

Some Highlights of the Life of **John Nevins Andrews** (1829-1883) (www.APLib.org)
 See "J. N Andrews, In Defense of the Truth" *Lest We Forget*, Vol. 6, No. 2, pp. 1, 4, 5

<i>Date</i>	<i>Age</i>	<i>Event</i>
1829/07/22	0	Born
[Quiet childhood and youth with his parents and brother William in Paris, Maine.]		
1840	11	Formal schooling ended
1843	14	Accepted Millerite teachings
1844	15	Defended a fellow Advent believer from a mob; Great Disappointment
1845	16	Began keeping the Bible Sabbath after reading Preble's tract on the Sabbath
1849/09/14	20	Was rescued from fanaticism

[Ellen White recounting the event:]

July 28, 1849, my second child, James Edson White, was born. When he was six weeks old we went to Maine. September 14, a meeting was appointed at Paris.... One F. T. Howland, a notable fanatic, was present. He had long troubled God's children with his errors and harsh spirit.... While engaged in prayer the Spirit of the Lord rested upon Brother S. Howland. His face was white, and a light seemed to rest upon it. He went towards F. T. Howland, and in the name of the Lord bid him leave the assembly of the saints. Said he, 'You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you.' That rebellious spirit, never before known to fear or to yield, sprang for his hat and in terror left the house. The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to their parents, and to one another. Brother J. N. Andrews with deep feeling exclaimed, 'I would exchange a thousand errors for one truth.' Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed.... The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors. He was teaching him that he should not be influenced by the experience of others, but decide for himself concerning the work of God. {LS88 260.2}

[Andrews in the December *Present Truth*:]

DEAR BRETHREN AND SISTERS:- I would say to the praise of God, that the Conference recently held in this place, resulted in much good. The brethren from a distance seemed to "come in the fulness of the blessing of the Gospel of Christ." The meeting was one of deep and solemn interest from its commencement. Although the brethren in this region have been much scattered in consequence of erroneous views, still an earnest desire was manifested by nearly all of the scattered flock to assemble together at this meeting. Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever, the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heartfelt confession, and deep humiliation before God; such as we trust will not soon be forgotten. To God be all the praise for ever, Amen.

The scene of trial and scattering through which we have passed, has been of the most painful character; but we trust that God is bringing together his scattered children preparatory to final deliverance. How important it is, beloved brethren, in this, our final struggle with the dragon, that we be found UNITED in "the commandments of God and the testimony of Jesus Christ." Your brother in hope, JOHN N. ANDREWS. {December 1849 JWe, PTJW 39.4&5}

1850/11	21	Began writing for Advent publications; name on the mast head of <i>Second Advent Review, and Sabbath Herald</i> , Vol. 1, No. 1, Paris, Maine
1850/12	21	First article (Vol. 1, No. 2) entitled "Thoughts on the Sabbath"; became a traveling evangelist working with Samuel Rhodes (Jan. 1851 JWe, ARSH 31.10)

[James White later wrote:]

Elder Andrews entered upon the work of the Christian ministry in 1850, at the age of twenty-one, and for twenty-seven years has been a close fellow-laborer and an intimate friend of the writer. He is tall, with slender chest and massive brain. When he entered the ministry, he was afflicted with sore throat and a cough, and it was the general opinion among his friends that consumption would terminate his life in a few years. His thirst for education was great, yet he could spare neither the time nor the means to take a regular course in school. {1890 JW, BHY 259.2}

1851	22	His <i>Thoughts on the Sabbath and Perpetuity of the Law of God</i> (32 pages) published by James White in Paris, Maine (advertised in February 1851, ARSH 48.5); wrote a 5-page exposition on Revelation 13 and 14 (May 19, 1851 ARSH)
1852	23	Led J. N. Loughborough into Present Truth through some meetings in Rochester
1853	24	Was ordained by James White, who also published in Rochester, New York, his <i>Review of the Remarks of O.R.L. Crozier on the Institution, Design, and Abolition of the Sabbath</i> (48 pages) [recall Crozier's accepting, promoting, then rejecting]

[Around 1854 the Advent Review Office in Rochester, New York published his 40-page work, *The Perpetuity of the Royal Law*, and his 16-page *Review of the Objections to the Seventh-day Sabbath*. In 1855 the same office published his 32-page *The First Day of the Week not the Sabbath of the Lord*, and 144-page *The Three Angels of Revelation XIV, 6-12.*]

1855	26	Exhausted, retired to Paris, Maine, then Waukon, Iowa to recover his health; Bible study on Sabbath limits fixed beginning and ending to sunset
1856	27	Married Angeline Stevens; Whites visited Waukon in December, call to service
1857	28	First child, Charles Melville, born
1859	30	Taught from the Bible regarding tithing to support the ministry; was editor of the <i>Review</i> to 1862
1861	32	Second child, Mary Frances, born
1862	33	Confessed, along with his wife, confidence in Ellen White's visions
1863	34	Third child born, but died after four days
1864	35	Won noncombatant status for SDA youth; Charles' leg was healed; fourth child, Carrie Matilda, born

[James White:] His labors as a preacher and writer have been excessive, and he has taxed his strength severely by continuous study. Yet his health has been improving since 1864, when his attention was called to the subject of health reform. As we have before stated, his prospects for life and health, when he entered the ministry in 1850, were most gloomy. And that he should recover health while laboring intensely hard, depriving himself of seasons of recreation, and frequently cutting short the proper periods of sleep, furnishes the strongest proof of the benefits of hygienic reform. {1890 JW, BHY 259.3}

[Andrews' testimony:] Fifteen weeks of strict hygienic living and of judicious water treatment wrought in my son a change little short of miraculous. He walked in a natural manner, the enlargement of the ankle joint had nearly disappeared, and the withered leg had begun to grow.... {1890 JW, BHY 265.2}

I owe to God a debt of gratitude for the health reform, which I can never repay or even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion. In one respect only do I knowingly allow myself to transgress, and that is in the endeavor to discharge the responsibilities which devolve upon me, which sometimes requires a large part of the twenty-four hours. Yet with the strength derived from correct living in other respects, I hope not to destroy myself by thus laboring at times beyond what I would approve in secular business." {1890 JW, BHY 267.4}

1865	36	Carrie Matilda died of dysentery (13 months)
1867/05/14	38	Voted president of the General Conference (to May 12, 1868)
1872	43	Angeline died from a stroke (age 48)
1873	44	528-page <i>History of the Sabbath and First Day of the Week</i> published
1874	45	Sent with his children to Switzerland
1876	47	Began publishing <i>Signs of the Times</i> in French
1879	50	Mary died of tuberculosis in the USA
1883	54	Died of tuberculosis in Switzerland

[James White:]

Few men have left behind them a record of greater purity of life, or of more earnest effort for Christ and humanity. His indefatigable labors did more, perhaps, than those of any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others. {1890 JW, BHY 268.1}