembrance in such a manner as no other one among us can expect it. And next to this is the case of Bro. White. He takes things in at first sight and does not improve the view by much afterthought, as he gets correct first views. Now I am not like either of these two and must use diligence in study and reflection and I must redeem the time for the purpose.<sup>8</sup>

The belittling of his own abilities here shown became

<sup>6</sup> Letter of J. N. Andrews, December 21, 1870 to Mrs. E.G.White.

<sup>7</sup> Letter of J. N. Andrews, December 21, 1870 to Mrs. E. G. White.

<sup>8</sup> Letter of J. N. Andrews, January 12, 1862 to James White.

<sup>8</sup> Loc. cit.



increasingly a feature of his correspondence.

Reducing of his study load was, however, only a temporary expedient, for a few months later he was diligently at work on his revision of the History of the Sabbath and First Day of the Week.

When he went to Europe, Andrews plunged into the task of mastering French, German and Italian. Two years later he was virtually sentenced by Les Signes des Temps to perpetual confinement in his office. Now he had a justifiable reason for devoting most of his time to study and writing. At last he should have been satisfied and happy. But, he was not.

Andrews' personality presents a problem in psychological conflict. He was an idealist at war with reality, and often apologized for his apparent defeats. Sensitive to others' opinion of himself and afraid of being misunderstood, he made frequent confessions and explanations. A few excerpts from his personal letters will reveal that these attitudes persisted throughout the years.

In January, 1862 he wrote from Wawkon, Iowa to James White and said, "I have every way failed to accomplish what I should have done and have no wish to excuse myself."<sup>9</sup> About two weeks later he emphasized his spirit of contrition by saying:

I feel desirous to write further by way of confession. I am not only willing but desirous and determined to make all the confession that is due from such a person as myself. I have

<sup>9</sup> Letter of J. N. Andrews, December 21, 1870 to Mrs. E. G. White.

<sup>9</sup> Letter of J. N. Andrews, January 12, 1862 to James White.

<sup>12</sup> Loc. cit.

been a grief to you each when I might have been to some extent a help. I have grieved the Holy Spirit though I think not wilfully but in consequence of darkness and blindness. . . . And such has been my blindness and confusion of mind that I have not seen how to avail myself of the means which I can now see has at times been in my way.<sup>10</sup>

Writing from Rochester, N. Y., in December 1870, Andrews referred to his work in Michigan, which he seemed to think was very unsatisfactory, and stated, "I am willing to make to the Battle Creek church any confession or retraction that will relieve my errors."<sup>11</sup> As a further revelation of his attitude toward himself he added:

If I can get out of myself, and be changed into a different man I will be thankful. I know that it seems to Bro. White that I am constantly shunning responsibilities and throwing everything upon him. But while it may be that I am not as willing as I ought to be to do my part, it is also true that I have found myself in so many errors when I have taken responsibility that I dare not act even when I think I see the right way.<sup>12</sup>

It would seem that Andrews was painfully aware of the mistakes he had made.

In 1874, a few months before Andrews went to Switzerland, he sent a letter to Mrs. E. G. White in which he disclosed some of the deeper feelings of his heart.

The thing in which I have found myself weakened, and which

---

<sup>10</sup> Letter of J. N. Andrews, February 2, 1862 to James White.

<sup>11</sup> Letter of J. N. Andrews, December 21, 1870 to Mrs. E. G. White.

<sup>12</sup> Loc. cit. J. N. Andrews, August 7, 1878 to James White.

it is not easy to rise above is that a considerable number of things in which I supposed that I had light from God in answer to prayer I have found that I was mistaken and in fault. The humiliation of confessing this has not been the thing in which my trouble has consisted, but it has come in the effect that this has had upon me with reference to taking hold on God. Also in my losing confidence in myself.<sup>13</sup>

In Europe this habit of self-abasement was further developed due to the stress and strain of perplexing circumstances and problems, and his letters reveal a strange mixture of courage and despair. His paper Les Signes des Temps was meeting with some success, but other things were causing him grave anxiety when he wrote in 1877:

I know that what I have written will give you pain. But don't censure me sharply for I write this as a confession. I have done wrong in acting thus, and I promise you I will do so no more . . . I have not acted wisely, and I freely acknowledge it . . .<sup>14</sup>

About a year and a half later, shortly before his temporary return to America he addressed a letter to his "Very Dear Brother White," in which he said:

I have no doubt that you will see many errors in my course here, but I care more for the cause of God than for my own reputation and I shall be grateful if I can see that prosper . . . I have carried a great load of distress the most of the time I have been in this country. I have really feared insanity, but God has helped me in every extremity.<sup>15</sup>

Austere living conditions sapped his vitality and enervated

---

<sup>13</sup> Letter of J. N. Andrews, February 6, 1874 to Mrs. E. G. White.

<sup>14</sup> Letter of J. N. Andrews, February 6, 1877 to James White.

<sup>15</sup> Letter of J. N. Andrews, August 7, 1878 to James White.



J. N. Andrews' Children, Charles and Mary. .

his enthusiasm. With two motherless children to care for, and with little aptitude or time for necessary household duties Andrews failed to provide adequate food for his family.

I have felt constrained to use great economy in the matter of our food. We have lived upon baker's bread, graham pudding, potatoes and occasionally a cabbage. We have bought milk and butter sufficient for the cooking. We have used almost no fruit at all. We bought a few cherries and a very few grapes and perhaps have laid out one dollar and a half in apples.<sup>16</sup>

When Andrews wrote the above letter he was a very sick man, slowly recovering from an attack of pneumonia. When his condition had become critical the doctor was called. When he had examined Andrews he exclaimed, "This man is almost starved to death."<sup>17</sup>

About this same time Andrews received a letter from James White with the request that he write an article for The Health Reformer, an American Adventist publication devoted to healthful living.

Andrews was supposed to describe the benefits that he had received from following the principles of health advocated by The Health Reformer. The circumstances were quite ironical for the writing of such an article.

According to the doctor he was "almost starved to death," and he was certainly too sick to do the writing himself, so he lay in bed and dictated the story to his son Charles.<sup>18</sup> What he said

<sup>16</sup> Letter of J.N.Andrews, February 6, 1877, to James White.

<sup>17</sup> Loc. cit. J. N. Andrews, June 19, 1877 to James White.

<sup>18</sup> Letter of J. N. Andrews, February 8, 1877 to James White.

that day was published in the Health Reformer<sup>19</sup> and later appeared in the book, Christian Temperance and Bible Hygiene.<sup>20</sup> He was solidly behind the program for better living, and a correct diet, but actually while at Basle, Andrews was a sick, half-starved worried man.

Another example of mismanagement, or rather of domestic difficulties which Andrews found impossible to correct, is revealed in the following paragraph from his correspondence. James White had suggested to him that the church members in the area might help with the family washing. Andrews replied:

You speak of their being able to help us as to washing. But they wash perhaps three or four times in a year, and they have no conveniences for doing small washings. We had to conform to their plans for they could not conform to our necessities, and so when our slender stock of clothes was all in the dirty clothes bag we had to begin on it the second time and go through it and perhaps the third.<sup>21</sup>

When Andrews' work in Europe is viewed against the background of such an unhealthy, unwholesome domestic situation it is not difficult to explain his reduced physical efficiency, nor to account for the symptoms he showed of what would today be called a case of manic - depression.<sup>22</sup>

<sup>19</sup> James White, "Elder J. N. Andrews," The Health Reformer, 12:97-99, April, 1877.

<sup>20</sup> White and White, Christian Temperance and Bible Hygiene, pp. 258-263.

<sup>21</sup> Letter of J. N. Andrews, June 19, 1877 to James White.

<sup>22</sup> Cf., A. H. Maslow and Bela Mittlemann, Principles of Abnormal Psychology, p. 449

Andrews had been advised to find a good woman for himself and remarry before returning to Europe in 1879.<sup>23</sup> But he explained that he felt incapable of detaching his affections from his deceased wife. This vacancy in his home at Basle in large measure accounts for the condition that prevailed there. As already observed Andrews had little confidence in his own ability. Humility and self-abnegation characterized his very nature, but consecration to his work and a firm faith in God helped to counterbalance these negative attitudes.

Further Andrews' letters from Europe present a three-fold picture of the work he was doing there. Those portions that were intended for the general public, for publication in the Review, told the story of progress in spite of difficulties. His letters to the church leaders in America stressed the difficulties, shortage of money, inadequate, incompetent, and sometimes unco-operative helpers. As he described the dark and difficult side of the picture his whole being seemed to be overwhelmed in gloom and discouragement. Then at other times a light shone out from that dismal picture of human frailty and defeat, and he would write as follows:

I have constantly perplexing questions to decide which give me great distress .... But we have also the blessing of God and that lights up everything and gives us good courage in our work ... I have never lost courage and never ceased to believe in final success.<sup>24</sup>

<sup>23</sup> Letter of J. N. Andrews, December 22, 1878, to Mrs. E. G. White.

<sup>24</sup> J. N. Andrews, June 6, 1878 to W. C. White.

Under Andrews' leadership the work of the Seventh-day Adventist church in Europe had achieved a certain measure of success. The opinion prevailed, however, that much more might be accomplished if the church members in Switzerland would give greater moral and financial support to the cause. In a letter to the "Dear Brethren in Switzerland," Mrs. E. G. White in 1878 endeavoured to arouse their sense of loyalty and stimulate their enthusiasm. She referred to Andrews and Bourdeau as men of "marked experience and conscientiousness," and added, "especially is this the case with Bro. Andrews." Further on in the letter she said:

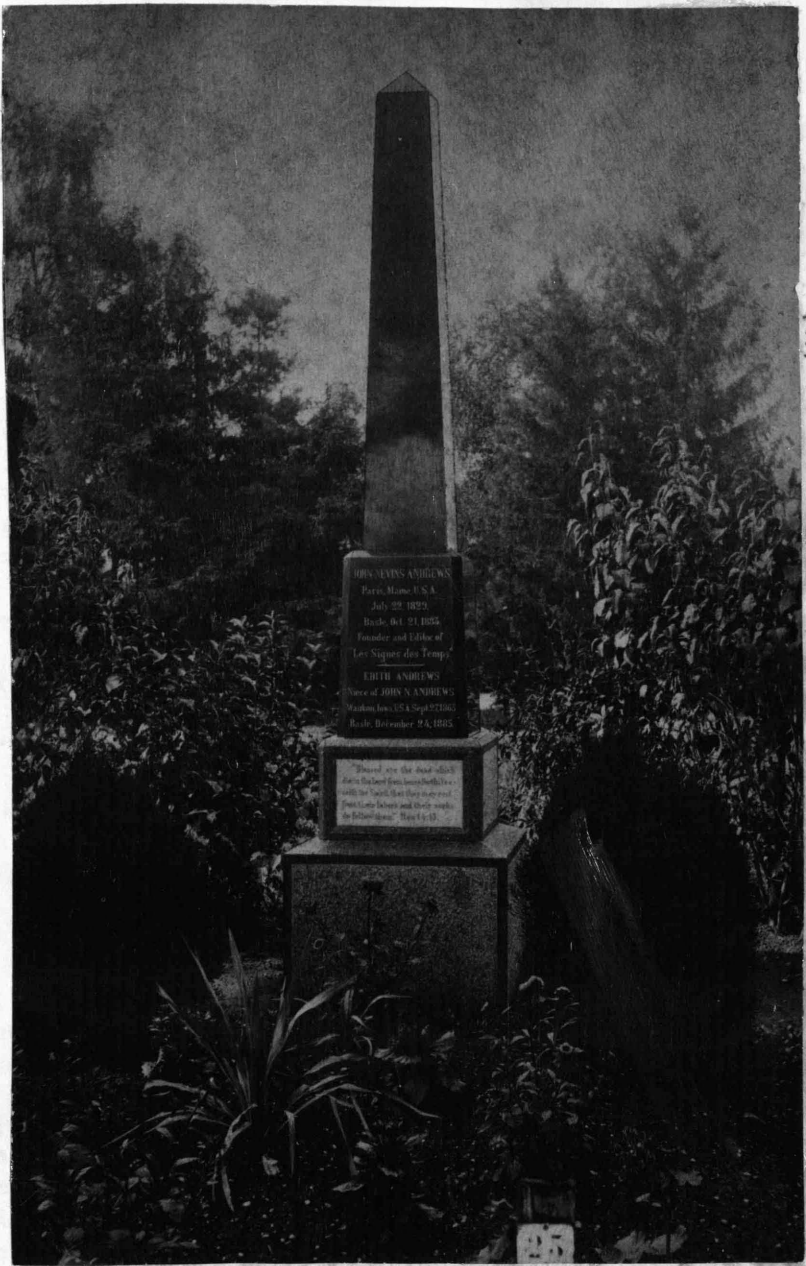
Elder Andrews is a conscientious servant of Jesus Christ, and your neglect of him was neglect of the Master who sent him. You might have instructed Elder A. in some things, might have aided him with your sympathy, your love and co-operation; yet God did not send these men to be taught of you in regard to the best manner of managing his work. You should have been willing to be taught by Bro. A., as one having a more mature experience in the cause of God .....Calls came to us from Europe for help. We sent you the ablest man in all our ranks; but you have not appreciated the sacrifice we made in thus doing. We needed Eld. Andrews here. But we thought his great caution, his experience, his God fearing dignity in the desk, would be just what you needed.<sup>25</sup>

This complimentary characterization was written by Mrs. E. G. White at about the mid-point in Andrews' European career; less than five years later she again addressed a message to Switzerland. This time it was a personal letter to a discouraged, diseased, bed-ridden wreck of humanity who in a few weeks would be dead. John

---

<sup>25</sup> Letter of Mrs. E. G. White, August 29, 1878 to the "Dear Brethren in Switzerland."





Grave at Basle, Switzerland.

Andrews was too feeble to read this letter, so it was read to him "very carefully and very feelingly," by B. L. Whitney who had come from America as his successor. This time there were no compliments. Instead, Andrews listened to a character diagnosis that depicted in vivid reality the undesirable traits that had plagued his life for years. The letter began:

Dear Brother Andrews, I have heretofore written you several letters and never sent them, so I attempt to write you again. I know your temperament is peculiar and I have felt that you were not able even to bear the truth if it conflicted with your ideas . . .<sup>26</sup>

Recalling her council to him regarding his need to remarry she declared, "You made a mistake in starting to Europe without a companion." Then followed a detailed description of his emotional attitudes and modes of thinking.

You felt that you were a martyr missionary, but it was not so . . . you have magnified your own afflictions. You have seemed to take satisfaction in enshrouding yourself in clouds of gloom . . . You . . . crave for sympathy . . . love to be pitied to be regarded as one suffering privation as martyr . . . You have shut yourself within yourself . . . You follow impressions too much, you think your impressions are as the voice of God . . . you have not discernment of character. You worship intellect . . . God did not decree that you should die, but the course you have pursued in following your own judgment and dwelling on you own impressions has been a species of fanaticism. God was not in it. . . . Now if you go down into the grave, I do not want you should go down in deception . . . Oh my brother, nine tenth of all your trials are born of your imagination.<sup>27</sup>

<sup>26</sup> Letter of Mrs. E. G. White, March 29, 1883, to J. N. Andrews.

<sup>27</sup> Loc. cit.

As to the progress of the church under his direction she said it was "almost standing still in Switzerland when it should be grandly triumphant." Describing Andrews' inherent weaknesses she said, "You have peculiarities that are detrimental to the advancement and healthy growth of the work."<sup>28</sup>

Were these words weighing on his mind when a few weeks later, on September 7 he said to his sister-in-law, "Martha, my life has been a total failure?"<sup>28</sup> Evaluating his own experience in contrast to others he added, "There is not one among those who have endeavoured to spread the truth who has failed as I have. Nearly all my efforts for the advancement of the truth have come short, and what I have done has not borne the fruit that I expected. May God forgive me."<sup>29</sup>

Convinced that he ought to write one last declaration of his faith, a few days later this dying man sent the following reply to

Mrs. E. G. White.

Yours in Christ

J. N. Andrews Bâle, September 17, 1883.

Dear Sister White,

Your testimony of reproof for me consisting of three parts was read to me very carefully and very feelingly by Bro. Whitney a few days after his arrival here. But I was so feeble that it seemed impossible for me to write you and I therefore committed to him a message of response which I begged him to write to you promptly for me. I am surprised to learn by the letter of Bro. Butler to Martha this morning that you have received nothing from

<sup>28</sup> Loc. cit.

<sup>29</sup> Jean Vuilleumier, "Early Days of the Message in Europe - No. 6," Review, 106:11, May 2, 1929.

him. I will answer then for myself that I humble myself before God to receive from his hands the severe rebukes which he has given you for me, I most cordially thank you for your faithfulness in writing me so fully on matters that must be very painful to you to write, I have tried to humble myself before God in the dust in view of my sins. I believe that he does accept me. I have given up the control of everything to Bro. Whitney. I still try to read the proof sheets of our French paper but I have no longer the power to prepare any articles for it. I am a mere skeleton and have not attempted to put on my clothes for many weeks.

I earnestly desire to live to help a little in the work but I must submit to whatever comes in the providence of God. However I can say that my feet are on the Rock of Ages and that the Lord holds me by my right hand.

I thank you for the two valuable books you have sent me: the Life of Paul and your Early Writings. I hope sometime to be well enough to write some notice of them for the Review.

Do not ever think it possible that I shall not receive whatever testimony you have for me, and if you have still other reproofs to give do not withhold them I pray you.

I beg you to believe me as ever, one who sincerely desires to follow the right.

Yours in Christ

J. N. Andrews.

Research in the field of psychosomatic medicine shows that illness of the body produces symptoms of illness in the mind. Andrews' lack of self-esteem and feeling of inadequacy may have been due in part to physical weakness, but it also seems to reveal a psychopathological condition similar to neurasthenia. People who are disappointed or discouraged or who are under severe mental stress and doing work they do not enjoy may develop such symptoms. "They often feel unimportant and unwanted; and they fear rejection,

abandonment, or condemnation because of failure."<sup>30</sup> On the defensive or ameliorative aspect of the symptom they try to win pity, attention and sympathy.<sup>31</sup>

Andrews was a man of forty-five when he went to Europe. The resulting radical change in his mode of living, and the necessity of adapting himself to the people and customs of a foreign country created severe emotional tension. Without an adequate home environment to give opportunity for relaxation and personality integration he was unable to make a satisfactory adjustment to the situation.<sup>32</sup> Added to this were the difficulties of language study, the work of publication, personnel problems with his associates, and the exasperating task of trying to conduct a continent-wide program with a handful of workers. He must have faced frequently what appeared to be utter failure.

Andrews had his limitations. He confessed them to others but never seemed able to work in his own life and personality the change required to correct his weaknesses. He seemed to find melancholy consolation in self-condemnation.

Andrews accepted a task in Europe for which he was not equipped.

<sup>30</sup> A. H. Maslow and Bela Mittlemann, Principles of Abnormal Psychology, pp. 419-420.

<sup>31</sup> Loc. cit.

<sup>32</sup> Cf., Edward Weiss and O. Spurgeon English, Psychosomatic Medicine, pp. 615-618, for material on emotional factors and neurosis in pulmonary tuberculosis.

His personal handicaps involved him in a desperate struggle against the dread of failure. This haunting fear paralyzed his initiative, stultified his activities, and limited his achievement.

Andrews made a number of significant contributions to his church while in America. He built up a reputation as a preacher, writer and theologian. Having travelled extensively he was well known to Adventists in the United States. He might have remained in America and enjoyed the fruits of his labors for many years to come. But had he been content to do so it is very doubtful that his name would have attained the distinction with which it is now regarded by Seventh-day Adventists. Very few Adventists know when Andrews was President of the General Conference or Editor of the Review. Not many of them have read his memorable book, History of the Sabbath and First Day of the Week, but every child that goes to Sabbath School hears about "Our First Foreign Missionary." "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."<sup>33</sup> The paradoxical facts of history confirm the truth of that statement by Jesus of Nazareth. It has been said that the blood of martyrs is the seed of the church. The unpredictable and immeasurable influence of self renunciation and martyrdom is illustrated by such famous characters as Joan of 'Arc, John Huss, Hugh Latimer and Abraham Lincoln.

---

<sup>33</sup> John 12:24.

The story of John Andrews has stimulated the imagination of Seventh-day Adventists for more than half a century. His wife had died; from this loss he never recovered. But heeding the call of duty he went forth across the ocean to a foreign land. He was gone but not forgotten. Reports of his activities were frequently published in the Review. Four years later he returned to the United States and at Battle Creek gave a "thrilling account" of the work in Europe and preached an inspiring dedicatory sermon in the Battle Creek Tabernacle. A few weeks later his daughter died. Against the advice of his closest friends he again sailed for Europe. Confronted with insurmountable difficulties he struggled on until one October day the Adventists were saddened to hear that J. N. Andrews was dead.

Since that time his name has become the imperishable symbol of sacrificial devotion to the cause of Foreign Missions. It is as a symbol that John Nevins Andrews has made one of his greatest contributions to the Seventh-day Adventist church.

## SOURCES

### A. BOOKS AND PAMPHLETS

Andrews, J. N., The Commandment to Rest and to Build Jerusalem. Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1865. 50pp.

\_\_\_\_\_, The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day. Second edition; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1876. 112 pp.

\_\_\_\_\_, Definite Seventh Day; or, God's Measurement of Time on the Round World. BIBLIOGRAPHY Pacific Press Publishing Company, 1889. 16 pp.

\_\_\_\_\_, History of the Sabbath and the First Day of the Week; Showing the Bible Record of the Sabbath and the Manner in Which it has been Supplanted by the Heathen Festival of the Sun. Battle Creek, Michigan: Steam Press of the Review & Herald Office, 1859. 96 pp.

\_\_\_\_\_, History of the Sabbath and First Day of the Week, Showing the Bible Record of the Sabbath, also the Manner in which it has been Supplanted by the Heathen Festival of the Sun. Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1862. 92 pp.

\_\_\_\_\_, History of the Sabbath and First Day of the Week. Second edition, enlarged; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1873. 326 pp.

\_\_\_\_\_, History of the Sabbath and First Day of the Week. Third edition, revised; Battle Creek, Michigan: Review and Herald Publishing Association, 1887. 503 pp.

\_\_\_\_\_, and L. E. Conrath, History of the Sabbath and First Day of the Week; fourth edition, revised and enlarged; Washington, D.C.: Review & Herald Publishing Association, 1912. 504 pp.

\_\_\_\_\_, Its Events and Their Order. Oakland, California: Pacific Press Publishing Company, 1890. 133 pp.



SOURCES

- \_\_\_\_\_, Sermons on the Sabbath; the Law; embracing an outline of the Biblical and Secular History of the Sabbath for Six Thousand Years. Second edition; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1870. 227 pp.
- A. BOOKS AND PAMPHLETS
- Andrews, J. N., The Commandment to Restore and to Build Jerusalem. Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1865. 55pp.
- \_\_\_\_\_, The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day. Second edition; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1876. 112 pp.
- \_\_\_\_\_, Definite Seventh Day; or, God's Measurement of Time on the Round World. Oakland, California: Pacific Press Publishing Company, 1889. 16 pp.
- \_\_\_\_\_, History of the Sabbath and the First Day of the Week; Showing the Bible Record of the Sabbath and the Manner in Which it has been Supplanted by the Heathen Festival of the Sun. Battle Creek, Michigan: Steam Press of the Review & Herald Office, 1859. 96 pp.
- \_\_\_\_\_, History of the Sabbath and First Day of the Week, Showing the Bible Record of the Sabbath, also the Manner in which it has been Supplanted by the Heathen Festival of the Sun. Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1862. 342 pp.
- \_\_\_\_\_, History of the Sabbath and First Day of the Week. Second edition, enlarged; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1873. 528 pp.
- \_\_\_\_\_, History of the Sabbath and First Day of the Week. Third edition, revised; Battle Creek, Michigan: Review and Herald Publishing Association, 1887. 548 pp.
- \_\_\_\_\_, and L. R. Conradi, History of the Sabbath and First Day of the Week; fourth edition, revised and enlarged; Washington, D.C.: Review & Herald Publishing Association, 1912. 864 pp.
- \_\_\_\_\_, Its Events and Their Order. Oakland, California: Pacific Press Publishing Company, 1890. 133 pp.
- White, W. A. W., and James White, Biblical Prophecy and Bible History. Battle Creek, Michigan: Good Health Publishing Company, 1890. 206 pp.

\_\_\_\_\_, Sermons on the Sabbath and the Law: Embracing an Outline of the Biblical and Secular History of the Sabbath for Six Thousand Years. Second edition; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1870. 227 pp.

\_\_\_\_\_, The Sanctuary and the Twenty Three Hundred Days. Second edition; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association., 1872. 96 pp.

\_\_\_\_\_, Seven Reasons for Sunday-keeping. Oakland, California: Pacific Press Publishing Company, 1889. 16 pp.

\_\_\_\_\_, Sunday Seventh-day Examined: A Refutation of the Teachings of Mede, Jennings, Akers, and Fuller. Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1871. 87 pp.

\_\_\_\_\_, The Three Angels Messages of Revelation XIV, 6-12. Rochester, N. Y.: Advent Review Office, 1855. 144 pp.

\_\_\_\_\_, The Three Messages of Revelation XIV, 6-12, Particularly the Third Angel's Message, and Two-Horned Beast. Fourth edition, revised; Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1877. 142 pp.

Croly, George, The Apocalypse of St. John. London: J.G.&F. Rivington, 1838. 372 pp.

Imprimerie Polyglotte, Historical Sketches of the Foreign Missions of the Seventh-day Adventists. Basle, Switzerland: Imprimerie Polyglotte, 1886; 294 pp.

Loughborough, J. N., The Great Second Advent Movement, its Rise and Progress. Washington, D.C.: Review & Herald Publishing Association, 1909. 480 pp.

\_\_\_\_\_, Rise and Progress of the Seventh-day Adventists. Battle Creek, Michigan: General Conference Association of the Seventh-day Adventists, 1892. 392 pp.

Preble, T. M., Tract, Showing that the Seventh day should be Observed as the Sabbath, Instead of the First Day; Nashua, New Hampshire: Printed by Murray & Kimball, 1845. 12 pp.

White, Mrs. E. G., and Elder James White, Christian Temperance and Bible Hygiene. Battle Creek, Michigan: Good Health Publishing Company, 1890. 268 pp.

## B. PERIODICALS

The Advent Review and Sabbath Herald, Saratoga Springs, New York, Vol. 1, No. 1, November, 1850 to Vol. 2, No. 14, March 23, 1852; Rochester, New York, Vol. 3, No. 1, May 6, 1852 to Vol. 7, No. 9, October 30, 1855; Battle Creek, Michigan, Vol. 7, No. 10, December 4, 1855 to Vol. 80, No. 32, August 11, 1903; Washington, District of Columbia, Vol. 80, No. 33.

The Health Reformer, Battle Creek, Michigan: Review and Herald Publishing Association. Vol. 1, 1866 to Vol. 13, 1878.

Les Signes des Temps, Bale, Suisse: Publié par la Société des Adventistes du Septième Jour. Vol. 1, No. 1, Juillet, 1876 - Vol. 8, No. 5, Novembre, 1883. A French monthly paper edited by J. N. Andrews.

The Present Truth. Middletown, Connecticut, Vol. 1, No. 1, July, 1849 to Vol. 1, No. 4, September, 1849; Oswego, New York, Vol. 1, No. 5, December, 1849 to Vol. 1, No. 10, May, 1850; Paris, Maine, Vol. 1, No. 11, November, 1850. The first periodical published by James White who later became a prominent leader of the Seventh-day Adventists.

The Watchman, Nashville, Tennessee: Southern Publishing Association, Vol. 14, No. 17, April 25, 1905. A monthly publication on doctrine and prophecy.

The Youth's Instructor, Battle Creek, Michigan: Seventh-day Adventist Publishing Association. Vol. 27, No. 30, July 23, 1879. A Seventh-day Adventist paper for young people.

## C. LETTERS AND MANUSCRIPTS

Andrews, J. N., Waukon, Iowa, January 12, 1862, to James White. <sup>1</sup>

\_\_\_\_\_, Waukon, Iowa, February 2, 1862, to James White.

\_\_\_\_\_, Rochester, N. Y., December 21, 1870, to Mrs. E. G. White.

\_\_\_\_\_, Lancaster, Mass., February 6, 1874, to Mrs. E. G. White.

<sup>1</sup> All the letters of J.N.Andrews listed in this bibliography are in the possession of the Ellen G. White Publications, Washington,D.C.

- \_\_\_\_\_, Bâle, Suisse, February 6, 1877, to James White.
- \_\_\_\_\_, Bâle, Suisse, February 8, 1877, to James White.
- \_\_\_\_\_, Bâle, Suisse, June 19, 1877, to James White.
- \_\_\_\_\_, Bienne, Canton Berne, Suisse, June 6, 1878, to W. C. White.
- \_\_\_\_\_, Orbe, Suisse, August 7, 1878, to James White.
- \_\_\_\_\_, Battle Creek, Michigan, December 22, 1878, to Mrs. E. G. White.
- \_\_\_\_\_, Bâle, Suisse, September 17, 1883, to Mrs. E. G. White.

Miller, William, "A Commentary on the Thirteenth Chapter of Revelation." Manuscript dated July 12, 1844. Photostats in possession of Francis D. Nichols, Review and Herald Publishing Association, Washington, D.C.

White, Mrs. E. G., Ballardvale, Mass., August 29, 1878, to the "DEAR Brethren in Switzerland." The original of this letter is not known to exist; a copy is owned by Elder A. V. Olsen, Washington, D.C.

Letter of Mrs. E. G. White, Healdsburg, California, March 29, 1883, to J. N. Andrews.

Clifton L. Taylor, South Lancaster, Mass., July 13, 1949, to Dr. Daniel Walther, Seventh-day Adventist Theological Seminary, Washington, D.C.

Jean Vuilleumier, Campagne Trabandan, Chemin Du Vanil, Lausanne, Switzerland, August 8, 1949, to Gordon Balharrie.

Jules Robert, Chardoune, Switzerland, August 12, 1949, to Gordon Balharrie.

## SECONDARY WORKS

### A. BOOKS

- Andross, Matilda Erickson, The Story of the Advent Message. Takoma Park, Washington; Review and Herald Publishing Association, 1926. 352 pp.

- Crisler, C. C., Organization, its Character, Purpose, Place and Development in the Seventh-day Adventist Church. Washington, D.C.: Review and Herald Publishing Association, 1938. 265 pp.
- Dick, Everett N., Founders of the Message. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1938. 333 pp.
- Fromm, Le Roy Edwin, The Prophetic Faith of Our Fathers, Vol. III, Washington, D.C.: Review and Herald Publishing Association, 1946. 802 pp.
- Hagstotz, Gideon David, The Seventh-day Adventists in the British Isles. Lincoln, Nebraska: Union College Press, 1936, 231 pp.
- Howell, Emma E., The Great Advent Movement. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1935. 239 pp.
- Maslow, A. H., and Bela Mittelmann, Principles of Abnormal Psychology. New York: Harper & Brothers Publishing Co., 1941. 638 pp.
- Montgomery, Oliver, Principles of Church Organization and Administration. Washington, D.C.: Review and Herald Publishing Association, 1942. 296 pp.
- Olsen, Mahlon Ellsworth, A History of the Origin and Progress of Seventh-day Adventists. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1925. 768 pp.
- Smith, Uriah, Daniel and the Revelation, the Response of History to the Voice of Prophecy. Battle Creek, Michigan: Review and Herald Publishing Company, 1901. 757 pp.
- Spalding, Arthur Whitefield, Captains of the Host. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1949. 704 pp.
- \_\_\_\_\_, Footprints of the Pioneers. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1947. 224 pp.
- Spicer, William A., Our Story of Missions. Mountain View, California: Pacific Press Publishing Association, 1921. 372 pp.
- \_\_\_\_\_, Pioneer Days of the Advent Movement. Takoma Park, Washington D.C.: Review and Herald Publishing Association, 1941. 256 pp.

Weiss, Edward, and O. Spurgeon English, Psychosomatic Medicine. Philadelphia: W. B. Saunders Company, 1949. 803 pp.

Wilcox, Francis McLellan, Seventh-day Adventists in Time of War. Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1936. 407 pp.

#### B. THESES

Hilgert, William Earle, Religious Practices of the Waldenses and and Their Doctrinal Implications to A. D. 1530. Unpublished Master's thesis, The Seventh-day Adventist Theological Seminary, Washington, D.C., 1946. 106 pp.

Keough, G. Arthur, An Inquiry into the Days of the Week Observed as Holy Days by the Celtic Church. Unpublished Master's thesis, The Seventh-day Adventist Theological Seminary, Washington, D.C., 1946. 105 pp.

Wentland, R. Willard, The Teaching of Andreas Bodenstein Von Carlstadt on the Seventh Day Sabbath. Unpublished Master's thesis, The Seventh-day Adventist Theological Seminary, Washington, D.C., 1947. 62 pp.

#### REFERENCE WORKS

Dictionary of American Biography, New York: Charles Scribner's Sons, 1943. 20 Vols. and Index.

The Dictionary of National Biography. London: Oxford University Press, 1921-22. 22 Vols.

A DOCUMENTED CHRONOLOGICAL OUTLINE OF THE LIFE AND

WORK OF THE REV. J. N. ANDREWS

1822

July 22

John Nevins Andrews born at Poland, Maine. J. N. Andrews, letter to "Dear Bro. Stone", Dale, Suisse, February 8, 1877. See also, Mrs. E. G. White and Elder James White, Christian Temperance and Bible Hygiene, p. 258.

APPENDIX A

1845

He began to keep the seventh-day Sabbath. Mrs. J. C. Stowell Crawford, "A letter from a Veteran Worker", The Watchman, 14:278, April 25, 1905. Cf., A. M. Spalding, Captains of the Host, p. 113.

1849

September 14

At a meeting in Paris, Maine, John Andrews took his stand in dedication of life for the proclamation of the gospel. M. R. Olsen, Origin and Progress of Seventh-day Adventists, p. 743.

October 16

Andrews wrote his first letter to be published in The Present Truth, 1:29, December, 1849.

1850

Entered the work of the Christian ministry at the age of twenty-one. Mrs. E. G. White and Elder James White, Christian Temperance and Bible Hygiene, p. 259.

November

Listed as a member of the publishing committee of The Sacred Advent Review and Sabbath Herald. Review, 1:1, November, 1850. Paris, Maine.

## A DOCUMENTED CHRONOLOGICAL OUTLINE OF THE LIFE AND

## WORK OF JOHN NEVINS ANDREWS

- November  
Sabbath at Paris, Maine. Review and Sabbath Herald, 1:1, December, 1850. Hereafter
- December  
Ministerial work in the eastern part of Maine. Review, 1:31, 1829, 1851.
- July 22  
Returned to Paris, Maine from the eastern part of  
John Nevins Andrews born at Poland, Maine. J.N. Andrews, Letter to "Dear Bro. White", Bale, Suisse, February 8, 1877. See also, Mrs. E.G.White and Elder James White, Christian Temperance and Bible Hygiene, p. 258.
- January 3  
Wrote an article on "The Personality of the Lord", at Paris, Maine. 1845 Review, 1:13-17, January, 1851.
- January 5  
Left Paris, Maine, for Lancaster, N.H., and Sutton.  
He began to keep the seventh-day Sabbath. Mrs. M. C. Stowell Crawford, "A letter from a Veteran Worker", The Watchman, 14:278, April 25, 1905.
- January 11-13  
Cf., A. W. Spalding, Captains of the Host, p. 113.
- January 18-19  
attended meetings at Waterbury, Vt. 1849 Review, 1:31, January, 1851. See also, Review, 6:104, October 16, 1886.
- September 14  
At a meeting in Paris, Maine, John Andrews took his stand in dedication of life for the proclamation of the gospel. M. E. Olsen, Origin and Progress of Seventh-day Adventists. p. 749.
- October 16  
Andrews wrote his first letter to be published in The Present Truth, 1:39, December, 1849.
- May  
Wrote, "Thoughts on Revelation XIII and XIV", at Paris, Maine. 1850 Review, 1:87-90, May, 1851.
- June 2  
Entered the work of the Christian ministry at the age of twenty-one. Mrs. E.G.White and Elder James White, Christian Temperance and Bible Hygiene, p. 259.
- November  
Listed as a member of the publishing committee of the Second Advent Review and Sabbath Herald. Review, 1:1, November, 1850. Paris, Maine.



- November 15 Wrote a short article entitled, "Thoughts on the Sabbath", at Paris, Maine. Advent Review and Sabbath Herald, 1:10, December, 1850. Hereafter referred to as Review.
- December Ministerial work in the eastern part of Maine. Review, 1:31, January, 1851.
- December 31 Returned to Paris, Maine from the eastern part of the State. Review, 1:31, January, 1851.
- 1851
- January 3 Wrote an article on "The Perpetuity of the Law", at Paris, Maine. Review, 1:33-37, January, 1851.
- January 5 Left Paris, Maine, for Lancaster, N.H. and Sutton, Vt. Review, 1:31, January, 1851.
- January 11-13 Conducted meetings at a conference at Melbourne, Canada East. Review, 1:38, January, 1851.
- January 18-19 Attended meetings at Waterbury, Vt. Review 1:31, January, 1851. See also, Review, 65:643, October 16, 1888.
- February 10 Completed another article on "The Perpetuity of the Law", at Paris, Maine. Review, 1:41-43, February, 1851.
- May 8 Wrote article, "Is the Bible Sufficient as a Rule of Faith and Practice?" at Paris, Maine. Review, 1:87-88, May 19, 1851.
- May Wrote, "Thoughts on Revelation XIII and XIV", at Paris, Maine. Review, 1:81-86, May, 19, 1851.
- June 2 Advocated beginning Sabbath at 6:00 P.M. Friday, in article entitled "The Time of the Sabbath." He was at Paris, Maine. Review, 1:92-93, June 2, 1851.
- June Publication of Review suspended for a few weeks due to the fact that the office was moved from Paris, Maine to Saratoga Springs, N.Y. Review, 1:104, June 2, 1851.

- July 21 Published 1,500 copies of Review with each issue, semi-monthly. Saratoga Springs, N.Y. Review, 2:3, July 21, 1851.
- May Article, "The Sabbath," written from Rochester, N. Y.
- September 2 Article, "The Three Angels of Revelation XIV." Review, 2:20, September 2, 1851.
- June Series continued, "The Sabbath: Letters to Crozier"
- September 16 Article, "Discourse with Bro. Carver," Review 2:28-30, September 16, 1851.
- October 27 Letter from Andrews stated that he was holding meetings at Oswego, N. Y., Cleveland and Norwalk, Ohio. He was writing from Cincinnati, Ohio, and planned to leave for Indiana in a short time. Review, 2:54, November 25, 1851.
- August
- November A letter mentioned that Andrews had been working at Jackson, Mich. Review, 2:66, December 23, 1851.
- November 21 Completed article entitled "Review of O. R. L. Crosier on Rev. XIV, 1-13." Written at Jackson, Michigan. Review, 2:69, December 9, 1851.
- September 9
- 1852
- September 25-26 Andrews held lectures at Rochester. J. S. Longworth first heard "present truth," at these
- February 3 Beginning of a series of articles entitled, "Remarks of O. R. L. Crozier ...." Review 2:82, February 3, 1852.
- March 23 Review changed its address from Saratoga Springs, N. Y., to Rochester, N. Y. Andrews' address, Rochester, N. Y. Review, 2:108, March 23, 1852.
- March 12-15 Andrews attended a conference at Ballston, N. Y., where it was voted to spend \$600.00 for the purchase of a press, type and equipment. Press to be located at Rochester, N. Y. Review, 2:108, March 23, 1852. See also a story on this event in Review, 65:658-659, October 23, 1888.
- January
- February Series concluded, "The Sanctuary," Review, 3:145,
- April Wrote "The Sabbath: letters to Crozier," from Rochester, N. Y. Review, 3:8, May 6, 1852.
- March Article, "Is the Fifth of the Week the Sabbath?"
- May 6 First number of the Advent Review and Sabbath Herald published at Rochester, N. Y. Review, 3:1, May 6, 1852.

- April Press arrived from New York City. Review, 3:8, May 6, 1852.
- May Article, "The Sabbath," written from Rochester, N. Y. Review, 3:9, May 27, 1852.
- June Series continued, "The Sabbath: letters to Crozier," written from Rochester, N. Y. Review, 3:17, June 10, 1852.
- July Series continued, "The Sabbath: letters to Crozier," Review, 3:33, July 8, 1852.
- August Series concluded, "The Sabbath: letters to Crozier," Review, 3:49, August 5, 1852.
- August 14 J. N. Andrews and Hiram Edson held meetings at Fredonia, N. Y. "They intend visiting several places in that vicinity." Review, 3:56, August 5, 1852.
- September 9 Andrews at Pultney, Steuben Co., N. Y. Review, 3:64, August 19, 1852. Report of this meeting, Review, 3:80, September 16, 1852.
- September 25-26 Andrews held lectures at Rochester. J. N. Loughborough first heard "present truth," at these meetings. J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, pp. 169-171. See also, Review, 96:974, July 31, 1919.
- December Series began, "The Sanctuary," Review, 3:121, December 23, 1852.
- January Article, "Objections to the Saturday Sabbath to be Considered." 1853, January 24, 1853.
- February Article, "What is Babylon?" Review, 3:36, February 1, 1853.
- January Series continued, "The Sanctuary," Review, 3:129, January 6, 1852.
- February Series concluded, "The Sanctuary," Review, 3:145, February 3, 1853.
- March Article, "Is the First Day of the Week the Sabbath?" Review, 3:178, March 31, 1853.

- April 15, 26 Series began, "The History of the Sabbath." Review, 3:186, April 14, 1853.
- May Series concluded, "The History of the Sabbath." Review, 3:202, May 12, 1853.
- May Article, "Position of the Advent Herald on the Sanctuary Question." Review, 3:204, May 12, 1853.
- July Article, "The Antitypical Tabernacle," Review, 4:25, July 7, 1853.
- July 16 Andrews at Rochester Conference, Rochester, N. Y. Review, 4:48, August 4, 1853.
- September 3, 4 Andrews at Pottsdam Conference, Pottsdam, N. Y. Review, 4:84, September 20, 1853.
- October 22, 23 Andrews at Washington, N.H. Conference. Review, 4:140, November 8, 1853.
- October 28, 29 J. N. Andrews ordained to the ministry at New Haven, Conn. Review, 4:148, November 15, 1853.
- November 5, 6 J. N. Andrews and Joseph Baker hold meetings at Champlain, N. Y. Review, 4:128, October 25, 1853.
- 1854
- January Article, "First-Day, not the Sabbath of the Lord." Review, 5:1, January 24, 1854.
- January Article, "Objections to the Saturday Sabbath to be Considered." Review, 5:4, January 24, 1854.
- February Article, "What is Babylon?" Review, 5:36, February 21, 1854.
- March 28 Andrews' address, Panton, Vermont. Review, 5:80, March 28, 1854.
- March 28 "We are glad to learn that the health of Bro. J. N. Andrews is somewhat improved..." Review, 5:77, March 28, 1854.

- July 25,26 Andrews attended conference at Rochester, N. Y. Review, 5:173, July 4, 1854.
- August 12 Series, "Perpetuity of the Royal Law." Review, 6:1, August 15, 1854.
- October Article, "Tradition," written from Rochester, N. Y. Review, 6:69, October 10, 1854.
- October 31 Article, "Thoughts on the Sabbath," Review, 6:92, October 31, 1854.
- November Article, "Colossians 2:14-17," Review, 6:100, November 7, 1854.
- December J. N. Andrews conducted funeral of Anna White, sister of James White, at Rochester, N. Y. Review, 6:135, December 12, 1854.
- February 7 Wrote article at Houlton, Iowa, entitled, "The Cleansing of the Sanctuary." Review, 7:16, February 21, 1855
- April Article, "The Use of Tobacco is a Sin against God."
- January Series began, "The Three Angels of Revelation XIV: 6-12." Review, 6:161, January 23, 1855.
- February Series continued, "The Three Angels ...." Review, 6:169, February 6, 1855. Review, 6:177, February 20, 1855.
- March Series continued, "The Three Angels ..." Review, 6:185, March 5, 1855.
- April Series continued, "The Three Angels ..." Review, 6:209, April 17, 1855.
- April 29 Andrews at Rochester, N. Y. Review, 6:222, May 1, 1855.
- May 1 Series concluded, "The Three Angels ..." Review, 6:217, May 1, 1855.
- August 2 Article, "Did the Creator perform a part of His labor on the seventh-day?" Review, 7:28, August 21, 1855.
- September 16 Andrews at Paris, Maine. Review, 7:56, October 2, 1855.

- October Article, "The Sanctuary and its Cleansing," Review, 7:68, October 30, 1855.
- November 12 Article, "Time for Commencing the Sabbath," in which Andrews presented his view that the Sabbath begins at sunset. Written at Battle Creek. Review, 7:76, December 4, 1854.
- November 16 Conference at Battle Creek; J. N. Andrews of Iowa appointed a corresponding editor of Review.
- December 4 First issue of Review from Battle Creek, Michigan. Review 7:73, December 4, 1855.
- October 5 Charles Melville Andrews, son of J. N. Andrews, born at Waukon, Iowa. He died at Yakona Park, Ill., July 11, 1921. 1856, August 18, 1927.
- February 2 Wrote article at Waukon, Iowa, entitled, "The Cleansing of the Sanctuary." Review, 7:164, February 21, 1856.
- April Article, "The Use of Tobacco is a Sin against God." Review, 8:5, April, 10, 1856.
- May 14 "The health of Bro. J. N. Andrews has improved some since he came west," said Joseph Bates who visited him in his home at Waukon, Iowa. Review, 8:46, May 29, 1856.
- August Article, "Third Angel's Message not in the Age to Come." Review, 8:113, August 14, 1856.
- Autumn J. N. Andrews married Miss Angeline S. Stevens, with whom he lived 16 years, until her death in 1872. Two children died in infancy, two, Charles and Mary survived their mother. Review, 60:680, October 30, 1883.
- Early winter Elder and Mrs. James White crossed the ice of the Mississippi river and visited the believers in Iowa. J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, p. 211.
- May Second wrote to the Review and asked why Andrews had not been contributing articles. Review, 13:240, May 19, 1859.

- June 3-6 1857 Andrews presided at the subject of the "Two Laws," at a conference held at Battle Creek. It was planned that he and Loughborough, present, would address the brethren "to defray the expense of the mission."
- January 5 Comment by J. N. Andrews on the visit of Elder and Mrs. White at Waukon, Iowa. Review, 9:108, February 5, 1857.
- April 10 Andrews' health improved conducting meetings once a day. Review, 9:196, April 23, 1857.
- June 16
- May Letter addressed to brethren in Iowa, by J. Hart; comment by James White. Review, 10:8, May 7, 1857.
- October 5 Charles Melville Andrews, son of J. N. Andrews, born at Waukon, Iowa. He died at Takoma Park, Md., July 11, 1927. Review, 104:22, August 18, 1927.
- June 20
- June 20 Conference at 1858 Rev. E. I. invited Andrews to go to that place and hold meetings. Comment by James White indicated that it was too late to make arrangements.
- April James White wrote, "Cause in the West." Review, 11:164, April 8, 1858.
- April 14 Andrews conducted a class at Battle Creek on the subject of Systematic Benevolence. J. N. Loughborough, Rise and Progress of the Seventh-day Adventists. p. 215.
- December Article written at Waukon (note change in spelling) entitled, "Institution of the Sabbath." Review, 13:52, January 6, 1859.
- August 25 Report on meetings at Centerville, Michigan, held from July 15 to July 25. Review, 14:100, August 25, 1859.
- September 15
- April 15 Andrews wrote from Waukon and described his trip to the east. He had visited Battle Creek, Rochester, N. Y., and "many old friends in Western New York." He was working on a manuscript, "Historical Extracts relating to the Sabbath." Review, 13:181, April 28, 1859.
- November 3
- May Someone wrote to the Review and asked why Andrews had not been contributing articles. Review, 13:206, May 19, 1859.

- June 3-6 Andrews preached on the subject of the "Two Laws," at a conference held at Battle Creek. It was planned that he and Loughborough conduct tent meetings in Michigan. G. W. Amadon who was connected with the publishing house went to take the place of Andrews on the farm in Iowa. Five hundred dollars raised "to defray the expenses of the Michigan tent." Review, 14:20, June 9, 1859.
- February 2
- March 29
- June 16 Hiram Edson offered to send money to pay a man to take the place of J. N. Andrews on the farm, so that the latter could devote his time to preaching. Review, 14:32, June 16, 1859.
- April 6
- June 16 J. N. Andrews and J. N. Loughborough began tent meetings at Marshall, Michigan. Review, 14:32, June 16, 1859.
- May 11
- June 20 Conference at Roosevelt, N. Y. invited Andrews to go to that State and hold meetings. Comment by James White indicated that it was too late to make such arrangements for that summer. Review, 14:48, June 30, 1859.
- June
- July 24
- July 14 Series began, "History of the Sabbath and First Day of the Week." These articles continued to run for a number of issues. Review, 14:57, July 14, 1859.
- August 9
- August 11 Report on the tent meetings at Marshall, Mich. They were conducted from June 16 to July 4. Only three converts. Review, 14:93, August 11, 1859.
- August 25 Report on meetings at Centerville, Michigan, held from July 15 to July 31. Review, 14:108, August 25, 1859.
- August 20
- September 15 Report on meetings at Parkville, Michigan, August 9 to September 4. Report written by Andrews and Loughborough from Battle Creek, September 9, 1859. Review, 14:136, September 15, 1859.
- September
- November 3 J. N. Andrews "Wanted!" at Mannsville, N. Y., to conduct meetings. Review, 14, 192, November 3, 1859.
- September 29



- 1860
- February 2 Article, "How to Keep the Sabbath." Review, 15:88, February 2, 1860.
- March 29 Andrews at Worcester, Mass. Reported on meetings held at Olcott, Sommerset, Mannsville, Roxbury. He met "Bro. Whitney" at Malone, N. Y. Review, 15:165, April 12, 1860.
- April 6 Andrews wrote from Worcester, Mass., that his father was sick and that he must return home. Review, 15:172, April 19, 1860.
- May 11 "Note from Bro. Andrews," written from Charlestown, Mass. He was busy with research. Review, 16:9, May 29, 1860.
- June Attended conference at Roosevelt, N. Y. Review, 16:9, May 28, 1860.
- July 24 Report on evangelistic activities written from Pompey, N. Y. Held tent meetings at Constantia, June 8-18; at Kirkville, June 22 - three weeks; and at Pompey, beginning July 13. Review, 16:84, July 31, 1860.
- August 9 Andrews suggested that a "general gathering" be called regarding the organization of a corporation for holding the Review Office legally. This was a step in the direction of church organization. Review, 16:108, August 21, 1860.
- August 20 Report on "Tent Meetings in N. Y." Near North Parma from August 10-26; Sommerset, Niagara Co., beginning August 31. Written from North Parma, August 20. Review, 16:117, August 28, 1860. Review, 16:156, October 2, 1860.
- September Meetings at Somersset, Niagara Co., August 31-September 16, then in a larger hall from September 22-23. Review, 16:156, October 2, 1860.
- September 29 Conference at Battle Creek took definite steps toward organization. Decided on name, "Seventh-day Adventists" October 1, 1860. Review, 16:161,

- September 20 October 9, 1860. Review, 16:169, October 16, 1860. Review, 16:177, October 23, 1860.
- September Andrews returned to his home at Wawkon, Iowa. Review, 16:181, October 15, 1861.
- September 25 Report on "Tent Meetings in Minnesota," written
- January Conference in Minnesota invited Andrews to come. Review, 17:72, January 15, 1861.
- January 13 Letter "From Bro. Bostwick," "Made a short stay with Bro. J. N. Andrews at Wawkon, whom I found busily engaged in writing out a more extensive history of the Sabbath." Review, 17:79, January 22, 1861.
- November 28 "It is my duty to make confession on several points; and I do it
- February Invitations for Andrews to connect with the work in Minnesota. Review, 17:103, February 12, 1861. Review, 17:108, February 19, 1861.
- December tent continued in the evening until May, 1862.
- May Announcement of conference at Mantorville, Minn. "We would like to hear from Bro. Andrews at this meeting." Review, 18:8, May 21, 1861.
- May 3 Seventh-day Adventist Publishing Association incorporated. Review, 17:200, May 7, 1861.
- August 13 Report on tent meetings at Lake City, Minn.
- June 19 Andrews announcement of tent meetings at Lake City, Minn. Written from Wawkon, Iowa. Review, 18:40, June 25, 1861.
- September Andrews arrived at Battle Creek, Mich. Review, 18:40, June 25, 1861.
- June 22 Manuscript of Andrews' "History of the Sabbath," arrived at Battle Creek. Contained 350 pages. Review, 18:40, June 25, 1861.
- September 27
- June 23 Andrews left Wawkon, Iowa, for Lake City, Minn. Review, 18:40, June 25, 1861.
- July 4 Andrews began tent meetings at Lake City, Minn. Worked at Oronoco, Minn., until this date. Review, 18:48, July 2, 1861.
- July 8 Report on meetings at Lake City. Review 18:55, July 16, 1861.
- September 9 At Cleveland, Minn. Review, 18:124, September 17, 1861.
- March Andrews wrote to J. N. Andrews from Mantorville, Minn. Review, 21:152, March 24, 1863.

- September 20 Andrews attended conference at Ashland, Minn.  
Review, 18:120, September 10, 1861.
- September Andrews returned to his home at Wawkon, Iowa.  
Review, 18:160, October 15, 1861.
- September 25 Report on "Tent Meetings in Minnesota," written while on steamer, "Flora" on Mississippi river.  
Review, 18:150, October 8, 1861.
- October J. N. Andrews' "History of the Sabbath," published. Contained 340 pages. Review, 18:168, October 22, 1861.
- November 28 Andrews wrote from Wawkon, Iowa, "It is my duty to make confession on several points; and I do it cheerfully ...." Review, 19:22, December 17, 1861.
- December Beginning of a series on "The History of the Sabbath," that continued in the Review until May, 1862.  
Review, 19:1, December 3, 1861.

### 1862

- August 13 Report on tent meetings in New York State. Review, 20:93, August 19, 1862.
- September Report on tent meetings at Fairport, N. Y. Review, 20:125, September 16, 1862.
- September 29 Mary Andrews, daughter of J. N. Andrews born.  
(should be 1861) Review, 52:180, December 5, 1878.
- October 25-26 Conference held at Roosevelt, N. Y. Organization of the New York Conference, October 26. Review, 20:182, November 4, 1862.

### 1863

- March Andrews worked in the church at Brookfield, N. Y.  
Review, 21:110, March 3, 1863.
- March Andrews wrote to J. White from Hubbardsville, N.Y.  
Review, 21:132, March 24, 1863.

- April Andrews commended for good work done at Roosevelt, N. Y. Review, 20:160, October 14, 1863.
- May 20 J. N. Andrews chairman of committee to draft a constitution for the General Conference. Review, 21:204, May 26, 1863.
- May Article "The Dark Day." Review, 21:206, May 26, 1863.
- May The N. Y. Tent pitched in Alleghany. Review, 21:208, May 26, 1863.
- < August Tent meetings at Alfred Center, N. Y., August 4. Review, 22:92, August 18, 1863.
- September Report on tent meetings at Alfred Center, N. Y. Review, 22:140, September 29, 1863.
- November 7 Meeting of N. Y. Conference at Adam's Center, N.Y. Andrews present. Review, 23:2, December 1, 1863.
- 1864
- January 12 Report by Andrews from Hamlin, N. Y. Review, 23:69, January 26, 1864.
- March Proposal to raise \$1200,00 to buy a house for Andrews. Review, 23:112, March 1, 1864.
- May 18 Second Annual Meeting of the General Conference of Seventh-day Adventists. Battle Creek. J. N. Andrews delegate from New York Conference. Review, 24:1, May 31, 1864.
- May 23 Andrews wrote, "To Brethren in N. Y., from Battle Creek, Mich." Review, 23:204, May 24, 1864.
- June 8 Andrews at Wright, Michigan. Review, 24:30, June 21, 1864.
- June Andrews and Loughborough in Michigan during the month of June. Review, 23:204, May 24, 1864.
- July Report on meetings in Mich. Review, 24:69, July 26, 1864.

- July 16 \$1210.00 received toward Andrews' house. Review, 24:72, July 26, 1864.
- August 29 Andrews went to Washington D. C. to secure non-combatant status for Seventh-day Adventists. Review, 24:116, September 6, 1864. Review, 24:124, September 13, 1864.
- September J. N. Andrews' address: Box 648, Rochester, N. Y. Review, 24:136, September 20, 1864.
- September 30 Andrews appointed as a member of the New York Conference committee, and as an "approved evangelical minister of this Conference, "Conference session held at Adam's Center, N. Y. Review, 24:174, October 25, 1864.
- October Article, "The Sanctuary." Review, 24:164, October 18, 1864.
- October Article, "Good Health." Review, 24:176, October 25, 1864.
- December 13 Andrews selected many of the books in the Battle Creek Sabbath School library. He was at Rochester, N. Y. Review, 25:24, December 13, 1864.
- 1865
- February Article, "How to Proceed if Drafted." Review, 25:84, February 7, 1865.
- March 8 Wrote article, "The Wicked Dead," at Rochester, N. Y. Review, 25:129, March 28, 1865.
- May 15 Thanks for "procuring for my family a home." Review, 25:200, May 23, 1865.
- May 17 Third Annual Session of the General Conference. Battle Creek. J. N. Andrews elected a member of the General Conference Executive Committee by motion of James White. Review, 25:196, May 23, 1865.
- June D. T. Bourdeau visited Andrews at Rochester, N. Y. Review, 26:7, June 6, 1865.

- June 16 Fourth Annual Session of Vermont Conference. Held at Enosburgh, Vt. Andrews present. Review, 25:200, May 23, 1865. Review, 26:46, 48, July 11, 1865.
- July 6 Report on "Eastern Mission." Attended Vermont conference, visited Topsham, Me. At Westbrook, Me. Review, 26:52, July 18, 1865.
- July 22, 23 Planned for two day meeting at Cornville, Me. Review, 26:56, July 18, 1865.
- August 8 Article, "Redeeming the Time," Review, 26:77, August 8, 1865. "Sabbath-day's Journey," Review, 26:80, August 8, 1865.
- August Report from J. N. Loughborough mentioned work of Andrews at Wawkon, Iowa. Loughborough had just visited Wawkon after an absence of eight years. "Father Andrews" (the father of J. N. Andrews) was alive then, but he is "now sleeping in Jesus." Review, 26:84, August 15, 1865.
- August 11 Andrews began meetings at Norridgewock, Maine. On August 20 the attendance was 800. Review, 26:112, September 5, 1865.
- August 30 Wrote article, "How to Live," from Norridgewock, Me. Review, 26:116, September 12, 1865.
- September 15 Article, "Day of Fasting and Prayer," Norridgewock, Maine. Review, 26:144, October 3, 1865.
- October 16 Report, "Labors in Maine," Rome, Maine. Review, 26:173, October 31, 1865.
- December 9, 10 Dedication of church at Norridgewock, followed by two or three weeks of meetings. Review, 27:4, December 5, 1865. Review, 27:24, December 19, 1865.
- 1866
- April 24 Report, "The Work at Norridgewock, Maine." Seventy to eighty keeping the Sabbath. Review, 27:168, April 24, 1866.

- May 16 Fourth Annual Session of the General Conference, Battle Creek. J. N. Andrews member of General Conference Committee. J. White voted president. "Resolved, That Bro. Andrews be requested to prepare an article setting forth the teachings of the Scripture on the subject of war." Fully endorse the view of J. N. Andrews on Daniel 9:25. Andrews called a "returned missionary," from New England. Review, 27:196, May 22, 1866.
- January 30
- February 7-25
- May 14 General Conference Committee sent J. N. Andrews and D. M. Canright to the "N. E. Mission." Review, 27:204, May 29, 1866.
- July 10 Report on "The Cause in Norridgewock." Review, 28:56, July 17, 1866.
- August 1 First issue of health publication, The Health Reformer printed an article by J. N. Andrews entitled, "Flesh as Food for Man." The Health Reformer, 1:9-11, August 1, 1866.
- September
- August Article, "Answers to the Objections against the Visions." Review, 28:88, August 14, 1866.
- September
- September 8, 9 Meetings by Andrews at Hartland, Me. Review, 28:112, September 4, 1866.
- September 22 & 23 Meetings at Topsham, Maine. Review, 28:112, September 4, 1866.
- October
- September 28 Andrews at New York and Pa. Conference. Review, 28:158, October 16, 1866.
- October J. N. Andrews consulted with J. N. Loughborough at Lapeer, Michigan. Review, 28:181, November 6, 1866.
- November 6 Andrews address, 313 Main St., Rochester, N. Y. He invited friends passing through to stop for a visit. Review, 28:184, November 6, 1866.
- November 6 Andrews planned to return to New England shortly. Review, 28:192, November 13, 1866.
- November 27 Someone left an overcoat at Andrews' home. Requested Owner to please call for same. Review, 28:207, November 27, 1866.

1867

- January 30 Andrews left for Boston. Visited Manchester, Portland and then Norridgewock, Maine. Review, 29:127, February 19, 1867.
- February 7-25 Andrews in the State of Maine. Review, 29:235, April 23, 1867.
- May 14 Fifth Annual Session of the General Conference at Battle Creek. J. N. Andrews elected by ballot, President of the General Conference. Andrews reported that he did not have time to complete his study on denominational relationship to war. Review, 29:281-283, May 28, 1867.
- July Andrews visited the church at Washington, N. H. Review, 30:128, August 6, 1867.
- September Andrews at South Lancaster, Mass. Review, 30:201, September 10, 1867.
- September J. N. Andrews described the nature of Mrs. E. G. White's work. In relation to visions, etc. Review, 30:268, October 8, 1867.
- September J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, p. 183.
- October Sixth Annual Meeting of N. Y. and Pa. Conference. Andrews present and preached. Review, 30:308, 309, October 29, 1867.
- November Plan to organize State Conference in Maine. Meeting at Norridgewock, Maine. Review, 30:208, September 3, 1867.
- November Report on Maine Conference. Constitution for organization presented by Andrews. Review, 30:336, 340, November 12, 1867.
- December Report on "Labors in Maine." Elder and Mrs. White were there with Andrews. Review, 31:24, December 24, 1867. Review, 31:88, January 21, 1868.
- Andrews at Washington, Iowa. Review, 31:112, June 16, 1868.



- June Andrews attended 1868 Conference in Illinois, Wisconsin, Iowa. Review, 31:25, June 30, 1868.
- January 28 Andrews welcomed back to Battle Creek after eastern tour. Review, 31:80, January 14, 1868.
- January 8, 9 Andrews and the Whites were at Rochester, N. Y. Review, 31:105, January 28, 1868.
- January 22 James White wrote a complete report of recent activities in Maine, New Hampshire, Vermont, New York. Andrews was with them fifteen weeks. Tribute to the ministerial ability of Andrews. Review, 31:104-105, January 28, 1868.
- February Article, "The Leaves of the Tree of Life." Review, 31:144, February 11, 1868.
- February 1,2 Andrews and Elder and Mrs. White at Orleans, Mich. Review, 31:153, February 18, 1868.
- February 8 Andrews and the Whites at Alma, Michigan. Review, 31:153, February 18, 1868.
- February 11 Andrews and the Whites at Greenbush, Michigan. Review, 31:153, February 18, 1868.
- February 14,15 Andrews and the Whites at Tittabawassee, Mich. Review, 31:153, February 18, 1868.
- March 3 Article, "The Testimony of Jesus." Review, 31:177, March 3, 1868.
- March 3 Andrews reported that for the past four months he was working with Elder and Mrs. White. During that time Mrs. White wrote more than 1,000 pages. Statement on Andrews' convictions about the Spirit of Prophecy. Review, 31:184, March 3, 1868.
- May 12 Sixth Annual Session of the General Conference, J. N. Andrews elected General Conference President for second term. Review, 31:356, May 26, 1868.
- May 28 J. N. Andrews and M. E. Cornell left Battle Creek, to Chicago, to Clinton Junction, Wis. Review, 31:412, June 16, 1868.
- June 9 Andrews at Washington, Iowa. Review, 31:412, June 16, 1868.

- June Andrews attends conferences in Illinois, Wisconsin, Iowa. Review, 32:25, June 30, 1868.
- June 26-28 Andrews attends Minnesota State Conference. Review, 32:73, July 21, 1868.
- August Following Minnesota conference Andrews spent a few days at Waukon, Iowa. Preparing for the camp-meeting at Wright, Michigan. Review, 32:144, August 18, 1868.
- September 1-7 "The first camp-meeting of Seventh-day Adventists was held at Wright, Mich., Sept. 1-7, 1868." Uriah Smith reporting. Review, 32:172, September 15, 1868.
- September 23-28 Convocation meeting at Clyde, Illinois. Reported by Andrews. Review, 32:196, October 6, 1868.
- November Andrews planned to revise his History of the Sabbath and invited suggestions. His address, 313 Main St., Rochester, N. Y. Review, 32:252, November 24, 1868.
- December Report on "Meetings during the Fall," at Battle Creek, Mich., Iowa. Andrews at the New York State Conference. Review, 32:261, December 1, 1868.
- December 18,19 James White visited J. N. Andrews at Rochester, N. Y. Review, 33:13, January 5, 1869.
- December 22 Article, "Paul's Desire to Depart and be with Christ." Article, "Practical Thoughts on Bible Subjects." Part of a series. Review, 32:281-282, December 22, 1868.
- December 29 Article, "Return of the Spirit to God." Review, 33:1, December 29, 1868.
- 1869
- January 12 Article, "The Cause of Solomon's Ruin." Review, 33:17, January 12, 1869.
- January 19 Article, "The Lake of Fire." Review, 33:28, January 19, 1869.

- January 26 Article, "The Guilt of Those who Cause Others to Stumble." Review, 33:33, January 26, 1869.
- February 9 Article, "The Righteousness of the Law - The Purpose of the Gospel." Review, 33:49, February 9, 1869.
- February 23 Article, "Death, Sin, and the Law." Review, 33:65, February 23, 1869.
- March 23 Article, "Moses." Review, 33:97, March 23, 1869.
- April 6 Article, "The Opening of the Temple in Heaven." Review, 33:113, April 6, 1869.
- April 20 Article, "Paradise." Review, 33:129, April 20, 1869.
- April 27 Article, "Paradise," concluded. Review, 33:137, April 27, 1869.
- May 18 Article, "Paul's Vision of the Third Heaven." Review, 33:165, May 18, 1869.
- May 18 Seventh Annual General Conference Session. James White succeeded J. N. Andrews as President of the General Conference. Andrews representative from New York and Pa. Conference. Chosen on a committee to cultivate friendly relations with Seventh Day Baptists. Review, 33:172, May 25, 1869.
- May 20 J. N. Andrews appointed editor of the Review. Review, 33:174, May 25, 1869.
- June 15 Article, "The Gehenna of Fire, the New Earth and the Sabbath." Review, 33:193, June 15, 1869.
- June 18 James Ertzenberger, a young German-Swiss Sabbath-keeper, arrived at Battle Creek from Europe. He remained in America sixteen months. B.L. Whitney, Historical Sketches of the seventh-day Adventist Missions, the Central European Mission, p. 11
- June 22 Article, "The Gehenna of Fire," concluded. Review, 33:201, June 22, 1869.
- June 29 Article, "The Call to the Christian Ministry." Review, 34:4, June 29, 1869.

- July 6 17 Article, "The Wants of the Cause of Christ." Review, 34:12, July 6, 1896.
- July 20 Article, "Thoughts on Hebrews III and IV." Review, 34:28, July 20, 1869.
- April 12 Ministers' Lecture Association organized to prescribe  
August 3 Article, "The Evil Heart of Unbelief," a reported sermon preached at Johnstown, Michigan, Sabbath, June 12, 1869. Review, 34:41, August 3, 1869.
- April 26 Letter from Andrews. Review,  
August 13 Andrews attended Ohio camp-meeting at Owosso. Review, 34:69, August 24, 1869.
- May 10 Article, "Course of Study for Ministers." Review,  
September 7 Article, "Brief Thoughts Concerning Life and Death." First of a Series. Review, 34:84, September 7, 1869.
- June Comment on a new office building on the press at  
September 15 Andrews at cam-meeting at Kirkville, N. Y. Review, 34:69, August 24, 1869. Review, 34:124, October 12, 1869.
- July 26 "Communication from Bro. Erzenberger." Review,  
November 9 Series of twenty articles began on "The Order of Events in the Judgment." Review, 34:156, November 9, 1869.
- August 4 the State of New York at  
November 30 Letter from James Erzenberger (spelled variantly). Review, 34:183, November 30, 1869.
- August 14 Organization of the New England Conference.  
Andrews on various committees for such organization.  
Review, 34:73, 1870
- August 20 Andrews at South Lancaster, Mass. Review, 36:77,  
January 11 "The Cause in Switzerland," James Erzenberger. Review, 35:21, January 11, 1870.
- August 23 Report of N. Y. and Pa. Conference. Ninth Annual.  
January European Mission. Planned to raise \$2,000.00 for Europe. Review, 35:22, January 11, 1870.
- January 25 "Letter from Switzerland," A. Veuillemier (spelled variantly, but Vuilleumier is considered correct). Review, 35:37, January 25, 1870.
- September Andrews organized meeting at Onondaga, N. Y.  
February 15 Article, "Our Use of the Visions of Sr. White." Article, "Ascension Robes." Review, 35:64-66, February 15, 1870.
- September 8 Andrews left New York for Europe.  
March 15 Eighth Annual General Conference Session. Andrews asked, "What can we do for Switzerland?" Review, 35:109, March 22, 1870.
- September 20 the autumn and such of the

- March 17 Uriah Smith succeeded J. N. Andrews as editor of the Review. His salary for this work was \$12.00 a week. Review, 35:106, March 29, 1870. Review 35:116, March 29, 1870.
- October 2 Andrews closed meetings at Oneida, N. Y. Attendance
- April 12 Ministers' Lecture Association organized to prescribe a course of study for ministers. Andrews on the committee. Review, 35:132, April 12, 1870.
- April 26 "Letter from Switzerland." A. Vuilleumier. Review, 35:146, April 26, 1870.
- May 10 Article, "Course of Study for Ministers." Review, 35:164, May 10, 1870.
- October 25 "Letter from Vuilleumier." He was in Switzerland.
- June Comment on a new office building for the press at Battle Creek. Review, 35:13, June 28, 1870. Review, 35:16, June 28, 1870.
- July 26 "Communication from Bro. Erzenberger." Review, 36:45, July 26, 1870.
- August 4 Camp-meeting for the State of New York at Oneida, N. Y. Review, 36:40, July 19, 1870. Review, 36:77, August 23, 1870.
- August 14 Organization of the New England Conference. Andrews on various committees for such organization. Review, 36:78, August 23, 1870.
- August 20 Andrews at South Lancaster, Mass. Review, 36:77, August 23, 1870.
- August 23 Report of N. Y. and Pa. Conference. Ninth Annual. Twenty-three churches. J. N. Andrews, president. Review, 36:78, August 23, 1870.
- May 30 The day was rainy, 37:15, May 30,
- August James Erzenberger ready to leave for Switzerland. Review, 36:80, August 23, 1870.
- June 6 Andrews conducted meetings at Oneida, N. Y.
- September Review, 36:96, September 6, 1870.
- July 4 The day was rainy, 37:15, July 4,
- September 8 James Erzenberger left New York for Europe. Review, 36:104, September 13, 1870.
- August 1 The day was rainy, 36:49,
- September 20 James White announced that J. N. Andrews would devote his full time during the autumn and much of the

- August 2 winter to the revision of his History of the Sabbath. Request for \$2,000.00 to provide him with the necessary library. Review, 36:112, September 20, 1870.
- October 2 Andrews closed meetings at Oneida, N. Y. Attendance was small, not much to report, only eight took their stand. Review, 36:96, September 6, 1870. Review, 36:132-133, October 11, 1870.
- October 4 James White commented on work in New York State. "The most discouraging feature in the cause is the inefficiency of most of our ministers in the State of New York." Review, 36:125, October 4, 1870.
- October 25 "Letter from Ertzenberger." He was in Switzerland. Wrote letter September 28, 1870. Review, 36:149, October 25, 1870.
- 1871
- February 14 Article, "The Definite Seventh Day; Or, God's Measurement of Time on the Round World." Review, 37:65, February 14, 1871.
- February 17 J. N. Andrews preached a sermon at Battle Creek entitled, "Absent from the Body and Present with the Lord." Review, 38:89, September 5, 1871.
- March 7 Article, "The Seventh Day on the Round World." Review, 37:89, March 7, 1871.
- May 9 Article, "The Course of Day." Review, 37:164, May 9, 1871.
- May 30 Article, "The Day Line." Review, 37:185, May 30, 1871.
- June 6 Series continued for several issues on "The Day Line." Review, 37:193, June 6, 1871.
- July 4 Series continued, "Solution of Problems Relating to the Day Line." Review, 38:17, July 4, 1871.
- August 1 Article, "The Second Commandment." Review, 38:49, August 1, 1871.

- August 8 First of a series of articles on, "Examination of T. M. Preble's First Day Sabbath." Review, 38:57, August 8, 1871.
- September 3 Andrews visited the Eastern Camp-meetings. He was at Kirkville, N. Y., Richmond, Vt., Manchester, N. H., Amherst, N. H., and Skowhegan, Me. Review, 38:101, September 12, 1871.
- September 6-10 Seventh Day Baptist General Conference at Adams Center, N. Y. Andrews represented Seventh-day Adventists. Review, 38:108, September 19, 1871.
- September 13 Michigan Camp-meeting at Battle Creek, Andrews present. Review, 38:108, September 19, 1871.
- September 17 Andrews reported on meeting with the Seventh Day Baptists, he wrote from Charlotte, Michigan. Review, 38:108, September 19, 1871.
- December 22 Elder and Mrs. White, J. N. Andrews and S. N. Haskell returned from Eastern tour. Review, 39:16, December 26, 1871.
- December 26 Article, "United States in the Light of Prophecy," by Uriah Smith; comment by J. N. Andrews. Review, 39:12, December 26, 1871.
- December 29 Tenth Annual Session of the General Conference, at Battle Creek, Mich. J. N. Andrews representative from New York Conference. On Resolutions committee, and on a committee to organize, "Tract and Missionary Societies. Comment by Andrews on the Seventh Day Baptists to the effect that both bodies of Sabbath-keepers ought to be like "two wings of the same army." Review, 39:20-21, January 2, 1872.
- 1872
- January 9 James Ertzenberger, "Report from Switzerland." Review, 39:29, January 9, 1872.
- January 23 Article, "The Substance of the Two Covenants." Review, 39:44, January 23, 1872.
- January 30 James Ertzenberger, "Switzerland," written at Chaux

- July 30 de Fonds, December 25, 1871. Review, 39:54, January 30, 1872.
- February 6 Article, "Elder Preble's New Light on the Change of the Sabbath." First of several discussions about T. M. Preble. Review, 39:57, February 6, 1872.
- February 20 James Ertzenberger, "Switzerland." Reported that 160 were at his meetings. Review, 39:78, February 20, 1872.
- February 27 Article, "The Organization of Tract Societies." Review, 39:84, February 27, 1872.
- March 5 "The Sickness of Sister Andrews." The wife of J. N. Andrews had a paralytic stroke on February 17, condition serious. Review, 39:92, March 5, 1872.
- March 5 Article, "To the Brethren in the State of New York." Review, 39:96, March 5, 1872.
- March 12 James Ertzenberger, "Switzerland," interest growing. Review, 39:102, March 12, 1872.
- March 18 "Death of Sister J. N. Andrews." Age 48. Review, 39:124, April 2, 1872.
- March 19 James Ertzenberger closed meetings because of ill-health. Review, 39:142, April 16, 1872.
- April 23 J. N. Andrews announced a meeting of the Health Institute. Review, 39:152, April 23, 1872.
- April 8 James Ertzenberger reported that he was meeting prejudice in his work. Review, 39:159, April 30, 1872. Review, 39:198, June 4, 1872.
- July 2 Brother Ademar Vuillemier of Switzerland came to America to learn English and other studies. He arrived at Battle Creek June 25, 1872. Review, 40:24, July 2, 1872.
- July 16 James Ertzenberger, "Switzerland," work progressing. Review, 40:38, July 16, 1872.



- July 30 Article, "Something Valuable," in which J. N. Andrews advocated the Sabbath School lessons for children by G. H. Bell. Andrews at Lancaster, Mass. Review, 40:56, July 30, 1872.
- September 13 J. N. Andrews reported on "My work on the Sabbath History." He wrote from Lancaster, Mass., September 13, 1872. Review, 40:108, September 17, 1872.
- November 15 Andrews wrote article, "The Fathers on the Sabbath Question." Lancaster, Mass. Review, 40:188, November 26, 1872.
- 1873
- January 14 "The Swiss Watches." J. N. Andrews kept a supply on hand for sale to aid Swiss believers. Review, 41:40, January 14, 1873.
- February 11 "New and Important Work." The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First-Day, by J. N. Andrews. Review, 41:72, February 11, 1873.
- March 11 Eleventh Annual Session of General Conference, Battle Creek. A. Vuillemier delegate from Switzerland. J. N. Andrews discussed "matter of the school," Battle Creek. Review, 41:108, March 18, 1873.
- May 20 James White, "Conference Address," paragraph on the health of J. N. Andrews as it was twenty-five years ago. Review, 41:181, May 20, 1873.
- May 27 Series begins, "Testimony of the Fathers." Review, 41:188, May 27, 1873.
- June 24 Article, "The Cause of Present Truth." Review, 42:12, June 24, 1873.
- July 8 Report, "The Case of Elder M. B. Czechowski," written from Lancaster, Mass. Review, 42:29, July 8, 1873.
- July 8 Report, "The Campmeetings." Review, 42:32, July 8, 1873.

- July 15 Article, "The Date of the Seventy Weeks." Review, 42:36, July 15, 1873.
- August 26 James White, "Progress of the Cause." "We must send men to Europe to establish the work there. The brethren in Switzerland have been calling and are still waiting for help. And we suggest that Elder J. N. Andrews should be spared to accompany Bro. Vuillemier to Europe this fall. Brother Ertzenberger and Bro. Vuillemier can act as interpreters till Bro. Andrews can speak freely in the French and German languages." Review, 42:84, August 26, 1873.
- August 26 Albert Vuillemier reported on "Switzerland." Review, 42:86, August 26, 1873.
- September 9 Another article in the series, "Testimony of the Fathers," Review, 42:100, September 9, 1873.
- September 10-14 J. N. Andrews visited Seventh Day Baptist General Conference at Westerly, R.I., and gave a lengthy report of the meeting. Review, 42:124, September 30, 1873.
- October 28 Comment by J. N. Andrews on "The History of the Sabbath." Review, 42:156, October 28, 1873.
- November 14 Twelfth Annual Session of the General Conference. J. N. Andrews delegate from New York Conference. Andrews on a committee to form an Educational Society to establish a school. Comment on advisability of sending J. N. Andrews to Switzerland. Review, 42:190, November 25, 1873. Cf. Review, 42:164, November 4, 1873. Review 42:180, November 18, 1873.
- December 2 Comment by J. N. Andrews on "The Preparation of the Sabbath History." Review 42:196, December 2, 1873.
- December 23 Article, "Eld. Preble on the Twelfth Chapter of Sabbath History." Review, 43:12, December 23, 1873.
- December 30 James White, "The Cause at Battle Creek," "Bro. Andrews is expected to go to Europe soon." Review, 43:20, December 30, 1873.

- December 30 Article, "The Sanctuary of the Bible." Review, 43:20, December 30, 1873.
- October 15 Arrived at 1874, Switzerland. (Friday).  
 Review, 44:142, October 27, 1874.
- January 6 Article, "Eld. Preble on Thirteenth Chapter of the Sabbath History." Review, 43:28, January 6, 1874.
- January 6 "History of the Sabbath," advertisement of the book. 528 pages, \$1.25. Review, 43:32, January 6, 1874.
- January 13 Article, "Natural Immortality." Review 43:36, January 13, 1874.
- January 27 Article, "Immortality through Christ," Review, 43:52, January 27, 1874.
- February 3 Article, "Causes which Elevated Sunday and Abased the Sabbath." Review 43:60, February 3, 1874.
- February 10 Articles, "Life Promised to the Righteous," and another article on the "History of the Sabbath, chapter 15." Review, 43:68, February 10, 1874.
- February 17 Article, "The Sacredness of the Work of God." Review, 43:76, February 17, 1874.
- August 10-15 The Thirteenth Annual General Conference Session voted to send J. N. Andrews to Switzerland. Review, 44:75, August 25, 1874.
- September 15 J. N. Andrews, his son Charles and his daughter Mary sailed from Boston on the Atlas for Liverpool. Review, 44:112, September 22, 1874.
- September 26 Arrival at Liverpool (Saturday). Review, 44:142, October 27, 1874.
- September 28 Leave Liverpool for London. Review, 44:142, October 27, 1874.
- October 5 J. N. Andrews and William M. Jones, pastor of the Mill Yard, Seventh Day Baptist Church in London,

- September 20 went to Glasgow, Scotland. Review, 44:142,  
October 27, 1874. The Youth's Instructor, 27:121,  
July 23, 1879. have been printed in French.  
Review, 46:116, October 14, 1875.
- October 16 Arrived at Neuchatel, Switzerland. (Friday).  
December 10 Review, 44:166, November 17, 1874.
- October 17 First meeting with the Swiss believers. (Sabbath).  
Review, 44:166, November 17, 1874.
- December 12 General meeting of Swiss believers and friends  
November 1 First general business meeting of Swiss believers;  
held at Neuchatel. (Sunday). Review, 44:172,  
November 24, 1874.
- December 25 D. T. Bourdon and family called from Neuchatel.  
November 15 Second general business meeting; held at Locle.  
(Sunday). Review, 44:196, December 15, 1874.

### 1875

- January 31 Third general business meeting. Held at Chaux-  
de-Fonds. B. L. Whitney, Historical Sketches of  
the Foreign Missions of the Seventh-day Adventists,  
pp. 16, 17.
- February 1 J. N. Andrews and James Ertzenberger left for  
Elberfeld in Prussia. Review, 45:76, March 4, 1875.
- February J. N. Andrews left Elberfeld and went to Gladbach,  
near the boundary of Holland. Review, 45:84,  
March 11, 1875.
- March 8 J. N. Andrews left Elberfeld for Switzerland. James  
Ertzenberger remained to conduct meetings. Review,  
45:116, April 8, 1875.
- June 14 J. N. Andrews reported on his advertising campaign  
in Holland. Review, 46:12, July 8, 1875.
- August 15 Fourteenth Annual General Conference, Battle Creek,  
Michigan, recommended establishment of a printing  
office in Europe. Review, 46:59, August 26, 1875.
- August 23 James Ertzenberger reported that his meeting hall  
at Solingen, Prussia, was packed with listeners.  
Review, 46:94, September 23, 1875.

- September 20 J. N. Andrews made a plea for "strong young men" to come to Europe. He stated that 3,000 copies of five tracts have been printed in French. Review, 46:116, October 14, 1875.
- December 10 Letter from D. T. Bourdeau stated that he would soon leave for Europe to assist J. N. Andrews. Review, 46:197, December 23, 1875.
- December 12 General meeting convened at Bienne and organized the Tract and Missionary Society. Review, 47:30, January 27, 1876.
- December 25 D. T. Bourdeau and family sailed from New York. B. L. Whitney, Historical Sketches of the Foreign Missions of the Seventh-day Adventists, p. 22.
- November 22 D. T. Bourdeau had raised contributions in Southern France. Review, 47:137, December 14, 1876.
- January 4 D. T. Bourdeau wrote that he had arrived at Plymouth, England. Review, 47:29, January 27, 1876.
- January 8 D. T. Bourdeau and J. N. Andrews met at La Coudre, Switzerland. Review 47:44-45, February 10, 1876.
- February 4 J. N. Andrews decided to make Basle his headquarters. Review, 47:70, March 2, 1876.
- March 21 D. T. Bourdeau reported overflow attendance at public meetings in Locle. Review 47:116, April 13, 1876.
- March 31 Special session of the General Conference voted to raise \$10,000 for a press in Europe. Review, 47:108, April 6, 1876.
- April 16 Andrews reported on his three week's visit to Germany. There were sixteen Sabbath-keepers at Solingen. Review, 47:164, May 25, 1876.
- May 14 D. T. Bourdeau in Alsace. Review, 47:181, June 1876.
- June 29 Andrews reported that the first issue of Les Signes des Temps would cost \$54.00 for 2,000 copies. Review, 48:4, June 29, 1876.

- July During the first week in July the first edition of Les Signes des Temps was printed. Review, 48:29, July 20, 1876.
- September 19 Fifteenth Annual General Conference Session. Lansing, Mich. Hail the appearing of Les Signes des Temps "with joy." Review, 48:105-106, October 5, 1876.
- October D. T. Bourdeau moved to southern France, 400 miles south of Basle. Review, 48:141, November 2, 1876.
- November Fifth issue of Les Signes des Temps mailed to about 400 families in Switzerland, Italy, France, Germany, Poland, England, Scotland, Canada, U. S. A. Review, 48:164, November 23, 1876.
- November 22 D. T. Bourdeau had raised an interest in Southern France. Review, 48:190, December 14, 1876.
- December 3 General business meeting at La Coudre. Review, 49:30, January 25, 1877. Les Signes des Temps, 1:54, January, 1877.
- December 31 J. N. Andrews stated that Dr. H. P. Ribton of Naples, Italy was keeping the Sabbath. Review, 49:30, January 25, 1877.
- 1877
- January Letter from Dr. H. P. Ribton brought appeal for ministerial help from the Italian brethren. Review, 49:30, January 25, 1877.
- January 13 J. N. Andrews is very sick with pneumonia. Review, 49:60, February 22, 1877.
- February D. T. Bourdeau moved to Valance, France. Review, 49:70, March 1, 1877.
- February 13 J. N. Andrews is recovering his strength. Review, 49:76, March 8, 1877.
- June 7 General Conference Committee had been in session for ten days. They were "terribly anxious" about the

- mission in Europe. Issued directive. Review, 49:180-181, June 7, 1877.
- June 7 Andrews accepted counsel of the General Conference Committee and in harmony with their suggestion he planned to devote more time to public work. Review, 50:20, July 12, 1877.
- June 18 Andrews at Naples, Italy. Review, 50:52, August 9, 1877.
- August 2 J. N. Andrews baptized Dr. H. P. Ribton and others at Puteoli, Italy. Acts 28:13. Review, 50:92, September 13, 1877.
- August 6 Andrews left Naples for Switzerland. Review, 50:92, September 13, 1877.
- August 8 Andrews at Genoa, Italy. Review, 50:100, September 20, 1877. Les Signes des Temps, 2:112, August, 1877.
- August 15 Baptism at Valence, France; Brother Gabert and others. D. T. Bourdeau left Valence with J. N. Andrews for Switzerland, in harmony with General Conference Committee request. Review, 50:94, September 13, 1877.
- September 4 D. T. Bourdeau arrived at Morges for evangelistic work. Review, 50:110, October 4, 1877.
- September 20 Sixteenth Annual General Conference Session, Lansing, Mich., promised additional helpers for Andrews. Review, 50:105, October 4, 1877.
- September 30 Swiss conference convened at Bienne. Review, 50:158, November 15, 1877.
- October 17 Nineteen tracts printed in French to date. Review, 50:164, November 22, 1877.
- November D. T. Bourdeau began meetings at Morges, Switzerland. Review, 50:190, December 13, 1877.
- November J. N. Andrews in London, England for two Sabbaths and preached at the Mill Yard chapel. Review, 51:4, January 3, 1878.
- December Mr. and Mrs. Wm. Ings and Miss Maude Sisley arrived

at Basle from America to assist J. N. Andrews.  
Review, 51:4, January 3, 1878. Cf. Review 50:  
 195, December 20, 1877.

1878

- February J. N. Andrews looked forward to publication of literature in German and Italian. Review, 51:64, February 21, 1878.
- March 3 D. T. Bourdeau denied use of hall, forced to hold meetings in his kitchen. Review, 51:102, March 28, 1878.
- March 4 Special General Conference session appealed for \$100.00 donations to promote the work in Europe. Letters read from J. N. Andrews and Dr. H. P. Ribton. Review, 51:77, March 7, 1878. Review, 51:84, March 14, 1878.
- March Mrs. E.G.White published "An Appeal on Behalf of our Missions in Europe." Review, 51:90, March 21, 1878.
- March Brother R. Bertola left Naples to do missionary work in Alexandria, Egypt. Review, 52:159, November 14, 1878.
- March 28 Andrews reported that they were printing tracts in Italian, German and French. Review, 51:124, April 18, 1878.
- May Signed appeal for a minister from 22 people of Italy. Review, 51:180-181, June 6, 1878.
- June 7 Brother Bertola had a company of 12 or 13 keeping the Sabbath in Egypt. James Ertzenberger was translating at Basle. William Ings had returned to England for a while. Review, 52:12-13, July 4, 1878.
- July Appeal launched in United States for \$10,000.00 for Europe. \$100.00 sent to Dr. H. P. Ribton in care of J. N. Andrews. This money was from the General Conference. Review, 52:12, July 4, 1878.
- July D. T. Bourdeau held fifteen meetings at Orbe, Switzerland. Review 52:55, August 8, 1878.



- August 1 General Conference Committee reported missionaries in Switzerland, France, Italy, Germany, Denmark, Egypt. Publications in French, German, Italian, Swedish, Holland languages. \$100,000 dollars raised to date for foreign missions. Review, 52:44, August 1, 1878.
- August General Conference Committee stated that Seventh-day Adventist publications and the visit of J. N. Andrews had taken a strong hold in England among Seventh Day Baptists. "Division and discouragement" among them suggested that "now is the time to strike." Recommended that J. N. Loughborough go to England. Review, 52:44, August 1, 1878.
- January 7
- January 15
- August 29 Mrs. E. G. White wrote a letter to the "Dear Brethren in Switzerland." Referring to J. N. Andrews she said, "We sent you the ablest man in all our ranks." A copy of this letter is possessed by Elder A. V. Olson, Washington, D.C.
- February 15
- April 17-22
- September Andrews left Switzerland for General Conference in United States. Review, 52:109, September 26, 1878.
- September 26 Andrews arrived at Battle Creek, Michigan (Thursday). Review, 52:120, October 3, 1878.
- September 28 J. N. Andrews preached at Sabbath afternoon service. About 1,000 present. D. T. Bourdeau was there too. Review, 52:116, October 3, 1878.
- October 8 H. P. Ribton wrote that he was thinking about going to Alexandria, Egypt. Review, 52:159, November 14, 1878.
- October 14 Seventeenth Annual General Conference decided that D. T. Bourdeau work with the French in Illinois, U.S.A. Voted that J. N. Loughborough go to Great Britain. Review, 52:129, October 24, 1878.
- November 27 Death of Mary F. Andrews, age 17 years, 1 month, 29 days. Review, 52:180, December 5, 1878.
- June 9 "I seem to be having hold upon God with a numb hand." J. N. Andrews. E. N. Dick, Founders of the Message, p. 320.
- June 21

- December J. N. Loughborough refused passage to England on "Homer," from Boston. "Homer" sank on the way over. Sailed from New York, on "Nevada" December 17, 1878. J. N. Loughborough, Rise and Progress of the Seventh-day Adventists, p. 316.
- July 3
- July 17 1879
- January 7 H. P. Ribton arrived at Alexandria, Egypt. Review, 53:76, March 6, 1879.
- January 19 Andrews was not well but felt that the work in Europe demanded his return. Review, 53:32, January 23, 1879.
- February 15 Andrews attended meetings held at Newfane, N. Y. Review, 53:80, March 6, 1879.
- April 17-22 Special Session of the General Conference. Battle Creek, Michigan. Andrews present. General Conference voted that J. N. Andrews visit England on his return trip to Switzerland. Later he was to visit Italy, Egypt, and possibly Denmark and Norway. Review, 53:132, April 24, 1879.
- April 20 Andrews preached dedicatory sermon at Battle Creek Tabernacle. Review 53:132, April, 24, 1879. Review, 53:146, May 8, 1878.
- April 29 Andrews left Battle Creek for Europe. Review, 53:140, May 1, 1879.
- May 3-4 Andrews attended Pennsylvania quarterly meetings. Review, 53:158, May 15, 1879.
- May 29 J. N. Andrews departure for Europe from New York, on "Virginia" First cabin passage to London, \$55.00. Preached both Sundays on the boat. Sailed via Glasgow. "still in feeble health." Review, 54:4, June 26, 1879.
- June 9 Andrews arrived at Greenoch, Scotland. Review, 54:4, June 26, 1879.
- June 24 Andrews arrived at Southampton. Very ill, stayed

at the home of J. N. Loughborough. Review, 54:28, July 17, 1879.

- July 3 Andrews wrote from Southampton that he had been ill for fourteen days. Review, 54:36, July 24, 1879.
- July 17 Andrews reported "strength slowly returning." Review, 54:52, August 7, 1879.
- August 11 Andrews left Southampton for Switzerland. Review, 54:93, September 11, 1879.
- August 14 Andrews arrived at Basle, Switzerland. Review, 54:93, September 11, 1879.
- November 7 Eighteenth Annual General Conference Session. Battle Creek. Conference lasted until December 1. Report read from Andrews on the work in Europe. Committee to be appointed by the chair to have oversight of foreign missions. Review, 54:161, November 20, 1879.
- November 14-16 Sixth Annual Swiss Conference, Locle, Switzerland. Review 55:13, January 1, 1880.
- December General Conference Committee recommended that a general meeting of all the workers in Europe be held in February, 1880. Review, 54:189, December 11, 1879.
- 1880
- February 26 Conference of European workers at Basle. Review, 55:80, January 20, 1880.
- March 11 Special Session of General Conference. Battle Creek, Review, 55:186, March 18, 1880.
- April James Ertzenberger working in the canton of St. Gall. Review, 55:268, April 22, 1880. Review, 55:332, May 20, 1880.
- April J. N. Andrews wrote that Dr. J. H. Kellogg had warned him that he might contract tuberculosis from

- November 19-21 Mary. He complained of her symptoms, "considerable cough." Review, 55:332, May 20, 1880.
- April Andrews reported on the countries to which Les Signes des Temps was being sent, Switzerland, France, Italy, Austria, Hungary, Prussia, Saxony, Alsace, Belgium, Holland, Wales, England, Scotland, Sweden, Russia, Sicily, Hindostan, Egypt, Isle of Mauritius, Spain, Bermuda, Canada, United States, Costa Rica, Chili, Brazil. Review, 55:332, May 20, 1880.
- May J. N. Andrews planned to go to England and work with J. N. Loughborough. Review, 55:395, June 17, 1880.
- June 15 Andrews wrote letter from Basle, indicating that he was still there. Review, 56:36, July 8, 1880.
- July 4 Andrews preached in England. Review, 56:80, July 22, 1880.
- July 15 James White suggested that J. N. Andrews return to the United States until his health improved. Review, 56:57, July 15, 1880.
- July 24 Day of Fasting and Prayer, special mention of J. N. Andrews. Review, 56:48, July 8, 1880.
- August 23 Andrews wrote from Southampton, England. Health improved, "in some respects." Not well enough to go to the United States. 32,946 copies of Les Signes des Temps sent out since last November, about 6,000 a month. Review, 56:185, September 9, 1880.
- October 6 Nineteenth Annual General Conference Session. Battle Creek. "...earnestly desire of God that He will restore Elder Andrews to health." Review, 56:252, October 14, 1880. Report read from J. N. Andrews. Review, 56:268, October 21, 1880.
- October 8 "I must desist from preaching," by doctors orders, said J. N. Andrews. Review, 56:280, October 28, 1880.
- October 18 J. N. Andrews left England for Basle. He had been in England four months. "Sad to see him so feeble," said J. N. Loughborough. Review, 56:280, October 28, 1880.

- November 19-21 Annual Conference at Tramelan, Switzerland.  
Review, 57:9, January 4, 1881. Les Signes des Temps, 5:80, Novembre, 1880. Les Signes des Temps, 5:96, Decembre, 1880.
- December 12 Printed 3,000 copies of Les Signes des Temps monthly for the past eight months. Mailed 3,000 copies of current issue and 2,000 of previous issues each month. Andrews said that he was feeling better since July 24, 1880. Review, 57:9, January 4, 1881.
- June 11  
 June 17  
 June 24  
 S. N. Haskell at 524, Switzerland. (Sabbath).  
Review, 59:488, August 1, 1882.
- March 7 Andrews' health quite serious. Review, 57:200, March 29, 1881.
- May 13 J. N. Loughborough visited J. N. Andrews by request of the General Conference president. Review, 57:281, May 3, 1881.
- May 21 Day of Fasting and Prayer, especially remembering Andrews. J. N. Andrews anointed by J. N. Loughborough. Review, 57:361, June 7, 1881.
- August 5 Letter from J. N. Andrews indicated that his health was not improving. Review, 58:138, August 23, 1881.
- August 6 Death of James White. Review, 58:104, August 9, 1881.
- November 18-20 General Annual Conference of the Seventh-day Adventists of Switzerland, held at Tramelan. J. N. Andrews was able to attend. Review, 58:336, November 22, 1881. Review, 59:72, January 31, 1882. Les Signes des Temps, 6:271, Novembre, 1881.
- December 1 Twentieth Annual General Conference Session. Battle Creek. Mention of Andrews "present condition of physical prostration." Review, 58:360, December 6, 1881. Review, 58:392, December 20, 1881. Voted to send S. N. Haskell to Europe to visit missions and report conditions. Review, 59:10, January 3, 1882.

1882

- May 13 S. N. Haskell sailed for Europe. B. L. Whitney, Historical Sketches of the Foreign Missions of the Seventh-day Adventists, p. 37.
- June 11 Dr. H. P. Ribton and Bro. G. Rupp murdered in a riot at Alexandria, Egypt. Review, 59:448, July 11, 1882. Review, 59:472, July 25, 1882.
- June 17 S. N. Haskell at Bâle, Switzerland. (Sabbath). Review, 59:488, August 1, 1882.
- June 24 S. N. Haskell at Chaux-de-Fonds. (Sabbath). Review, 59:488, August 1, 1882.
- July S. N. Haskell in Holland and Germany. Review, 59:488, August 1, 1882.
- August 3 S. N. Haskell at Bâle, Switzerland. "Bro. Andrews is very feeble in health," said S. N. Haskell. Review, 59:552, August 29, 1882.
- September 8-11 Swiss Conference convened at Tramelan. (Friday to Monday). Andrews was able to be there. Les Signes des Temps, 7:48, September, 1882.
- September 14-17 General Missionary Conference at Bâle, Switzerland. Review, 59:632, October 10, 1882. Les Signes des Temps, 7:64, Octobre, 1882.
- September 15 European Conference organized by S. N. Haskell at Bâle. Review, 59:632, October 10, 1882.
- December 7 Twenty-first Annual General Conference Session. Rome, N. Y. S. N. Haskell reported on the work in Europe, "a great work is being accomplished in Europe." French paper Les Signes has "accomplished a great deal of good." Voted that B. L. Whitney, president of the New York Conference go to Europe. Changed name of European Conference to European Council of Seventh-day Adventist Missions. Review, 59:786, December 26, 1882.

1883

- January George I. Butler reported probably 1,000 Sabbath-keepers in Europe, 4,500 copies of Les Signes des Temps printed monthly, \$16,000 sent to Central Europe during the last six years. "Our field is the world," said G. I. Butler. Review, 60:25,26, January 9, 1883.
- June 28 B. L. Whitney and family left New York for Europe, on the "Grecian Monarch." Mrs. Sarah Andrews, mother of J. N. Andrews went with them. Review, 60:432, July 3, 1883.
- July 22 "Today I enter my fifty-fifth year." J. N. Andrews. Printing 5,500 copies of Les Signes des Temps each month. Review, 60:522, August 14, 1883.
- July 26 B. L. Whitney arrived at Basle. Review, 60:560, August 28, 1883.
- August B. L. Whitney persuaded J. N. Andrews not to write articles for August number of Les Signes des Temps. Review, 60:730, November 20, 1883.
- August Announcement by B. L. Whitney on "La grave maladie et l'extreme faiblesse" of J. N. Andrews. Les Signes des Temps, 8:224, Aout, 1883.
- September 4 D. T. Bourdeau sailed for Europe on "Assyrian Monarch," from New York. Review, 60:544, August 21, 1883.
- September 19 D. T. Bourdeau arrived at Basle, Switzerland. Review, 60:656, October 16, 1883.  
 J. N. Andrews unable to write anything for the September issue of Les Signes des Temps. Review, 60:656, October 16, 1883.  
 John Vuilleumier recorded in his diary many details of incidents during the last days of J. N. Andrews. John Vuilleumier, "Early Days of the Message in Europe." Review, 106:11-13, March 28, 1929.  
 John Vuilleumier, "Early Days of the Message in Europe, No. 2." Review, 106:12-13, April 4, 1929.  
 John Vuilleumier, "Early Days of the Message in Europe, - No. 3." Review, 106:11-12, April 11, 1929.

John Vuilleumier, "Early Days of the Message in Europe - No. 4." Review, 106:10-11, April 18, 1929.  
 John Vuilleumier, "Early Days of the Message in Europe - No. 5." Review, 106:18-19, April, 25, 1929.  
 John Vuilleumier, "Early Days of the Message in Europe, - No. 6." Review, 106:11-12, May 2, 1929.

October 21

Death of J. N. Andrews. He died at Sunset Sunday. Review, 60:672, October 23, 1883. Les Signes des Temps, 8:264, Novembre, 1883.

APPENDIX B



CONSTITUTION OF GENERAL CONFERENCE (as adopted May 21, 1863).

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:

**A P P E N D I X B**

Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

Article II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

Article III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

Article IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

Article V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

CONSTITUTION OF GENERAL CONFERENCE (as adopted May 21, 1863).

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth,

and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:

Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

Article II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

Article III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

Article IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

Article V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

Sec. 2. Means for missionary operations may be received by donation from State Conferences, churches, or individuals; and the Committee are authorized to call for means when needed.

Sec. 3. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conf. Committee of such State:

Provided, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: Provided, 2. That if such State Committee consider such minister inefficient they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

Article VI. Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference, such delegates to the General Conference to be chosen by the State Conferences or their Committees: Provided, That the delegates to such State Conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Article VII. The officers shall hold their offices for the

term of one year, and shall be elected at the regular meetings of the Conference.

Article VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the Review.

Section 2. Special meetings may be called at the option of the Committee.

Article IX. This constitution may be altered or amended by a two-third's vote of the delegates present at any regular meeting: Provided, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference.

---

Uriah Smith, "Report of General Conference of Seventh-day Adventists," Review, 21:204, May 26, 1863.