

IN THE FOOTPRINTS OF THE PIONEERS

Narration for 6-day Seminary tour prepared by

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Slide 1 Today we travel in the footprints of the pioneers of the Advent Message. They journeyed often over primitive and rough roads by foot, by stage coach and by sleigh. We make the journey by automobile over well paved roads and super highways, driving at times in caravan and at other times each car on its own, but meeting at the places of interest as arranged in advance.

Slide 2 Our first point of interest is Middletown Conn., the city in which the first regular journal issued by the Sabbathkeeping Adventists was printed in 1849. James White stirred with the message of the vision that he "must begin to print a little paper," found a printer, Charles Pelton, who operated a printing office on the third floor of the white-faced building just above the sign "Langer Real Estate Agency."

Slide 3 It was these stairs that James White doubtless climbed to the third floor to find the printer. He found him operating a hand press, and arranged for the printing of the PRESENT TRUTH.

Slide 4 From Middletown we journey north 9 miles to Rocky Hill on a well-paved road in a comfortable automobile. James White made the journey by foot, going and coming again and again as copy was set in type and proof was read. Finally a thousand copies of the little paper PRESENT TRUTH were taken home that hot July day in 1849, and laid upon the floor in the Belden home.

Slide 5 In the Belden home the believers gathered around the little sheets, and with tears in their eyes asked God to bless the paper carrying the Sabbath truth as it should be sent out. The story of that early day is well known. James White took the papers back to the post office, carrying them in a carpet bag as he walked the nine miles.

The Albert Belden home is another fortress of the early days. It was here that the first of the five Sabbath conferences of 1848 was held in April. It was here the next year that James White, with the encouragement of his wife, prepared the articles on the Sabbath truth for the first paper, PRESENT TRUTH.

Slide 6 It was here at Rocky Hill that the Whites lived in the unfinished chamber in the Belden home, and James White, to secure means with which to journey to other of the Sabbath conferences, joined with two of his brethren to mow a hundred acres of hay at 87½ cents an acre. We stand in these hayfields as we ponder the experiences of those early years of James White mowing with a hand sythe to earn 40 dollars.

Slide 7 Our journey takes us across Connecticut and tiny Rhode Island to New Bedford and Fairhaven. Both were known as New Bedford in the early years. It was in Fairhaven that Joseph Bates was reared as a lad, and attended school.

Slide 8 The school was built by his father in 1798. The building still stands, although on a site slightly removed from its original. The building

serves as a museum today. No school records for Joseph are found, but he must have attended school here as a lad, for the building was built by his father when Joseph was seven years of age.

- Slide 9 We enter the doorway which bears the date of the building. 1798, and we find many things of interest.
- Slide 10 In the quaint schoolroom of 160 years ago, we observe the desks which are lined up in rising tiers, facing each other on either side of the room, with the teacher's desk at the end.
- Slide 11 A few blocks away is the Meadow Farm to which Joseph Bates' parents moved when he was one year of age, and where he grew up as a young man. We find the home well kept today, the pride of the community and of its owners the Dardens, as the oldest building standing in Fairhaven. His bedroom overlooks the ocean. Little wonder that as a boy he made up his mind to sail the seven seas. Much to the distress of his parents, he left home for the life of a seaman at the age of 15. Joseph's cozy room with its original fireplace equipped with its implements for heating and cooking, is intriguing.
- Slide 12 Mulberry Street today is where Joseph Bates purchased land to establish an industrial school, after he had retired from the sea. He brought to Fairhaven and planted mulberry trees hoping to establish a silkworm industry.
- Slide 13 The message of the Advent, however, which came to him in the Christian Church as William Miller in 1839 preached, overpowered all other considerations. Joseph Bates sold his interest in this church he had helped to build, and devoted his time to the proclaiming of the near advent of Christ.
- Slide 14 This is the original approach to the bridge over the Acushnet River between Fairhaven and New Bedford. It was after his visit to Washington, New Hampshire, and study of the Sabbath truth with the Farnsworth brothers and Frederick Wheeler in 1845, that Joseph Bates, returning to Fairhaven and crossing the bridge from New Bedford met William Hall, a fellow Adventist. Hall asked Joseph Bates "What's the news?" and Bates replied: "The news is that the seventh day is the Sabbath of the Lord our God." Hall replied that he would go home and see about that. Interestingly enough he and his wife kept the next Sabbath with Joseph Bates.
- Slide 15 We hasten on to Plymouth and Plymouth Rock, for it was here that the pilgrim fathers landed in 1620. Today the inlet of water, with its precious stone is marked with a monument to the pilgrims.
- Slide 16 The focal point of interest is the stone upon which the pilgrim fathers made their landing in the year 1620. This stone is of particular interest to the White family for it traces its ancestry to Peregrine White, the child who was born on the Mayflower, and was carried ashore at Plymouth with the first settlers of 1620.
- Slide 17 Fortunate were we to find tied up at the dock at Plymouth the Mayflower II, an exact replica of the Mayflower in which the pilgrim fathers made their precarious journey to the shores of America in search of freedom.
- Slide 18 Our pilgrim fathers built their homes of the materials available, some of them frail, and the houses did not offer too much comfort, but they were in the land of freedom which they sought.

- Slide 19 We are reminded of the rigors of those early days, and the many who failed to survive the first winter with the shortage of food and the ravages of disease. The cemetery on the top of the hill is the resting place of those who so early laid down their lives.
- Slide 20 A journey through New England leads us to places of interest in connection with the history of our country. We pause for a time at the site of the beginning of the Revolutionary War where early Americans risked their lives in the struggle for freedom. Our first stop is the village of Lexington, east of Boston. The village green is dedicated as a memorial to the men who fought so valiantly for the freedom of their country.
- Slide 21 Among the monuments is one erected to the "minutemen," some of whom poured out their blood at this spot. The battle was brief, but it started the long drawn out War of Independence.
- Slide 22 It was across the bridge at Concord that stores of ammunition were held, which became the objective of the British forces. It was at this bridge that the fighting of the revolution had its beginnings, and where men first fell from rifle shots.
- Slide 23 South Lancaster, Massachusetts, is a stronghold of Adventism in New England of yesteryear and of today. S. H. Haskell in 1882 led out in opening an educational institution—the third such institution established by Seventh-day Adventists. It was known in those days as South Lancaster Academy. The original building serves today as a music hall.
- Slide 24 The school has grown to full stature of a senior college, affectionately known today as Atlantic Union College. The administration building is typical of the new enlarged plant.
- Slide 25 A visit to the John Greenleaf Whittier home reminds us of living conditions in the days of the pioneers. Whittier visited the 1842 camp meeting at East Kingston and wrote of it as follows:

"Three or four years ago, on my way eastward, I spent an hour or two at a campground of the second advent in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred—perhaps a thousand people—were present, and more were rapidly coming. Drawn about in a circle, forming a background of snowy whiteness to the dark masses of men and foliage, were the white tents, and back of them the provision stalls and cook shops. When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forest. I could readily perceive that it had its effect upon the multitude before me, kindling to higher intensity their already excited enthusiasm. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled, not with silk and velvet but with the green boughs of the sombre hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event. Occasionally he was really eloquent, and his description of the last day had the ghastly distinctness of Anelli's painting of the End of the World. Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man, the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and feet

of clay,—the dream of Nebuchadnezzar. On the other were depicted the wonders of the Apocalyptic vision—the beasts, the dragons, the scarlet woman seen by the seer of Patmos, Oriental types, figures, and mystic symbols, translated into staring Yankee realities, and exhibited like the beasts of a traveling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon describes him as 'Swindling the scaly horrors of his folded tail.' To an imaginative mind the scene was full of novel interest. The white circle of tents; the dim wood-arches; the upturned, earnest faces; the loud voices of the speakers, burdened with the awful symbolic language of the Bible; the smoke from the fires, rising like incense,—carried me back to those days of primitive worship which tradition faintly whispers of, when on hilltops and in the shade of old woods Religion had her first altars, with every man for her priest and the whole universe for her temple." —The Midnight Cry, p. 110.

- Slide 26 New England was the site of great campmeetings in the early Advent Movement. The first of these was held at East Kingston, New Hampshire, in the summer of 1842, one mile north of the town on the railroad. A few family tents were brought or improvised, and pitched among the hemlocks in the grove about a mile north of the village. The hemlock trees as the auditorium for that first great campmeeting attended by thousands. William Miller was the principal speaker.
- Slide 27 Other campmeetings were held through the Advent preaching, but notable was the great meeting held at Exeter, New Hampshire, in August, 1844, when S. S. Snow drove up on horseback and proclaimed the October 22 date as the ending of the 2300 days. At this campmeeting the great Advent Movement swept into the Midnight Cry, preparing one hundred thousand men and women to meet their Lord on October 22, 1844. The town hall identifies the village. The exact location of the campmeeting is not known.
- Slide 28 No tour of New England for Seventh-day Adventists would be complete without visiting the birthplace of Ellen Harmon White. This is in the town of Gorham, twelve miles west of Portland.
- Slide 29 The home itself is two miles north of the village of Gorham, on the Fort Hill Farm. Here we find the frame house occupied by the Harmon family at the time Ellen Harmon and her twin sister were born November 26, 1827. It's the older part of the building on the right of the picture that we're particularly interested in, for this was the Harmon residence of that early year.
- Slide 30 The home was a busy and interesting place, for there were eight children in the family. Ellen and her twin sister were the youngest of these children. Ellen was born in the bedroom on the second floor, marked by the dormer at the left.
- Slide 31 The room is still occupied as a bedroom. The beams forming the framework of the building are hand hewn and fastened with wooden pegs.
- Slide 32 From the bedroom window we look to the west over pasture and wood lot. What delightful surroundings!
- Slide 33 Mrs. White always delighted in the beauties of the rural areas. She was born in the country. She lived most of her life in homes surrounded

by beautiful countryside. She died in a country home. She loved the things of nature.

- Slide 34 Her father, being engaged in the hat making industry, moved with his family to the city of Portland when Ellen was seven or eight years old, and settled in this home on Clark Street. The children attended the Brackett Street school.
- Slide 35 The large brick building standing here today, replaced the frame structure where school was held when Ellen was a girl. Leaving the school one afternoon at the age of nine, Ellen and her sister were pursued by a youthful classmate. As the girls ran, a stone was thrown. It struck Ellen in the nose, she dropped to the ground unconscious, her nose broken and the blood flowing freely. She was carried to her home and placed on a cot, and after three long weeks of unconsciousness, she became aware of her surroundings, but soon discovered that her health was gone and her face disfigured.
- Slide 36 Unable to attend school, she tells us she spent many happy hours in Deering Oaks Park, not far from her home.
- Slide 37 When Ellen was 12 years of age, William Miller came to the city of Portland, preaching the message of Jesus coming soon. The Miller meetings were held in the Christian Church at the corner of Cumberland and Casco Streets. A brick manual training building now stands on the site of the frame Casco Street Church. Here William Miller preached not only in the evenings but in the afternoons as well. People in the city of Portland crowded his meetings to hear the preaching of the Advent Message.
- Slide 38 Ellen's parents were members of the Methodist Church, and as she gave her heart to God, she too joined the Methodist Church. The building does not now stand, but the Pine Street Methodist Church records are found in the Chestnut Street Methodist Church shown here.
- Slide 39 Admission to the Methodist Church was then either by sprinkling or by immersion, and Ellen with some others chose to be immersed, following scriptural injunction. It was a windy day, she tells us, when she was baptized in Casco Bay. The service took place at the beach used for baptismal services. Now the area is filled in and serves as railroad freight yards for the city of Portland.
- Slide 40 A bronze plaque marks the Henry Wadsworth Longfellow birthplace which then stood at the water's edge.
- Slide 41 An old print shows the water lapping almost to the doorstep of the Longfellow home, at the point which for years was known as the "Methodist Baptizing Place."
- Slide 42 Portland is a city by the sea, and no visit to this interesting city would be complete without a journey to the Portland Headlight, the first lighthouse commissioned in the United States after the Revolutionary War. Its papers were signed by George Washington in the year 1790.
- Slide 43 The Adventists of the early 1840's, as they were disfellowshipped for their Advent hope from the churches of which they were members, met in Beethoven Hall. The name is one which appears in a number of our early

records. Here Miller preached in 1842. We are told that this hall was located on the second floor of the building just above the Dodge sign.

Slide 44 It was in December, 1844, that Ellen Harmon was bowed in morning prayer with four other young women in the Haines home in South Portland. As those women earnestly pled with God for light that day, worshipping in the second floor room just under the gable at the side of the house by the double windows, heaven seemed near. Ellen was wrapped in a vision of God's glory, and was shown the travels of the Advent people to the city of God. In connection with this, her first vision, she was given the assurance that God had been with His people and would continue to be with them if they kept their eyes fixed on Jesus.

Slide 45 Stepping into the home, we find the room in which the vision was given now serves as a kitchen for the family which resides there. It is a small room in keeping with the architecture of that day.

Slide 46 We hasten on north to visit three points of interest in connection with our early work. Our travel is over a good highway up the Maine Coast, which our pioneers travelled in carriages, stagecoaches, and sleighs, often deep in mud or snow. Nearing Brunswick we find a heavy cut through the rock on the Maine Central Railroad. It was this cut that James White helped to make as this railroad was being built in 1847 while the Whites were residing at the Howland home in Topsham (Pronounced TOPSum).

Slide 47 On our way to the Howland home, we stop at the Varney Cemetery, to see the grave of George Cobb. Cobb was the foreman who employed White, as he did construction work on the railroad, a rough man of the world who frequently was found in an outburst of profanity. But the message got hold of this man, and he became an earnest believer. Interestingly enough on his gravestone, we find the record of a man who died twice. At the time of his conversion he died, and the year 1848 is recorded. Then in 1882, according to the tombstone record, he fell asleep, awaiting the coming of the Lord. This gravestone was one time featured by Bob Ripley in his "Believe It Or Not" column.

Slide 48 The Howland home in Topsham, 25 miles north of Portland, was known in early years as Fort Howland, for the sturdy qualities of the family who built it and who resided there. About a year after their marriage James and Ellen White were invited to live upstairs in this home. Moving here in October, 1847, the Whites with their baby boy Henry, occupied upstairs rooms.

Slide 49 These rooms have their age marked by the very wide floor boards, the ones in the picture measuring 20 inches. It was in this home that many important conferences and other meetings were held. It was in this home that a number of important visions were given to Ellen White. It was in this home that Frances Howland was healed as with faith she was bidden to arise from a bed of illness.

Slide 50 The young lady was able to attend morning worship in the living room led by James White. The physician entered and climbed these stairs to attend Frances who he thought to be near death's door. Finding the room unoccupied, he tiptoed down these stairs, and looked into the

living room where James White was reading from James the fifth chapter: "Is there any sick among you," etc.

Slide 51 Some of the points of denominational interest are widely spaced. Our journey next takes us to Paris, Maine, a little village 50 miles north of Portland. The memory of Paris is cherished by Seventh-day Adventists as the site of the printing office where James White published the first volume of the REVIEW AND HERALD. The building still stands. While attending a conference here in November, 1850, Elder White found that he could "get good printing done cheap," as he said, and so arranged for the printing of the last number of the PRESENT TRUTH, and for the first numbers of the ADVENT REVIEW AND SABBATH HERALD.

Slide 52 The press was in a room at the rear of the building on the ground floor. The Whites lived nearby with the Andrews family, and John helped edit the paper.

Slide 53 Journeying south into New Hampshire again on beautiful tree-arched roads, we find the town of New Ipswich, a little village nestled in the valley, just north of the Massachusetts line. Among the long term residents here is the Hastings family.

Slide 54 In the 1840's Leonard Hastings was a man who raised and fattened cattle and farmed. He lived on the hill above the village, and being an earnest and ardent Adventist, refrained from digging his potato crop in the late summer of 1844, for to do so would be the denial of his faith. His granddaughter, Mildred Hastings, guides us to the potato field.

Slide 55 Ten miles to the north is West Wilton, the birthplace of Uriah Smith, that noble man of God who entered our publishing work at the age of 21 when the printing office was in Rochester, and for a full lifetime was connected with the publishing of the REVIEW AND HERALD. His birthplace is just across the double-arch stone bridge, entering the village of West Wilton. The bridge was built by Smith's father. It typifies the sturdy influence of Uriah and Annie on the work of God throughout a long generation.

Slide 56 In crossing the bridge we approach the large brick home now known as the American Eagle house where Uriah Smith was born in 1831. His mother accepted the Advent Message and the children followed.

Slide 57 Just on the hill above is the frame structure where Uriah Smith spent his boyhood days, and where he studied the Word of God at the knee of his godly mother. Here at the age of 14 his infected leg was amputated without the benefit of anesthetics.

Slide 58 (Plaque giving town name.) Our journey takes us to the town of Washington in south central New Hampshire, a town whose name is well known to Seventh-day Adventists, for it was here that the Farnsworth families lived.

Slide 59 It was here that a group of Christians in the year 1842 met together to build a house of prayer, the Farnsworth brothers, William and Cyrus, prominent among them. It is here that we today find the same little meetinghouse, now a Seventh-day Adventist Church, and a church that we tenderly speak of as the first Seventh-day Adventist Church, although it did not come into our possession until the year 1862. Advent preach-

ing came to this church in 1843, and the congregation as a whole accepted the proclamation of the message. Then there came into their community a school teacher, Delight Oakes, accompanied by her Seventh-day Baptist mother, Rachel Oakes, who chose to worship with this little company.

- Slide 60 Rachel Oakes gave out her tracts on the Sabbath truth. On a Sunday in March, 1844, William Farnsworth stood up in this church and declared that he was going to keep God's Sabbath. Joined by his brother Cyrus and eleven others, this company became the first group of Sabbathkeeping Adventists. Their minister, Frederick Wheeler, who accepted the Sabbath preaching, became the first Seventh-day Adventist minister. We pause in this sacred spot for a memorial service, recounting God's providences by the way, and the progress of the message as the light has shown forth from this early church.
- Slide 61 We are now in the interior of this meeting house where our pioneers have met down through the years—this meeting house where J. N. Andrews, Elder White, Mrs. White, and others proclaimed the message, and at times united in bringing the church to higher standards, pointing out errors when they were creeping in, and leading the little company to the first steps in church organization.
- Slide 62 The nearby cemetery is guarded by a cobblestone wall. We spend a quiet half hour with Waldo and Carroll Farnsworth, the great grandsons of the Farnsworths who made Seventh-day Adventist history. They point out the graves of the early believers.
- Slide 63 Of special interest is the grave of William Farnsworth, the first Advent believer to take his stand for the Sabbath truth, the father of several Seventh-day Adventist workers.
- Slide 64 The congregation in this little church at times neared the 100 mark. In the revival of 1867, conducted by James and Ellen White and J. N. Andrews, eighteen teen-age young people gave their hearts to God and were soon baptized. The membership today is small. The church has suffered, as have the rural areas of New England, in a migration of population. The township in 1844 had a population of 1300. Today it has less than 300 residents. Our little church today has a membership of only thirteen.
- Slide 65 The home of Cyrus Farnsworth and his school teacher wife, Delight Oakes-Farnsworth, is of particular interest to us. Not only is this a New England home of a hundred years and more, but it was the stopping place of many of the Adventist workers down through the years.
- Slide 66 Under its maple trees, where I stand conversing with Waldo Farnsworth, the great grandson of Cyrus Farnsworth, we find, in 1845, Joseph Bates, Frederick Wheeler, William Farnsworth, and Cyrus Farnsworth studying the Sabbath doctrine, leading Bates into the grand truths which meant so much to the Sabbathkeeping Adventists of the Washington area. Joseph Bates returned to his home in Fairhaven, Connecticut, fired with the importance of the Sabbath truth, and determined to publish a tract upon that subject.
- Slide 67 Below the Cyrus Farnsworth home is Milan Pond, a beautiful body of water now surrounded by the homes of those who seek this area as a place for relaxation and rest. This pond is where the baptisms of those early years were held—sometimes members of the church cutting through

heavy ice to find the water to be used for the baptismal rite.

- Slide 68 The home of William Miller is located on the eastern edge of New York State at what was then known as Low Hampton. The house was built by William Miller himself after his army service and shortly after he returned to his father's farm to take care of his mother and to operate the farm. It's a well built house, located on a farm of mediocre quality.
- Slide 69 Beginning with the year 1816, Miller at the age of 34 began his earnest Bible study to assure himself as to the reliability of the Scriptures. The east front room was devoted to this study. It is now used as a bedroom. Here day after day Miller studied.
- Slide 70 It is a well built house. Miller was a man of integrity. He built not only his house, but his religious views in a sound manner. As we are taken into the basement we observe the sturdiness of the supports and the care with which the building was erected nearly 150 years ago.
- Slide 71 We leave the Miller home by the rear entrance, as did he in 1831 when invited by Irving Guilford to preach his views in the Dresden Baptist Church.
- Slide 72 He went into the maple grove faced with a large decision. Only a few minutes before he had pledged God that he would preach if someone invited him to do so. Now what was to be his answer? He agonized with God and searched his heart. He went into the grove a farmer, and he came out a preacher.
- Slide 73 Beyond the grove is the limestone ledge sometimes referred to as "Ascension Rock." Located on the hillside there is, from this spot, an unobstructed view of the heavens. It is little wonder that the waiting company of Adventists who resided nearby should, on October 22, 1844, assemble on this stone ledge to wait the parting of the clouds and to witness the coming of Christ accompanied by ten thousands times ten thousands of the holy angels. Miller, who was ill, remained on his front porch with Joshua V. Himes by his side. But the day passed and Jesus did not come. The Adventists who waited here on this limestone ledge were left in bitter disappointment.
- Slide 74 Miller's courage remained firm. While he could not explain the reason for the disappointment, he was confident that God had led, and that Jesus would come soon. To establish a place of worship for those who espoused the Advent hope and awaited the coming of their Lord, Miller in 1848 erected a little chapel on the hill above his home, a chapel which still stands. A chapel which is, interestingly enough, today owned jointly by Seventh-day Adventists and the Advent Christian denomination, the two principal Adventist groups who trace their history to the ministry of William Miller.
- Slide 75 Appropriately on the front wall of this chapel are the words: "For at the time appointed, the end shall be." We are pleased to find the building in good repair.
- Slide 76 At the door is a plaque stating briefly the background of the little chapel. Seventh-day Adventists hold an annual meeting here each August. The Advent Christian denomination also holds an annual meeting each spring.

- Slide 77 Down the road 2/10 of a mile and up on the hillside, is to be found a row of rocks which mark the foundation of the little Baptist church where William Miller as a young man, while reading the service, was touched by the Spirit of God. It was from this church that he later received his credentials for the ministry. The building no longer stands, but the row of rocks describe for us the foundations of the little building.
- Slide 78 In the cemetery, about a mile from the home and chapel, are the graves of Miller, Lucy his wife, his father and mother, and other members of the family.
- Slide 79 The well kept stone bears such appropriate inscriptions as "At the time appointed, the end shall be."
- Slide 80 The main shaft carries basic information concerning William Miller. He died at the age of 67, a broken man, blind, but trusting in the merits of his coming Saviour.
- Slide 81 On the base of the marker are inscribed words of assurance from the Scriptures. Ellen White tells us: "Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." (EW 258)
- Slide 82 Our journey next takes us to the Little Miller Baptist Chapel in Dresden, N.Y., fifteen miles northeast of the Miller house. After making the bargain with God to preach if he was invited to, he was confident that he would receive no such invitation. When, just a few minutes later his nephew, Irving Guilford, knocked on the door of this home inviting him to fill the pulpit left vacant by the Baptist minister, Miller in a rage stamped out of the house and went over to the maple grove to wrestle with God. Having made his decision, he journeyed to Dresden to hold these meetings. Traveling west across the southern tip of Lake Champlain and north some 15 miles, the journey was made on horseback with his nephew, Irving Guilford, who had come to invite him to preach. It was a timid man who made the journey, for Miller was a farmer, not a preacher.
- Slide 83 Nestled on the hillside in the little town of Dresden is a Baptist chapel. It was in this chapel, on the second Sunday in August, 1831, that William Miller, at the age of 49, preached his first sermon, presenting to those who came to hear, his well established views on the fulfillment of prophecy and the second coming of Christ.

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