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Adventist Heritage, Inc.

Adventist Heritage

A JOURNAL OF ADVENTIST HISTORY

Un siècle après la mort du pionnier de la Mission Adventiste en Europe

John N. Andrews Symposium 1883 - 1983

Bâle, le 3 septembre 1983
Kirchgemeindehaus Oekolampad
Bündnerstrasse / Allschwilerplatz

Programme:

09 h.00 E

10 h.15

14 h.00

15 h.15

16 h.

16 h

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JOSEPH G. SMOOT, Ph.D., is well-known in Adventist circles as an educator and a scholar. He served for several years as Academic Dean at Columbia Union College (Takoma Park, MD), and as Dean of the School of Graduate Studies, Vice-President and President of Andrews University (Berrien Springs, MI). A specialist in American history, he earned his Ph.D. from the University of Kentucky. Dr. Smoot has long been an admirer of J. N. Andrews and his two articles reflect his thorough acquaintance with Andrews' correspondence.

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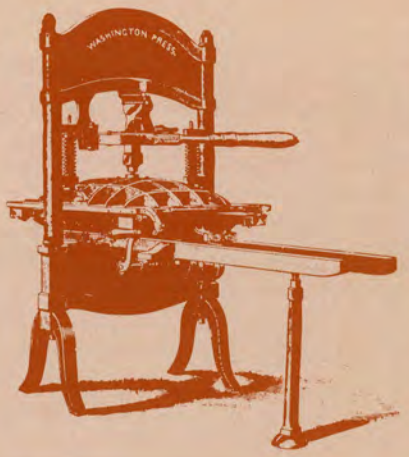
The Editor's Stump



GUEST EDITORIAL

Jean R. Zurcher, Ph.D.

The year 1983 was in many respects a very special year. The Catholic church declared it a "Holy year." The Protestant churches celebrated it as "Luther's year" in honor of the Reformer's 500th birthday. According to the religious calendar of the Jews, it was a year of Jubilee. And for Seventh-day Adventists, 1983 also had special significance, marking the centenary of the death of JOHN NEVINS ANDREWS which occurred in Basel, Switzerland, on October 21, 1883.

The life and work of Andrews are of such importance that they must be brought to the attention of the present generation in the history of the Adventist movement. Adventists in Europe certainly must not forget the one who was sent to them from the United States to proclaim the Three Angels' Messages. To this end, a centennial conference was held in his honor in Collonges, France, and Basel, Switzerland, from August 30 to September 3, 1983.

First, a symposium was organized at the French Seminary at Collonges, where the largest portion of J. N. Andrews' personal library is to be found—more than 600 books, many of which are very old and most precious. They have been carefully preserved and restored by Mrs. Tania Lehmann, the Seminary librarian who also organized an interesting display of documents and memorabilia relating to Andrews. Some 30 scholars from the United States, Great Britain and continental Europe spent three days presenting original papers on the life and work of Andrews and on the beginning of the proclamation of the Advent message in Europe. Among them were special guests of honor, J. N. Andrews' great-grandchildren: Dr. D. Jeanne Andrews Willumson and her husband and Mr. Nevins M. Harlan and his wife.

One day was devoted to visiting historical sights: first, to Neuchâtel, where Andrews arrived on October 16, 1874; then to several little towns in the Jura where he worked, including La Chaux-de-Fonds and St. Imier; then to Tramelan where the first Adventist church in Europe was founded and where Andrews, as well as Ellen G. White, preached on several occasions. For Andrews' great-grandchildren, the most stirring moment was when they stood in front of their grandmother's house—Charles Andrews' wife, Marie Dietschy. The historical tour ended at sundown on Friday night at the Basel cemetery where the great Adventist pioneer to Europe rests, awaiting the call of the Lifegiver.

The climax of the centenary celebration was the meeting which took place at Basel, on Sabbath, September 3, 1983. Over 1800 church members from Germany, France, Switzerland, and elsewhere gathered together, not to glorify a man, but rather to give thanks to God for having, by means of Andrews, opened the world to the Adventist message.

This special issue of *Adventist Heritage* presents an abridged version of six of the papers presented at the John Nevins Andrews Centennial Conference. All symposium papers will be published by Andrews University Press in book form, under the capable editorship of Harry H. Leonard, Jean Zurcher and Daniel Augsburger, at a later date. In the meantime, we wanted the readers of *Adventist Heritage* to be among the first to enjoy these studies, honoring the memory of J. N. Andrews whom Ellen G. White praised as "the ablest man in all our ranks."

J. R. Zurcher

John N. Andrews

ADVENTISTS' FIRST MISSIONARY

Courtesy Southern Publishing Association

FAITHFUL TO HIS SERVICE

JOSEPH G. SMOOT

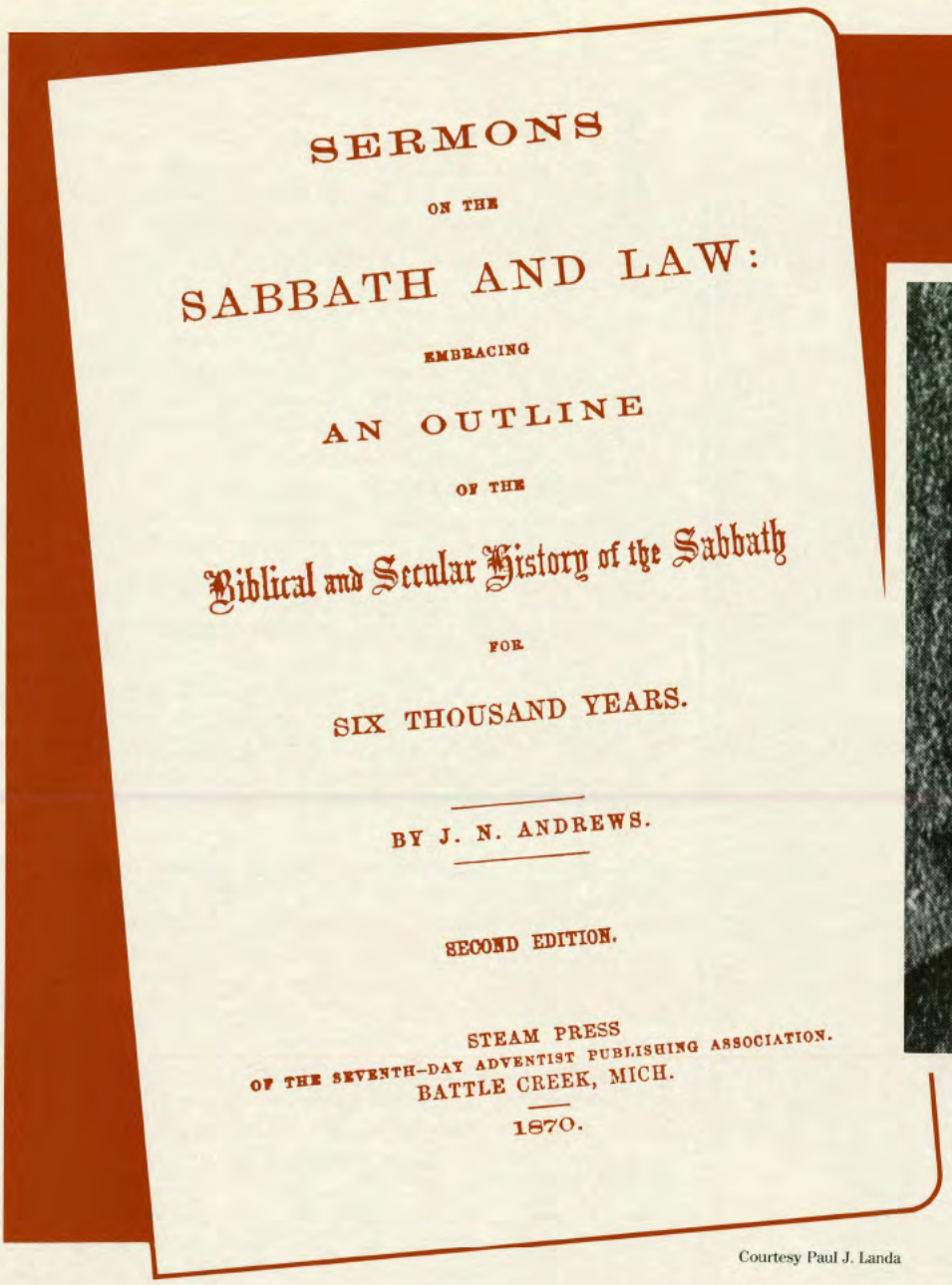
In January, 1877, about two and one-half years after he came to Europe, John Nevins Andrews became ill with pneumonia and nearly died. A leading Basel physician called to treat him, refrained from using drugs at Andrews' request. The physician remarked that he appeared to be almost starved to death. Andrews concluded that a difficult regimen of work, plus a rather poor diet of baker's bread, graham pudding, potatoes and occasionally a cabbage, had weakened him thus making him susceptible to the disease. Within two weeks he had partially recovered, regained his appetite, and sat up in bed for an hour or two a day. This enabled him to begin his writing anew and to plan for his work as a leader of the infant European Seventh-day Adventist church.

Without question, Andrews' passion for his ministry in the Adventist cause consumed his life. God's work fully occupied his conscious efforts. Dedication becomes a rather trite word when used to describe the difficulties that he daily confronted. He labored long hours in his preaching and his writing ministry. He suffered loneliness, especially in Europe, because of his wife's death in 1872, but found beautiful comfort in the company of his teenage children, Mary and Charles.

In response to a request from James White, he wrote a short autobiographical account of his life in 1877, including his experience with health reform, for the journal *The Health Reformer.* In his life story he stressed relationships with his family and with his God. He referred to his ancestors who came to Massachusetts in 1638, the family experience which included an Indian massacre, and his two great grandfathers' service in the Revolutionary War. He wrote tenderly of his marriage to Angeline Stevens in 1856 who "set herself apart to the work of God, and faithfully bore with me the burdens of the work." Her death before he went to Europe caused him great distress but he was comforted that "she left the most decisive evidence that she had fallen asleep in Jesus."

Of his own religious experience, he stated simply that he found the Saviour in 1843 at 13 and began to keep the Sabbath toward the end of the year 1845. In summarizing his work in the church, he stated that "near the latter part of 1850 I entered the work of the Christian ministry and to this work my life is still consecrated."

Today, Andrews stands somewhat remote. In the contemporary church, surprisingly little clear understanding of his contributions to Seventh-day Adventist life and thought exists. Unpublished writings include a thesis by Gordon Balharrie, written in 1949 for the Seventh-day Adventist Theological Seminary, which examines in detail for the first time his contributions to church organization and teachings. Several papers of uneven quality, written for course requirements at Andrews University, have also explored various aspects of his life.



SERMONS

ON THE

SABBATH AND LAW:

EMBRACING

AN OUTLINE

OF THE

Biblical and Secular History of the Sabbath

FOR

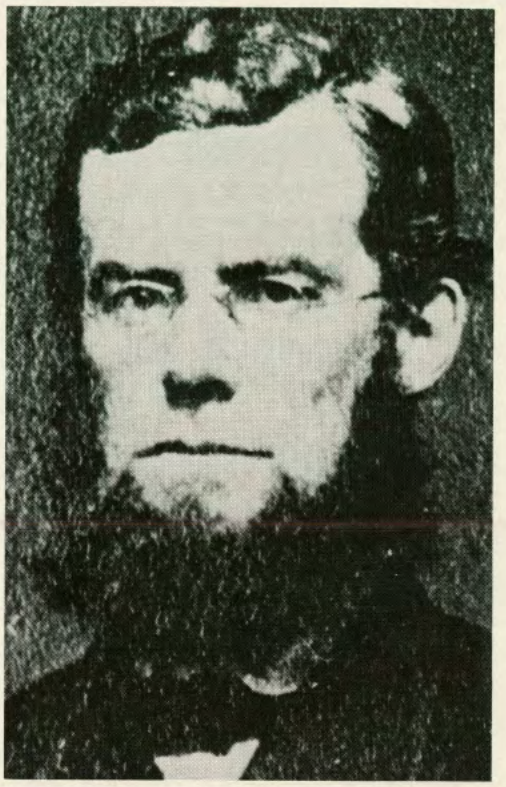
SIX THOUSAND YEARS.

BY J. N. ANDREWS.

SECOND EDITION.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.
BATTLE CREEK, MICH.
1870.

Courtesy Paul J. Landa



Courtesy Loma Linda University Archives

As a theologian, John N. Andrews stands without peer in the history of the early Seventh-day Adventist movement.

Andrews' work first received historical interpretation in the 1886 edition of *Historical Sketches of Foreign Missions* and in John Loughborough's history of the Seventh-day Adventist church published in 1892. William A. Spicer, Ellsworth Olsen and Arthur Spaulding, in their denominational histories, retold the story of his role in Europe relying largely on the *Historical Sketches of Foreign Missions* as their primary source. Arthur Spaulding added, here and there, brief comments about other contributions he had made to the Seventh-day Adventist church. Subsequent church historians have relied heavily on these earlier accounts. Virgil Robinson's biography, *John Nevins Andrews: Flame for the Lord,* was written as a series of stories for children and published serially in the *Guide.* Gerald Damsteegt has now presented rather substantial evidence of Andrews' major contributions to Adventist theological thought in his *Foundations of the Seventh-day Adventist Message and Mission.*

In 1979, Andrews University sponsored a sesquicentennial conference commemorating Andrews' birth in 1829. The 1983 Symposium commemorating the centennial of his death, promises to add significantly to a clearer understanding of Andrews' contributions to the Seventh-day Adventist church, particularly with respect to his work in Europe. Nearly everyone knows that he was the first official missionary, but beyond that

there is only a hazy recollection about his accomplishments as a General Conference president, a *Review and Herald* editor, and a leading pioneer minister. Regarded as the ablest of the Adventist pioneers by Ellen G. White has certainly given him a place of distinction in Adventist history. How able was the ablest is still, however, an unanswered question.

The great body of Andrews' writings have been largely untouched. He wrote hundreds of articles and notes printed in church publications, and he edited two Adventist journals, one as founding editor. While some of these articles have been referred to because of their importance to doctrinal development in such areas as the law, the Sabbath, church organization, systematic benevolence, and the United States in Bible prophecy, the great bulk of them are virtually unknown today. What range of theological inquiry engaged this early Adventist Bible scholar? Is there internal consistency in his views, particularly as he continued his study? How would he compare with his contemporary theological scholars? When did language study become a part of his life, and what influence did his knowledge of Biblical languages especially have on his writings? Hundreds of articles plus several books form an important literary legacy from an early church leader. These materials deserve careful attention.

More than two dozen Andrews' sermons survive. He has been described as an earnest speaker. Structurally, he organized his sermons to treat several aspects of the subject in logical sequence. His preaching included an appeal to the conscience as well as to the mind. A sermon which he delivered to the largest audience ever assembled in Battle Creek, Michigan, up to the time of the dedication of the Dime Tabernacle on April 20, 1879, is a model one with careful balance in Biblical exposition. He preached on the Law of God which, of course, was his special interest, but in the context of the life and death of Jesus Christ and His grace made available freely to all who would choose to accept it.

We know little about 19th century Adventist preaching because a substantial synthesis does not exist. It has been asserted that Adventist ministers prior to 1888 did not preach a righteousness by faith message. Historical evidence reveals that this is not a correct view, although some may have focused more clearly on this theme after 1888. At least John Andrews preached Christ in the 1860's and 1870's and the efficacy of His shed blood and death. He wrote about it in his articles and personal letters so we know what he believed and taught. In his last known letter, he wrote, "My feet are on the Rock of Ages and . . . the Lord holds me by my right hand."

More than 100 letters written by or to Andrews are preserved in the Ellen G. White Estate Research Center at Andrews University, with many of these constituting the correspondence between the Whites and Andrews. Most of the letters are from John Andrews to the Whites with a few written to W. C. White, Stephen N. Haskell, and Lucinda Hall. Some thirty letters survive that he wrote to James White. Several hundred more letters and notes appeared in the *Review and Herald* and other publications over a period of 30 years. Many of the letters that James and Ellen White wrote to him have been lost, or at least have not been located. Presumably, some may still be in Europe.

The intriguing relationship between James and Ellen White and John Andrews is of the greatest interest in his surviving papers. From an early contact with the Whites in 1849 when he exclaimed that he would

Courtesy Loma Linda University Archives

A strong bond of affection united John Andrews to James and Ellen White.

"exchange a thousand errors for one truth," it became clear that he was drawn to them and they to him. They expressed much affection each one for the other. Periods of silence and misunderstanding gave way to times of confession and forgiveness. On occasion he signed his letters to them with "much love" and addressed them as "Very dear Brother and Sister White."

James White sometimes felt that Andrews did not support him. Ellen White, however, did not hesitate to reprove her husband concerning his attitude toward Andrews, but on several occasions she also gave her disapproving messages to Andrews. The most severe rebuke Ellen White wrote to him came in the summer of 1883. Andrews responded to this message about a month before he died in a very humble and contrite spirit. He told her that if she still had other reproofs to give, "do not withold them, I pray you. I beg you to believe me as ever one who sincerely desires to follow the right."

Ellen White had not hesitated through the years to tell John Andrews to study less and give more attention to leadership. She urged him to spend less time in research and publish his materials sooner. In her view, the church needed simple, readable material and not the fruits of exhaustive, scholarly research. She expressed to him the need for his remarriage and considered some of the actions and views about his work as selfish, yet she was tender on other occasions taking care to encourage him.

Andrews stood foremost in supporting the unique role of both James and Ellen White in the Seventh-day Adventist church. His defense of James White through the years enabled White to maintain a wide influence on the development of the church from the earliest beginnings, through organization, church expansion, founding of institutions, and forging ahead in the midst of crises and difficulties.

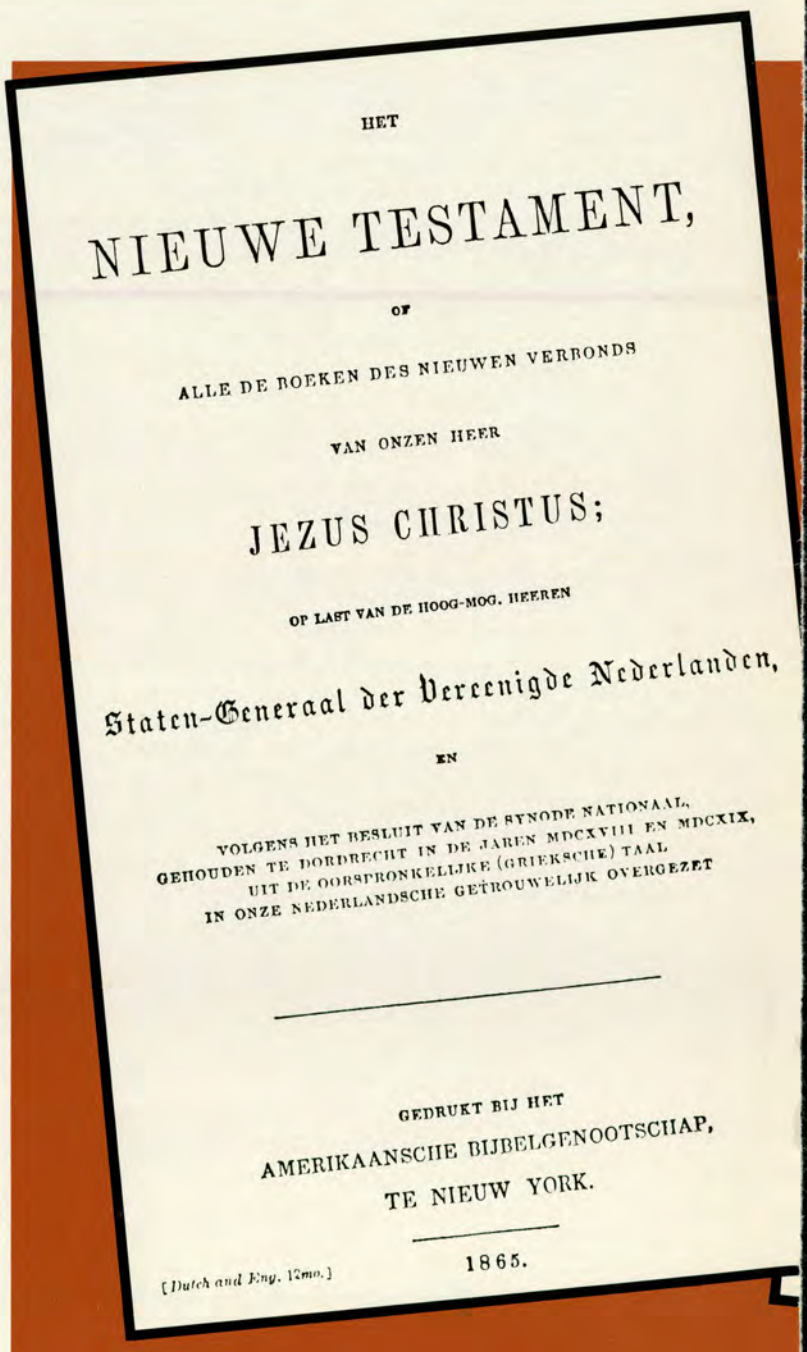
Andrews gave his support to the prophetic role of Ellen G. White which had untold influence on her acceptance within the church. He apparently came to an acceptance of her visions slowly, but once he had determined in his own mind that God was using her for a special work, he directed his efforts to gain wide approval for her ministry through his own personal testimony. While Ellen White primarily established her own authority, Andrews' role in that development was of major consequence. Without his substantial influence, her work would have been much harder.

As a writer and preacher, Andrews shaped Adventist thought with regard to the Scriptures. Perhaps his greatest contribution to the church centered on his deep regard for the word of God and the way he related to it on a personal as well as a scholarly level. Early in 1877, he wrote to James White about his first spiritual experience:

> My earliest religious conviction was at the age of five years when I listened to a discourse by Daniel B. Randall from these words: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Rev. 20:11. So vivid was the impression made upon my mind, that I have rarely read that passage since that time, without remembering that discourse.

Andrews' recollection of one of his earliest memories centering on a text of scripture and a sermon reveals an important character trait of his life. This familiarity with the word of God led him at a youthful age to accept the claims of Jesus Christ for himself. This commitment, in turn, led him to study the Scriptures to learn and to teach the truths that govern human conditions as well as the lives of individuals.

He perceived a two-fold task in his teaching ministry. He traveled widely, preaching messages of hope to people who desperately needed God's word. Beyond that, he developed a disciplined life of Bible study that caused him to write hundreds of articles and several


HET

NIEUWE TESTAMENT,

OF

ALLE DE BOEKEN DES NIEUWEN VERBONDS

VAN ONZEN HEER

JEZUS CHRISTUS;

OP LAST VAN DE HOOG-MOG. HEEREN

Staten-Generaal der Vereenigde Nederlanden,

EN

VOLGENS HET BESLUIT VAN DE SYNODE NATIONAAL,
GEHOUDEN TE DORDRECHT IN DE JAREN MDCXVIII EN MDCXIX,
UIT DE OORSPRONKELIJKE (GRIEKSCHE) TAAL
IN ONZE NEDERLANDSCHE GETROUWELIJK OVERGEZET

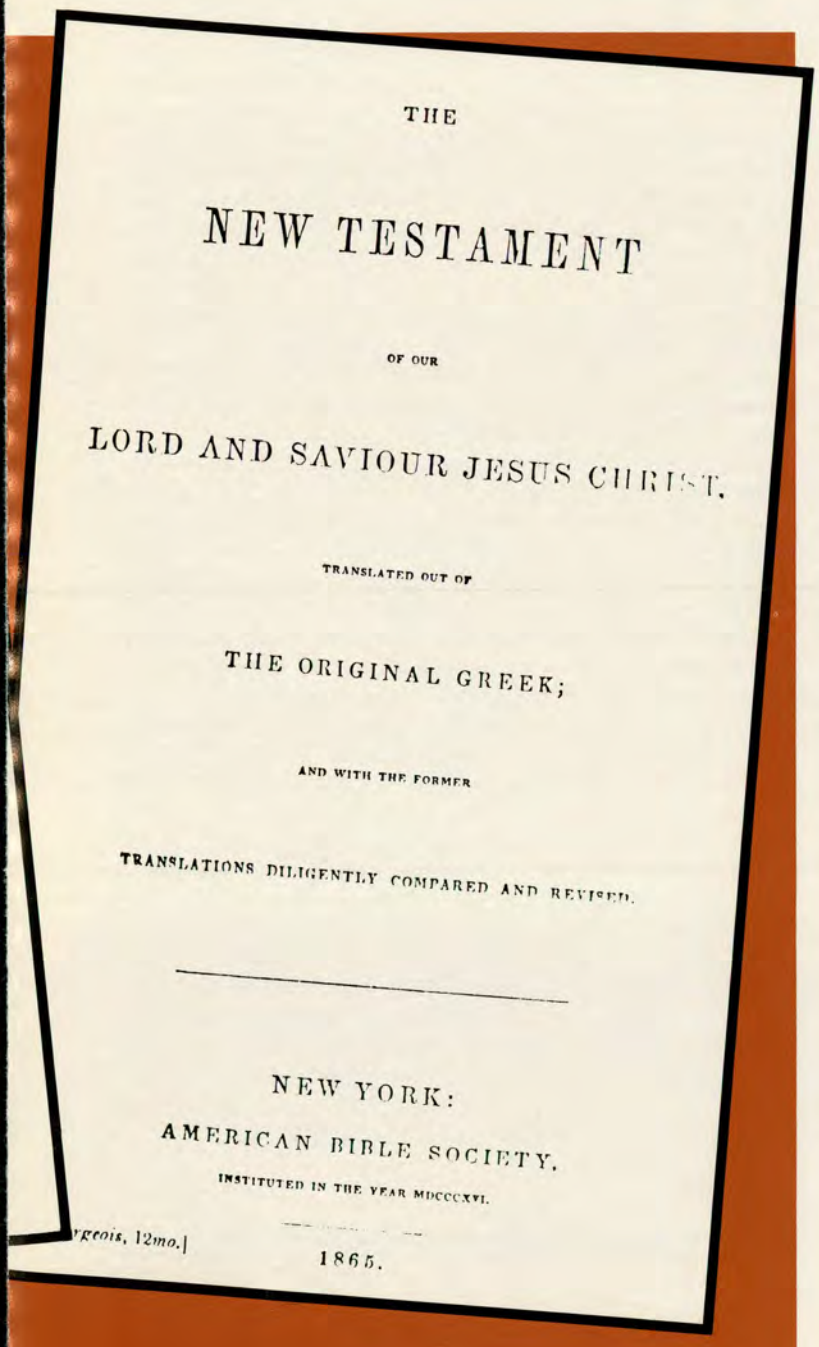
GEDRUKT BIJ HET
AMERIKAANSCHE BIJBELGENOOTSCHAP,
TE NIEUW YORK.

1865.

[*Dutch and Eng.* 12mo.]

books on important religious themes. His theological writing constitutes one of the greatest treasures of the Seventh-day Adventist church. Andrews established several important doctrinal positions including the unique Adventist sanctuary teaching and became the ablest defender of the Church's central teaching of the Sabbath. He also became a careful expositor of Bible prophecy, setting the pace for particular Seventh-day Adventist contributions to prophetic interpretations with reference to the Three Angels' Messages and the United States in Bible prophecy.

Andrews' personal relationship to the Bible and the approaches he used in studying it reveal in important ways how he achieved his role in the church. He functioned at three levels in Bible study. First, he chose to study the Word in great detail, searching out particular themes and truths in a verse by verse examination of a specific topic. He knew he had to learn the ancient languages in order to be certain of the message of the Bible. For this reason he studied Greek and probably, to a lesser extent, Hebrew and also Latin. While the bulk of his private library remained in Europe, more than one hundred of his books are in the Heritage Room at Andrews University. These incude Hebrew and Greek grammars published just before he went to Europe. A Greek lexicon as well as a Greek edition of Homer's *Iliad*, apparently used to learn the classical language, formed a part of his library.


THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST,

TRANSLATED OUT OF

THE ORIGINAL GREEK;

AND WITH THE FORMER

TRANSLATIONS DILIGENTLY COMPARED AND REVISED.

NEW YORK:

AMERICAN BIBLE SOCIETY.

INSTITUTED IN THE YEAR MDCCCXVI.

1865.

He devoted an extensive amount of time to diligent, thorough research. He often delayed publication until he became satisfied with what he had written. Perhaps somewhat too deliberate, he may have directed his efforts to a level of scholarship that would not materially assist the young church in reaching the masses. On the other hand, no one else attempted to lay the theological foundations for Seventh-day Adventist teachings that he did. Ellen White wrote to him in 1872, urging publication of his *History of the Sabbath and First Day of the Week.* She declared that "souls need the work now." His love of deeper intellectual concerns led Ellen White to comment that Adventist success would be "in reaching common minds." On the other hand, James White had referred to him as "our theologian" in 1859, suggesting that the church had a special need for his scholarly work.

Much of his writing reflects a care and an original stamp that commends it even today for further study. Andrews developed his writing on the basis of an exegesis of the Scriptures and a scholarly analysis of the historical setting. He may properly be called a Biblical scholar, the foremost one in the early Adventist church. In his personal library are the *Testimonies* that Ellen White wrote for the young Adventist church. In *Testimonies* Number 9, he marked the following sentence: "Some passages are placed beyond the reach of human minds, until such a time as God chooses, in his own wisdom, to open them." He tried mightily to unlock Bible truths.

In the introduction to his book, *Three Messages of Revelation 14*, he reveals more fully his view about the personal message of the Bible. He devoted great effort with significant success in making the Seventh-day Adventist church's teachings conform to God's word. Subsequently, these teachings became a vital part of the lives of those who accepted the church's exposition of the messages of the Bible. He wrote:

> The Bible is full of references to the second advent of the Saviour and the events of the great day of God. It represents that day as the great day of his wrath; as the time when destruction from the Almightly shall come upon the wicked, and when the land shall be made desolate, and the sinners thereof destroyed out of it. The language of the inspired writers expresses in the most vivid manner the awful and terrific scenes of that day in which God arises from his place to punish the inhabitants of the earth. (p. iii).
>
> Shall mankind have no warning when this destruction is about to burst upon them? Shall there be no token of coming wrath to arrest the guilty in their downward

career? Shall irretrievable ruin swallow up a sinful world, and God give them no intimation of its approach? (p. iii).

The design of the three great proclamations of this chapter is, first, to give warning of coming judgment; secondly, to set the people of God upon their watch-tower; thirdly, to gather in one body the scattered saints; and fourthly, to restore the commandments of God to his people, and to prepare them for deliverance in the time of trouble, and for translation into his kingdom (p. iv).

The second way that John Nevins Andrews influenced the church was his example of reading the Scriptures for his own personal life and benefit. Andrews read the Bible as God's message to him to be meditated upon and also acted upon. In his own handwriting, he recorded the dates on which he completed a particular reading of the Bible. Beginning with the thirteenth reading in 1860, personal Bible records indicate that he read the entire Bible through at least 27 times. It also reveals that he read different translations for his devotional study, including one in French.

John Andrews' personal Bible study enabled him to develop the values and character traits of a Christian gentleman. In *Testimonies* Number 7, he marked the following comment:

> The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint, we shall increase in grace and humility, and it will become easy to speak right.

This counsel surely proved true for John Nevins Andrews and his family.

Personal Bible study led Andrews to a continual communion with his God. Andrews prayed fervently for his own salvation, for his family, for his fellow believers, and for the unconverted. A review of early church records reveals that he often prayed at public meetings such as General Conference sessions, camp meetings, and other gatherings. Individuals prized his prayers, including Ellen White and also James White who sent for him to come some distance to pray for him once when desperately ill.

In the third approach to Bible study, Andrews memorized large portions of scripture. Tradition recounts that he could write out the New Testament from memory. John O. Corliss, who published the claim in the *Review and Herald* in 1904, declared that he heard Andrews respond to a question asking about his memory of Scripture in which Andrews seemed reluctantly drawn out to make the admission. He regarded it as no bragging matter. He must have often recited Scripture from memory in his preaching. There appears to be no denial of his prodigious memory of the Bible, which included not only the New Testament but also large portions of the Old Testament.

What impact did the study of Scripture have on Andrews? One can discern the influence in many ways. He wrote to the *Review and Herald* on January 1, 1875:

> In coming to Europe I have tried to prepare my heart to work for God by seeking His help and by solemnly covenanting with him to be faithful to his service. I have endeavored to review my past life, and to mark every error that if possible I may here labor for God to His entire acceptance. I feel strong assurance that He will enable me to do it.

"Faithful to his service" might well be a theme for the life of Andrews.

He did become discouraged, especially under the difficult circumstances of his labor in Europe. At the end of his life, he concluded that he was the greatest failure of all who tried to teach the truth. Attempting to establish a church organization and evangelistic outreach, writing and publishing a missionary paper, and seeking to communicate in languages other than English while working with people of different customs, was certainly a formidable task. Short of funds, misunderstood in Europe and America, he existed on meager means. Yet through it all, his faith stood strong. His work in expanding the world-view of the early Adventists, his own life dedicated to overseas mission service, and his pioneering work of transplanting the church outside of the United States enabling it to become a world movement has major consequences in measuring his achievements.

Advances in the understanding of Seventh-day Adventist church history in recent years make it imperative for us to reexamine the life and thought of Andrews, the foremost Adventist intellectual of the 19th century. Adventist scholars are beginning to understand more clearly the historical development of theological thought in the church. A new historical interest permits the church to gain a broader and deeper understanding of its growth and development. Historical materials only recently available enable contemporary Adventist scholars engaged in investigating and writing Seventh-day Adventist church history to dig deeper and achieve a clearer perspective of what actually happened.

The 1983 Centennial Symposium was planned to present the different facets of John Nevins Andrews' role in Adventist history. Papers devoted to his contributions as a church leader, pioneer missionary, evangelist, and scholarly editor will be supplemented with insights into his family life. Andrews did have an enormous influence on a wide range of developments in the Seventh-day Adventist church. The studies presented at the Centennial Symposium will serve an important purpose if they contribute to an awakening of our interest in him and his lifework.

JOHN N. ANDREWS

The Family Man

RONALD GRAYBILL

"About 12 Friday night my husband arrived home. I was awakened by his calling my name at our bedroom window. Oh, how my heart leaped with job at the sound of his dear voice."

These simple words from the diary of Angeline Andrews say much about J. N. Andrews as a family man. They say that he was very often *not* a family man. There were many sad partings and joyful reunions for this pioneer preacher and his wife. At one time his travels with his evangelistic tent kept him away from home for nearly a year. But Angeline's diary is also a beautiful testimony to the couple's love for each other. Witness this passage from the summer of 1860:

> Received a letter from my dear husband, also his picture. I can hardly be reconciled to his long absence . . . . He is one of the kindest and best husbands, and it is a great sacrifice to us both to be thus separated.

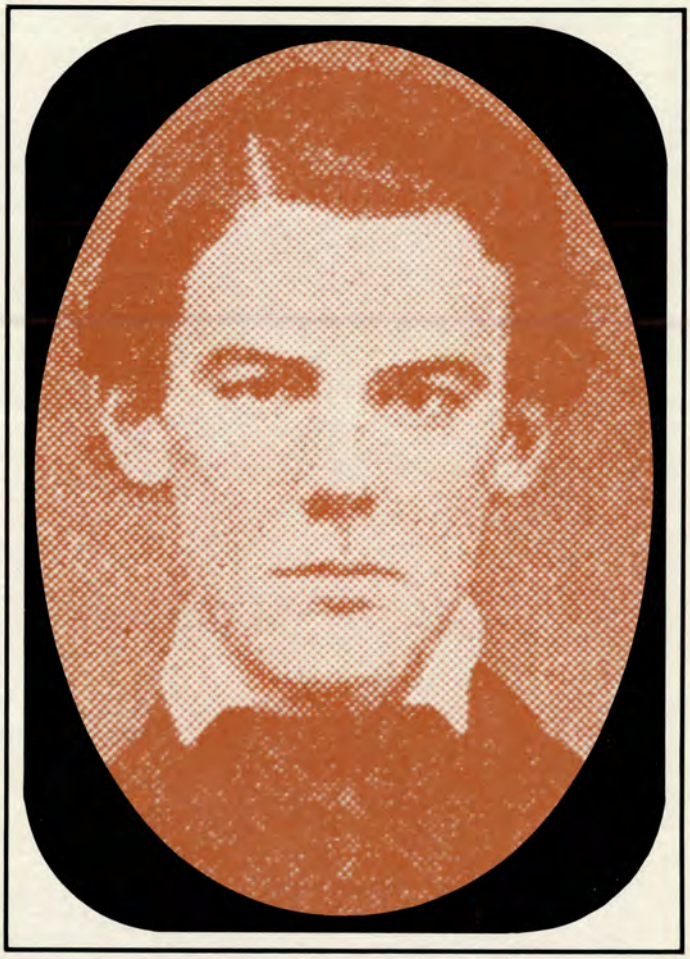
In the nineteenth century, to speak of a family was to speak of far more than a father, mother, and their children living together in an isolated household. Grandparents, aunts, uncles, and other kinfolk all played a much more important role than they do today.

Let us go back, then, to the beginning, extending the Andrews family backward in time and outward in kinship ties. J. N. Andrews' paternal ancestors came to America eighteen years after the arrival of the *Mayflower* and settled near Tauton, Massachusetts. In the "Indian wars," probably King Philip's War of 1675, nearly the entire family was massacred. Telling of the tragedy, J. N. Andrews says these were men of "great stature" and tremendous physical strength who, in their determination to "sell their lives as dearly as possible," tore up trees of "considerable size and used them as weapons." But the contest was unequal and the Indians killed them all except one small boy, Henry, who was sick in the house. This story has all the earmarks of legend, being so similar to dozens of others which attached themselves to family histories in New England. Still, it is entirely likely that the Andrews family suffered in King Philip's War, since there was hardly a family, Indian or white, which was unscathed.

John's two great grandfathers, David Andrews and John Nevins, are said to have fought in the American Revolutionary War. This may explain why the family moved from Massachusetts to Maine. Many Massachusetts veterans, including the ancestors of Ellen White, were paid for their services by grants of forest land in Maine.

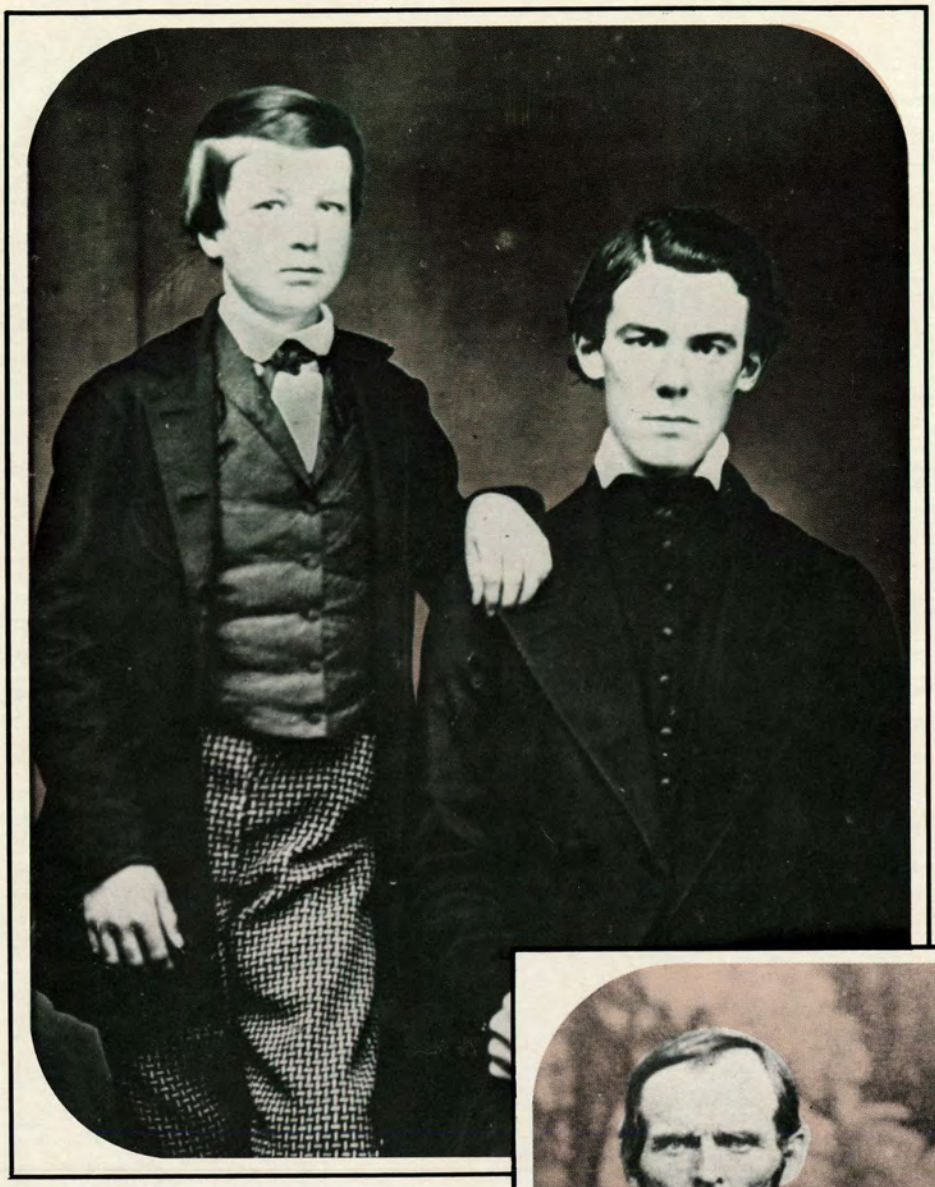
So it was that John Nevins Andrews was born on July 22, 1829, in Poland, Maine. His father, Edward Andrews, was 31 at the time, his mother, Sarah, 26. Nine years later his brother, William P. Andrews, was born. There were two other children in the family, but they both died young.

J. N. Andrews later recalled that he "found the Savior" in February of 1843. Even so, he almost certainly did not join the Advent movement until sometime after November of that year, for in October, he was in Dixfield, Maine, boarding with his aunt and uncle, Persis and Charles Andrews, so that he could attend Mr. Grover's school. His aunt was very favorably impressed. Although only 14, John was nearly six feet tall and wearing boots larger than most men. His aunt found him "clumsy and bungling at chores and not very neat," but she was sure he would be a strong man; "there is no woman about him," she noted. He was a "fine, promising boy—a very fine scholar and strictly moral." His reading voice was superb. He was through the Latin reader, two-thirds through Algebra, and superior in English grammar. "Better than all," his aunt said, he had "first rate common sense." Clearly John



JOHN NEVINS ANDREWS

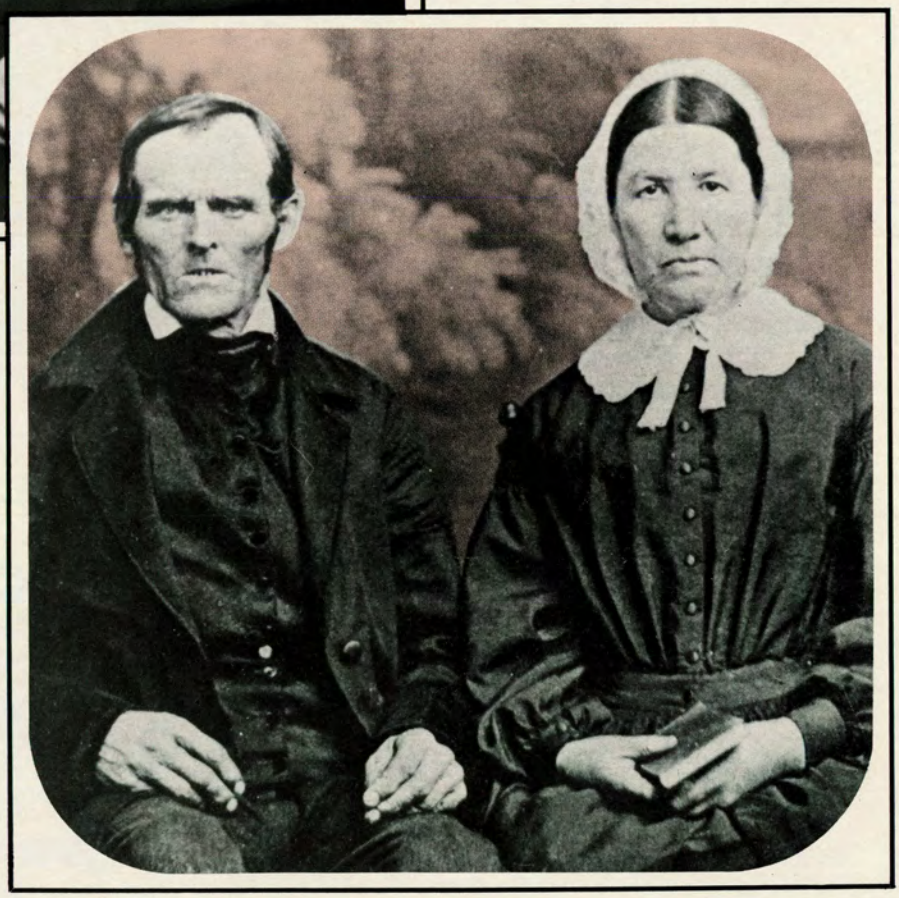
Even as a youth, John Nevins Andrews displayed the serious demeanor of an intellectual. He was "a very fine scholar . . . strictly moral."



WILLIAM AND JOHN ANDREWS

John N. Andrews and his younger brother William.

Courtesy Loma Linda University Archives



EDWARD AND SARAH ANDREWS

The parents of John N. Andrews: Edward II (1797-1865) who benefited from Ellen White's healing ministry (see I SM 207) and his wife, Sarah Pattle (1803-1898).

Courtesy Nevins Harlan

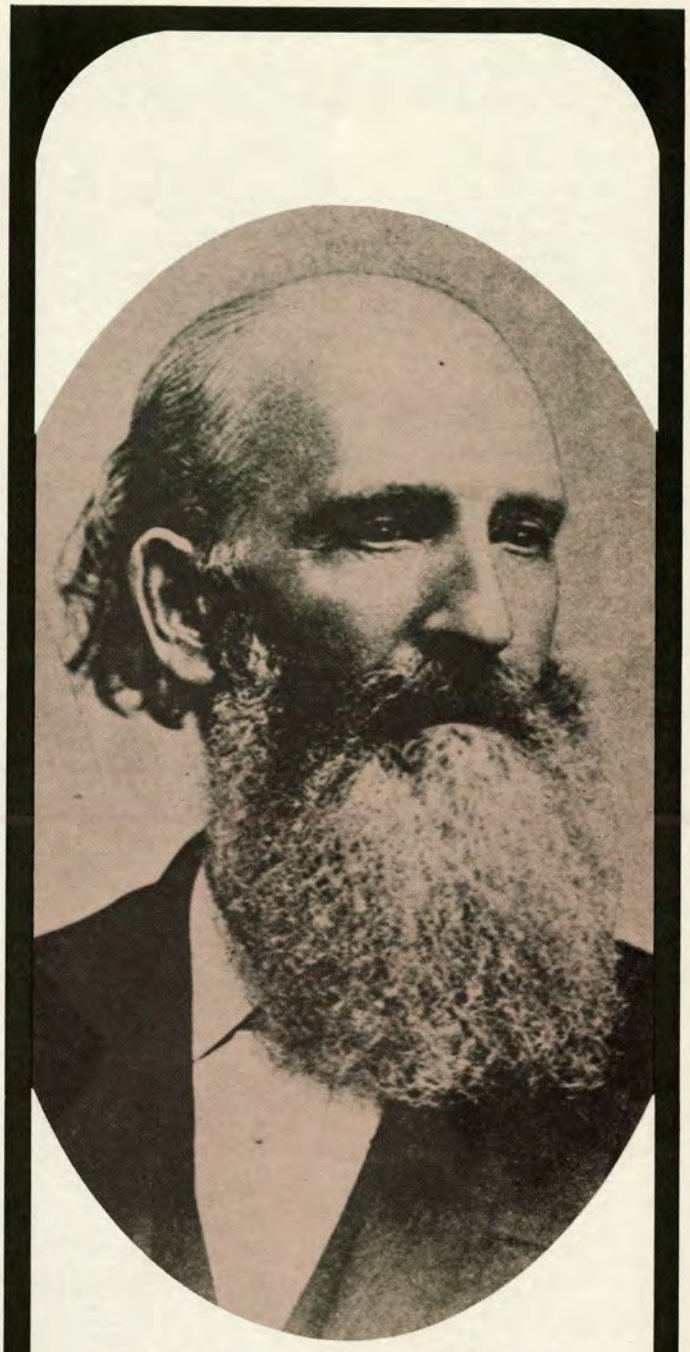
was not yet a Millerite, for his aunt believed Millerites possessed of anything but common sense.

After the "passing of the time," or the "Great Disappointment," as later generations of Adventists have come to know it, the Andrews family opened their home to the Stowells, whose 15 year old daughter, Marian, had secured a copy of that fateful tract by T. M. Preble on the seventh-day Sabbath. The Scriptural arguments convinced her, and she passed the tract to J. N. Andrews, who was also persuaded. John's parents were the next to accept the Sabbath, and soon, seven other families in Paris, Maine, had joined them. Among these was the family of Cyprian Stevens which included the future wives of both John Andrews and Uriah Smith, Angeline and Harriet, respectively.

The Adventists in Paris, Maine, were emotional and opinionated individuals, some of whom were much given to the fanatical ideas which ravaged many Adventist groups in Maine in the mid-1840's. The principal source of this fanaticism was the idea that Christ had come spiritually on October 22, 1844, and now lived in the perfect person of his saints. Since these saints were now in the seventh millennium, eternal Sabbath had dawned. Since one does not work on the Sabbath, they refused to work. Hence the "no work" doctrine about which Mrs. White writes in *Life Sketches.* In order to prove that they were now spiritually in heaven, they sought to humble themselves and become as little children. To do so, they dispensed with tables and chairs and crawled around on their hands and knees like little children. This was the "false humility" which the young prophetess, Ellen Harmon, was called upon to correct. Finally, since they were in heaven, they thought they should be like the angels who neither marry nor are given in marriage. This left them free to take spiritual wives—ostensibly platonic unions without physical congress. They also practiced mixed foot-washing, not to mention other outrages on the decency and good sense of Victorian New Englanders.

Recently discovered evidence indicates that the Andrews family was more deeply involved in some aspects of this fanaticism than we had previously supposed. Professor Herbert D. Andrews of Towson State University in Towson, Maryland, has called our attention to the diary of Persis Sibley Andrews Black, now in the possession of the Maine Historical Society in Portland, Maine. Persis Sibley married Charles Andrews, the politician uncle of J. N. Andrews. For one thing, Uncle Charles Andrews was not very prosperous, and he was a member of congress for only a few months before his death of tuberculosis in April of 1852. More significantly, the diary in question clearly places the Andrews family among the "no-work" fanatics. Writing in March of 1846, Persis Andrews says:

> We called upon brother Edward—who—poor deluded man—with his family still believe in the speedy coming of Christ—that the day of grace has been past this year. They have done no labor for more than two years and have lived in constant expectation that every day the world wo'd be consumed by fire. They have nearly expended all the property of their little community of "Saints" & nearly exhausted the charity & patience of



JAMES WHITE

As they prepared to publish the first issue of the Second Advent Review and Sabbath Herald *(November 1850), the Whites took up room and board with the Andrews' family in Paris, Maine.* Courtesy Loma Linda University Archives

ELLEN WHITE

James did not particularly care for the plain food being served daily. On the other hand, Ellen's visionary experiences did not seem to impress Edward Andrews and his family.

Courtesy Loma Linda University Archives

> their friends so that "if time continues" as Edward s'd he expected they wo'd be obliged to go to work. Some very likely families well situated with $3000 to $4000 of property have spent their all & what is worse have kept their children from school & from industry & educated them only in cant & delusion.

Because of this fanaticism, the little company in Paris was so torn and divided that they had not met together for several years when the Whites visited them in September of 1849. Almira Stevens, Angeline's mother, described that time as "sad and painful," noting the "divisions and subdivisions" which prevailed as "each heart stood aloof," and mutual confidence was "almost entirely destroyed."

That 1849 meeting was, Ellen White said, "a green spot in the desert," and proved the beginning of better days for the Paris believers. Parents confessed to children, children to parents and to one another. J. N. Andrews, in all the passion of his youth, exclaimed, "I would exchange a thousand errors for one truth."

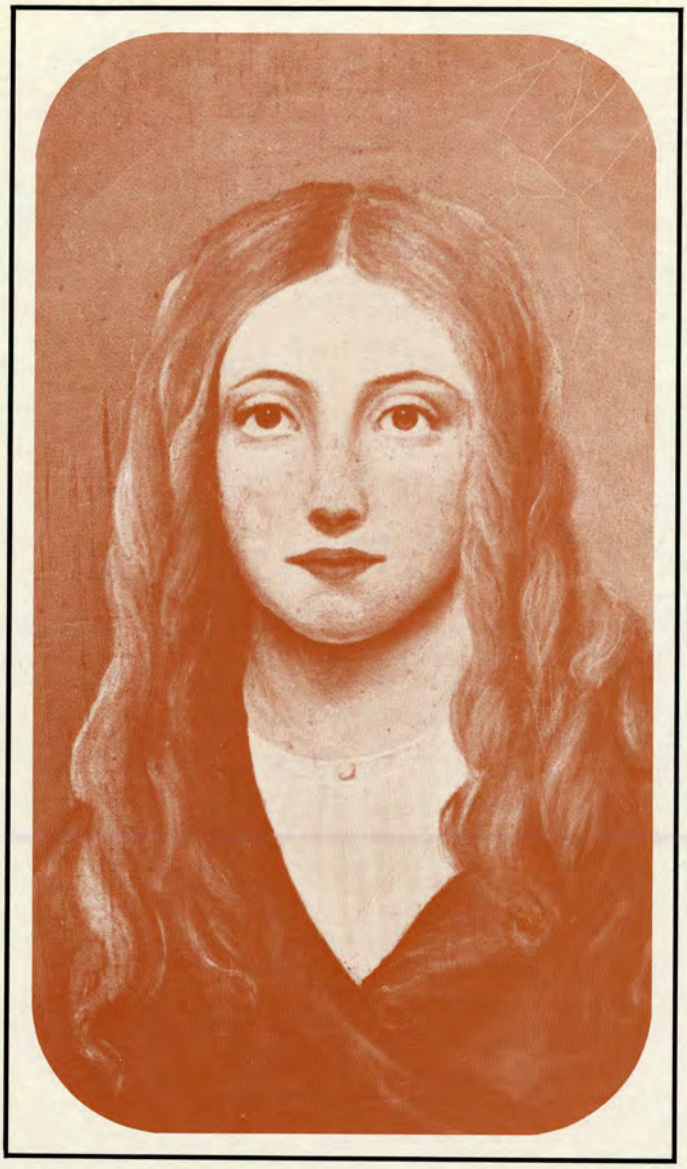
A little over a year later, the Whites and Andrews families became even better acquainted when James, Ellen, and baby Edson moved in with Edward, Sarah, and their boys. They had come, of course, to launch the *Second Advent Review and Sabbath Herald*, the first number of which was issued from Paris, Maine, in November of 1850.

It was during this stay with the Andrews that incidents occurred which were to sour and strain relations between the two families for years. Things seemed to have gotten off to a good enough start. Ellen White wrote optimistically:

> Our home is in Paris, at Brother Andrews, within a few steps of the Post Office and Printing Office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have.

Although the Andrews may at first have offered free board and room to the Whites, before long a verbal contract was worked out between Edward and James whereby the Whites were to pay $20 rent per year and a dollar a week for food. James did not feel this was any too cheap. After all, the local newspaper editor paid only a dollar and a half for board at a good local tavern, which was, James noted bitterly, "worth more than twice what we two dyspeptics got selecting the plainest [fare] from a farmer's table." What is more, James claimed that he seldom ate anything besides corn bread and potatoes, the latter seasoned with a little salt and a few spoonfuls of milk.

Finally, in order to prevent "utter starvation," the Whites set up house-keeping on their own, whereupon Edward Andrews, aided and abetted by the Stevens family, began to accuse James of cheating him out of $8. It seems a paltry sum, but the alleged injustice was long remembered. This is, of course, all based on James White's side of the story, but it fits quite well with the fact that Edward Andrews was as skeptical of James White's leadership as he was of Ellen White's visions, and he had very little confidence in either. For many years he grasped at the most readily available defense



ANNIE SMITH

Annie Rebekah Smith, the older sister of Uriah, who entertained romantic ideas about John Andrews for a time.

Courtesy Loma Linda University Archives

for his doubts, the allegation that the prophet's husband had done him out of $8.

Sometime during the course of the stay in Paris, James White also had occasion to reprove the shortcomings of some members either of the Andrews or Stevens family, and the vigor with which he performed this duty was also a chronic sore point with the Paris folk.

The *Review* moved on, of course, to Saratoga Springs, New York, and, in 1852, to Rochester. Whatever their difficulties with Father Andrews, the Whites were more than eager to welcome his son John into their already overcrowded household in Rochester. Later, when John's health broke, James gave him the best room in the house, fed him for free, and supplied him with wood for his fire. Then he appealed to believers around the state to raise money to get him some decent clothes. James put his own name at the head of the list with a pledge of $100.

Shabby clothes or not, there was one occupant of that busy household on Mt. Hope Avenue who found J. N. Andrews charming and attractive. This was the youthful poet and proof-reader, Annie R. Smith. There is sufficient evidence to conclude that during the time they were both in Rochester, John Andrews gave Annie Smith reason to believe that he had a romantic interest in her. In fact, she may have thought he would marry her.

The secular poems of Annie and her mother show that she suffered a blighted love. The chief evidence that John was the object of Annie's love and cause of her subsequent heartbreak lies half-buried in a letter Ellen White wrote to John just a month after Annie's death in 1855. By this time John was courting the girl he eventually did marry, Angeline Stevens. Mrs. White wrote to him:

> I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life.

Although this seems a frightfully severe indictment, it was probably justified even from a medical standpoint, since depression makes one so much more vulnerable to disease and since there was plenty of disease lurking in that house on Mt. Hope Avenue. James White's brother Nathaniel and sister Anna had already died of tuberculosis in those crowded quarters.

In the light of what we now know about the difficulties between the Andrews and Whites in Paris, we can read further in Ellen White's letter and find additional evidence to demonstrate that it was J. N. Andrews who disappointed Annie. Immediately after the sentence in which she says Annie's disappointment cost her her life, Mrs. White adds:

> I saw that you [John] were injudicious in her [Annie's] case and it all grew out of a mistaken view you had of James. You thought he was harsh and impatient toward Paris friends, and you stepped right in between Annie and us; sympathized with her in everything. The interest manifested for her was undue and uncalled for, and showed that you had a great lack of confidence in us.

JOHN AND ANGELINE ANDREWS

Following their marriage in 1856, John Andrews and his wife Angeline (née Stevens) posed for the photographer, each holding a book. She was not about to be outdone by her husband!

Courtesy Mina Kirstein

What Mrs. White appears to be saying is that because John believed James White to have been too harsh, he sympathized unduly with Annie Smith in some difficulty she had with James. Annie misinterpreted this sympathy as affection for her when, in fact, it grew more out of opposition to James White. When Annie discovered the truth, she was devastated.

Since this issue of *Adventist Heritage* is in celebration of J. N. Andrews, some may question the propriety of public discussion of such unflattering chapters in our hero's life. The object is not to tarnish the image of this revered pioneer, but to recall that the pioneers were, after all, people. Such a motive can be defended from Ellen White's observations about the Bible's unvarnished portrayal of its heroes' lives:

> Had our good Bible been written by uninspired persons, it would have presented quite a different appearance and would have been a discouraging study to erring mortals, who are contending with natural frailties and the temptations of a wily foe. But as it is, we have a correct record of the religious experience of marked characters in Bible history. Men whom God favored, and to whom He entrusted great responsibilities, were sometimes overcome by temptation and committed sins, even as we of the present day strive, waver, and frequently fall into error. But it is encouraging to our desponding hearts to know that through God's grace they could gain fresh vigor to again rise above their evil natures; and, remembering this we are ready to renew the conflict ourselves.

There is no better model for historical candor than is found in the vivid pages of the Bible.

Although Mrs. White had opposed John's marriage plans on the basis of a vision, once those plans were in place and had advanced as far as they had by August of 1855, she encouraged John, also on the basis of a vision, to go ahead and marry Angeline Stevens. God's greatest glory might not always be served by our decisions, but God is apparently concerned with the innocent others we involve in those decisions. Angeline had every right to expect that John would marry her. That being the case, it was then God's will that John should marry Angeline. The wedding was delayed for more than a year, but finally, on October 29, 1856, John and Angeline were married. The ceremony probably took place in Iowa, where the Andrews and Stevens families had moved in November of 1855.

The place they chose to settle was in Allamakee County, Jefferson Township, in the far northeastern corner of the state. Eighteen miles to the north was the Minnesota border. The Mississippi River ran roughly the same distance to the east. The Andrews farm was three and a half miles directly south of the little town of Waukon. Prairie land it is, flat except for an occasional sink hole. If one needed wood for fence rails or pot bellied stoves, you would go another mile or so south where the land slopes down to Norfolk Creek.

Looking over the roster of Adventists who soon congregated near Waukon, we discover that the church in the east was losing some promising talent to the lure of rich prairie sod. Not only did the Andrews and Stevens family go, but the Butlers came from Vermont to join them. In 1856, J. N. Loughborough arrived from Rochester, bringing with him his friends and next-door neighbors, Jonathan and Caroline Orton who, in turn, brought their daughter and son-in-law, Drusilla and Bradley Lamson. The defection of these prominent members from Rochester must have left quite a gap in that congregation, not to mention the damage suffered by the evangelistic forces of the church when the two "J. N.'s,"—Andrews and Loughborough—switched from harvesting souls to shocking hay and slopping hogs—yes, slopping hogs. Health reform was still several years away.

John and Angeline doubtless shared his parents' house from the beginning. Farm-making was not an easy or inexpensive undertaking. Poor as they were, the Andrews would hardly be in a position to erect separate structures. Later, Angeline would continue to live with her in-laws while John was away on preaching tours, even though her own mother, sisters, and brothers were in the neighborhood.

It was just two months after John and Angeline were married that James and Ellen White made their now-almost-legendary visit to Waukon. We all recall the story of their dash across the melting Mississippi ice followed by the bone-chilling sleigh ride over the snow-covered and wind-swept prairie to Waukon.

James White found the believers doing almost nothing to "set the truth before others." Their time, instead, was "almost wholly occupied with the things of this life." Furthermore, they generally rejected the applicability of the Laodicean message to the Sabbath-keeping Adventists. Since this was James and Ellen White's main burden at this time, we can appreciate what James meant when he noted that they were received with "Christian courtesy," but not the affection formerly accorded them. James presented the Laodicean message, but Waukon Adventists would have it no other way than that the arguments against his position be presented the next day. The visitors from Battle Creek were getting nowhere.

As the visit progressed, James discovered that the biggest grudge the Waukon folk held against him at this time was the feeling that he had been rash in moving the *Review* to Battle Creek. James carefully explained his course in that matter and, little by little, the icy reserve of his alienated friends began to melt. "The tender spirit of confession and forgiveness was mutually cherished by all," he reported. James felt his efforts in "facing the prairie winds and storms" were more than repaid, and J. N. Loughborough returned with him to resume his ministerial labors.

J. N. Andrews was soon conducting meetings in the local area, but he did not go back to the traveling ministry until 1859, two years later. We know of only two events in the Andrews family during the nearly three years after the Whites' visit, one joyous and one tragic. The joyous event was the birth of Charles Melville Andrews on October 5, 1857, a little less than a year after his parents' marriage. The next year, on September 6, 1858, Angeline's father, Cyprian Stevens, died of a rattlesnake bite after lingering for five days in incredible agony. He was 64.

In June of 1859, John attended a conference in Battle Creek where it was voted that he should work with Loughborough in the Michigan evangelistic tent. George Amadon was sent to Waukon to take his place on the farm and Hiram Edson sent money to pay Amadon's wages.

Beginning in October of 1859, the story of the Andrews family is enriched by one of the most prized sources a family historian could wish for: the wife's diary. Angeline Andrews' diary is a bit sporadic in places, but it records the major events of the family's history together with facinating insights into farm life, church affairs, and personal relationships. This diary carries all the way down to January of 1865.

John was back home as the diary opened in October 1859. Angeline noted that her son, Charles Melville, was a "rugged little fellow," who loved to run out of doors. As befits the son of a scholar, Charlie was "much interested in his letters" and even though he was barely two, he was already able to identify more than a dozen of them. When John was at home, he did the work of a farmer like all of his neighbors. One day he might haul 20 bushels of wheat off to the grist mill for grinding, on another he would be out searching for a lost heifer.

By late November, John was gone on another preaching tour and Angeline's diary takes up its frequent refrain: "Am disappointed in not getting a letter from John." A few days later, she noted romantically: "Last eve the evening star Venus was right in the window in the end of the house." The omen brought two letters from John the next day. Six months later, John was still in New York State and was writing as though he might stay there a good while longer. "I feel [a] good deal cast down in view of his long absence," Angeline told her diary, "Yet I would have him move in the order of God. O Lord, direct him."

Anyone who has ever been in love can appreciate Angeline's feelings as she writes: "There is a want in my heart which remains unfulfilled. I do not seem to get much satisfaction either in writing or receiving letter." She ventured to tell John some of her "sad feelings," and confessed to feeling more cheerful once she had expressed herself. Then she added, "I want John to do *just right.*"

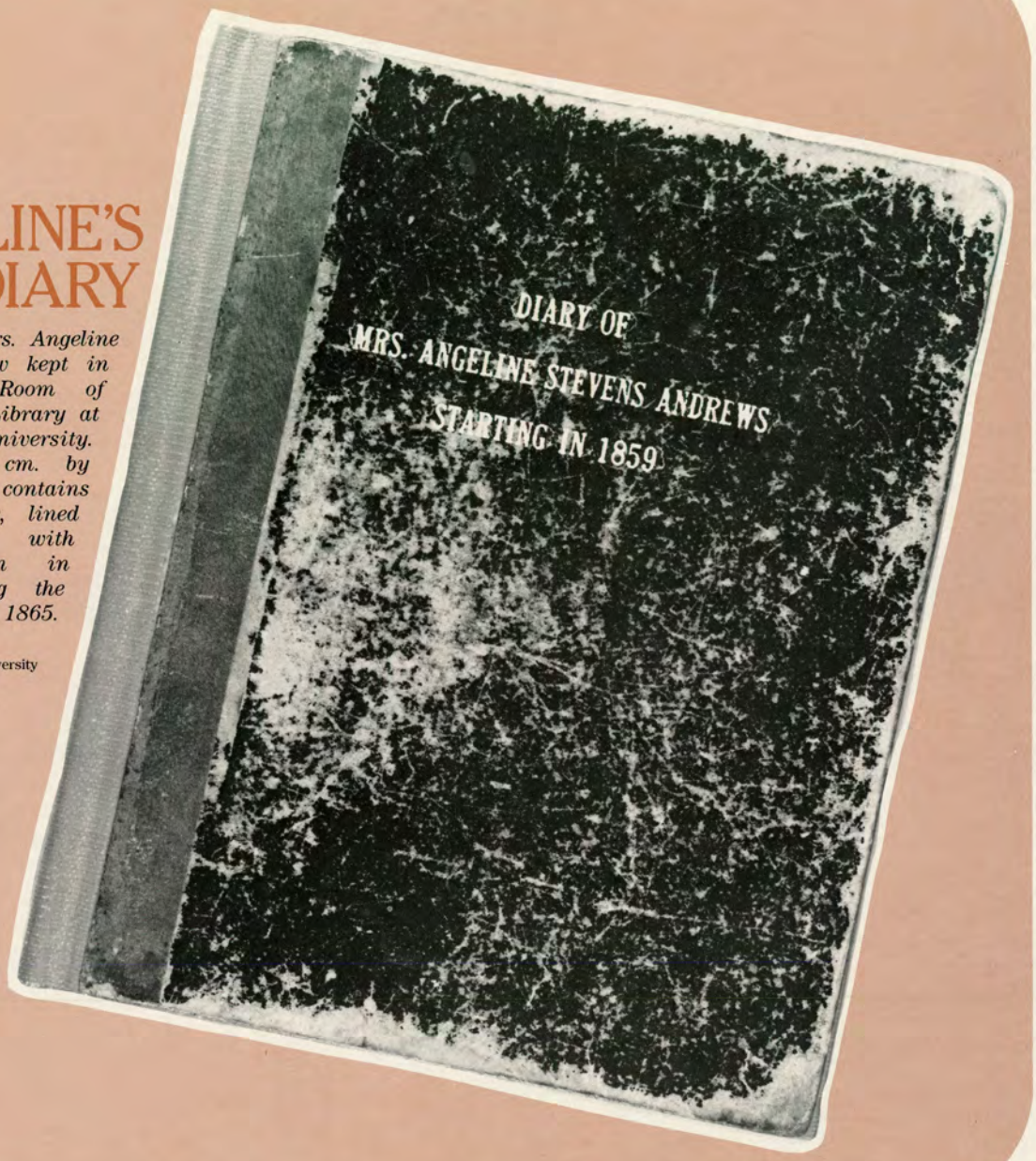
In mid-June, 1860, Angeline had gone five days without a letter. She could hardly stand it. She walked the three and a half miles to Waukon hoping to find one, but she was disappointed. She waited overnight, but still no letter came. Finally, she decided she might as well retrace her steps back home.

In June of 1860, Angeline's sister Harriet, the wife of Uriah Smith, was visiting. Early one morning their younger sister Frances Jeanette, or Nettie, as they called her, came down to the Andrews' home before

ANGELINE'S DIARY

The diary of Mrs. Angeline Andrews is now kept in the Heritage Room of the University Library at Loma Linda University. Measuring 19 cm. by 15.5 cm., it contains 125 faded blue, lined pages filled with entries written in pencil spanning the years 1859 to 1865.

Courtesy Loma Linda University Archives



Angeline was up with the surprising word that Harriet was returning to Battle Creek at once. Angeline and Mother Andrews hurried up to the Stevens house before breakfast to see what was the matter. Harriet was in a state of extreme agitation and distress. She had received a letter from Sister White. "Oh," Angeline wrote in her diary, "I will not attempt to describe the state of mind Harriet was in."

We have the very letter Ellen White wrote to Harriet on this occasion. At the same time, she wrote a very similar but considerably longer letter to John. As one reads these letters, the mind reels and staggers. The ego swells and rages. Ellen White expected as much. She told Harriet:

> Those who fall into an agony, as you have, at the least censure or reproof do not realize that they are perfectly controlled by the enemy. . . . You may call your feelings grief, but you have not realized them as they were. It has been anger, and you have been selfish. . . . How much faith do you have in the visions? They do not bear a feather's weight on your mind.

Sometimes we think we are the first generation of Adventists to have so many questions and doubts about

URIAH SMITH HARRIET SMITH

Uriah Smith and his wife, Harriett Newall Stevens — Angeline Andrews' sister.

Courtesy Loma Linda University Archives

Ellen White's prophetic gift. But human nature does not change. It does not like reproof—not even from a prophet. Angeline and Harriet and John had their own doubts and their own problems. "When everything moves on smoothly," Ellen White told Harriet:

> then past dissatisfactions and difficulties in Paris lie dormant, but when a reproof or rebuke is given, the same dissatisfaction arises. "Brother White was wrong back there; he was too severe and he is too severe now." Then jealous, hard feelings arise. As he is in union with the visions given, as the visions and his testimony agree, the visions are doubted, and Satan is working secretly to affect and overthrow the work of God.

Do we begin to see the problem with which James and Ellen White were faced and how crucial the Andrews and Stevens families were to the situation? Through Harriet, the church's most talented writer and editor, Uriah Smith, was influenced. Meanwhile, the church's most capable Biblical scholar and theologian, J. N. Andrews, also partook of the spirit emanating from Waukon.

These doubts about the visions, these resentments against James White, these feelings, Ellen White told Harriet, had been "brought down from Paris to Rochester, and from Rochester to Waukon, and from Waukon" to Battle Creek. The Waukon believers, Ellen White said, would not

> stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God. . . . Either their feelings must be yielded, if it tears them all to pieces, or the visions must be given up. There will either be full union or a division. The crisis has come.

Ellen White confessed that sometimes she had but little courage to write to individuals, because even after she had written with feelings of deepest anguish and tears, they laid the letter aside, and said, "I believe the visions, but Sister White has made a mistake in writing it. She has heard reports of these things and has got it mixed up with her visions and thinks she saw it all."

Angeline's diary proves that there was some substance to Mrs. White's statements about the doubts of the Andrews and Stevens families. However, Angeline saw these doubts as sincere uncertainty rather than sinful resistance. About three weeks after Harriet left, Angeline visited Thomas and Mary Mead. The Meads were a very devout couple, and Angeline opened up her heart to them, telling them how she felt about what happened in Paris and relating her doubts about

the visions. "I have great confidence in Bro. and Sr. Mead," she wrote in her diary that night, "[But] I cannot yet take just the position in regard to Sr. W.'s visions they do—they fully believe them to be all right from God, consequently of equal authority with the Bible."

Later that month, the subject came up in a Sabbath meeting. "There is some difference of views as to the place [the visions] should occupy in the church," Angeline noted:

> . . . some hold them as equal authority with the Bible and are designed to correct and guide the church. . . . Others believe [the] Bible does not sanction such use of them. Oh, that we might understand just the right position to take in regard to them.

In spite of Ellen White's strong words in her letter to Harriet, the overall attitude of the Waukon congregation had not yet changed. Meanwhile, farm life went on as usual. Raspberries were ripening in July, the turkeys were growing plump; the rye harvest arrived, then the wheat harvest. On the home front there was the pervasive presence of illness, disease, and death. Mother Andrews had dysentery. Charles was sick and vomiting. Angeline's face swelled up with an abcessed tooth. Late in 1860, she visited a neighbor, George Geasy. "Their little babe," she wrote that night, "is but just alive. It was a sorry spectacle. Oh, what ravages death makes. My little Charles still lives. Oh, may I bring him up for God." Two days later, Angeline stayed up all night with the Geasy infant, but it was no use: the child died. The first frost came in mid-September, 1860. A month later, John came home. He had been gone nearly a year. Angeline had received 59 letters from him in that time. She counted and numbered every one.

John stayed home that winter, working on his *History of the Sabbath*, writing religious articles for the local newspaper, and holding meetings nearby. In the summer of 1861, an invitation came for him to join the Minnesota tent, and he was off again. Angeline was five months pregnant when he left. Their second child, born September 29, 1861, was a girl, Mary Frances.

John was back home in time for his brother's wedding in December. William married Martha A. Butler, sister of George I. Butler. It was their daughter, Edith, whom J. N. Andrews took back to Europe with him after his own daughter died in 1878. William also died that year, and Martha came to Europe where she married A. C. Bourdeau. Thus Martha tied together, by marriage, three of the most prominent Adventist families of the 19th century.

Late in 1861 fresh testimonies from James and Ellen White arrived in Waukon. We do not know what these contained, but in the end they did produce a more favorable response from the Waukon church. John sent in his own confession to the *Review* in November. More messages came; John read these to the little congregation, then wrote further confessions to James and Ellen White early in 1862. This time the letter was signed by Angeline as well:

> My heart is pained in view of my past course and the position which I have occupied relative to the visions. Oh, why have I stood out in rebelling against them as I have? How dark has been my mind and how little have I realized of the exceeding sinfulness of my course. . . . Dear Brother and Sister, how many and heavy have been the burdens you have borne on my account and others of us at Paris. . . . I know I can never make amends for the past, but I am resolved to do what I can. . . . My influence against the visions has not been from a multiplicity of words against them. . . . But I confess I have not stood up for them and borne testimony in their favor.

In another letter the same day, John enlarged on the point:

> I have lacked to some extent that living faith in the visions that God will alone accept. Not that I have knowingly gone contrary to their testimony, but they have seemed to be a source of terror and distress so that I could not make that use of them that is such a blessing to others.

At this same time, Angeline, her mother Almira, and her sister Pauline, all wrote similar letters of confesion and reconcilliation to the Whites. It would be another year yet before crusty old Edward Andrews would unbend enough to make a similar confession.

John left to work with the New York tent in June of 1862. In November, Ellen White wrote him encouragingly:

> I saw that God has accepted your efforts. Your testimony in New York has been acceptable to him. . . . He has wrought for your wife and she has been learning to submit her will and way to God. . . . There has been a work, a good work, with some in Waukon.

John had begun to think now of moving his wife and children away from Waukon. The brethren were urging him to settle in New York State. He wrote Angeline and laid the matter before the whole family. Angeline at first volunteered to come with baby Mary, but leave Charles behind. When she finally left in February, however, she made a clean break with Waukon and brought both children with her. Her brother-in-law William and sister Nettie rode with her to the river. "It is hard parting with dear friends," she told her diary sadly.

The next day she was on the train for Battle Creek. She stopped there to spend two days with Harriet, and while she was at the Smith home, James and Ellen White came for dinner and stayed on till supper. The three ladies visited all afternoon, then, after supper, Harriet and Angeline walked home with Ellen. She showed them all over her house, and Henry and Edson played their melodeon for them. Angeline and Ellen had a talk about the past with "considerable satisfaction" to Angeline.

Finally, after eight long months, Angeline was reunited with her husband on February 17, 1863. It had been a tiresome journey with a five-year-old boy and a girl of 17 months, but Angeline rejoiced that the Lord had brought her safely through. Little Mary, however, was not so happy. She was afraid of everyone. Two days later she was still not willing to sit on her father's lap.

ANDREWS FAMILY

John and Angeline Andrews with their two children, Mary Frances and Charles Melville. The family portrait was taken in Rochester, New York, early in 1863. Courtesy Nevins Harlan

For the next two and a half months, the Andrews stayed around Rochester, mostly with Bradley and Drusilla Lamson. They took the occasion to get a family portrait taken and to get some dental work done. John had his last few upper teeth removed and an entire new upper plate made to replace them. Angeline had 14 teeth extracted while she was, at least partially, under the influence of chloroform. Her new false teeth cost her $10.

Finally, in late April, the family decided to settle in Kirkville, New York, ten miles west of Syracuse on the Erie Canal. "The house," Angeline noted, "is of an ordinary cast, yet very good I understand, having been recently fixed up. Attached to the house is an excellent garden containing quite a variety of fruits."

Once they settled in their house, Charles promptly came down with scarlet fever. John took a weekend appointment in the middle of this illness, leaving Angeline alone to deal with one frightening night when her son woke up with a high fever and a sore throat. John was back on Sunday with a nice porcelain kettle and spent the day helping Angeline put up wallpaper. The next day he was off to Michigan to attend the conference of 1863 at which the Seventh-day Adventist Church was officially organized. He was home again the last of May and gone again the second of June. "I miss him much," Angeline wrote, "but it is for the Lord's work and I will [endure] it cheerfuly."

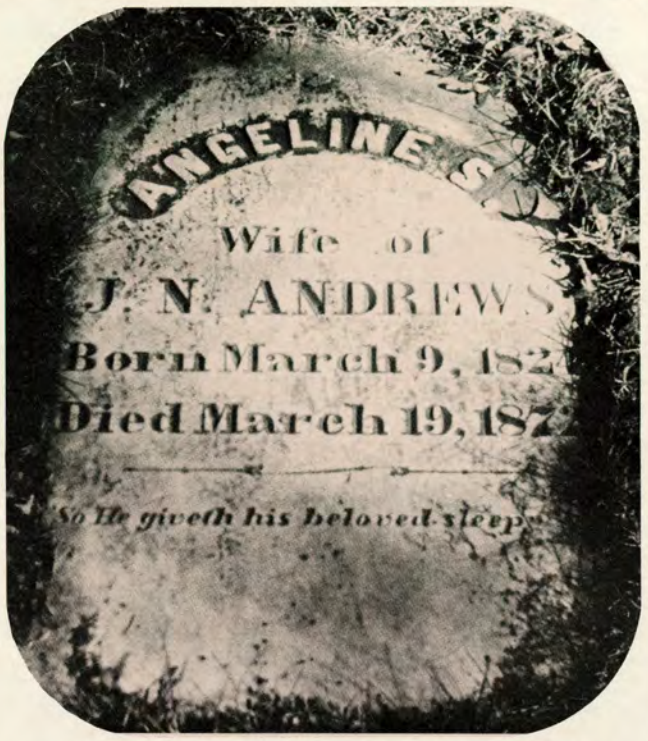
Early in September of 1863, Angeline was nearly seven months pregnant when she was stricken with "fever and ague," probably malaria. A high fever can sometimes bring on premature labor, and this apparently happened in Angelines's case. On the 9th of September, after six days of illness, she gave birth prematurely to a little daughter. All that day Angeline's sufferings were so intense that she had no knowledge of what had happened. Four days later the baby died and was the first to be buried in the Andrews' family plot in Mt. Hope Cemetery in Rochester, New York.

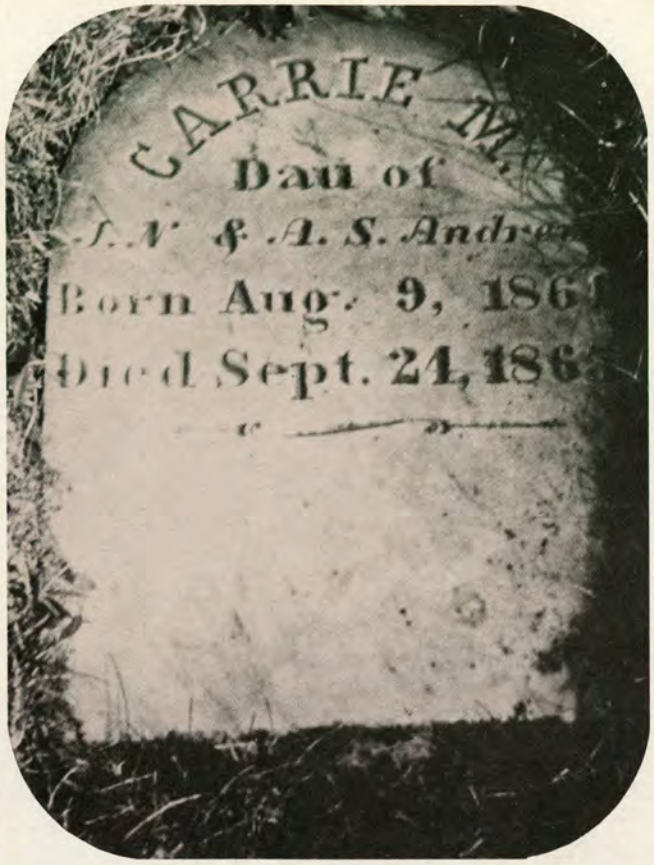
About this same time, after an absence of several months, John came home in the company of James White. James remembered the homecoming as one of the most sad and touching he had ever witnessed. Charles, bubbling with joy at the sight of his father, came hopping across the street dragging a crippled leg after him. "Father! Father!" he cried excitedly. But John groaned in anguish as he scooped up his little boy and noticed how bad his leg was. Since the age of two Charles's leg had shown strange symptons. The ankle grew more swollen and stiff while the entire leg withered to a quarter of the size of the right leg, yet maintained its normal length.

Interest in health reform was now on the rise among Adventists, and just after the family moved to Rochester, in April of 1864, Angeline and Mellie (as she called her son Charles by now) went to "Our Home on the Hillside" to seek treatment for the boy's leg. Once there, Mellie got sick again, this time with the measles, but his leg improved. When the Dansville stay was over in mid-July, Angeline had a pleasant homecoming. John was "very much struck" with the improvement in his son, and Angeline was just as pleased with her new home. Fellow believers had donated a nice new carpet for their parlor and the Whites had sent a beautifully framed photograph of their family as a present.

On August 9, 1864, the Andrews' fourth and last child was born, a little girl they named Carrie Matilda, giving her the same initials as her big brother. She would live just a little more than a year, dying in September of 1865 of dysentery.

That same month there was great excitement in the Andrews' household when John was chosen as a special envoy to visit the Provost Marshall General in Washington in order to secure recognition for Seventh-day Adventists as noncombatants. John may have criticized James White in the past, but now he was very anxious that James go with him to Washington. This was not to be, but James did come through Rochester





Angeline Andrews was laid to rest in Mount Hope cemetery (Rochester, New York), next to the grave of her daughter Carrie Matilda who had died in infancy, in 1865. Courtesy Loma Linda University Archives

on his way to Dansville and spent a day planning and praying with John. Then the two men went downtown where James spent $50 to buy John a new suit of clothes.

The mission to Washington was successful, and when John returned, he went to Dansville to join the Whites and Uriah Smith for a much-needed rest. Old Paris troubles were forgotten by now and when the Dansville visit was over, the Whites came to the Andrews' home for an ample dinner of sweet potatoes, pumpkin pie, bread, peaches, grapes, apples, and tomatoes.

In January, 1865, the Angeline Andrews diary ends. For some time after this we know relatively little about the family's life aside from what we learn from obituaries. In April, 1865, John's father passed away. In September, little Carrie died, as we have already mentioned. Angeline's sister Nettie, who married J. P. Farnsworth in November of 1864, died in 1868.

It was during the period after his father's death that John wrote his first articles in defense of James White's leadership and Ellen White's prophetic gift. It had always been hard for the Paris Adventists, sentimental and sensitive as they were, to accept the vigorous, straightforward style in which James and Ellen White issued rebukes. John's sister-in-law, Harriet, called James' style "cutting and slashing." John put it more euphemistically, saying of James White that "certainly no one is so faithful in plainness of speech."

But in the spring of 1868, John spent four months working and living with the Whites. John had seen Mrs. White in vision many times, but her state in vision did not, apparently, convince him that she was a true prophet. Now, however, as he watched her work, preach, and write late into the night, his attitude changed. What impressed him most was the deep distress and anguish she suffered as she struggled to write out her sometimes unpleasant and unwelcome messages.

On February 17, 1872, just after John and Angeline had retired, Angeline suffered a stroke. Her right side was partially paralyzed, her right arm useless. She could hardly speak. Day after day John and the children prayed for her, and gradually she improved. One pleasant morning a month later, Angeline decided to attempt a short walk out of doors. John was helping her put on her coat when suddenly her legs gave way and she sank to the floor unconscious. Angeline S. Andrews died early the next morning, March 19, 1872. She was 48 years of age. John wrote her eulogy for the *Review:*

> I here bear record to the fact that she has done the utmost in her power to help me to go out to labor in the cause of God, and has never once complained when I have remained long absent. During the entire period of our married life no unkind word ever passed between us, and no vexed feeling ever existed in our hearts.

Looking to the future, he continued: "Henceforth it shall be my business to lead our dear children toward the heavenly city, and to strive more worthily to preach Christ to perishing men." After Angeline's death John made South Lancaster, Massachusetts, his center of operations, and the children stayed there with the Harris family.

Before he left for Switzerland in 1874, John made a trip back to Waukon to visit his widowed mother. He hastened his journey because Martha, his sister-in-law, had recently given birth to triplets. The babies died immediately, and Martha appeared to be recovering well when a dangerous relapse occurred. John rushed to Waukon fearing he might not find her alive, but she recovered, later joining him in Europe.

On September 15, 1874, J. N. Andrews embarked for Europe. Artist Harry Anderson has immortalized the departure aboard the *Atlas*. His painting is familiar to Adventists. Waving his hat from the deck, John looms high above the other figures. Just below is fresh-faced Charles, now nearly 17, and his sister Mary, almost 13.

In Switzerland, John's children provided him invaluable emotional support and practical assistance. Half of each day Charles worked in the printing office learning the trade. The other half he studied French and German and helped his father read proofs. "He is perfectly steady and quiet and gives me no trouble," John wrote proudly. "He is my companion by day and by night, and seems to prefer my company to that of any young person. Indeed, I should not know [how] to live without him."

Mary did not like sleeping under feather blankets, but she did take well to the French language. She would read the galley proofs of her father's paper—*Les Signes des Temps*—after Brother Aufranc, whose native tongue was French, and she would sometimes find grammatical errors which had escaped his eye. Father and children took their language studies very seriously. They even signed the following pact:

> We hereby covenant together that we will use only the French language in our conversations with one another.

MARY ANDREWS

Mary Andrews gained a solid grasp of the French language and provided valuable assistance to her father in his publishing efforts in Europe.

CHARLES ANDREWS

Charles' skill as a typesetter and proofreader made him indispensable to his father who wrote: "I should not know [how] to live without him."

Courtesy Mina Kirstein

. . . We will try in the fear of God to keep this covenant, and 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.

Early in 1877, John was seriously ill with pneumonia. When the doctor came and opened his shirt, he exclaimed: "This man is almost starving to death." John had been working terribly hard and trying to save all he could on food in order to put more money into his publishing and evangelistic work. The family lived on baker's bread, graham pudding, potatoes, and occasionally cabbage. They used milk and butter only for cooking and had almost no fruit. This diet was probably dangerously low in vitamins A and C, riboflavin, iron, and calcium. To top it off, their housekeeper was "about the poorest cook" John had ever met. A woefully inadequate diet was not the only threat to the family's health. Sanitary conditions were just as bad. The privies were in the house and there was no running water to clean them properly.

It came as no surprise that by the fall of 1878, many became seriously ill. Since John was preparing to return to America for the General Conference Session, he decided to take Mary with him. "We fear consumption is fastening upon her," he explained, "She has lost much of her strength and has considerable cough."

It was Rochester all over again. A struggling new paper, a crowded house full of workers, poor diet, poor sanitation and, inevitably, tuberculosis. After their return to Battle Creek, Mary died on November 27, 1878. She was buried beside her mother in Mt. Hope cemetery. From Europe, Charlie wrote his father: "Our separation will be but short . . . and then, if faithful, we shall meet our loved ones. . . . So, pa, don't feel discouraged. . . . We pray much for you."

Mrs. White was in Texas when Mary died. She wrote tenderly to John:

> We deeply sympathize with you in your great sorrow, but we sorrow not as those who have no hope. . . . Mary, dear precious child, is at rest. She was the companion of your sorrows and disappointed hopes. . . . Through faith's discerning eye, you may anticipate . . . your Mary with her mother and other members of your family answering the call of the Life-giver and coming forth from their prison house triumphing over death. . . . The Lord loves you, my dear brother. He loves you.

Mrs. White not only consoled John, she also counselled him at this juncture that he should marry again before returning to Europe and even suggested a qualified candidate. John replied that he esteemed very highly the person she had named, and that Mrs. White had led him, for the first time since Angeline's death, to seriously consider taking another wife. However, John felt that this was impossible:

> Not because I cannot find anyone good enough, but simply because I am still a deep mourner for the wife that sleeps in death and my affection seems incapable of detaching itself from her and taking up some other, however worthy. It is true that myself and children have suffered greatly at times because we lack the care of some good woman, but we have always been supremely happy and satisfied in each other's society.

Valuing romantic love as we do, we may at first see John's refusal to remarry as beautiful devotion to the memory of his wife. However, seen in the light of the more practical aspects of family life, and noticing that Mary had already died of tuberculosis and John would die before long, we cannot help but wonder how different things might have been if John had relinquished his beautiful but selfish grief, and taken the practical step which Ellen White had suggested. As a matter of fact, John's refusal to remarry was rather unusual for this time. Given the high death rates of the period it was quite common for a person to have two or even three spouses if he or she lived to an old age.

Ellen White would later fault John for rejecting the counsel. She wrote in 1883:

> I was shown that you made a mistake in starting for Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been. You are not a domestic man.

In Basel once more, John had not one grief but two to weaken him. He seemed feeble all the time. He cried to God constantly for help, but said, "The restorative power in my system seems to be broken down and since the death of Mary it has been impossible for me to rally." Dr. Kellogg had warned John that Mary's disease was contagious, but John could not refuse her wishes nor deny himself the privilege of nursing her. He had taken care of her night and day, and soon enough he realized that Dr. Kellogg had been right.

In the spring of 1881 he was confined to bed, certain of his own death unless God intervened. He struggled on till the fall of 1883. His aged mother came to be with him. His last days, it is said, were filled with "cheerfulness, freedom of spirit, and hopeful trust in God." He died October 21, 1883.

For J. N. Andrews, as for most of us, family life was both a source of perplexing difficulties and indispensable blessing. For a time, the doubts and criticisms of his kinfolk crippled and confused his ministry. Later, his attachment to his grief hampered his usefulness. But in the loneliness and trial of his Swiss mission, Charles and Mary had sustained him. In earlier days, on those long journeys to the wilds of Minnesota and the villages of western New York, Angeline's letters had inspired and comforted him. And, after all, few husbands can say what John did when Angeline died, that "during the entire period of our married life, no unkind word ever passed between us."

JOHN N. ANDREWS

Humblest Man In All Our Ranks

JOSEPH G. SMOOT

Within the ensemble of early Adventist church leaders, John Nevins Andrews (1829-1883) emerged as intellectual and humanitarian, churchman and missionary. Ellen White would describe him as "the ablest man in all our ranks." Yet John Andrews did not always enjoy complete harmony with church leadership, especially in relation to James and Ellen White. While Andrews and the Whites mutually respected and supported each other, they experienced periods of stress and tension in their long and illustrious relationship. All the while, however, Andrews remained close to other influential leaders, such as Uriah Smith, George I. Butler and John Loughborough, as these brethren tried to acknowledge the particular leadership role of the Whites. As with the Jerusalem church of the first century, early Adventism saw marked personal differences at the very core of its talented and productive leadership.

The friendship and close working relationship between Andrews and the Whites undoubtedly constituted one of the major forces in his life. Their acquaintance began in Paris, Maine, about 1845. In September, 1849, the Whites visited Paris for a special meeting. Fanaticism had torn the small group of Sabbath-keepers apart but on that occasion God's spirit brought correction, confession, and reconciliation to such a marked degree that John exclaimed, "I would exchange a thousand errors for one truth." The young Andrews joined the Whites and began to travel about New England first and very soon thereafter, the middle west.

During these years, Andrews began to write for the *Review* and touched on most of the basic themes that he would return to many times in his research and writing during the rest of his life. He clearly became the chief spokesman for the developing theological beliefs of the Sabbath-keeping Adventists. In 1850, his article on Revelation 13 and 14 began his inquiry into the messages of the three angels and the end-time prophecies. Also in this year, he began to challenge those who attacked the Sabbath-keeping Adventists.

By 1852, Andrews chose to write a series of seven articles answering charges made by O. R. L. Crosier

against the Sabbath. At the end of 1852 and early in 1853, his articles on the Sanctuary laid a solid foundation for this unique Adventist teaching. By this time, Andrews demonstrated a knowledge of Greek and Hebrew as well as standard theological works. Later in 1853, a series of articles on the history of the Sabbath launched him into a life-long interest in scholarship and reverence for the sacred day of rest he loved and defended so ably. His research had led him to deeper aspects of these subjects which soon became evident in other articles. By 1855 he had published more than fifty articles in the *Review*.

The fervor with which he tackled his role as a minister endeared him especially to James White who was no stranger to hard work. His defense of White late in 1854 against charges of diverting funds for personal gain must have also struck a responsive chord. In just five years, J. N. Andrews had made a large impact on the growing body of Sabbath-keeping Adventists. He had also taxed his own physical resources to the limit and beyond.

Courtesy Loma Linda University Archives

A little-known photograph of John Nevins Andrews.

After John got home to Maine in 1855, the Andrews family decided to move to Iowa and begin farming in the fertile west. By November, 1855, they were settled in Waukon just across the Mississippi River from Illinois. The Cyprian Stevens family moved to Iowa from Maine in 1856, and John Andrews married Angeline Stevens on October 29, 1856. Their son, Charles Melville, was born on October 5, 1857, and their daughter, Mary Frances, was born on September 29, 1861. Two other children died in infancy.

Conquering the Iowa wilderness did not prove easy. Hard work became the lot of those New Englanders starting over in the west. John Andrews was there farming rather than writing and preaching, as was John Loughborough and George I. Butler. The church needed these men desperately. Moreover, if left in Iowa, they might become an even more cohesive and independent group. To try to change the situation, James and Ellen White set out on the now legendary sleigh ride that took them across the thin ice of the Mississippi River and found the Waukon Adventists "firm on the leading positions" of the message but "doing very little to set the truth before others; being almost wholly occupied with the things of this life."

Some of the lingering feelings that centered on the Waukon experience would plague the relationship between the Andrews and Whites for the remainder of John Andrews' life. All that transpired will probably never be fully known. Ellen White, in writing to Harriet Stevens in 1860, said that, "Brother John must yet see all the past and realize what influence he has exerted; that his influence told on the side of the enemy's ranks and his family do not stand clear. . . . They will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God. . . . Either their feelings must be yielded . . . or the visions must be given up."

John Andrews made a public confession in a letter published late in 1861. He admitted that he had "not exerted that direct influence in behalf of the testimony of the Spirit of God, given through vision to Sister White, that I might have done." He declared that he proposed "not merely to believe the testimony of the vision, but to impress the importance of their testimony upon others." Angeline Stevens wrote a letter of confession to the Whites also at this time and a year later, John's father made his confession.

During his church leadership period, John Andrews enjoyed a renewed harmonious relationship with James and Ellen White. He devoted his energies increasingly to the work of public speaking. The revised edition of the *History of the Sabbath*, published in 1862, appeared first in a series of articles in the *Review* late in 1861 and through May, 1862. Beyond that, he wrote little for publication during the next five years. He did put his efforts into helping organize the church and giving leadership to its growth. During these years he traveled extensively and was away from his Waukon home for long periods. Angeline noted in her diary on June 2, 1863, that "My dear husband left about nine this morning. It is a sacrifice to have him thus leave home. I miss him much, but it is for the Lord's work and I will do it cheerfully."

By 1867, John Andrews had conducted his ministry on such a productive plane that he was elected the third president of the General Conference. Reelected in 1868, these two busy years required travel, attendance at campmeetings and annual conference sessions, and the giving of general leadership to the church. In 1868, he began to write again on a more regular basis for the *Review*.

The Andrews and the Whites maintained a close personal affection for each other. On January 23, 1868, Ellen White remarked in her diary that she had purchased six yards of "all wool flannel for Brother Andrews drawers. . . . Cut out drawers." Later that year, John Andrews wrote from Iowa asking the Whites "to counsel me in any way, or to reprove me sharply, or to express your fears of my course." He promised not to be "offended but to regard your admonitions and reproofs."

John Andrews had considerable confidence in the role of both of the Whites in the church. In 1869, he joined Goodloe H. Bell and Uriah Smith as a committee to defend James White against charges of using his position in the church for personal gain. They invited anyone who had knowledge of any dishonesty on White's part with respect to finances to present the evidence. Their report exonerated White.

Late in 1870, Andrews wrote to Ellen White acknowledging her reproofs with regard to the time he devoted to study. He stated that since her reproof in 1868, he had read only his Bible, although he acknowledged reading his three chapters a day in French. He said that he had not read anything in German or Greek recently and he spent no time with the religious journals he had been accustomed to reading. He said that his objective in moving to Rochester, a move which she opposed, was so he could "re-write the Sabbath History, and prepare one other work that I have long had on my mind." He wrote further that he and Angeline were prepared to move from Rochester. He declared that he would "never set up my light against what I know comes from heaven."

John Andrews maintained close relationships with other church leaders. Close ties of family and friendship moved him to loyalty and love but did not prevent him from detached judgments in working with his fellow leaders. George I. Butler, a native of Vermont, first became acquainted with Andrews in the 1850's (probably the spring and summer of 1854), while John stayed at his family home and helped him with his assigned chores. While working together, John reached the skeptic George and helped him "out of infidelity more than all others put together." John introduced George to evangelism by convincing him to serve as tent master at John's public meetings in Maine. Years later, Butler declared that he "loved Bro. Andrews greatly."

HISTORY

—OF—

THE SABBATH

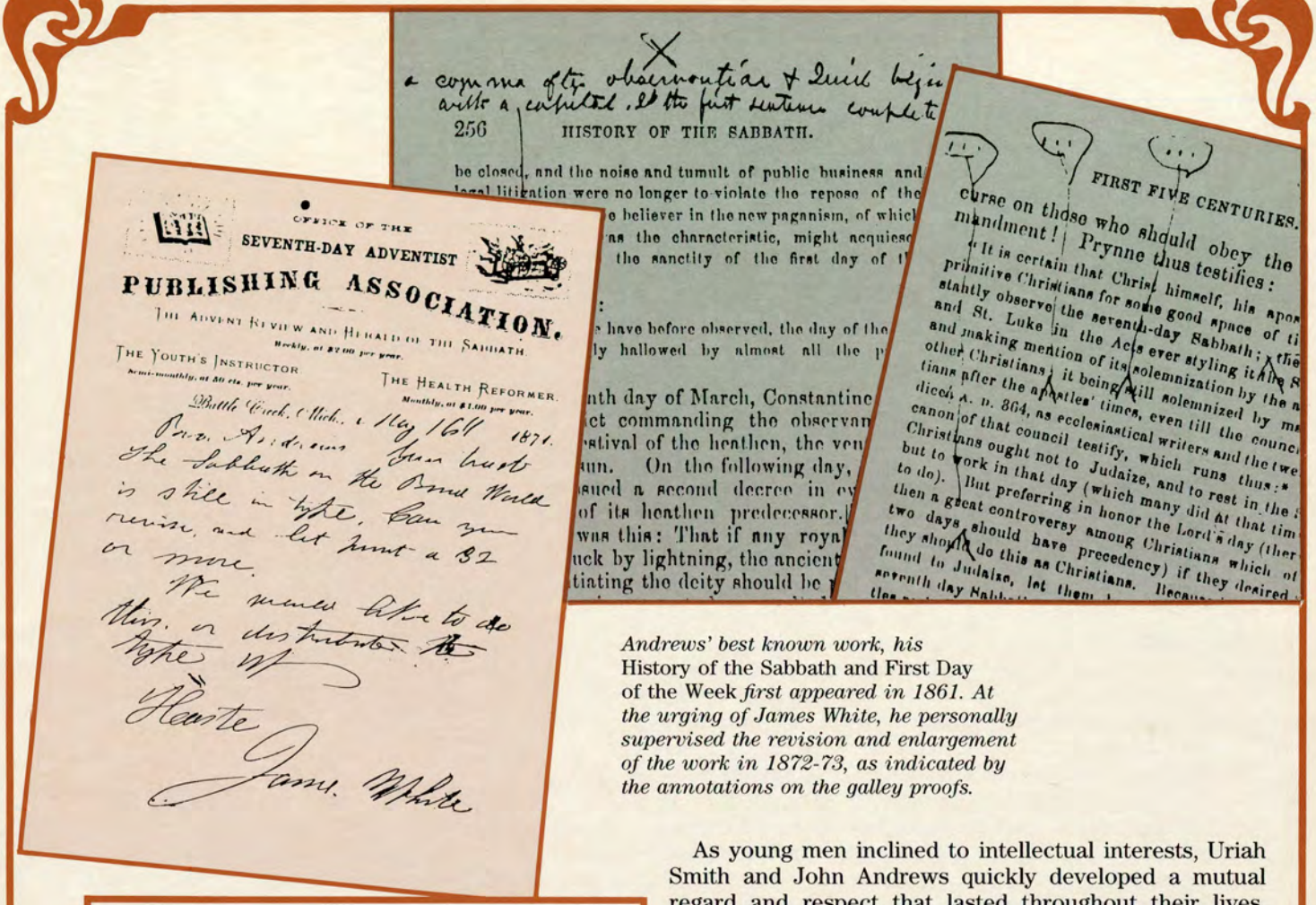
AND

FIRST DAY OF THE WEEK.

BY J. N. ANDREWS.

SECOND EDITION—ENLARGED.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH.:
1873.



Andrews' best known work, his History of the Sabbath and First Day of the Week *first appeared in 1861. At the urging of James White, he personally supervised the revision and enlargement of the work in 1872-73, as indicated by the annotations on the galley proofs.*

Courtesy Loma Linda University Archives

George I. Butler was converted and introduced to public evangelism by J. N. Andrews.

As young men inclined to intellectual interests, Uriah Smith and John Andrews quickly developed a mutual regard and respect that lasted throughout their lives. They encouraged each other in intellectual pursuits. They married sisters and they visited with one another in family settings. As brothers-in-law, their discretion with regard to their public relationships apparently enabled them to escape censure because of family connections. Smith came to Rochester in 1853, met Harriet Stevens who came there to work at the Review in 1854, and married her in Battle Creek on June 6, 1857. He carried heavy burdens in Battle Creek in the later 1850's while Andrews languished in Iowa. The Smiths undoubtedly had a great influence in keeping John and Angeline close to the church in the midst of the general Waukon unrest.

John Andrews continued to plan to revise his highly regarded Sabbath history. James White concurred. He wrote in the *Review* in September, 1870, of the great need for a revised edition of the *History of the Sabbath* which had been out of print for two years. He said that Andrews would "spend the autumn and much of the winter near Boston" to devote his "time and energies . . . to the preparation of his History." White invited 200 donors to provide $10.00 each to purchase a library for Andrews' use since he could not afford a library when he prepared the earlier edition. Offered almost unlimited help, James White said "we hope Bro.

Andrews will prepare the second edition as soon as possible. He can have all the help and means he needs to accomplish the work on application to this Offiice."

Andrews felt he needed research help and called on Uriah Smith to lay down his editorial responsibilities and come to Boston to help him. This Uriah did in the summer of 1871, spending thirteen weeks "endeavoring to assist Bro. Andrews somewhat," in the "collection of materials." He reported that they had found "some valuable testimony . . . well worth all the time and expense that would be involved in extensive research." Uriah concluded that his "association with Bro. Andrews the past summer has been of the most agreeable character."

Andrews received two blows in 1872. In all likelihood, the one from Ellen White came first (either late in 1871 or early in 1872). She sent a testimony of reproof because of her feeling that Andrews devoted too much time to intellectual investigation and study. She felt he should concentrate on becoming a better balanced person. She argued that "there are very few minds that can follow you unless they give the subject the depth of thought you have done. . . . Minds become weary in reading and following you. . . . The 'History of the Sabbath' should have been out long ago. You should not wait to have everything so exactly as strong as you can possibly make it before giving it to the people."

The more severe blow was one from which Andrews never recovered. His beloved Angeline died on March 19, 1872. He wrote in anguished heart of his inexpressible sorrow. Angeline "faithfully shared my burdens" he said, doing "the utmost in her power to help me to go out to labor in the cause of God and has never once complained when I have remained long absent. During the entire period of our married life no unkind word ever passed between us, and no vexed feeling ever existed in our hearts." The loneliness of Rochester without Angeline drove John to take Charles and Mary to South Lancaster, Massachusetts, in May, 1872, where he once again took up his work on the Sabbath history.

In the midst of this personal tragedy for John Andrews, the leadership crisis that staggered the Adventist church in the early 1870's came close to separating friends of long-standing. Uriah Smith stood against James White over the latter's censure of Smith for the financial debacle of the publishing association during the years 1866 to 1869. Recovering from a stroke, James White had to devote energy he could little afford to move in and restore operating order to the publishing association in 1869.

White's severe criticism of Smith precipitated a rift that widened over the next four years to an unbridgeable chasm. Uriah declared in 1869 that if the two could not cooperate, he recognized that it was his responsibility to leave Battle Creek, rather than James White. The year's absence from the editorial office in 1869-1870 only delayed the impending clash. The breach became irreparable in 1873 when Uriah questioned the authority of James White to hold a privileged position as counselor to the others.

James S. White

Butler had tried in the early months of 1873 to get the Whites reconciled not only to Smith but to Andrews as well. Early in 1873, Andrews wrote James White that he had prayed for him each day since they had parted in Battle Creek. Andrews spoke of his encouragement "to hope in God" and that he believed he could "yet be of some use in His cause." On March 20, 1873, after the General Conference session, Butler had a long meeting with Andrews, J. H. Waggoner, and the Whites. They were indeed "sorrowful times" as George Amadon wrote in his diary.

An undated document entitled a "Statement of Wrongs in the Course of J. N. Andrews" seems to fit somewhere in this period. Andrews acknowledged that he had "failed in very many respects" in helping the Whites carry their heavy burdens. He admitted that he had not discerned the mistakes of "J. M. Aldrich in the *Review* Office." Andrews said that in the past, "if my mind was strongly impressed to a different action from his [James White's] advice concerning me, that I must give considerable weight to that impression." He

John N. Andrews

Uriah Smith

concluded that now though, "whenever I have the united judgment of Brother and Sister White, it will be my duty to accept it and set mine aside." He was "willing to yield to them—each—all the deference that it is proper to yield to mortal man."

This last qualifying statement seemed to be John Andrews' accommodation in getting along with the other church leaders and especially James and Ellen White. An essentially humble, gentle man, he naturally accepted counsel and tried to apply it to his life within the limits that enabled him to function as an independent human spirit.

Andrews returned to Boston after the March meetings. Matters deteriorated in Battle Creek. On May 15, 1873, Uriah Smith was relieved of his position of Editor of the *Review*. Smith left the city and got a job as a wood engraver in Grand Rapids, doubling his income. Andrews maintained confidence in the church, writing in the *Review* that he had "not one doubt in my heart that this is the cause of God." He believed "God has been leading in this work by his Holy Spirit. It is not the work, nor the cause of man."

Meanwhile, Andrews wrote an editorial in the *Review* entitled "Duty toward Those that Have the Rule." Ever the Bible student, he cited Hebrews 13:17 which admonishes: "Obey them that have the rule over you." Referring to those "called to bear the chief responsibility in the work of God," Andrews said that "it is in the highest degree reasonable to believe that those thus chosen should have clearer and juster ideas by far of the steps that should be taken." He asserted that it was "an honor to be the helper of such, and no disgrace to stand in a position where we are more ready to receive counsel than to give it ourselves, or to find fault with that which is given." He asked, "shall we always be fault-finders and murmurers, and think our dignity sacrificed by our acknowledging others to have clearer views of God's work than we ourselves possess?" Calling for all to be "true helpers," he concluded that this was the only way "if we would not displease God," and that it was "reasonable and just that we should do it."

George Butler followed this with an essay on leadership that concurred with Andrews' earlier statement. During the course of several meetings in November, 1873, at the time of the General Conference session, a general reconciliation took place. All had not been settled by November 17, when the annual meeting of the publishing association convened. James White was elected president and also editor of the *Review*. Nine days later, on November 26, after the reconciliation, Uriah Smith and J. N. Andrews were elected "additional editors of the *Review* for the ensuing year." Several articles followed in the *Review* with each one of the participants in the episode of the leadership crisis asserting that harmony once more reigned in their hearts and in the councils of the church that all loved.

Basel, the multi-cultural, multi-lingual city where Andrews lived from April 1876 until his death in October 1883.

Elder Stephen N. Haskell was a strong promoter of the concept of world evangelism. He served for several years as a missionary to New Zealand, Australia and England.

During this period of unrest the work did not languish. Plans unfolded for the founding of a college and occupied the attention of George Butler and Stephen Haskell during the campmeeting season when they raised funds for the project. The church increasingly began to look outside the United States also as a world mission unfolded more clearly.

In November, 1873, at the General Conference session that achieved a resolution of the leadership crisis, James White said that the meeting had been called to consider, among other matters of business, the question of "sending a missionary to Switzerland." Though it was probably a foregone conclusion that Andrews would be sent, no action was recorded in the minutes for that session.

John Andrews gave a clue to the inaction of the General Conference in a letter to Ellen White on February 6, 1874. Andrews referred to "the judgment of the conference that I should be proved for a time before sending me to Europe; or rather that I should show that I was again made strong in God before being sent on this work." He said that he "thought this all right." On February 24, 1874, he wrote to James White that he would "be ready very shortly to go to Europe unless you think I should not go." Apparently, the question still remained unsettled. This was the ultimate test of the leadership doctrine Andrews had proposed the previous autumn. Indecision on the part of the Whites continued. On April 21, 1874, he wrote from Battle Creek that he was going to return to Rochester to sell his house and "start for Europe at once if there be no light to the contrary." It would appear that Andrews was determined to go and willing to do so without official General Conference approval. He wanted mostly the approval of James and Ellen White.

It was George I. Butler, however, who pushed through a decision to send John Andrews to Europe. At the General Conference session in August, 1874, he recommended to the Conference that some action be taken in the matter, " especially in consideration that Elder J. N. Andrews is about to take his departure to

engage in the cause in Switzerland." The delegates adopted a formal resolution instructing "the Executive Committee to send Elder J. N. Andrews to Switzerland as soon as practicable."

James White gave his blessing in a general article on the state of affairs in the church. He said: "Eld. J. N. Andrews, who has nobly defended the truth from his very youth, leaves for Europe, probably before these lines shall meet the eyes of the patrons of the *Review*. God bless him." He left behind, White said, not only "the results of a quarter of a century of toil in the cause of truth," but also "nearly half his family . . . in the silent grave."

Daniel T. Bourdeau (1835-1905) assisted Andrews during the year 1876 and returned to Europe in 1882, spending seven years in evangelistic work in France, Switzerland, Corsica, and Italy.

Courtesy Loma Linda University Archives

During the first phase of his European work, J. N. Andrews proceeded to lay the foundation for the organization of the scattered Sabbath-keepers into a church. He gradually helped some of the European Adventists accept his ideas as how best to proceed, organized a tract society, distributed literature and began publication of tracts in Europe. He, in effect, proceeded to create the only church model he knew from his experience in the United States. He had a compelling urge to begin the publication of an Adventist paper in French as an arm of the fledgling church.

Andrews studied French grammar carefully during 1875 but did not make as rapid progress as he would have liked in speaking the language. He hoped to gain converts better able to use cultivated French to assist him in his work. His great desire "to preach Christ in the French language" motivated him to engage in diligent study.

James White responded to the European missionary effort enthusiastically. The early reports cheered and encouraged him greatly. He raised funds with his accustomed vigor to finance the organization and growth of the Seventh-day Adventist church in Europe. In May, 1876, he launched a campaign to raise $10,000 to equip a printing plant in Switzerland "under the care of our worthy missionary, Elder J. N. Andrews."

A growing concern surfaced on the part of James and Ellen White that more should have been accomplished in the first two years of the Andrews' mission. In 1876, Ellen White wrote to James that John Andrews was "shortening his days because he lifts the burdens all himself. He thinks no one can make a success unless his plans and ideas of carrying forward the work are exactly under his own order." She concluded that "the work that ought to be more widespread and nearly self-sustaining, is retarded and circumscribed."

In addition to funds, Andrews needed help. The General Conference decided that Daniel T. Bourdeau would be the man to assist Andrews. A French Canadian, Bourdeau had labored as an Adventist minister since 1858 and had helped begin the work in California in 1868. Andrews and Bourdeau were not close but they had worked together previously on occasion. J. N. Andrews accepted the news of his coming with gratitude, comparing Bourdeau to Titus. On his part, Daniel Bourdeau admitted to his "infirmities and lacks" but trusted in God to strengthen him for this assignment. He perceived his task to be to translate some church publications into French and to help Andrews begin publishing the French paper.

Upon his arrival in Switzerland early in 1876, Bourdeau reported that Andrews had not exaggerated the possibilities of the spread of the Adventist teachings in that part of the world. He observed that the "increasing responsibilities and burdens" carried by Andrews warranted the "need of assistance in the work." Bourdeau affirmed his commitment to unite "with our dear brother in laboring for the furtherance of the common cause in Europe."

The pledge of a harmonious working partnership did not last long. Andrews regarded Bourdeau's French inadequate for the careful work of translation and writing for the paper. He soon found that Bourdeau's restless, wandering spirit caused more difficulty than help. They had different ideas about how to proceed. Both perhaps were correct but they obviously could not work closely together. Andrews described him to James White as too independent and strong-willed. Bourdeau's zeal and self-confidence bewildered Andrews who said he was at his "wits end to know what to do with him and for him."

The latter half of J. N. Andrews first stay in Europe passed too rapidly to encompass all he had planned. He expanded the available literature in tract form and *Les Signes des Temps*, begun in 1876, gained growing

acceptance. His children became increasingly helpful to him. Mary, especially, became very proficient in French. Daniel Bourdeau adapted to the European challenges better as the months passed and Andrews had a good report to give James White about the change.

As J. N. Andrews left Europe, Ellen White sent a special testimony to the "Brethren in Switzerland." She reproved them for failing to accept and support Andrews more adequately. She told them that John Andrews had been needed in America but "his great caution, his experience, his God-fearing dignity in the desk" seemed to qualify him to assist them in establishing the church in Europe. "We sent you," she wrote, "the ablest man in all our ranks but you have not appreciated the sacrifice we made in thus doing so."

Andrews' sacrifice included two more family graves when Mary died in Michigan and his brother, William, died in Iowa. In some ways he was a broken man. Ellen White wrote him a most supportive letter on December 5, 1878. She encouraged him to return to Europe. Addressing him as "Dear Afflicted Brother Andrews" she signed her letter "your sympathizing sister." In tender words she assured him that God still loved him and advised him to "look up by faith now and forever."

While Ellen White encouraged J. N. Andrews to return to Europe she also counseled him to remain in the United States until the winter had ended and he had recovered his strength to a greater degree. Later she urged him to find a wife that he could take with him to make a home for him and Charles. He responded that he had earnestly prayed about the matter but had not been impressed by God that he should take such a step.

John Andrews wrote his last report for the *Review* on July 22, 1883. He noted that "today I enter my fifty-fifth year. My life seems wholly filled with faults. I pray that I may be thoroughly cleansed in the blood of Christ, and I feel earnestly to ask that whenever my example has not been in accordance with the gospel of Christ, those who have seen my faults may freely forgive me." He thanked "the many friends who have manifested their interest in this mission by writing and by making contributions to its expenses." Expressing an "intense desire to continue in the work" he cheerfully submitted to God's will for him.

In fact, Ellen White saw serious flaws in Andrews. She wrote to B. L. Whitney, his assistant in Switzerland, with sharp criticisms of Andrews. Mrs. White told Whitney that she highly respected his colleague but that he must not allow Andrews to "control your movements." She said that Andrews had "given the impression of suffering when he has endured no more than ordinary laborers in their first experience in this work." She regarded Andrews as having a "diseased mind." Mrs. White thought that John Andrews would die and said she "could not pray for his life, for I consider he has held and is still holding the work in Switzerland. It is most difficult to correct him and to change his plans or his course of action in anything." She concluded that she did not want Andrews "injured, neither do I want the cause of God to bear the hindrance and the mold of his diseased imagination."

The letter she wrote to Andrews was the most severe rebuke she had ever given to him. She said that "if you go down into the grave, I do not want you should go down in deception." Referring to him as "my dear and much respected brother," she proceeded to enumerate his character defects. Feeling that the Andrews and Stevens families had been a bad mix from the beginning, she believed they had fostered his desire "to

AUG. 14, 1883.]

disease is the quick consumption. Unless some favorable change occurs, she must die soon. Her services have been of great value in the preparation of our paper, and in the business of the Office. Her loss will be deeply felt in this mission.

Our friends from America have arrived in England, and we hope to see them in a few days. The coming of Bro. Whitney will not be one day in advance of the necessities of our mission. Since my last report my disease has taken a more unfavorable form, and I have wasted rapidly in flesh and in strength. Each number of the paper for a long time has been prepared with extreme difficulty, and the present number, the first number of volume eight, seems to be wholly beyond my power to prepare, though there are many things of the deepest interest demanding attention. I cannot carry the burden, and I know not how to lay it down; but I think the Lord will help yet once more, though this number is already much delayed.

To-day I enter my fifty-fifth year. My life seems wholly filled with faults. I pray that I may be thoroughly cleansed in the blood of Christ, and I feel earnestly to ask that, wherever my example has not been in accordance with the gospel of Christ, those who have seen my faults may freely forgive me. I wish to thank the many friends who have manifested their interest in this mission by writing and by making contributions to its expenses, to the most of whom, on account of feebleness, I have been unable to make any reply. May the Lord remember all these things at the last day. It may be that he will yet interpose to spare my life, for I have the most intense desire to continue in the work; but if he has determined otherwise, then I cheerfully submit to his will.

"Because thou did'st for sinners die,
Jesus in death remember me!"

Bâle, Switzerland, July 22. J. N. ANDREWS.

Portion of John Andrews' last report published in the Review and Herald *of August 14, 1883.*

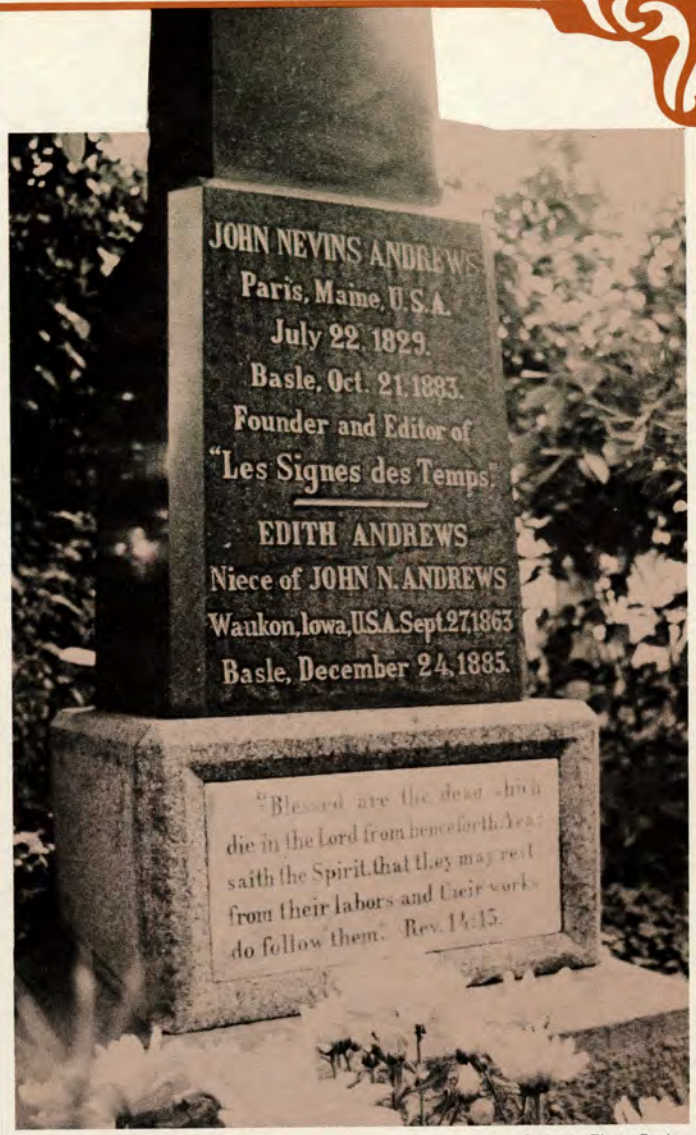
Courtesy Loma Linda University Archives

crave for sympathy, to love to be pitied, to be regarded as one suffering privations and as a martyr." She told him of his sin of dwelling on himself, of mourning for his wife and daughter as he had done, of fostering his strong will and determination as a leader, and his worship of intellect. She said that God did not design that he "should walk a path of loneliness and suffer privations in any respect amid plenty." Dwelling at length on his rejection of her counsel regarding his remarriage, she told him that he had not been a good father to his son, Charles. Finally, she said that many of his friends in America "would have plucked out their eyes for you." His "near and dear associates in your early experience," she said, "have flattered you, petted you, and construed your defects into virtues."

This letter must have broken Andrews' spirit and will to live. He wrote to "Sister White," saying "I humble myself before God to receive from His hand the severe rebuke 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." He declared with courage, though, that "my feet are on the Rock of Ages and that the Lord holds me by my right hand." He concluded by saying, "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."

After John Andrews died on October 21, 1883, the sad news was cabled to America. While Uriah Smith complied with his wishes that no eulogy be printed in the *Review*, he announced the death of the beloved church leader observing that "Pleasant memories in multitudes of hearts . . . will remain fresh and green while time shall last." Referring to his significant body of published theological writing, Smith declared that his books and articles gave "ample testimony to his efficiency and faithfulness in the cause in which he was engaged."

J. N. Loughborough published the first book-length history of the Seventh-day Adventist church in 1892. He made numerous references to J. N. Andrews' contribution to the church and devoted three pages to an appraisal of his theological works. Loughborough contrasted James White's abilities as a founder and developer of institutions with Andrews' efforts to "fully develop the truth." John Andrews' greatest achievement was "in developing the literature of the denomination of Seventh-day Adventists" which continued to speak after his death. Loughborough quoted a friend who remarked that Andrews' request not to have a eulogy constituted the greatest eulogy that could have been written about him for it revealed "that the uppermost desire of his mind was that Christ should appear in his life, and that self be left out of sight."



Courtesy Pietro Copiz

John N. Andrews's tomb in the Basel cemetery. His niece, Edith, who accompanied him on his second trip to Europe in 1879, is buried next to him.

What can one conclude from this account of the relationship that J. N. Andrews sustained with church leaders? The early leaders of the Seventh-day Adventist church were strong-willed, talented people. They had a great task, meager resources, and a relatively short span of years to gain experience but they did make enormous progress. To develop and refine a system of doctrine, to organize the church for effective growth, to plan a program and execute the plan took energy and skill. In spite of their differences—and the Whites pointed up profound differences at times—they achieved enormous success collectively and individually. John Andrews was just such a success.

Throughout the first thirty years of the movement, J. N. Andrews was at the root of most of the great decisions which made their mark in the history of the church. And as for the world-wide mission of the church, it was he also whose life marked the historic turning point.

The pioneers of the message did not realize from the beginning the magnitude of the task which rested on them. Early in 1859, for example, a reader asked the editor of the *Review and Herald:* "Is the third angel's message being given, or to be given, only in the United States?" To which Uriah Smith replied that it "might not perhaps be necessary" to proclaim this message "in any country besides our own . . . since our land is composed of people from almost every nation." The vision of a world mission asserted itself only little by little, and by pressure of circumstances. It took thirty years to lead the little group of Adventists in the United States to understand that the message which had been entrusted to them was certainly to be preached "to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

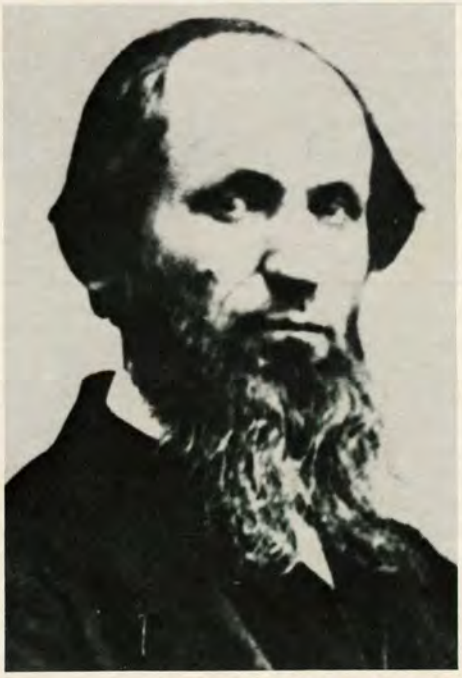
In 1864—one year after the organization of the General Conference, and ten years before Andrews' departure for Europe—Michal Czechowski offered his services to carry the message the Continent. The brethren had no hesitation in declining the offer. First they considered that Czechowski was not the man for such a mission. Then the financial means were lacking. But above all, our pioneers had not yet become conscious of the world-wide mission of the church.

The JOHN N. ANDREWS Christopher Columbus of Adventism

JEAN ZURCHER

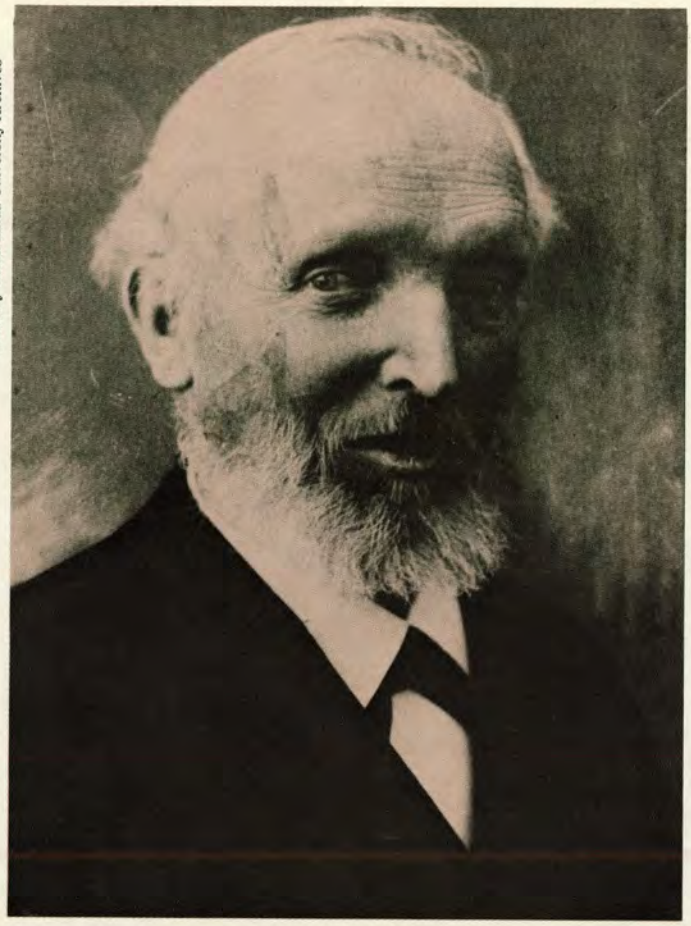
Given the cosmopolitan nature of American society, Uriah Smith was convinced, for several years, that the Advent message was already being proclaimed "to all the world," and saw no need to send evangelists overseas.

Courtesy Loma Linda University Archives



Michael B. Czechowski (1818-1876), the converted Roman Catholic priest from Poland who first carried the Adventist message to Europe, in 1864.

Courtesy Loma Linda University Archives



Courtesy Loma Linda University Archives

James H. Erzberger (1843-1920), the first ordained European Seventh-day Adventist minister. From 1870 on, he preached the Advent message in Switzerland, his homeland, as well as Germany, France and Belgium.

The Swiss Watches.

IN order to aid in the sale of the watches made by our dear brethren in Switzerland, I shall keep constantly with me a quantity, which I respectfully invite our brethren and friends to purchase. I shall sell them at the same prices that they are charged to me at the REVIEW Office, with a trifle added to pay the express bill. But this will be much less to the purchaser than to buy at Battle Creek and pay an express bill on a single watch

So far as my knowledge extends, these watches have given almost universal satisfaction. I regard them as more reliable than those of American manufacture of the same prices. The purchaser is therefore less likely to lose in buying one of these watches than in buying of the jewelers, and he will confer a favor upon our brethren in Switzerland, who seek a market for their watches with us.

J. N. ANDREWS.

Courtesy Loma Linda University Archives

In January 1869, when the first appeal from Switzerland arrived in Battle Creek, Andrews was actually the president of the General Conference. "J. N. Andrews, Battle Creek"—such was the address which the young James Erzberger, a delegate from Switerland, carried with him written on a card, when he was invited to take part in the General Conference session of May, 1869. Unfortunately, he arrived too late for the session. But he remained 15 months in the United States, living most of the time in the home of James and Ellen G. White, who took a special interest in him. During this time, Andrews was asked to teach him English, while Erzberger interested Andrews deeply in the situation of the Swiss Adventists. Hence Andrews' question to the 22 delegates to the General Conference session in 1870: "What can we do for Switzerland?"

The second visitor from Switzerland was Ademar Vuilleumier, who stayed four years in the United States from 1870 to 1874. He was a student of Goodloe Bell in the first official church school of the denomination. Through Vuilleumier, Andrews was told of the difficulties which the Swiss brethren had to undergo in order to find work which enabled them to keep the Sabbath. Since several of them were skilled watchmakers, Andrews conceived the idea of asking them to send him the watches they made. He himself assumed the responsibility for advertising them in the *Review and Herald.* Orders arrived very quickly from all parts of the United States. This was the first effort of Andrews on behalf of the Swiss brethren who very much appreciated this help from one who was to become their first missionary. It was Andrews, too, who had to explain to the readers of the *Review* the strange case of Czechowski who, although sent to Europe by the First-day Adventists, preached the message of the Seventh-day Adventists. If there was one man familiar with the situation of the few Adventists in Europe at that time, it was certainly Andrews.

It is not surprising that the name John Nevins Andrews had been suggested as a probable missionary well before the official decision. Several hints to this effect were made in the *Review*, probably by James White. Elder George I. Butler, then General Conference president, made mention of it when he wrote in

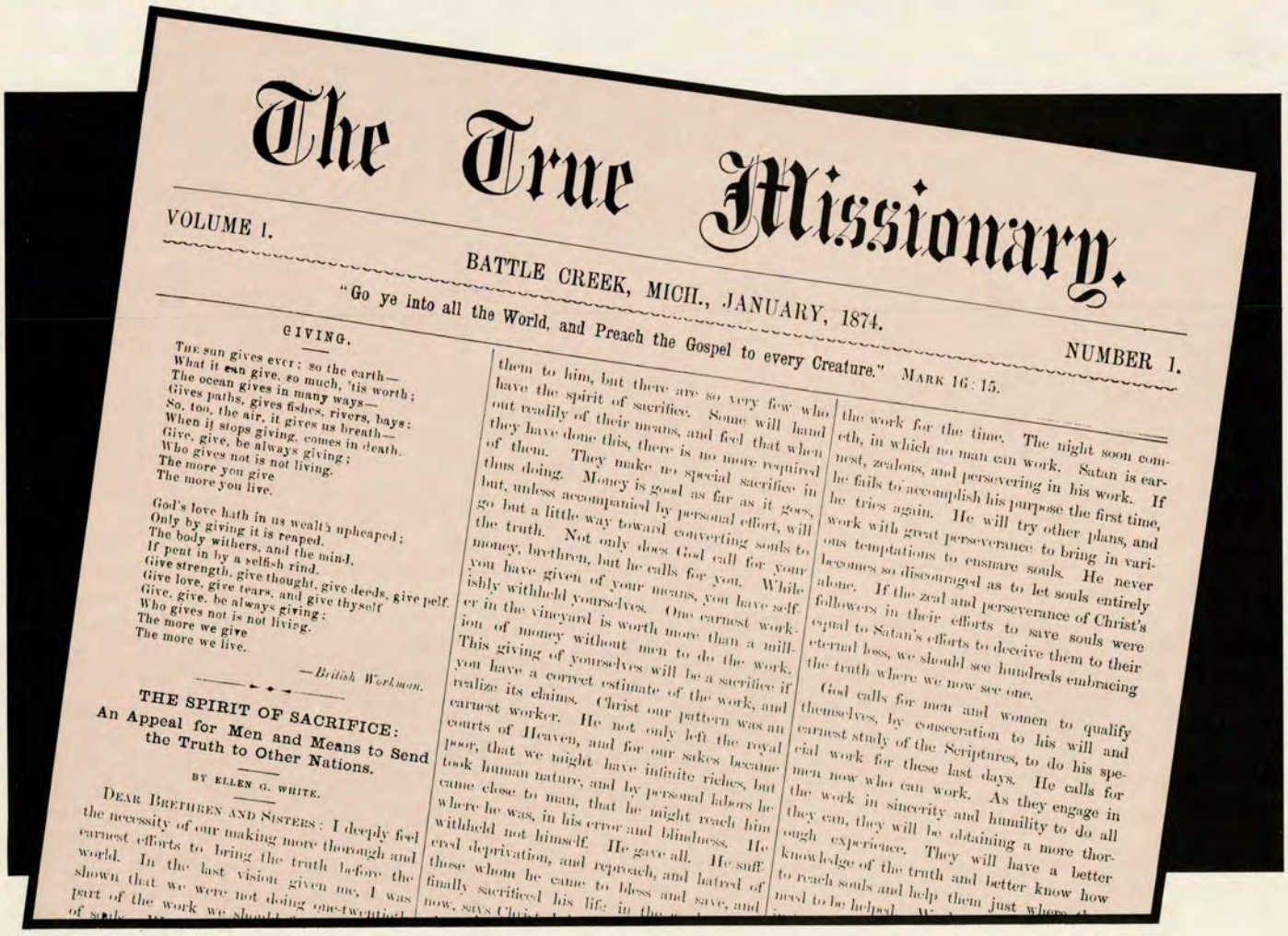
Advertisement for watches manufactured by Swiss Adventist believers which first appeared in the Review and Herald *on February 14, 1873.*

November, 1873: "There has been considerable said in the *Review* in regard to Brother J. N. Andrews going to Switzerland this season to look after the wants of the cause there." Several weeks later, James White published the following announcement: "Elder Andrews is expected to go to Europe soon." Yet when he pleaded for a missionary to be sent to Switzerland at the General Conference session in November, 1873, his words found no response.

At the same time, however, a real missionary spirit was pervading the church. New immigrants won to the Advent message began to write letters to members of their families and to send tracts to all parts of the world. The Vigilant Missionary Society was then founded, and its new missionary vision led in 1874 to the launching of a monthly magazine, *The True Missionary.* James White was apparently its editor. This magazine lasted only one year, from January to December, 1874—the time needed to make the concept of "world vision" a reality among Adventists. The scripture verse chosen as a motto, and placed at the top of the first page, leaves no doubt as to the objective in view: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The main article was from the pen of Ellen G. White and had for its theme the world-wide mission of the church.

Several months later, in April, 1874, when the Whites were in California, Ellen had "an impressive dream," which helped to overcome the last opposition and to open everybody's eyes. The details of the vision are reported in *Life Sketches,* and in *Testimonies for the Church.* She heard an angel admonishing her: "Your ideas of the work for this time are altogether too limited." "You are trying to plan the work so that you can embrace it in your arms. . . . Your house is the world. . . ." "Never lose sight of the fact that the message you are bearing is a world-wide message. It is to be given to all cities, to all villages." "The message will go in power to all parts of the world, . . . to Europe, to Australia, to the islands of the sea, to all nations, tongues, and people. . . . Go forward . . . . Nothing is impossible with God. The light of the binding claims of the law of God is to test and prove the world."

For James White and J. N. Andrews this testimony was decisive. For them the time to act had come. James White had privately arranged for Andrews' departure. For want of an official decision, Andrews was to leave for Europe informally. Also under the pressure of events and in the light of detailed instruction from Ellen White "the interests of the Swiss Mission were introduced" to the delegates of the General Conference in August, 1874. "The president [G. I. Butler] recommended to the Conference to take some action in the matter, especially in consideration that Elder J. N. Andrews is about to take his departure to engage in the cause in Switzerland."



The True Missionary.

VOLUME 1. BATTLE CREEK, MICH., JANUARY, 1874. NUMBER 1.

"Go ye into all the World, and Preach the Gospel to every Creature." MARK 16: 15.

GIVING.

The sun gives ever; so the earth—
What it can give, so much, 'tis worth;
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays:
So, too, the air, it gives us breath—
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living.
The more you give
The more you live.

God's love hath in us wealth upheaped;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf.
Give love, give tears, and give thyself
Give, give, be always giving;
Who gives not is not living.
The more we give
The more we live.

—*British Workman.*

THE SPIRIT OF SACRIFICE:
An Appeal for Men and Means to Send the Truth to Other Nations.

BY ELLEN G. WHITE.

DEAR BRETHREN AND SISTERS: I deeply feel the necessity of our making more thorough and earnest efforts to bring the truth before the world. In the last vision given me, I was shown that we were not doing one-twentieth part of the work we should [illegible] of souls [illegible]

them to him, but there are so very few who have the spirit of sacrifice. Some will hand out readily of their means, and feel that when they have done this, there is no more required of them. They make no special sacrifice in thus doing. Money is good as far as it goes, but, unless accompanied by personal effort, will go but a little way toward converting souls to the truth. Not only does God call for your money, brethren, but he calls for you. While you have given of your means, you have selfishly withheld yourselves. One earnest worker in the vineyard is worth more than a million of money without men to do the work. This giving of yourselves will be a sacrifice if you have a correct estimate of the work, and realize its claims. Christ our pattern was an earnest worker. He not only left the royal courts of Heaven, and for our sakes became poor, that we might have infinite riches, but took human nature, and by personal labors he came close to man, that he might reach him where he was, in his error and blindness. He withheld not himself. He gave all. He suffered deprivation, and reproach, and hatred of those whom he came to bless and save, and finally sacrificed his life: in the [illegible] now, says Christ [illegible]

the work for the time. The night soon cometh, in which no man can work. Satan is earnest, zealous, and persevering in his work. If he fails to accomplish his purpose the first time, he tries again. He will try other plans, and work with great perseverance to bring in various temptations to ensnare souls. He never becomes so discouraged as to let souls entirely alone. If the zeal and perseverance of Christ's followers in their efforts to save souls were equal to Satan's efforts to deceive them to their eternal loss, we should see hundreds embracing the truth where we now see one.

God calls for men and women to qualify themselves, by consecration to his will and earnest study of the Scriptures, to do his special work for these last days. He calls for men now who can work. As they engage in the work in sincerity and humility to do all they can, they will be obtaining a more thorough experience. They will have a better knowledge of the truth and better know how to reach souls and help them just where [illegible] need to be helped. [illegible]

Courtesy Nevins Harlan

Upon their arrival in Switzerland in October 1874, J. N. Andrews and his two children shared the topmost story of this imposing structure, in Neuchâtel, with the Albert Vuilleumier family.

From the first day of his arrival in Switzerland, Andrews found himself terribly frustrated in no longer being in a country where his own language was spoken. "To cease to hear the English language," he wrote, "and to take in its place the rapidly spoken and peculiarly blended sounds of the French language, is a change which is attended with some degree of pain and with considerable labor." But as a true missionary, Andrews realized that his "first important work (in Switzerland) is to become master of the French language so as to speak it correctly and to write it grammatically."

As soon as he arrived in Switzerland on October 16, 1874, Andrews was impatient to make contact with the several little groups formed by Czechowski. The names of only six are given with 70 to 100 members in all. A first informal meeting gathered them together at Neuchâtel on the first of November, 1874—only two weeks after Andrews' arrival. This was an opportunity to become acquainted, and for Andrews to recount the history of the work in America, to mention the purpose for the existence of the Adventist Movement, and to emphasize the interest which the brethren in the United States had in the development of the work in Switzerland and in Europe.

At a second meeting held in LeLocle, a fortnight later, church organization and evangelistic methods were discussed. Andrews reported that "a committee of three was chosen to take the oversight of the work for the ensuing year. . . ." "The urgent necessity for publication was considered, and it was voted to raise 2,000 francs to commence the work of publishing. Of this sum 1,800 francs were raised at once. . . ."

At the close of these two meetings, Andrews wrote, "It gives me great pleasure to say that these brethren seem to be in earnest to do their whole duty. . . . Our meeting has given me courage." Likewise, the Swiss believers were very happy to have an experienced leader at last. For as Andrews wrote in his first report to the General Conference committee, "On my arrival in October last, I found things in a less favourable condition than I had hoped. And this discouragement has brought in its train serious backsliding from God. The brethren and sisters were not doubting the truth, but the ardor of their zeal and the warmth of their first

love was lost." Furthermore, Brother Erzberger, who should have been the guardian of the flock after his return from America, failed in his duty.

Encouraged by the revival and the new missionary zeal aroused by these two meetings, Andrews suggested to the Swiss brethren a method used successfully in England by the Seventh Day Baptist William Jones. "When I began to think seriously of this mission," remarked Andrews, "one of the first things which suggested itself to my mind, was to advertise in the most widely circulated papers in Europe."

At his own expense Andrews published a series of six advertisements in French in the *Journal de Genève*, beginning December 20, 1874, intending to do the same thing in a Swiss-German newspaper, a Dutch one, and even a Russian. For as far back as his arrival in Switzerland, Andrews had been informed that there were "many Sabbath-keeping Christians in Russia," as well as in Germany. "It is my conviction," wrote Andrews, "that there are Sabbath-keeping Christians in most of the countries in Europe." He hoped, therefore, to reach the greatest possible number "by means of advertisements" . . . "in the most widely circulated papers of Europe."

Scarcely two months after the beginning of this campaign, Andrews was happy to inform the readers of the *Review* about the first results obtained by the method of advertisements in the *Journal de Genève.* This encouraged him to do the same "in an Amsterdam paper for Holland Sabbath-keepers, and in a Berlin paper for other Sabbath-keepers in Prussia or in the German Empire," as he specified. Astonishing as that may seem, by this very simple means, Andrews succeeded very quickly in cementing contact with correspondents in various countries and thus establishing bases for his work.

As he had written in his *Sabbath History*, Andrews was happy to confirm the presence of Sabbath-keepers in Russia. In his first report to the General Conference, written at the beginning of 1875, he asked the brethren to pay "special attention" to Russia. "There are, I think, from all that I can learn, many thousand Sabbath-keepers in Russia. I am extremely anxious to open communication with them and to establish a permanent minister there. Can you not find a Russian Sabbath-keeper in the United States?"

Andrews also happily reported, "One sister, who has a relative that is a servant in the household of the emperor of Russia, sent publications to that relative for the benefit of his Imperial Majesty." Through *Les Signes des Temps*, the contact with some active readers was made. In 1880, Andrews announced that twice he received money from Russia from some subscribers to the journal. One of them, a woman whom he called a "sister," had even written to him "an encouraging letter."

Advertisement placed by Andrews in the Journal de Genève *of December 20, 1874, seeking to establish contact with any seventh-day Sabbath keeper anywhere in Europe.*

Andrews knew the importance of the printed page. For this reason, he had no hesitation in saying to the delegates of the second general business meeting, held at Bienne, on December 12, 1875, that the "most important work" was the formation of a "Tract and Missionary Society." In fact, summing up the work accomplished in the domain of publication during his first year in Switzerland, Andrews could report that there had already been translated and printed "3,000 copies of each of the following tracts: *The Millenium, The Second Advent, The Two Thrones, The Judgment, The Sanctuary,* and 10,000 copies of *Which Day do You Keep, and Why?*"

In addition to producing tracts, Andrews was convinced of the need to publish a monthly magazine in French. And what joy was his when the brethren in Battle Creek decided "to establish a printing office in Europe." In the course of a special session in April, 1876, the General Conference voted to raise the substantial amount of $10,000 "to establish a press in Europe." The Whites were the first to support Andrews' plan, and James gave an example by pledging $1,000 "for the mission and the press in Europe."

This advertisement, printed in a Hamburg newspaper in 1875, indicates the presence of a follower of William Miller by the name of August Bolten who was a shipping agent in that German city.

Nach Amerika für 30 Thaler.

Hamburg-Amerikanische
Packetfahrt-Aktien-Gesellschaft.
Direkte Post-Dampfschiffahrt zwischen
Hamburg und New-York
vermittelst der berühmten und prachtvollen großen Post-Dampfschiffe

Silesia,	16. Sept.	Hammonia,	3. Okt.
Holsatia,	23. Sept.	Westphalia,	7. Okt.
Cimbria,	30. Sept.	Frisia,	14. Okt.

und weiter regelmäßig **jeden Mittwoch.**

Passagepreise: Erste Cajüte Pr. Thlr. **165**, zweite Cajüte Pr. Thlr. **100**, Zwischendeck nur Pr. Thlr. **30.** (10959)

Zwischen **Hamburg** und **Westindien**
nach St. Thomas, Curaçao, Maracaibo, Sabanilla, Puerto Cabello, La Guayra, Trinidad, San Juan de Puerto Rico, Cap Hayti, Port au Prince, Gonaives, Puerto Plata und **Colon,** von wo via **Panama** Anschluß nach **allen Häfen** zwischen **Valparaiso** und **San Francisco,** sowie nach **Japan** und **China.**

Germania, 23. September. | **Saxonia,** 8. Oktober.
Vandalia, 23. Oktober.

und weiter regelmäßig den **8.** und **23. jeden Monats.**

Nähere Auskunft wegen Fracht und Passage ertheilen der Schiffsmakler **Aug. Bolten,** Wm. Miller's Nachfolger, 33/34 Admiralitätsstraße, Hamburg, **Beutler & Co.,** in St. Gallen, und **W. Ruckhäberle** in Basel, bevollmächtigte Correspondenten für die Schweiz, — sowie wegen Passage — A. Zwilchenbart, Ph. Rommel u. Comp., J. U. Schmid, C. Brown u. Comp., Joh. Baumgartner, Otto Stoer, Rud. Werdenberg in Basel, Wirth-Herzog in Aarau und Carl Fischer in Zürich.

Courtesy Jean Zurcher

J. N. Andrews, ministre de l'Evangile, envoyé en Europe par les chrétiens d'Amérique observant le septième jour de la semaine, désire se mettre en communication avec tous les chrétiens observant ce jour ou désirant s'y intéresser, les prie de s'adresser à lui, à Neuchâtel (Suisse).9658 N

Courtesy Mina Kirstein

Behind this restaurant on Mülberweg, in Basel, John Andrews rented some rooms where he established residence with his children from April 1876 until the summer of 1882. It was here that the French periodical Les Signes des Temps *was launched.*

From now on, Andrews made plans to establish the headquarters of the work in Basel, a city situated at the crossroads on the borders of Switzerland, France, and Germany, a city well-known for its good printers. Everything was arranged for the publication of the French Signs of the Times: *Les Signes des Temps.* It was really a wonderful day when the first copy appeared in July, 1876.

As can be imagined, this monthly paper inevitably monopolized the major part of Andrews' time. Not only was he its principal contributor, but also he had to translate the articles of his American fellow-workers: Ellen and James White, Uriah Smith, George I. Butler, Dr. J. H. Kellogg. It has been calculated that *Les Signes des Temps*, during a period of seven years, contained "over 480 articles, or an average of five or six a month," written by J. N. Andrews.

But there was not merely a paper in French. Very soon, Andrews thought that there should be one in German and another in Italian, not to mention fresh tracts, printed in several languages and sent throughout Europe. To read his correspondence with the Whites, one is amazed to see to what extent Andrews was concerned about his paper, the tracts, the printing type, the thickness of the paper, the cost of the equipment, and everything which had to do with the printed message. It reached such a point that the leaders at Battle Creek began to ask if Andrews was not allowing himself to be absorbed by his paper to the detriment of direct evangelism in the field.

Andrews replied that he was really anxious "to get out in the field." But as he explained, "It is very serious work to get out a paper in a language not your own." To which he could have added that it is even more difficult to conduct evangelistic campaigns in a foreign tongue. The brethren in America were naturally very badly placed to understand properly the difficulties Andrews had to meet on the ancient continent with its many languages, its different political systems, and its historic religious strongholds, not to mention Andrews' financial difficulties.

Courtesy Nevins Harlan

Signore Bonfantini, the friendly Italian printer who published Andrews' first periodical and tracts in Basel. He had earned his many decorations as an officer in Garibaldi's army, fighting for the unification of Italy.

Andrews did do direct evangelism, however, especially during his first term in Europe. As early as the first weeks of his arrival in Switzerland, he visited the different scattered groups, instructing them, organizing them to do missionary work in the community.

A marvellous opportunity presented itself in the month of January, 1875, only three months after

Courtesy Review and Herald

Daniel T. Bourdeau (1835-1905), pioneer of the Advent message in French-speaking Canada and assistant to J. N. Andrews in 1876.

Courtesy Review and Herald

Traveling from Basel to Italy, Andrews went over the spectacular St. Gotthard Pass, high in the Alps.

Andrews had settled at Neuchâtel. Through a travelling beggar, the Swiss brethren learned that there was a group of about forty Sabbath-keepers at Elberfeld, in western Germany, near the Dutch border. Contact was made with them and a sum of 300 francs was voted to cover Andrews' and Erzberger's travel expenses. For several weeks a real evangelistic campaign was conducted for the Sabbath-keepers of Elberfeld. Andrews did most of the preaching while Erzberger did the translating. The latter stayed on for some time in Germany after Andrews left and ultimately a good number of these people joined the Adventist church. The first baptism took place on January 8, 1876, following which the first church in Germany was organized. Thus the foundations of the work in Germany were established.

At the same time, Daniel T. Bourdeau arrived in Basel. He was sent from the United States to assist Andrews essentially in the publishing work. Of French-Canadian origin, he was, with his brother, the pioneer of the work among the French-speaking people of America. As French was his mother-tongue, it was thought that he would be in a position to take the responsibility for "the paper . . . and thus leave Elder Andrews free to preach and travel." In actual fact his knowledge of grammar left very much to be desired. Furthermore, Bourdeau was an evangelist and not an editor. Andrews learned that very quickly. So he enlisted him entirely in the work of evangelism. First in Alsace, then in the south of France, where he had the joy of baptizing 20 persons and of founding the first church. This was the beginning of Seventh-day Adventism in France.

Because of a "dangerous attack of pneumonia," Andrews was not able to go to France before the spring of 1877 to take part in this evangelistic campaign. In fact, the situation was very difficult. The opposition of the religious element was strong, and the political conditions were not conducive to public efforts. We should not forget that France was still in a difficult situation, having lost the war against the Prussians in 1870. In reality, as Andrews reported, "the law of France would permit us freely to preach the Sabbath or the Advent Faith, if we go into the temple of any denomination. Otherwise, we are forbidden, except to a few persons who may be invited to a private home." But, as Andrews explained, the "great opposition from the Protestant ministers" would not permit them to preach in any of their temples, and the law prohibited meetings of more than 20 people in a private house.

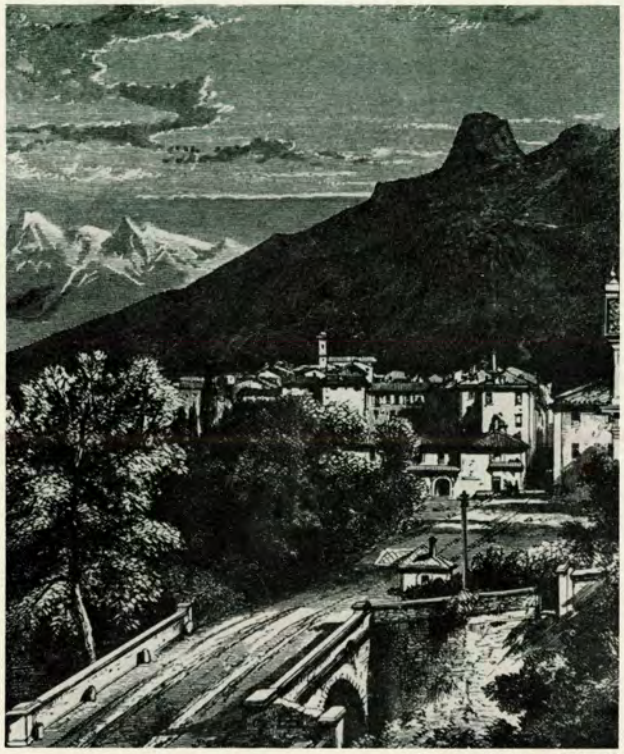
In addition to these restrictions, the circulation of periodicals was also attended with serious difficulties. Therefore, in March, 1877, Andrews and Bourdeau decided to go to Paris to the proper authorities in order to try to obtain more liberty in public preaching and in the distribution of religious printed matter. Andrews solicited the intervention of the United States legation, and a written request was sent to the Prime Minister, Jules Simon. After this intervention, Bourdeau returned to Valence where he extended his effort until the end of spring, 1877. As for Andrews, he continued his journey to Italy.

For some time already, Andrews had had a burning desire to visit Naples and to see one of his faithful correspondents, Dr. H. P. Ribton, a graduate of the University of Dublin. The latter had been interested in the message by the publications he had received from Basel. After a series of Bible studies, Andrews had the joy of baptizing the doctor, his wife, his daughter and another person "in the sea at Puteoli, the port at which Paul landed when on his journey as a prisoner to Rome."

Even before his baptism, Dr. Ribton assisted Andrews in a public evangelistic effort in Naples. Here also, unfortunately, because of the intense opposition stirred up by the priests, they were forced to confine themselves to visiting from house to house. Be that as it may, work in Italy took on a new start. Doctor Ribton continued the effort already begun, and by the year 1878, in Naples, 22 persons had been won to the Advent message.

Catherine Revel (1830-1930), a Waldensian convert of M. B. Czechowski and one of the very first Seventh-day Adventists in Europe.

Courtesy Review and Herald



Courtesy Review and Herald

The village of Torre Pellice, in the Piedmont — the heart of Waldensian country — where Catherine Revel lived.

On his way back, Andrews made a detour in the Waldensian valleys. He stayed at Torre Pellice where Catherine Revel, the first Adventist in Europe lived, and where there were some other persons baptized by Czechowski some twelve years earlier. This was naturally a great encouragement for this little group which had remained faithful for so many years without having had contact with anyone of the same faith.

Towards the end of the year 1877, Andrews prepared to receive his new fellow workers in the work of publication, William Ings and his wife, and Miss Maud Sisley. Andrews made the journey to London to welcome them, at the same time intending to purchase materials for the printing house. This was another opportunity for Andrews to make contact with his Seventh Day Baptist friends. Elder Jones invited him to preach two Sabbaths in succession in the Mill Yard Church. This visit did not finish without bearing some fruit for the advancement of the work in England, to the extent that the General Conference decided to send J. N. Loughborough to provide follow-up.

Many other details could be mentioned which show to what extent Andrews participated directly in evangelism. In a letter at this time, in reply to the brethren who thought that he was not holding enough public efforts, Andrews wrote, "I go out regularly and spend Sabbath and first day of each week in meetings, speaking five or six times, and then give the rest of my time to the paper."

Besides, the greatest obstacles to direct evangelism were not only the language difficulty nor lack of time because of his editorial work. The real difficulties came much more from the religious and political situation of the European countries. Andrews explained this in detail to James White in a letter of August 7, 1878. Even in Switzerland which had the reputation of being a free country, "we find great difficulty as to halls. In each village there is a Town Hall which is the property of the Government and is, of course, under the control of the National Church. After we have preached a few times, this hall is closed against us," wrote Andrews. "Then we must take rooms in a private house if we can get them, or do any way that we can. You will say that we should use a tent. This we will do as soon as we have broken down the spirit of persecution." But he added, "At present, a tent would be torn in pieces in this canton on very short time. . . ."

In spite of these obstacles, in 1878 the work in Europe reached such a development that it was necessary to counsel with the leaders in the United States. In a short note to the *Review*, Andrews reported twelve countries in which there were Christians who observe the Sabbath, to which, of course, should be added Switzerland.

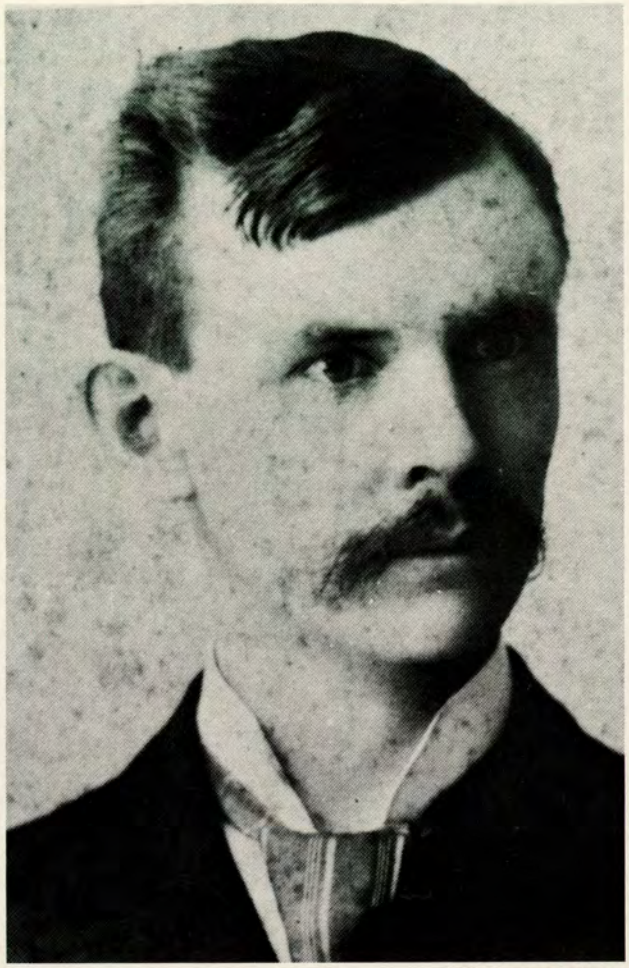
Elder William and Jennie Ings who assisted J. N. Andrews in his publishing work and contributed much to the development of the Seventh-day Adventist church in England.

Courtesy Review and Herald

While his efforts as a missionary succeeded, Andrews' way of life in the home, from a domestic point of view, left much to be desired. In this respect the counsel of Ellen White was fully justified. Andrews and his children lived in Switzerland in a very poor fashion, if not to say, poverty-stricken. First, for want of know-how. Mrs. W. Ings wrote that "Mary has not had an opportunity to learn to cook or anything except studying." Then she added, "The way he [Andrews] was living, he must break down soon. Having so . . . an impoverished diet makes him look as if he had not a friend on earth." On the other hand, however, she wrote to Sister White, "We can find everything here necessary to live hygienically, and since we have a stove to bake our bread, we are happy."

It must be understood that the General Conference had not granted Andrews a regular salary. It was planned that he would be sent money from time to time and that he should simply report what he had need of. For the first few years money did not arrive too often, so that Andrews was sometimes several months behind in paying his printing bills and his rent. So he had scruples in taking one penny for his own needs from the money that was sent to him from America. He recognized that in order to help others, he had sometimes "shortened up their own wants." All this is sufficient explanation for Mary's sickness and finally her premature death at the age of 17, as well as the alarming and rapid deterioration of Andrews' own health.

Upon returning to Basel in 1879, Andrews had to rest in bed much of the time. From then on, he dictated his letters and his articles from his bed. From his bedroom



Courtesy Mina Kirstein

Charles Melville Andrews. He remained a printer all his life, lending his technical expertise to the publishing work of the church in Switzerland and later on in Battle Creek and in Takoma Park.

Mary Frances Andrews whose life was cut short at the young age of 17, on November 27, 1878.

Courtesy Loma Linda University Archives

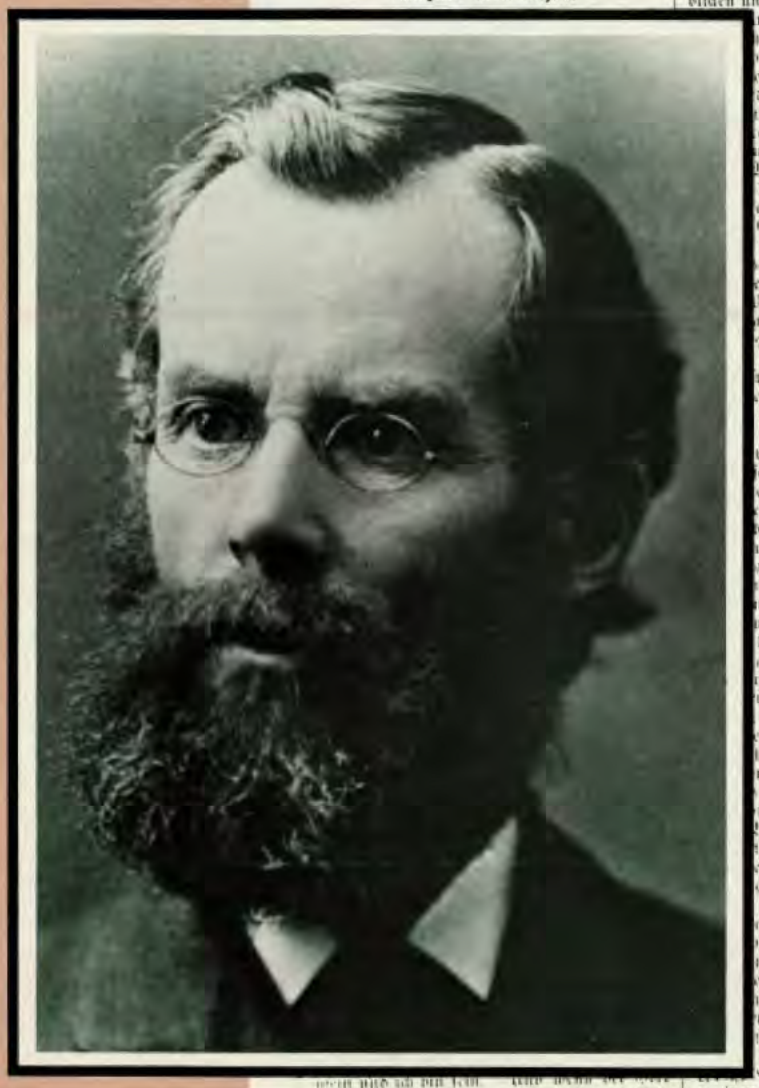
Herold der Wahrheit

„Prüfet aber Alles, und das Gute behaltet." 1. Thess. 5, 21.

1. Jahrgang — Basel, Schweiz. Januar 1884. — No. 1.

Herold der Wahrheit

Religiöse Monatsschrift



dieses Wort gehört der Familie an. Und derjenige, welcher uns die köstlichen Worte „Unser Vater" auf die Zunge legt, macht auch tüchtig auf jene ereignißvolle Stunde vorwärts blicken und sagen zu können: „Unser Gott." und nun daran das Kommen Gottes [illegible], wenn er in menschlicher Form, verzehrendes Feuer, mit Windwirbel [illegible] um ihn her, auf diese Erde kom[illegible]. Wie nothwendig ist es aber in [illegible] sagen zu können "Unser Gott," ehe [illegible] stattfindet. Was wird es doch [illegible] wir nicht ausrufen können: „Unser Gott!" Welche Angst und welches Entsetzen [illegible] doch bei jenem Anblick solcher bemach[illegible] nicht zum Voraus sagen können: Gott!"

Leser! Laß es deine Hauptaufgabe [illegible] zu erlangen, ehe du einen Schritt [illegible]. Wenn du in Wahrheit sagen [illegible] Unser Gott," wird es dir dann verhel[illegible] in die Zukunft zu blicken, und wenn [illegible] Ereigniß zuversichtlich anrufen zu können: [illegible] Gott." Eben deßwegen führt der hei[illegible] dieses kleine Wort: merk an, damit [illegible] ernstlich und aufrichtig prüfen möchten, [illegible] zu demjenigen übergehen, das nach

[illegible] Gott kommt und schweiget nicht." [illegible] den Ausdruck „schweiget nicht" recht [illegible] sehen, müssen wir auf den letzten [illegible] dieses Kapitels verweisen, wo vom sechs[illegible] bis zum zwanzigsten Vers gesagt ist: [illegible] zu dem Gottlosen spricht Gott: Was [illegible] sagen du meine Rechte und nimmst mei[illegible] in deinen Mund, so du doch Zucht [illegible] und wirfst meine Worte hinter dich? [illegible] einen Dieb siehest, so läufst du mit [illegible] hast Gemeinschaft mit den Ehebrechern. [illegible] laßt du Böses reden, und deine [illegible] verbet Falschheit. Du sitzest und redest [illegible] deinen Bruder, deiner Mutter Sohn ver[illegible] du. Das thust du, und ich schweige, [illegible] du, ich werde sein gleich wie du." [illegible] hier Gott die bösen Handlungen der [illegible] an. Es ist gerade dasjenige, was [illegible] sechs tausend Jahren auf unserer [illegible] vorgegangen ist. Die Menschen nahmen [illegible] Wahrheit in ihren Mund; sie gaben vor [illegible] Gottseligkeit zu huldigen, verleugneten [illegible] sie stets. Unter dem Deckmantel der [illegible] Heiligkeit wurden die gröbsten Sünden be[illegible] Gott wurde „gehaßt" und sein Wort [illegible] geworfen.

[illegible]ehbruch," „Ehebruch," „Falschheit" und [illegible]mordung" solches sind von den Übeln, [illegible] im Schwange gehen. Und während [illegible] ganzen Zeit schwieg Gott. Er ließ den [illegible] in seinem gottlosen Wesen machen, [illegible] dem Arm seiner Gerechtigkeit einzu[illegible]. Eben deßwegen fragt der Ungläubige: [illegible] Gott? Sollte Gott sehen können? Wenn es einen Gott gibt, warum läßt er sich nicht merken? Entweder ist kein Gott, oder er ist gleichwie wir." Auf solche Weise ist es in dieser Welt vor sich gegangen. Der Gottlose „grünete wie ein Lorbeerbaum" der Gerechte vergoß Thränen darüber und Gott schwieg dazu. Es wird jedoch nicht immer so gehen. „Unser Gott wird kommen und nicht schweigen." Er wird kommen die Menschen zu richten und den Unbußfertigen vor Augen zu stellen, was sie gethan haben. Die sündlichen Handlungen der Bösen, welche in diesem Psalm verzeichnet sind, werden von der Geschichte als die herrschenden Grundsätze der Welt bezeichnet, und im zweiten Timotheus, Kapitel drei durch Gottes Geist auf's Neue angeführt. Sie sollen in den letzten Tagen besonders blühen.

Welches werden jedoch die Herolde seines Kommens sein? „Fressendes Feuer geht vor ihm her, und um ihn her ein großes Wetter." Solches wird auch durch den heiligen Geist bestätiget, wenn er durch Paulus spricht: „Euch aber, die ihr Trübsal leidet, Ruhe mit uns, wenn nun der Herr Jesus wird geoffenbaret werden vom Himmel, sammt den Engeln seiner Kraft, und mit Feuerflammen, Rache zu geben über die, so Gott nicht erkennen, und über die, so nicht gehorsam sind dem Evangelio unsers Herrn Jesu Christi, welche werden Pein leiden, das ewige Verderben von dem Angesicht des Herrn, und von seiner herrlichen Macht."

Von einem Ende der Christenheit bis zum andern wird dann ein verzweiflungsvolles Geschrei zum Himmel emporsteigen. Die Gottlosen werden die Berge und Felsen anrufen, daß sie über sie fallen und sie vor der Gegenwart des Lammes verbergen möchten. Dann wird von vielen Lippen, die nun über die Predigt vom Kreuze spotten, das laute und dringende Rufen vernommen werden: „Herr, Herr, thue uns auf!" aber zu spät. „Und die Menschen werden verschmachten vor Furcht und vor Warten der Dinge, die kommen sollen auf Erden." Einige jedoch werden in jener allgemeinen Verwirrung mit Freuden ihre Häupter erheben; denn sie wissen, daß ihre Erlösung nahet. Welch Glück muß es doch sein, in jener feierlichen Stunde der kleinen Heerde anzugehören und ausrufen zu können: „Unser Gott."

Was wird der Herr dann thun? Er wird Himmel und Erde rufen, „daß er sein Volk richte." Solches wird durch Paulus, der durch den Geist Gottes spricht, folgender Art bezeugt: „Denn das sagen wir euch, als ein Wort des Herrn, daß wir, die wir leben, und überbleiben in der Zukunft des Herrn, werden denen nicht vorkommen, die da schlafen. Denn er selbst, der Herr, wird mit einem Feldgeschrei und Stimme des Erzengels, und mit der Posaune Gottes hernieder kommen vom Himmel, und die Todten in Christo werden auferstehen zuerst. Darnach wir, die wir leben und überbleiben, werden zugleich mit denselben hingerückt werden in den Wolken, dem Herrn entgegen in der Luft, und werden also bei dem Herrn sein allezeit."

Das Wort „darnach" zeigt, daß nachdem die Auferstandenen mit den noch lebenden Heiligen zusammen gekommen sind, und bevor die Kinder Gottes dem Herrn entgegen gerückt werden, noch eine kleine Zwischenzeit stattfinden wird. Diese wird durch herzliche Begrüßung, innige Umarmung und Ausdrücke der Freude ausgefüllt werden. Und nach diesem werden sich

he cared for church business. However, if his physical strength continued to weaken, his mind was as sharp as it had always been. He wrote articles in English, in French, in German, and in Italian, without a break. His interest in the publications did not cease for a moment. Again in 1882, he was very busy launching three new periodicals, the German *Herold der Wahrheit*, the Italian *L'Ultimo Messaggio* (The Last Message), and the Rumanian *Adeverulu Present* (Present Truth).

In a last letter to Sister White, written a month before his death, he said, "I have given up the control of everything to Brother Whitney. I try still 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." Then follows this expression of his faith: "However, I can say that my feet are on the Rock of Ages and that the Lord holds me by my right hand."

One month later, while an important conference was being held at Basel with representatives from several countries, Andrews fell asleep peacefully on October 21, 1883, at the age of 54. One of his last acts was to take a pen to write, with trembling hand, a cheque for $500 for the work of God. This was probably all the worldly wealth he possessed.

Thanks to Andrews' method of work, to his complete dedication to his task, and thanks also to his boundless perseverance, the number of members in Switzerland almost tripled in the space of ten years, in spite of all obstacles. There were about 75 at Andrews' arrival in 1874; in 1884, one could count more than 200. Furthermore, through the printed page, Andrews had sown the Advent message throughout Europe and at his death, those who followed him, had already harvested almost a thousand Adventists. As Jesus said, "One man sows, and another reaps."

Everyone will agree that we cannot compare the beginning of the work in the United States with the beginning of the work in Europe. However, it is most interesting to compare the results in both continents after a century of mission activities. In 1944, the North American Division had exactly 206,908 members. In 1974, that is 100 years after Andrews' arrival in Switzerland, there were spread over the continent of Europe—from the Atlantic to the Urals—200,395 Adventists. And this is in spite of all the political and religious difficulties which have always existed in Europe, and still exist today.

The real value of the work of Andrews, missionary to Europe, however, cannot be measured by figures and statistical reports. In the first place, Andrews should be considered as the Christopher Columbus of the Advent Movement. He was the first official missionary to cross the Atlantic and to open the way for the preaching of the everlasting gospel in all the world. With him starts a new day in the proclamation of the three angels' message.

The house at the corner of Weiherweg and Belchenstrasse, in Basel, where John Andrews died on October 21, 1883.

Courtesy Nevins Harlan

J. N. Andrews, Missionary in Europe 1874 - 1883
Main Dates and Major Events

First Term 1874 - 1878

1874	
August 14	General Conference votes to send Andrews to Europe
September 15	Andrews embarks from Boston
Sep 26 - Oct 14	Andrews' first visit to Great Britain
October 16	Arrival in Neuchâtel, Switzerland
November 1	First meeting with the seven churches in Switzerland
November 15	Second meeting with the churches at Le Locle
December 20	The first advertisement in the *Journal de Genève*
1875	
February-March	Missionary journey to Germany with J. Ertzberger
August 16	General Conference votes to establish a printing office in Europe
December 12	General business meeting at Bienne
	Organization of a "Tracts and Missionary Society"
1876	
January	Arrival of Daniel T. Bourdeau from America
	Second visit to Germany for 3 weeks
March	General Conference votes $10,000 toward a printing press in Switzerland
April	Headquarters transferred from Neuchâtel to Basel
July	The first issue of *Les Signes des Temps* appears
1877	
January	Andrews stricken with pneumonia
March	Missionary journey to France, Valence, Paris
April-August	Missionary journey to Italy
December	Second visit to England
1878	
August	General Conference votes to send J. N. Loughborough to England
September	Andrews returns to the United States
September 1878-May 1879	Andrews in the United States
October 4, 1878	General Conference Session, Battle Creek
November 27, 1878	Mary dies in the Battle Creek Sanitarium
April 17, 1879	Special General Conference Session, Battle Creek
May 29, 1879	Second departure of Andrews for Europe

Second Term 1879-1883

1879	
June-August	Andrews' third visit to England; has to rest almost three months in England at the Loughborough's
August 11	Departure from England
August 14	Arrival in Basel
November 14-16	Sixth Annual Conference at Le Locle
1880	
Summer	Fourth visit to England
1881-1883	Being sick, Andrews had to stay in Basel, working for *Les Signes des Temps*, launching new periodicals and new tracts
October 21, 1883	Andrews' death

The new Alfred Vaucher Library at the French Séminaire Adventiste du Salève, in Collonges, one of the two sites where the Andrews Centennial Symposium was held. The library holds the largest portion of J. N. Andrews's personal library.

THE JOHN N. ANDREWS CENTENNIAL SYMPOSIUM AUGUST 30–SEPTEMBER 3, 1983

Four distinguished guests at the symposium. From left to right: Dr. Alfred F. Vaucher, grandson of Catherine Revel; Aimée G. Vuilleumier, daughter of Jean Vuilleumier who worked with Andrews in Basel; Dr. Jeanne Andrews Willumson, great-granddaughter of J. N. Andrews; Elder Nevins M. Harlan, great-grandson of J. N. Andrews.

All photos courtesy Pietro Copiz except as noted otherwise

The first Adventist church in Europe, located in Tramelan, Switzerland. The dedicatory sermon was delivered by Ellen G. White in 1886. The old building which needs to be restored is not in use these days.

John Nevins Andrews' great-grandchildren stand by the simple obelisk which marks his resting place in the Basel cemetery.

Elder Nevins Harlan examining some of the handwritten notes in one of his great-grandfather's books.

Courtesy Nevins Harlan

One of the books which once belonged to J. N. Andrews receives the expert attention of Mrs. Tania Lehmann, Librarian at the Séminaire Adventiste, in Collonges, whose responsibilities include that of preserving the Andrews collection.

Symposium guests examine the display of Andrews memorabila in Collonges.

The "European" part of Andrews' library, at the Vaucher Library in Collonges. The 647 volume collection includes some rare and valuable Biblical commentaries, works on patristics, general church history and theology.

Group photograph of the majority of the symposium participants. Front row (l. to r.): P. Copiz, Mrs. T. Lehmann, A. F. Vaucher, J. G. Smoot, N. M. Harlan, Mrs. N. M. Harlan, Mrs. A. Zurcher, J. R. Zurcher. Second row: P. Lanarès, D. de Meo, R. Graybill, B. Sauvagnat, K. F. Mueller, Mrs. K. Mueller, M. Šustek, C. Puyol, R. Lehmann. Third row: H. H. Leonard, J. Mihaljčič, T. Domanyi, D. Augsburger, J.-C. Verrecchia, G. Oosterwal, J. Mager, J. Heinz. Fourth row: P. Winandy, B. E. Pfeiffer, J. Paulsen, E. Ludescher, Y. Roullet, R. Dabrowski.

JOHN N. ANDREWS and England's Seventh Day Baptists

"WE ARE BRETHREN"

HARRY H. LEONARD

John Nevins Andrews' role in the English mission of the Seventh-day Adventist church is a neglected episode in his life. The English mission is not, of course, central to the Andrews story, but his attitude towards it and work for it do throw some interesting light upon the character, views, methods and achievements of the man.

Andrews was sent to continental Europe. The fact that he passed through England on his way was partly the accident of America's ancient ties with England and England's commercial supremacy at the time: all roads, so to speak, led to England. That being so, however, Andrews appears to have decided to make the most of the opportunity. He was not unaware of the existence of a handful of English Seventh Day Baptists, the heirs of the heroes of his chapter on the Sabbath-keepers of the seventeenth century. As we shall see, Andrews regarded all Sabbath-keepers as brethren, but seems to have formed a particularly warm attachment for the pastor of the London Seventh Day Baptists, William M. Jones. When the friendship began is difficult to determine. Andrews was known and appreciated by Seventh Day Baptists as the author of the *History of the Sabbath* at least by 1867 when their American Sabbath Tract Society published Nathan Wardner's *Nature's God and His Memorial* in which the author acknowledges his debt to Andrews, and Jones was later to advertise and print portions of the *History* in his *Sabbath Memorial.* If he attended his church's General Conference of 1871, he would have seen Andrews, who was the first ever Adventist delegate. When Andrews was received for a second time by the Seventh Day Baptist General Conference, in 1873, he listened to "an interesting letter from William M. Jones, of London." Since the European mission was already in Andrews' mind, it is possible that some sort of correspondence began soon after. Jones' defence of Seventh-day Adventists in the London *Christian Shield* in January 1874 might have been the first fruits of a burgeoning friendship. Since there were no Seventh-day Adventists in London, Jones must have sent his article to someone in America for it to be published in the *Review*, and Andrews is the most likely candidate. If the speculation about an early correspondence is incorrect then it must surely have been the *Review* reprint of Jones' defence which brought Jones to Andrews' attention for the second time and prompted him to make contact, for when he wrote an article for the American *Sabbath Recorder* in May, Jones knew that Andrews was preparing for a mission to Switzerland. By then, Andrews' plans were far advanced, as his correspondence with the Whites shows, and by April, only the sale of his house and a desire to be sure that

he was doing the right thing, detained him. That Jones was party to Andrews' plans almost as soon as the Whites says something about the confidence Andrews was already placing in him, and it comes as no surprise to find Andrews informing *Review* readers that he expected to meet him in London, nor that Jones met him at the railway station and planned a fortnight's activity for him. But Andrews was anxious to do more than see the historic sites of the Seventh Day Baptists and to rejoice in their present successes. He seems to have wanted to see whether Adventists might start a work in England also.

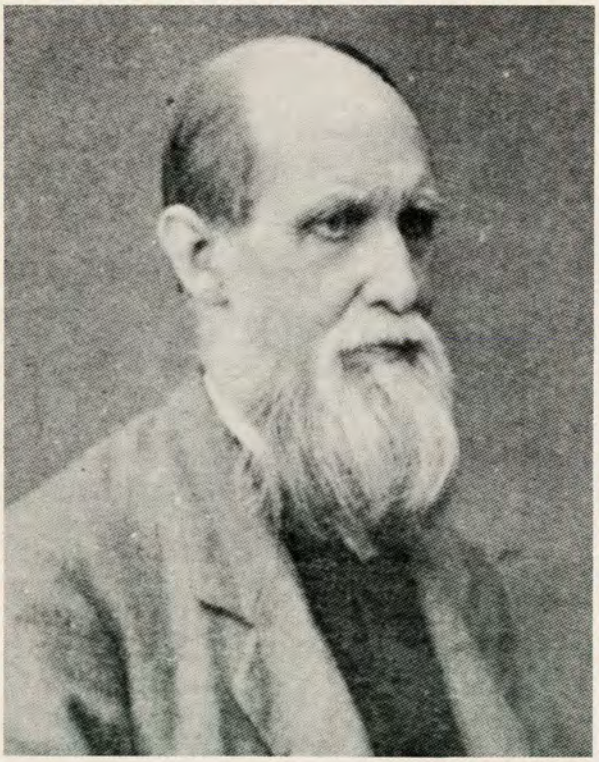
Andrews and his two children and the Swiss Albert Vuilleumier set sail for England on the *Atlas* in mid-September and docked at Liverpool later in the month. Jones and his wife welcomed the Andrews family in London where they had found them moderately priced accommodations. Jones had been appointed to his London pastorate in 1872 and had begun to revive the flagging fortunes of his new church, which Andrews described as possessing a "neat and tasty appearance" as a result of Jones' labours. Revival was needed, for Andrews estimated that there were only about 30 members in the whole of Britain in 1875. Andrews blamed "covetousness and desire to obtain favour with the great" for this decline in their fortunes. He was lamenting what Wesley had observed earlier, namely that the first fires of a movement are all too easily dampened by a growth in prosperity which the adoption of a Christian life-style tends to bring.

But present decline was overshadowed by past greatness. Some time during that week Andrews was shown the sites of the early English Sabbath worthies. They walked the route taken by John Traske when he was pilloried, whipped and sent to the Fleet prison; went to Newgate where Traske's wife remained faithful to the Sabbath through fifteen years of imprisonment ending only at her death; to Pinners Hall where the second Sabbath-keeping church in London was established only to become extinct "within the present generation"; and to Tyburn where John James was executed, as well as to the public house where he was forced to pay for the liquor of those who arrested him. It was no small pilgrimage.

Courtesy Review and Herald

Elder Albert Vuilleumier (1835-1923) who did much to assist Andrews and his children upon their arrival in Europe, in 1874. He later worked as a colporteur evangelist in France, Italy and Algeria.

Andrews was much less impressed with an internationally renowned preacher of the second advent that he heard on one of his Sundays in London. Dr. Cumming was the minister of a church in Covent Garden and Andrews possessed at least one of his books—a gift from an unidentified friend. Cumming's popularity posed something of a problem for Andrews for he could not understand why the rich and the fashionable, especially in an age which had come to believe in the inevitability of progress, should flock to hear him. He was, Andrews thought, a man of unremarkable voice but of great ability. The reason for his popularity lay in the kind of second advent he was preaching, Andrews concluded. Cumming taught that the second coming would lead to a time of massive conversions—a second chance doctrine for which Andrews had no time.



From *The Seventh Day Baptists*

The Rev. William M. Jones, D.D. A native of New York state, he served as a missionary to Haiti and to Palestine. He was proficient in seven languages. In 1872, he was called to pastor the Mill Yard Seventh-day Baptist church, in London — a position which he held until his death in 1895. He was very supportive of Andrews' mission to Europe.

On the first Sabbath, he went to the Mill Yard Church where he heard Jones preach on Psalm 8 in the morning, preached himself in the afternoon (on James 2:12) and joined in the communion service. He them travelled with Jones to Tewkesbury, Gloucestershire, where they were entertained overnight by the Baptist minister of Natton who took them next morning to the village to meet with three of the five existing members of the only other Seventh Day Baptist church in England. Andrews must have wondered how long the little company of five could survive as he told them of the progress of the Sabbath reform in the United States.

The night train from Tewkesbury brought them to Glasgow. They could hardly have been refreshed after this journey on wooden seats but the meeting on 8 October 1874 was probably the high point of Andrews' second week in England for it demonstrated to him that there were men and women seeking, and willing to stand for truth. The meeting, called rather grandly the Sabbath Conference both by Jones and the lady in whose house it was held, brought together six persons: one from Ireland, the rest from Scotland, all apparently contacts of Jones who had sent them invitations. How many did not come cannot be determined, but apologies for absence were read. The meeting was a success. Experiences were shared, a man from North Scotland was baptized, a report on the work in America was given and a regular Sabbath meeting was organized. The group was still meeting the following year when the Vigilant Missionary Society of New England heard that six people were regularly attending the Sabbath prayer meeting.

Andrews might have been more dismayed had he known that it would take over three years before the decision to send John Loughborough was finally taken, and nearly four before the work in England began. But he was not a man to sit around waiting for something to happen. Believing that the proclamation of the Sabbath truth was more important than narrow denominational interests, he did all he could to ensure the success of Jones' *Sabbath Memorial.* Even before the first issue had seen the light of day he was encouraging Adventists to take out subscriptions and was busy writing the first of a number of pieces for its columns. This was a sort of newsletter telling of his discoveries of Sabbath-keepers in various parts of Europe. His intention was clearly evangelistic. He sought to show that the Sabbath was

From *The Seventh Day Baptists*

The Mill Yard Seventh-Day Baptist church in London. Erected in 1791, it was abandoned in 1885.

Group picture of Seventh-day Adventist workers involved in the English mission. The Loughboroughs are on the extreme right of the picture, and seated immediately to the left is S. N. Haskell.

more widely kept than was thought and to bring courage to Sabbath-keepers, or waverers, in England. "God is about to revive this cause of His downtrodden Sabbath in Great Britain and Ireland," he wrote. "May the friends of this divine institution be workers together with Him, and they will see that their labour is not in vain." For the second issue, he contributed a short history of the Seventh-day Adventists to accompany the second half of a history of Seventh Day Baptists by Jones. Andrews' relationship with the Seventh Day Baptists was both cordial and ecumenical. "God forbid ," he had written in 1875, "that we should not rejoice in their success in leading men to obey God."

In addition, Andrews' personal letters to Jones provided the editor with news which he used to fill his pages, and occasionally with quotable quotes. Under the heading "How to work in the Sabbath cause," Jones cited Andrews as saying, "I know of but one way:—find a field of labour;—ask God to help;—take off your coat, and pitch into the work as a man who has a big job to accomplish." It was this that Jones found so admirable in Andrews and other Adventist preachers. Writing in the first issue of his paper he had commented that they "seem to have one very necessary qualification for our common pioneer work, and this is *grit.*"

By the time Andrews visited England again in 1877, the mission for which he had called had finally been established. The General Conference committee, through the pen of James White, urged the believers to vote for the mission at the coming session. It is remarkable, he told his readers, that the church should have raised $100,000 to support the mission work in four European countries and publications in seven different languages and have neglected the country which by reason of its language was both easier and cheaper for Americans to work in. Here we have an echo of Andrews' plea of 1875, but White's advocacy went further: the other countries of the British Empire would be more readily reached once an English mission was established; England was the door to the English speaking world. Furthermore, as a result of Andrews' brief work, the time for such a mission was right. The doctrines of the church were beginning to be known by the small group of English Sabbath-keepers and, especially after the failure of a Seventh Day Baptist missionary, Nathan Wardner, who was recalled after a division "for certain causes which need not here be named," "there is a general expectation among the discouraged few in England and Scotland that we are to send them help very soon."

George I. Butler added his voice in favour of the mission and in the *Review and Herald* of August 22, 1878, in a note about the sending of missionaries to Denmark, the mission to England was impatiently anticipated. In September, William Ings' glowing reports on the prospects in Southhampton was accompanied by a plea from James White for 20,000 members to contribute five dollars over the next two years in order to provide funds for the proposed mission. After such a build up it would have been strange indeed if the conference session had voted against starting a work in England. But if any persuasion was needed, Andrews was present to provide it. The delegates duly voted unanimously for a three part resolution which named J. N. Loughborough as the missionary and placed the whole of the European work in the hands of what amounted to a three-man subcommittee of the General Conference—Andrews, Loughborough and a third whom they were to co-opt.

Andrews was most concerned that the good relations built up with the English Seventh Day Baptists should not be soured by the Seventh-day Adventist mission. There were already rumblings. Reporting to James White in June 1877 on the missionary cooperation over prospects in Italy between himself and Jones, Andrews confided that "Elder Jones had acted very honorably toward us in this matter. He does not like the action of the Seventh Day Baptists and they bear down on him very hard." It may not be without significance that Jones' General Conference passed a resolution in 1876 that approved an interchange of delegates with Adventists but drew attention to the fact that the two churches held "such opposite views concerning important doctrines," while in 1878, Varnum Hull read a paper on the differences between the two denominations. In the same year the Seventh Day Baptist *Sabbath Recorder* took up the case of a disaffected Adventist, Dr. Charles Lee, and James White wrote a vigorous editorial protest in the *Review*.

This was distressing to Andrews who, as far as Seventh Day Baptists were concerned, was an ecumenist. He had twice been a delegate to the Seventh Day Baptist General Conference, expressed his disappointment at the non-arrival of their delegate at the hastily called Adventist conference of 1873, publicly welcomed the Baptist preacher L. C. Rogers at the conference of 1874 and responded warmly to his "stirring address" on working for a closer union between the two bodies. He would also have had a hand in an irenic resolution of 1873 referring to Seventh Day Baptists as a people highly honoured of God as the depositories of His law and especially the Sabbath, and committing the Adventist church to cooperate with them "in leading men to the conscientious observance of the commandments of God." He would thus have rejoiced that the air had cleared sufficiently for Nathan Wardner to be warmly welcomed by the conference delegates of 1878 and may have been instrumental in finding him a place in the program to preach. It was certainly Andrews who proposed the continuation of the custom of sending a delegate to the Seventh Day Baptist General Conference and an article by Andrews in the conference edition of the *Review* may well be an extended version of the speech that he made on that occasion. It was a moving plea for good relations between the only two Christian bodies that had the Sabbath in common. In Andrews' view, this fact made them "substantially one" despite doctrinal differences. Andrews already had one eye on the English mission and urged that it give no offence to Seventh Day Baptists with whom he had worked so harmoniously. He concluded with the hope that Adventists will "meet the Seventh Day Baptists in such a manner that we shall be helpers to them and they to us." The Seventh Day Baptists were not strong, he pointed out; they had only two churches in England, and "we would gladly see these little churches strengthened and enlarged." His final sentence summed up his whole article, and philosophy: "There must not be strife between us; for we are brethren."

It might well have been decided during the conference of 1878 that Loughborough and Andrews should go together to set up the mission. They were certainly expected to sail for Europe together and were billed to speak at a camp meeting in Wellville, New York, just before leaving. Bereavement intervened. Andrews had gone to the General Conference not only to speak about Europe but also to seek a cure for his daughter who had contracted T.B. "This child rendered me great assistance," he wrote the day after her death. "She met all [privation] with invincible courage, and with patience, faith and hope . . . Who is there that will rise up to take her place?" A year later the wound was still deep. "Today," he wrote in a letter, "is the anniversary of my daughter's death. I cannot tell why one who promised to be so useful should be taken away. God's judgements are a great deep."

Courtesy Review and Herald

Edith Andrews (1863-1885), the niece of John Andrews who accompanied him on his second trip, in 1879. She died in Basel, on Christmas eve 1885 and was buried next to her uncle.

In a letter of condolence, Ellen White urged him to stay in America at least for a time, to marry again to ease the load, and finally, if he returned, to spend some time first in "Old England." He did not stay in America for long and, much to Ellen's chagrin, he did not remarry, although he did take Anna Oyer, who was to double as a housekeeper and helper in the publishing work (a replacement for Maud Sisley), and his niece ("to avoid all appearance of evil and all occasion for foolish speeches," he commented to W. C. White). He did, however, spend some time in "Old England." He left from New York aboard the steamship *Virginia* in a first class cabin. The frugal Andrews was not a little troubled at the apparent extravagance. The man who always travelled third class on European railways was at pains to inform *Review* readers that "our accommodations have not been so stylish as we might have had by higher priced lines."

When Andrews arrived back in London, on June 12, 1879, the friendship with the Joneses was revived and he stayed with them until he left for Southampton six days later. The contact was a godsend, for the day after his arrival he was "seized with chills and fever." The succession of bouts of illness which were to dog him till his death had begun. "They spared no pains to relieve me of this attack," he wrote of the Joneses, who took him into their home and nursed him. He was well enough to spend the Sabbath with the Mill Yard Church. "We had interesting services . . . about forty

persons were present, nearly all . . . friends of the Sabbath," he told *Review* readers. Jones gives us a fuller account: Andrews preached at the afternoon meeting on Matthew 5:20, "a very interesting discourse, in which he showed from the model sermon of Christ, that it is the duty of all ministers of the gospel to preach obedience to the commandments of God." At 5:00 pm they all had tea in the burial ground and at 6:00, they returned to the church for a prayer meeting and "conference." What they conferred about we are not told, but we may suppose that Loughborough's mission was on the agenda. Possibly also Jones urged Andrews to write him another article, based on the efforts of some churchmen to make the English Sunday more of a strict Sabbath. Certainly Andrews wrote such an article and it was published in November. Again, they may have discussed the best way of dealing with Christadelphian criticisms of Adventists—they were certainly dealt with in the July issue—or even the publishing of sections of Andrews' *History*, which began in October. And, of course, Jones would have wanted news of the Glasgow believers, especially after the collapse of the Wardner mission.

Because of illness, Andrews was unable to offer much support to Loughborough's summer evangelistic campaign in Southampton. He returned to Basel in the early part of August, determined to do his very best in directing the mission in Switzerland, editing *Les Signes* and following up contacts. England was not on his agenda. But Loughborough lacked the physical stamina to shoulder the burdens of the English mission on his own. The prospects of facing another summer of evangelism without an assistant filled him with consternation. And he did not want inexperienced help.

In April, 1880, Ellen White wrote to Andrews, urging him to travel to England to help Loughborough. He made it there by the end of June—one week after the series of tent meetings had begun. One wonders whether Andrews was more of a hindrance than a help in the campaign. He was able to speak only five times at more or less weekly intervals, and then only with great difficulty, coughing every few sentences. Indeed, on some days, Loughborough informed James White, it was virtually impossible for him to read a whole chapter of the Bible "and the least tax of his mind is a great task."

The miracle of healing which was the object of a world day of fasting and a service of anointing, had not come to pass. The day planned for Andrews' departure found him writing to the *Review* that he was too ill to travel. The fact that he preached a few days later leaves us wondering whether he was a hero or a hypochondriac, but the question is answered by subsequent events. Loughborough had begun to take him to see doctors and two of them advised him to give up preaching because of the state of his lungs. "They do not speak very encouragingly in respect to my restoration of health," Andrews wrote, and Loughborough and Ings both thought it unwise for him to travel back to Switzerland unaccompanied. Loughborough noted cryptically, "Bro. Andrews bled today." Two days later, his son Charles arrived and they began the journey back to Basel. As his brethren had anticipated, the journey was almost too much for him and it was several months before he was able to report that he was feeling better. It is not surprising, then, to find Anna Loughborough confiding to Mary K. White, "Unless the Lord works for him, he will surely die of consumption."

Yet, somehow, Andrews had made a contribution, at least during July and early August. He told *Review* readers that he had spoken occasionally in the tent, and twice a week in the hall at Ravenswood, Loughborough's headquarters in Shirley Road, Southampton. The subject of his evangelistic sermons at Romsey were clearly determined by the pattern that Loughborough had worked out. Thus, on his first appearance he spoke on judgment, to be followed in the evening by Loughborough on the signs of the end found in Matthew 24.

Most significantly, the first two months of this evangelistic series was marked by a basic gospel approach. Distinctively Adventist topics were barely touched on. Daniel 2 was dealt with at the fourth meeting and the judgment at the seventh and ninth; the signs of the end at the tenth; the emergence and destruction of the "Wicked" at the end of time at the sixteenth; the second coming, this time based on John 14:1 - 3, at the twenty-third. In between these topics, and forming the bulk of subject material, were a large number of presentations which appear to have been staple evangelistic fare. Loughborough and Andrews appear to have taken great pains to ensure that their hearers became Christians as well as Adventists. Nor was this simply a public relations exercise—a "breaking down of prejudice," to use twentieth-century jargon—for the record of Andrews' Sabbath morning services at Ravenswood revealed a similar pattern. He gave four devotional studies on Ephesians 6:13, Deuteronomy 8:2 - 3, 2, 2 Corinthians 5:7 and Psalm 1, but only one doctrinal, on baptism. It is, of course, possible that some of these neutral devotional texts had an Adventist

Rev. Solomon Carpenter, veteran Seventh-day Baptist missionary to China who heard with appreciation Andrews and Loughborough preach on the Sabbath and the Second Advent.

From *The Seventh Day Baptists*

sting in their tails, but in that unlikely case, it would still be true that Andrews and Loughborough approached some of the testing truths obliquely or late. It was September before Loughborough began dealing with the Sabbath and the messages of the three angels of Revelation 14.

We have a non-Adventist verdict on only one of Andrews' evangelistic sermons from the friendly pen of William Jones. "Elder Andrews," he reported, "preached a sound scriptural sermon on the judgment, which the audience heard with devout attention." Jones' visit was one of those occasions of brotherly cooperation that Andrews valued so much. Also present were a veteran Seventh Day Baptist missionary, Dr. S. Carpenter, and Henry Veysey, a schoolmaster contact of Jones' who was already helping Loughborough in a number of ways. At an evening meeting in Ravenswood, Carpenter spoke about the work in China, Veysey on the Unjust Steward, and Jones on "What I must do to be saved."

Jones was enthusiastic about the campaign. "It does not take long for simple folk to find the Sabbath," he rejoiced; "they turn to their Bibles and there it is —'The Seventh Day is the Sabbath.'" Jones was not a public evangelist. He worked through the tracts he published, the letters he wrote, and the advertisements he placed in the press. His contacts tended, therefore, to be literate and from the middle classes. This may have been his first encounter with "simple folk."

But what was thrilling from one point of view could be frustrating from another. For Jones' "simple folk" were the poor, and in some cases the illiterate, and as Loughborough had discovered by the time he had run his first campaign, "those of wealth do not expect to listen to the same man to whom the poor listen." Andrews reached a similar conclusion: "The tent does not give access to the better class of people as readily as in America." He was clearly perturbed that the mission was so far reaching mainly Jones' "simple folk," and longed to be able to reach what he called in his report to the General Conference "the better classes" who are reluctant to enter a tent because it is associated with "a class of men whose influence is not good" and who regard both tent and tract as being designed solely for the lower orders. And when men *were* persuaded to attend, they had to contend with the concerted opposition of the local clergy who in both pulpit and house-to-house visitation urged them against a decision for the Sabbath.

Andrews' precarious health thus gave him time to reflect on the problems of the English mission. "It seems to me," he wrote, "that we have almost everything to learn in beginning labor of any kind in the Old World." The tent, which Loughborough had used with such success in a classless Mid-west and in temperate California, was something of a liability in class-ridden and storm-raked England. "To reach the middle and upper classes to any great extent, it is necessary to hire respectable halls," Andrews observed, and respectable halls were expensive.

By the year of Andrews' death, however, the longed-for British periodical *(Present Truth)* was launched from Grimsby, the event being signalled by a short review by William Jones in the *Sabbath Memorial* and by 1885, 13,000 had been sold or given away. If the work had been slower than Andrews had imagined when he told James White that the obstacles to progress in England would be far fewer than they were in Switzerland, modest gains, nevertheless, had been made. Between the arrival of Loughborough and the death of Andrews, over 49,000 families and ships had been visited and nearly 1.75 million pages of tracts, and nearly 85,000 periodicals, distributed; and the membership stood at 100. The infant church, at whose conception and birth Andrews was present, was beginning to grow.

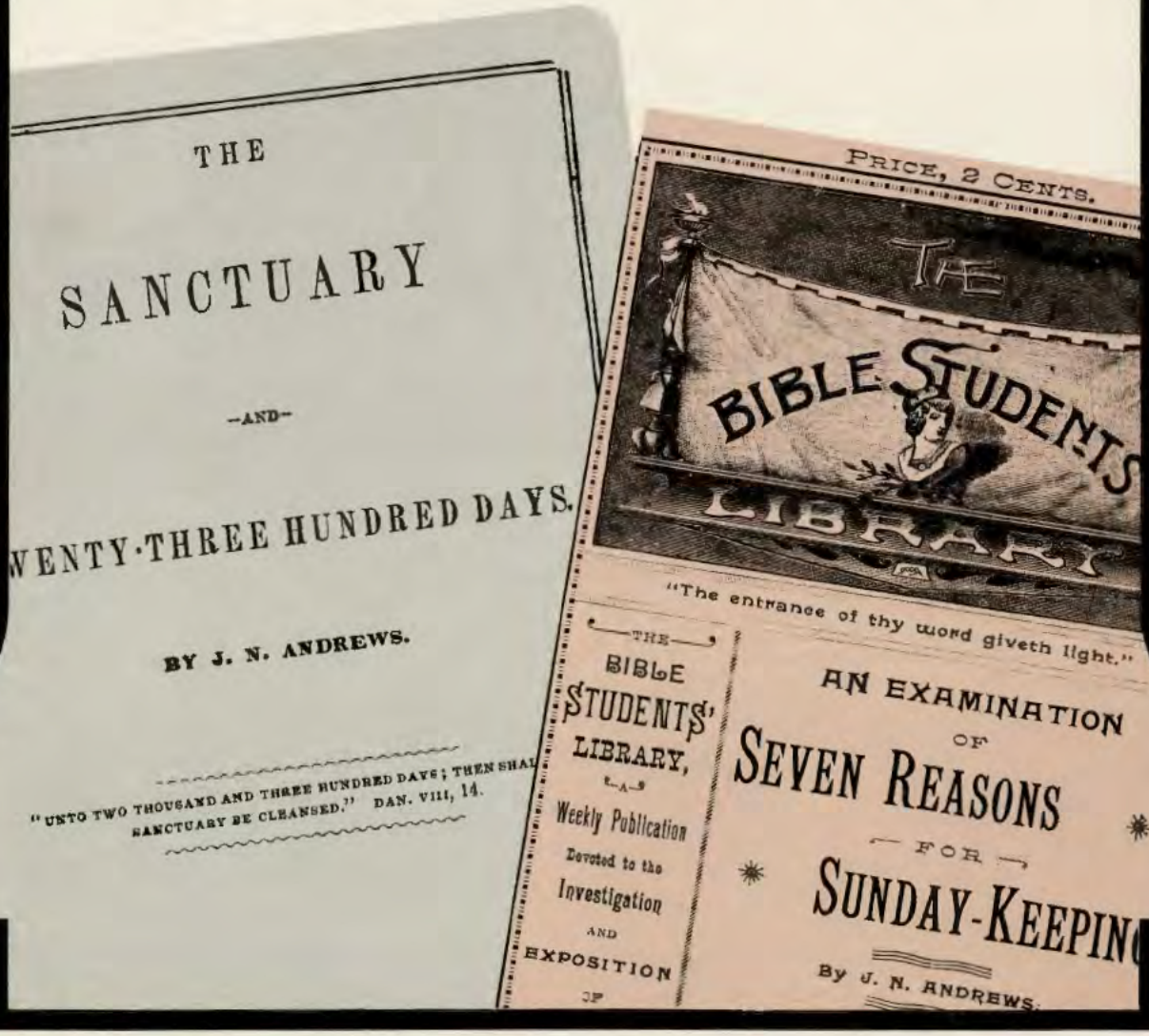
Andrews was, of course, not above criticism. His sensitivity to criticism may have contributed to the illness which limited his usefulness in England, and his overscrupulous sense of stewardship can but have confirmed Loughborough's view that good quality halls were beyond his reach—an attitude which Ellen White was later to blame for the slow progress of the work. His attitude to the poorer classes was also disappointing. With the acute powers of observation and description manifested in his letters from England in 1874, he never once mentioned the dwellings, or the general condition, of the working classes. And when faced with audiences mainly of the lower classes in 1880, he frankly regretted the fact. He was certainly no William Booth. But then, neither was any other Seventh-day Adventist missionary to Europe. Andrews was a member of a church which, from its earliest days, had had its greatest impact upon men of at least some property. It was difficult to be confronted by those who had none.

The absence of economic differences goes some way towards explaining Andrews' strikingly close relationship with William Jones. More than that, however, both men were scholars, writers, editors and Sabbath reformers, who helped one another, prayed for one another, preached for one another, and took communion together. Doctrinal differences and his belief that the Adventist church had a special message to proclaim did not cause Andrews to lose sight of their common Christian calling as guardians and proclaimers of the Sabbath. And Jones returned that friendship and respect many times over. Like John the Baptist, he was first in the field. He had the contacts. Some of them passed eventually under the influence of Andrews' more organized and resourceful church while his own stagnated. Yet he remained magnanimous, opening his pulpit to both Loughborough and S. N. Haskell, and welcomed each new Adventist success, especially while Andrews lived. The English mission in its early stages owed much to William Jones. And it was Andrews who sought him out and won his confidence. "To us," Jones wrote in a moving obituary, "he was a dearly beloved brother and counsellor."

PIETRO E. COPIZ

JOHN N. ANDREWS

THE PRINCE OF SCHOLARS



Courtesy Nevins Harlan

This house in North Lancaster, Massachusetts and the old Elm tree in its backyard were silent witnesses to John Andrews' efforts as he wrote his comprehensive History of the Sabbath, *first published in 1861.*

Courtesy Review and Herald

One of the great challenges faced by missionaries is the need to communicate in the languages spoken in the countries where they are called to serve. How did the first missionary sent by the fledgling Seventh-day Adventist church fare in this respect? What foreign language skills did John Andrews acquire and how effectively did he use them? In addition, what are the main characteristics of his language style, especially during the European period of his life? These are some of the questions dealt with here.

His *History of the Sabbath and The First Day of the Week* offers evidence that Andrews was able to use intelligently both Hebrew and Greek in dealing with Biblical texts, although there are very few quotations in these two languages. His knowledge of Latin is documented both by the Latin quotations and references in the same work and by the number of scholarly books in Latin still to be found in the large portion of his personal library kept at the Seventh-day Adventist Seminary at Collonges which represents one of the treasures of the Alfred Vaucher Library. Grammars, readers and lexicons for most of these ancient languages—as well as a grammar of the Samaritan language and Bibles in ancient languages, sometimes with interlinear translations—were also part of his library and testify of his active interest in the original languages of the Bible and in the documents of the "world of scholarship" available at his time. Not all his books show evidence of having been read; but their acquisition discloses the orientation of the owner's mind.

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.

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LE TEMPS EST COURT.

Le temps est court, hâte-toi : l'heure avance
Où l'Eternel 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 ta 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 puisqu'il est encore jour !
Combats, agis, chrétien, ne sois point lâche ;
Ton Maître vient, sois prêt pour son retour.

RÈGNE MILLÉNAIRE

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 âmes de ceux qui avaient été décapités pour le témoignage de Jésus, et pour la parole de Dieu, qui n'avaient point adoré la bête, ni son image, et qui n'avaient point pris sa marque sur leurs fronts ou à leurs mains; lesquels devaient vivre et régner avec Christ mille ans. Mais le 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 Ecritures en général.

1. *Les trones.* 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 ames.* Ici, le mot ames signifie les personnes des justes qui auront été ressuscités 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 personnages mentionnés dans le texte, ayant reçu du Rédempteur le principe de la vie éternelle, et étant assis sur des trônes de jugement, peuvent être désignés comme [illegible]

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

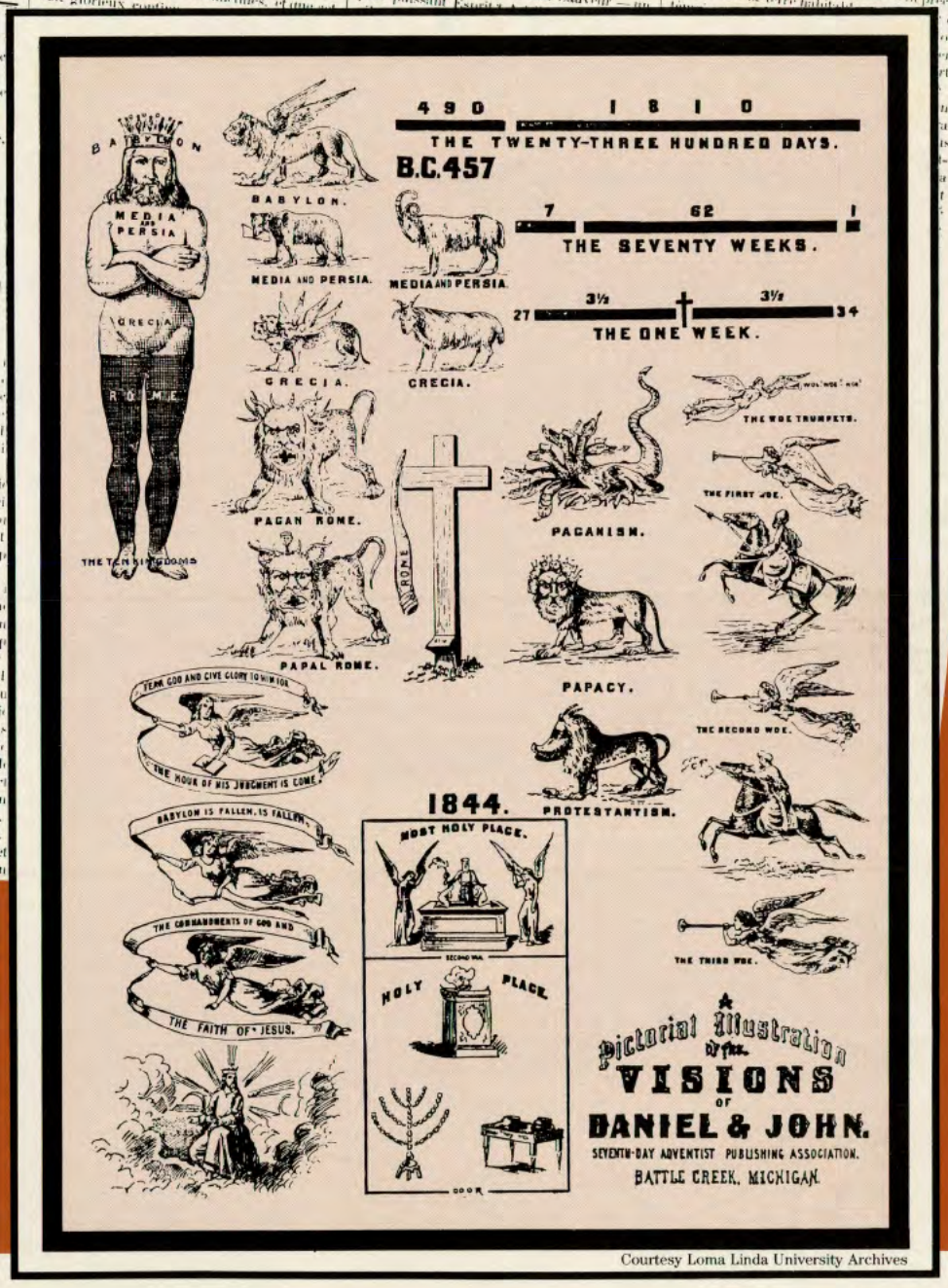
La croyance populaire sur ce sujet est que l'Evangile de Jésus-Christ doit exercer une telle influence sur les esprits et les cœurs des hommes, que tous les habitants de la terre seront convertis et sanctifiés, et une [illegible] état glorieux [illegible]

nous le faire ? Ces serviteurs de Dieu ont prêché l'Evangile de Christ : nous pouvons aussi le prêcher. Ils sont allés aux extrémités de la terre : nous pouvons aussi y aller. Ils ont sauvé quelques âmes : 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 à [illegible]

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 : 15, 18.

5. «Et cet Evangile du royaume sera prêché dans toute la terre habitée [illegible]



Courtesy Loma Linda University Archives

The first issue of the French Signs of the Times — Les Signes des Temps — *published by Andrews in Basel, in July 1876. European readers must have been puzzled by the reproduction of the Battle Creek Publishing Association prophetic chart, on page 5, which appeared in English for want of an artist to redo the work in French.*

Andrews' knowledge of ancient languages was not wasted in Europe. Hebrew words, in Hebrew characters, were used in the second issue of *Les Signes des Temps* (August 1876). The year before, his familiarity with the Greek language put him at the right level of scholarship during a courteous debate with a learned pastor in Prussia. His articles in *Les Signes des Temps* demonstrate a good foundation in the original languages of the Bible. The whole Adventist community, both in the United States and Europe, benefited from the possibility of relying on a Biblical scholar at a time when learned ministers represented the exception rather than the rule.

It is not totally surprising, however, that a self-taught person would have acquired a working knowledge of ancient languages. But what proficiency did Andrews demonstrate in modern languages before he went to Europe?

Among the books in his library at Collonges, there is a Dutch and English New Testament printed in New York in 1865. A pencil note on the first page reads, "J. N. Andrews Rochester N.Y. April 9, 1868." Thus Andrews was interested in what he could learn from the translation of the Scriptures in a somewhat uncommon European language long before he may have considered the possibility of laboring in Europe. A Portugese New Testament, printed in London in 1826, also belongs to his library at Collonges.

It is certain that Andrews prossessed a good reading knowledge of French before leaving for Europe. Shortly after his arrival in Switzerland, he stated, "I have for years as I have had opportunity read French works with some degree of satisfaction as I have sought to gain information not otherwise to be found." Around 1870, he read daily three chapters in the Bible in French. It is very likely that he gave a French New Testament to his daughter in 1871.

Before 1874, then, this "prince of scholars" used his keen mind and his passion for reading and learning in order to acquire, among other skills, a good working knowledge of Greek, Hebrew, Latin, and a reading knowledge of French. He also showed an interest in other modern languages. From the point of view of linguistic background, Andrews was reasonably well fitted for his mission in Europe, although his lack of oral practice in French would limit his conversational skills.

Andrews was already forty-five years old when he sailed for Europe—not an ideal age for acquiring fluency in new foreign languages. But he could hope that his habits of diligent study and persevering efforts could qualify him for rapid progress. He also had to provide language training for his two children, Charles, seventeen years old, and Mary, barely thirteen.

Upon his arrival in Switzerland, Andrews decided that his first task was to master French. In his first report to *Review* readers, he declared, "I have now to educate my ear to distinguish, and my tongue to utter, the sounds of the French language." From visual understanding, he had to move to oral comprehension, proper pronunciation and conversation. His expectations of rapid progress were high, as evidenced by his reports and letters: "I hope within a short time to be able to speak in the French language," he stated, less than three weeks after reaching Neuchâtel.

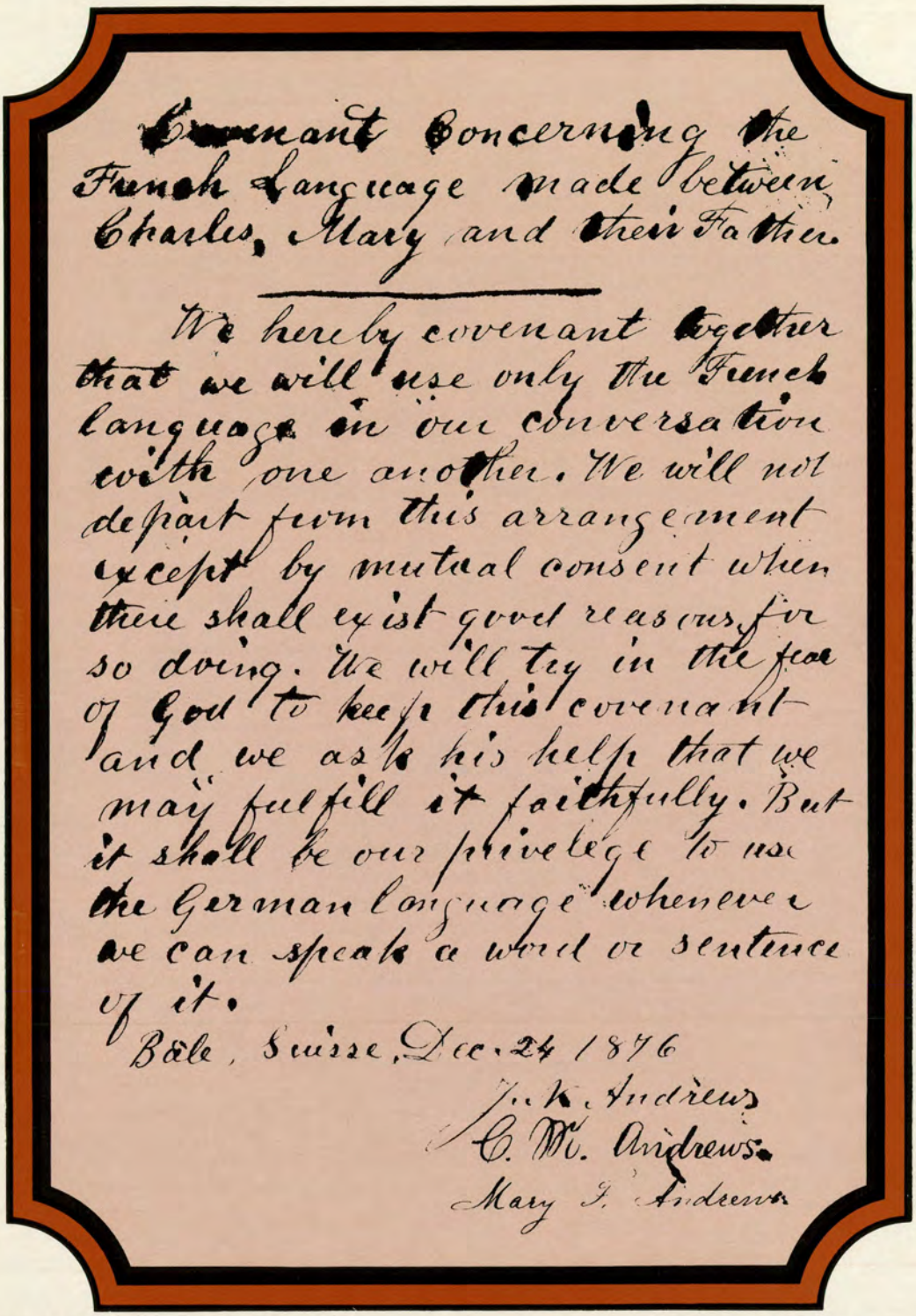
On January 1, 1875, a time of the year when plans were reviewed and resolutions made, Andrews wrote in his report for the *Review:* "My first important work here is to become master of the French language so as to speak it correctly and to write it grammatically. It is not a light task to accomplish this. I have toiled early and late, and have made some progress," he continued. "I feel certain of success with God's help. It is now the great desire of my heart to preach Christ in the French language with freedom, and to see sinners converted to Him."

Total immersion in the new language appeared to be the key to its rapid acquisition. Andrews convinced Charles and Mary to ban the use of English, except from five to six in the evening. Sometimes the frustrated children "just waited for their English hour in the evening, then talked as fast as they could." At the end of the following year, the whole family joined in signing a Christmas resolution:

> *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 conversations 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, as 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.*
>
> *J. N. Andrews*
> *C. M. Andrews*
> *Mary F. Andrews*
> *Bâle, Suisse, Dec. 24, 1876*

At the beginning of their stay in Switzerland, the Andrews family had taken regular French classes at the Roulet boarding school, in front of the Neuchâtel railway station. Later, some of the workers, often new converts, gave language lessons to the children. Andrews studied mostly by himself, and very hard. Soon he added German to his program, and later Italian. But it was not an easy task. His letters and reports to the brethren in Battle Creek and to *Review* readers indicate his increasing frustration, sometimes bordering on discouragement.

Three factors slowed the learning process—especially of French, on which Andrews concentrated during the first years. In the first place, his associates were not particularly helpful when it came to language matters. As he commented: "not one of our friends here is well instructed in French grammar. Those here with whom we have lived have no conversational powers, and either say nothing or generally speak in very low indistinct tone." The second negative factor was the lack of cooperation from the Swiss members. When James Ertzenberger had been sent to Battle Creek, in 1869, many "spared no means to educate him in the English language. . . ." Three members of the church spent up to four hours a day with him, drilling him in



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Bâle, Suisse, Dec. 24 1876

J. N. Andrews
C. M. Andrews
Mary J. Andrews

Andrews' determination to master the French language led to this "Covenant . . . made between Charles, Mary and their Father," on December 24, 1876.

Courtesy Nevins Harlan

the language. Andrews had been one of them. He had expected similar help in Switzerland but instead met "the most painful disappointments."The third factor had to do with Andrews' study habits, age and nature as well as with his priorities. Two years before turning fifty, he wrote: "I can educate my eye with much less difficulty than my ear." Intellectual learning was more natural and easier for him than the acquisition of practical, conversational skills. It was, however, his purpose to prepare tracts, and especially to publish a paper in French—later also in German and Italian—that determined the priority he put on the study of grammar.

Unfortunately, the two Vuilleumier brothers, on whom Andrews had to depend in the beginning, displayed neither grammar knowledge nor interest for it, although their language appeared correct. This surprised very much the learned missionary, who decided he "must be more perfectly instructed in the grammar of the language" before rushing "ahead on the tracts." Even after *Les Signes* had been published for more than a year, Andrews expressed his "extreme anxiety," not so much about having it "free from faults

of spelling and the ordinary typographical errors," which he naturally wished to avoid, but because "there is great danger in using a foreign language of making blunders that will render the truth ridiculous." With this noble purpose in mind, the missionary, turned increasingly editor, was bound to spend an important part of his time both studying the language and assuring the correctness of the paper. "It is a very serious task to get out a paper in a language not your own," he commented. ". . . I commence work with the daylight and end it late in the evening or night." In addition, his failing voice and his deteriorating health, as well as his tendencies for diligent study and writing, made desk work a natural inclination.

But Switzerland had three major official languages, also spoken in large neighboring countries. Since Andrews already possessed a knowledge of French and also because he first lived in a French speaking area, it was natural that he would concentrate initially on French. And French was "generally known" in many European countries "by the better classes." This made the publication of a periodical and tracts in that language an obvious choice.

From 1876 on, however, the mission headquarters were located in Basel, where German was spoken. Also, the strong interest cultivated in Germany by J. Ertzenberger made the study of German desirable even before Andrews moved from Neuchâtel. "I have made some effort in German." he stated in 1875. "We take daily German lessons," he communicated two years later. Because of his interest for the work in Italy and possible publications in Italian, a letter written toward the end of 1877 reveals that he had added Italian to his studies. "I have three languages to learn—the French, the German, and Italian. It is no child's play for me to get them so that I can use them correctly. I cannot express to you what anguish of spirit I have suffered over them." Of course, as initially for French, one of Andrews' aims was to be able to supervise the content of Adventist publications in the new foreign languages. ". . . I wish to make further progress in German that I might be more certain that everything is correct in them," he wrote in 1878.

It is not easy to assess Andrews' progress in French during the first two years. It It appears certain, however, that he must have achieved a good level of writing skills by 1876, otherwise he would not have started *Les Signes des Temps*, if he wanted to remain consistent with the standards he had set himself for a paper in French.

By July of 1878, Andrews wrote to W. C. White, "I write every day in French, German and Italian, but I feel that I am slow in these matters. . . ." Immediately before, he stated, "We need some competent person to lean on in German and in Italian in order to safely get out a paper in each of these languages." It is evident that Andrews considered himself competent only in French, unless he meant that competent assistants were already available in French. Sometime after 1876, he assessed his oral proficiency: ". . . I can preach in French so as not to make myself ridiculous, and so as to reach the hearts of those who hear."

In December of 1879, after commenting on a sermon on Daniel by Andrews, Jean Vuilleumier evaluated his performance stating, "He makes progress in French." Apparently Andrews spoke in French that Sabbath. A few days later, Andrews himself said, "I have made earnest effort to advance in the knowledge of the three languages which we are called to use." He continued to study them. With reference to Italian two years earlier, he had said: "I have made some progress in Italian and find it very easy."

A remark of a practical nature should be made concerning Andrews' linguistic environment. With the exception of his long visit to the United States, he lived mostly in Basel from April 1876 to October 1883. During this time, he concentrated more on French than on the other European languages. But, aside from many of his assistants, he was not surrounded by a French-speaking community. On the other hand, his progress in German was centainly hindered by the Basel dialect, which he heard more often than "high German." These factors negatively influenced his progress in oral fluency in both languages. They may have also provided an additional incentive for studying French and German grammar.

During the last year of his life, Andrews wrote in English. In view of his weak health, it was best to expend the least effort. He continued to supervise the translations which were made, mainly into French. He often spoke in French, sometimes even with persons who understood English. And he went to breakfast "in the morning, his German Bible under his arm." Until the end, "the ablest man in all our ranks" fought on, weak in his body, but his mind ever challenged by the unfinished task and the progress still to be made.

After he went to Europe, Andrews made a conscious effort to bring his writings to the theological level of his European readers. This had nothing to do with accuracy and correct language, although he insisted on both. He reportedly spent more than one day adding a missing accent mark, by hand, on the front page of three thousand copies of *Les Signes des Temps*. Even during his last days he made incredible efforts to proofread the paper.

In reading the English manuscript of "Réponses à un frère d'Italie," one is struck by the simple, almost elementary language used by Andrews. He wanted to be clearly understood by his correspondent, as well as by all who read his response when it appeared in print in *Les Signes des Temps*. Few examples of the voluntary metamorphosis achieved by Andrews in writing for his paper as this one were as striking. In this context, a remark he made in a letter in 1880 is quite revealing: ". . . I have to write in so simple a style for European readers who are not Bible scholars. . . ." He would have felt uncomfortable if the same articles had been read by American readers. It is true that he was emphasizing in his remark the Bible background and level, but his language style was also affected.

Two of his close associates paid a deserved tribute to his European style. B. L. Whitney stated of Andrews' style that

> . . . he labored to present the truth in the most clear and simple manner, and in the way best calculated to bring it within the intelligent comprehension of all into whose hands it should come. His success in these efforts was certainly remarkable, and the present truth, as presented in early volumes of this journal, furnishes an admirable example, and one rarely attained, of simplicity, clearness, and force.

And Jean Vuilleumier, who deeply admired Andrews during his youth and who was strongly influenced by his writings, declared many years later:

> The biblical . . . studies of J. N. Andrews . . . in *Les Signes des Temps* . . . are characterized by a remarkable simplicity, concision and mastery. . . . The journal has not exceeded, and not even reached since, the heights to which the limpid style, the wide knowledge, the Biblical richness, the deep view and the exquisite urbanity of its founder had brought it.

Among the first generation of Seventh-day Adventists, Andrews stood without peer as a scholar. Toward the end of his life, he could read the Bible in seven languages—Hebrew, Greek, Latin, French, German, and Italian, besides English. He also manifested a passing interest for Dutch, and maybe for Portuguese and Arabic.

Orally, he endeavored to make progress until the end, especially in French. He could communicate in this language, both in public and in private, at an acceptable level. His degree of proficiency in German or in Italian is less known.

It is in writing, above all in French, that he obtained the best results, insisting on the most precise selection of words, expressed with correct grammar. "Perhaps another could do better in the grammar than myself, but I think the judgment will show that I have done what I could," he wrote to Ellen G. White in June of 1875. His approach to languages was intellectual. This may have hindered his progress in the total mastery of conversational skills, thus limiting his overall aeffectiveness. Mrs. White felt free to tell him in 1883, "Had you, my brother, worked more through an interpreter in the place of studying so much to speak the language, you would have been working your way into the hearts of the people and into the language too."

Such a practical remark could have been endorsed by a foreign language specialist. But there were other factors to be taken into consideration. In B. L. Whitney's view, the best way to reach the European public at that time was through the printed page. In the beginning, as we saw, his associates provided little assistance with conversational French. And Andrews' age when he labored in Europe should not be forgotten. Also during the last four years of his life, Andrews' health was so poor that he could be much more effective from his desk.

His natural tendencies should not be neglected either, for "at heart he was a writer." A public letter, almost certainly written by Jean Vuilleumier in April, 1883, shows Andrews miraculously gaining strength each month, when the deadline of his articles approached, writing them in a very short time, and then returning to his normal state of total physical prostration and mental exhaustion. Besides the grace of God and the sentiment of his duty, it was certainly also Andrews' call to write that gave him the power to rally, even if only for short periods of time. In a way, he was kept alive by the needs of the paper and he totally identified himself with his task as editor.

Andrews was a writer at heart and much more. He was an educator, a teacher, a church doctor and a preacher. And yet, on his deathbed, impressed by the unaccomplished task, he felt and said that his life had been a failure, since it had not brought forth the fruit that he had expected. His sister-in-law replied that his writings remained and would continue to bring light. She was certainly right. For years after his death, translations of his articles provided intellectual food and inspiration for many European readers. Some articles were published in Italian as late as the second World War. But he could also contemplate

Courtesy Review and Herald

Buel L. Whitney, his wife Esther and their two daughters, Jean and Lenna. Sent to Europe to relieve the ailing Andrews, he supervised the establishment of the Basel publishing house.

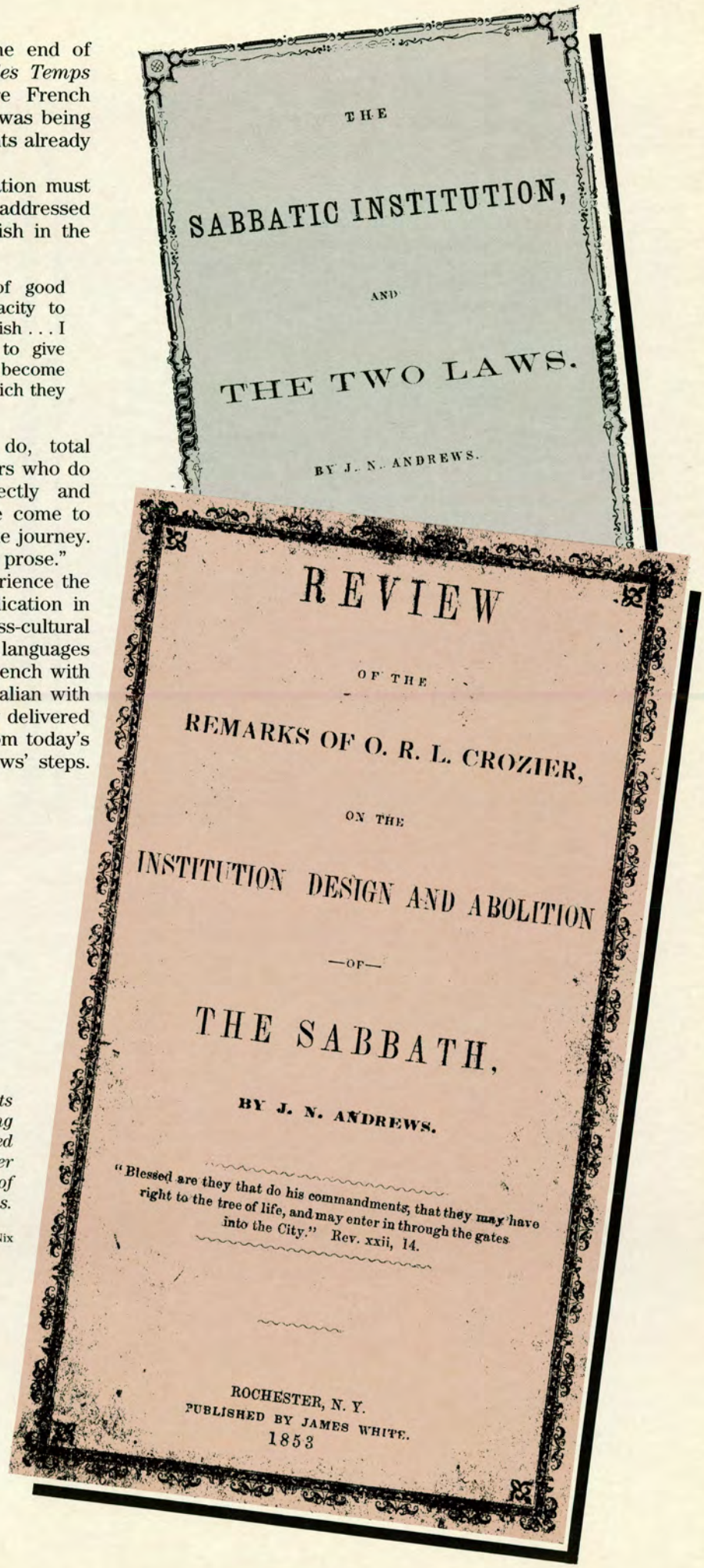
extraordinary results while still alive. By the end of 1882, nearly 200,000 copies of *Les Signes des Temps* had been distributed to "almost the entire French Protestant population of Europe." The paper was being sent to twenty-four countries on four continents already in 1880.

As early as 1875, Andrews wrote, "each nation must have the truth in its own language." He then addressed a call, both to Europeans who learned English in the United States and to Americans:

> . . . young men of approved piety, and of good understanding in the Scriptures, and of capacity to teach, who understand no language but the English . . . I think that if such young men were willing to give themselves to the work . . . they would speedily become able to speak the language of the country to which they should go.

He suggests, as many modern methods do, total immersion in the target language, with teachers who do not know English, but who speak correctly and distinctly. And he warns pointedly, "let none come to Europe for the romance and sight-seeing of the journey. This kind of poetry will speedily turn to sober prose."

J. N. Andrews understood early in his experience the needs of Europe and labored with total dedication in order to meet them. Although some cross-cultural differences remained, by studying the local languages he endeavored to be Swiss with the Swiss, French with the French, German with the Germans and Italian with the Italians. If the last message is to be finally delivered to every nation and tongue, it will require from today's messengers a willingness to follow in Andrews' steps.



THE

SABBATIC INSTITUTION,

AND

THE TWO LAWS.

BY J. N. ANDREWS.

REVIEW

OF THE

REMARKS OF O. R. L. CROZIER,

ON THE

INSTITUTION DESIGN AND ABOLITION

—OF—

THE SABBATH.

BY J. N. ANDREWS.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14.

ROCHESTER, N. Y.
PUBLISHED BY JAMES WHITE.
1853

Two of the many tracts published by J. N. Andrews during his lifetime, which presented in a lucid and convincing manner the fundamental beliefs of Seventh-day Adventists.

Courtesy James Nix

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