

The Hunt for Elizabeth Haines' House, Where Ellen White Had Her First Vision

By Kevin L. Morgan, M.A.¹

It was in the home of Elizabeth Haines that Ellen White, the prophetic messenger of the Seventh-day Adventist Church, received her first vision. For those unfamiliar with the story of how the vision came about, we turn to Mrs. White's own account of the event.

It was not long after the passing of the time in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the "midnight cry." This light shone all along the path, and gave light for their feet, so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.²



Colorized and adapted illustration by Clyde Provonsha from *The Story of Our Church* (1956)

In his book on Adventist heritage sites, Merlin Burt, current Director of the Ellen G. White Estate, describes how 17-year-old Ellen Harmon was at the Haines' house at the time of her vision.

Haines opened her home to teenage Ellen Harmon at various times during her injury-induced illness. . . . About the time of the 1844 disappointment physicians diagnosed Ellen Harmon as having tuberculosis. Because her chronic illness was exhausting her mother, Eunice Harmon, Haines agreed to care for the young girl for a few days or weeks at a time. It was thus that Ellen happened to be at the Haines home when she received her first vision in December 1844.³

During the vision, Ellen quit breathing, and the other women feared she was dead. When she finally regained consciousness and was able to see again, she asked where she was. Elizabeth responded, "You are right here in my house."⁴ This was a disappointment to Ellen, for she had seen a glimpse of glory.

Ellen returned to her parent's house to spend the night but left in a sleigh in the morning to avoid sharing the vision at the meeting to be held at the house that night. At Haines' house, Ellen ran into Joseph Turner, an early leader of the Adventists.⁵ He asked how she was and if she was doing what she was supposed to be doing. She did not answer but went up to the upstairs "chamber" where she had been staying. About two hours later, Turner went up to her room and expressed interest in hearing her vision. Fearing he would reject it, she would not share it, but then she wrestled the rest of the day with her duty until she promised God that she would share the vision if He gave her strength to ride home that night. God answered her prayer, so she went home, but, when she arrived, the meeting was over. That night she said nothing about the vision, but the next morning, when Turner called at her house, she shared the vision with him. He accepted it, and so did the other Adventists when she shared it at the next meeting.⁶

About a week later, Ellen had a second vision at Elizabeth Haines' house.⁷ She was shown the trials through which she would pass and was encouraged to go and share the first vision with other Adventists. At first, she resisted going but ultimately submitted to God's call. Though it was winter, and Ellen was still debilitated by her illness, from January to March of 1845 she traveled to different groups of Adventists in Poland, Orrington, Garland, Exeter, Atkinson, Topsham, and New Hampshire, recounting her vision to encourage the "little flock" to stay on the Advent pathway.⁸ By the time she returned home, she had received another



Winter travel by sleigh just outside of Portland, Maine,

vision showing her that a fanatical spirit, particularly that of Joseph Turner, was discouraging the Adventists of Portland. We will let her recount what took place next at Elizabeth Haines' house.

A meeting was appointed at the house of Sr. H. that I might have an opportunity to relate what had been shown me. While praying for strength to discharge that painful duty, I was taken off in vision, and in the presence of J. T., was again shown his ungodly course.⁹

Mrs. White also described how Joseph Turner had now turned against her.

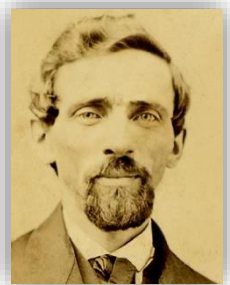
As I returned to Portland evidence increased of the desolating effects of fanaticism in Maine. J. Turner labored to turn my friends and even my relatives against me, and he succeeded in a measure. And what was all this for? It was because I had faithfully told them what had been shown me concerning his fanatical course. And to justify himself he circulated falsehoods to destroy my influence. My lot seemed hard to bear. I sank in discouragement, and my mind wandered for two weeks. My relatives thought I could not live. But the brethren and sisters met together to pray for me. I was sensible to their earnest, effectual prayers. The power of the strong foe was broken, and I was released from his grasp and was immediately taken off in vision.¹⁰

This new vision was about the new earth. The captivating details of the vision, which Ellen White shared with the group, inspired William H. Hyde to write a poem about "The Better Land."¹¹ The poem has become the hymn "We Have Heard," which is number 453 in *The Seventh-day Adventist Hymnal*. In her early autobiography, *Spiritual Gifts*, vol. 2, Ellen White described how Turner attempted to use against her the mental confusion that accompanied her illness.¹²

Soon H. [Joseph Turner], who had opposed me in Maine, came in great haste to Massachusetts with a document to destroy my influence. . . . This document was read in my absence, when I could not answer for myself. As near as I can learn, H. [Joseph Turner] got up the document, then urged a sister [Elizabeth Haines], who was occasionally with me during the two weeks of my extreme sickness, when my mind wandered . . . to sign it. She was then on a sick bed, suffering great confusion of mind, and to get rid of H. [Joseph Turner], consented to have him sign her name to the document. At a later period this sister confessed to me in tears her regret that her name was ever attached to the document. She is not a Sabbath-keeper, yet has since cheerfully given her name to a certificate on another page which kills the slanderous document. May the Lord lead this sister to embrace the third message, and may we again enjoy sweet union as when at her altar of prayer, I had my first vision . . .¹³

The week ending Sabbath, November 20, 1858, Elder J. N. Loughborough was able to talk to Elizabeth Haines when he and James and Ellen White were on a preaching tour and made a stop in Portland.¹⁴ He described their visit.

It was a matter of deep interest to me to see the house in which she lived in 1843-44; to be shown the spot where she stood when the school girl threw the stone that injured her for life, and withal to converse with Sister Haines, in whose house Sister White had her first vision; and to hear, from the lips of those acquainted with all those early wonderful experiences, the facts concerning the same. Here were those who saw that feeble girl, in a vision, hold a large family Bible weighing over eighteen pounds, open on her extended left arm for over half an hour; and on another occasion, at Topsham, holding one of the same size and heft [weight], open, up higher than her head for over half an hour. This was interesting to me, to learn these facts from eye-witnesses.¹⁵



John N.
Loughborough

Three months before this, Mrs. Haines had added her name to a list of eyewitnesses who rebutted the criticism that James and Ellen had participated in fanaticism among the early Adventists. The statement accompanies Ellen White's autobiography in *Spiritual Gifts*, volume 2.

Portland, Maine, Aug. 10, 1858.

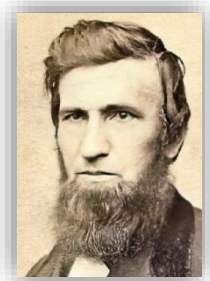
As unfavorable reports are in circulation against Eld. James White and wife, it is a pleasure to us to testify that we have been personally acquainted with them since 1844. They have had no sympathy with the no-work theory, voluntary humility, spiritual second advent, and spiritual union not in accordance with the law of marriage, but ever raised their voices against these different forms of fanaticism which prevailed with some in New England.

N. N. Lunt, S. H. Lunt,
Jacob Mills, Thomas Worcester,
Dorcas Wright, Phebe A. Gammon,
Elizabeth Haines, Isaiah Libby.¹⁶

J. H. Willis
Elizabeth Haines
(signatures taken from legal documents)

Background Information for the Signers of the Statement

1. **Noah Norton Lunt** (1821-1902) lived in Portland from 1836 to 1865.¹⁷ He became a Seventh-day Adventist.
2. **Sarah Howland Lunt** (1834-1868) was part of the Chamberlain family who were Adventists. They also became Seventh-day Adventists. She married Noah in 1852.¹⁸
3. **Jacob Mills** (1806-1878) attended the third Millerite General Conference in 1841 with Elizabeth Haines, Orinda Haines, his wife, and many other Portland Adventists.¹⁹ He lived in Portland from 1828 until the time of his death.
4. **Thomas Worcester** (1809-1869) lived in Portland from 1832 until the time of his death. He was good friends with Dorcas Wright's husband Russell and was a member of the Methodist Church.²⁰
5. **Dorcas Wright** (1794-1860) was Eunice (Gould) Harmon's sister and Ellen (Harmon) White's aunt. She lived in Portland from 1816 until 1850 but moved back to Portland by 1856, remaining there until the time of her death.
6. **Phoebe Ann Gammon** (1823-1913) was also a Chamberlain. The Gammons lived in Portland from 1844 until her husband William was drafted into the army during the Civil War. She also became a Seventh-day Adventist.
7. **Isaiah Libby** (1799-1873) was part of the Scarborough Libby family but lived in Portland from his marriage in 1839 until the time of his death.²¹ He was an Advent Christian.²²
8. So what do we know about **Elizabeth Haines**, and where was the house in which Ellen Harmon received her first vision? Without properly identifying who Elizabeth was, we cannot track down the house where Ellen White's first vision took place.



N. N. Lunt



Phebe A. Gammon

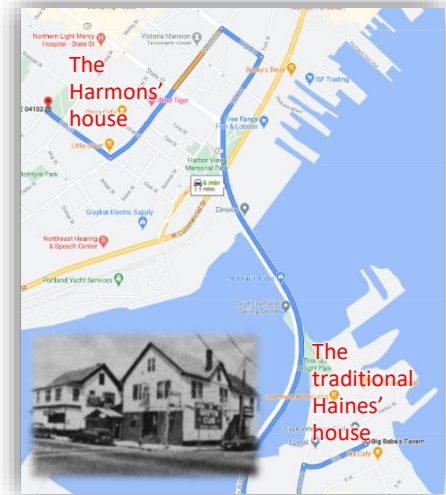


However, aside from knowing that her house was where the vision occurred, it is as Merlin Burt has noted: "Little is known about Elizabeth Haines. . . . Perhaps more information on Haines will yet come to light."²³ The good news is that more information has come to light, and you will discover it as you read on!



The Traditional Site for Elizabeth Haines' House

Over the years, a traditional site for the house where the vision took place has been a stop on Seventh-day Adventist tours of Portland. This traditional location was on the corner of Ocean and C Streets in South Portland, which is connected to Portland by a bridge across Casco Bay.²⁴ In the 1980s, a search of deeds showed that the building, which had been turned into a tavern, did not even exist in 1844.²⁵ The house's actual location remained a mystery.

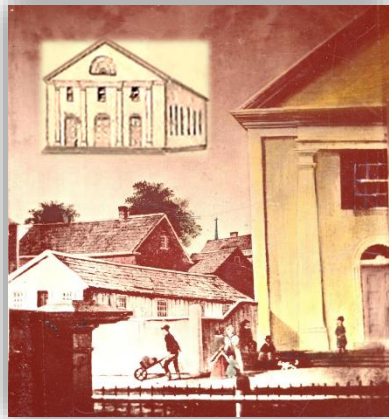


An Intriguing Clue

Those who do serious genealogical research know that mysteries are often solved by joining the “FAN club.” It is an

anachronism for a research tool that helps

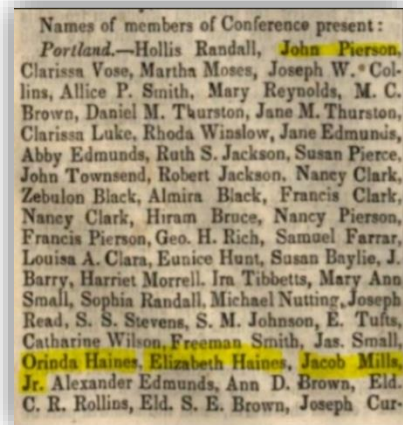
flesh out a person's history through the circle of that person's friends and family, associates, and neighbors. In discussing Elizabeth Haines, Merlin Burt called attention to an intriguing association, of her name with that of another Adventist. He wrote: “**Elizabeth Haines** was listed as a delegate with **Orinda Haines** to the third Millerite General Conference that was held in the Casco Street Christian Church in Portland, Maine, during October of 1841.”²⁶ We



The Casco Street Christian Chapel

know they were in attendance from a listing of the delegates at the conference in a report of

the meeting in November 1, 1841 *Signs of the Times, and Expositor of Prophecy*. In the same listing are other important Adventists that we will discuss later—Jacob Mills, Jr., and John Pierson.²⁷ That the list is not given in alphabetical order strongly implies that Orinda Haines, Elizabeth Haines, and Jacob Mills, Jr., were in some way related. We, of course, notice that Orinda and Elizabeth had the same last name, but we also recognize that the names “Jacob Mills” and “Elizabeth Haines” were among the witnesses included in *Spiritual Gifts*.



Signs of the Times, and Expositor of Prophecy groups the three names

Identifying Orinda Haines

Because the name “Orinda” is more distinctive than “Elizabeth,” it is easier to track down. In using genealogical tools to search for “Orinda Haines,” we notice sources that indicate that she was “Orinda Mills” and “Orinda Berry” before becoming “Orinda Haines.” Starting out as Orinda Mills (which suggests a possible relationship to Jacob Mills), she married Walter Berry before marrying Timothy Haines. Sadly, both husbands died, leaving Orinda twice a widow, as we discover in the

1841 and 1844 Portland city directories (as shown below). Notice that in the latter, she is listed just after “Benjamin Haines,” a name of significance, which we will consider later.

Haines Orinda, widow, h winter n pine

Haines Benjamin, brickmaker, h danforth n vaughan
Haines Orinda, widow, h 34 winter

Identifying Elizabeth Haines

Identifying Elizabeth Haines is more difficult because there was more than one Elizabeth Haines in the Portland records. We can rule out two of them—Elizabeth R. Haines (1803-1878) and Elizabeth N. Haines (1810-1876)—as the “Mrs. Haines” in the story of Ellen White’s first vision because they were never married.²⁸ Finding a married Elizabeth Haines is more difficult because the censuses and city directories before 1850 only list heads of household.

It turns out that a book on the Haines had another **Elizabeth Haines** living in Portland, though she was listed as “Betsey Haines.” “Betsey” is a nickname for “Elizabeth,” a fact that we confirm from online newspapers, which include the announcement of the marriage of Benjamin Haines to “Miss Elizabeth Libby.” Benjamin Haines, as it turns out, was the younger brother of Timothy Haines (**Orinda Haines’** second husband), which made Elizabeth and Orinda Haines sisters-in-law. That the announcement used “Miss” falsely suggests that “Libby” was her maiden name.²⁹ However, another source clarifies that she was “Mrs. Betsey Libbey” when she married Benjamin Haines.³⁰ Another source unequivocally states that Elizabeth *Mills* married Richard Libby and that, when Richard died, she married Benjamin Haines.³¹

Creating a family tree for the Mills, we find evidence that Elizabeth was not only Orinda’s sister-in-law but Orinda and Jacob Mills’ sister!³² The tree also clears up another matter, that Orinda was not just “a little older” than Ellen Harmon.³³ Born on April 20, 1801, she was 26 years older than Ellen. The tree also shows that Orinda died in 1856, two years before Elizabeth Haines and Jacob Mills signed the testimonial in *Spiritual Gifts*.



A colorized photograph of the 1,300-foot Vaughan’s bridge and its planking, looking from Portland across the Fore River

The Mills Buy Property and Move to Portland

So how did the Mills get to Portland? Deeds online show that, on December 20, 1828, Elizabeth Haines' father, Jacob Mills, Sr., paid \$350 for a piece of property in Portland that had originally been owned by William T. Vaughan, the entrepreneur responsible for the construction of Vaughan's bridge.³⁴ Subsequently, Jacob and his wife Sarah, with their sons Samuel, Jacob, and Taylor, took possession of a parcel of land measuring 165 by 70 feet with a "dwelling house and out houses" close to Vaughan's bridge in Portland.³⁵ At the time, the address was merely "Bridge Street."³⁶ Jacob, Sr., was a shoe maker; Samuel found work as a ship carpenter; Jacob, as a painter; and Taylor, as a mariner.

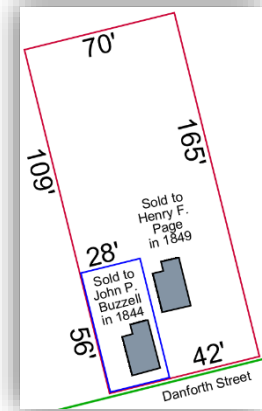
In January of 1830, Samuel married Elizabeth ("Betsey") Haines, daughter of Benjamin and Lydia Haines, of Saco. Back in 1825, Samuel's sister Orinda had married Walter Berry and was living in Scarborough. Orinda and Walter had one daughter—Ann Maria. In August of 1830, both Walter and Ann Maria died, so 34-year-old Orinda moved to Portland and was introduced to Timothy Haines, another of Benjamin and Lydia's children. They married on June 19, 1831 and had two children together in 1832 and 1834—Mary Ann and Walter Samuel. In late 1832, Orinda's mother, Sarah, died, and her father married the widow Deborah Nichols. In June of 1837, Timothy died, leaving Orinda a widow for a second time. Orinda stayed in Portland with her two children and bought a house on Winter Street.³⁷ In 1842, she married John Nash and moved to Raymond, Maine.

In 1834, Jacob, Jr., married Harriet Ross, granddaughter of Scottish immigrant David Ross, and bought a house on Clark Street near Salem Street. It was about three blocks from Robert Harmons' house, which was on the southeast corner of Clark and Spruce, or "44 Clark Street."³⁸



A "bird's eye view" of Portland with locations in 1846 of key houses and the route to the Mills' property highlighted

As mentioned, Elizabeth Mills had married Richard Libby. They lived in Scarborough with their five children—Horace, Keziah, Olivia, Sarah Jane, and Richard, Jr. Richard, Sr., died in 1833. So, in 1834, Elizabeth married Benjamin Haines, the younger brother of Timothy and Elizabeth Haines. While still living in Scarborough, in 1835, Elizabeth and Benjamin's son John B. Haines was born, and in 1836, a second son, Jacob Mills Haines was born.³⁹ Tragically, Elizabeth's oldest son, Horace Libby, died in 1839, and Jacob, Elizabeth's father's namesake, died in November of 1840.⁴⁰



Samuel Mills sold the property in two tracts

Inspired by presentations on Christ's soon return, Elizabeth joined Orinda and Jacob, Jr., for the large Millerite gathering held at the Casco Street Christian chapel October 12–14, 1841. While the Mills were awaiting the Second Advent in the spring of 1843, their patriarch, Jacob Mills, Sr., died at the age of 80, and Samuel inherited his father's property. Soon thereafter, Benjamin and Elizabeth moved from Scarborough to Portland. In 1844, Elizabeth gave birth to a third son, Horace. (Yes, she gave him the same name as the older half brother.) That summer, Samuel sold Dr. John D. Buzzell the southwest "part of the land and buildings."⁴¹ Then, in 1849, he sold the larger part of the property to Henry F. Page.⁴² The Mills and Haines were allowed to continue living on the property after the 1844 disappointment, although the Haines moved to another house by 1847, and Samuel moved out of state after selling the second property. The first record of the new owners living on the property is in 1850.⁴³

Identifying the Place Where the Visions Began

The Portland city directories indicate that Benjamin and Elizabeth moved several times between 1844 and 1858. However, it is the first two addresses that are relevant to our study.

- The 1844 directory has Benjamin Haines at "Danforth n Vaughan."
- The 1846 directory has him at "111 Danforth."⁴⁴
- The 1847 and 1848 directories have him at "69 Spring."
- The 1850 and 1851 directories have him at "116 Brackett."⁴⁵
- The 1852-1858 directories have him at "Spring, near Western Cemetery," or "rear 147 Spring."⁴⁶

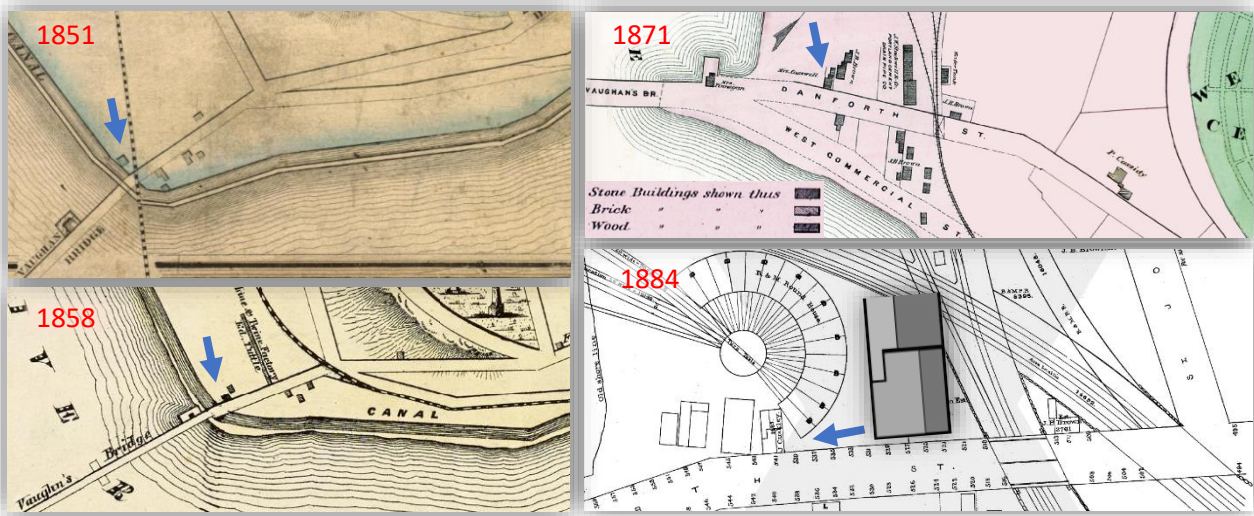
The 1844 city directory indicates that "n" means "near," so, "Danforth n Vaughan" means "Danforth *near* Vaughan."⁴⁷ We see that the 1846 directory designates the Haines' address as "111 Danforth." Since odd numbers were on the northern side of the street and several directories indicate that the house on the corner of Danforth and Vaughan was "107 Danforth," the house we are trying to locate would have been west of Vaughan on the northern side of the street.⁴⁸ However, as the publisher of the 1873 Portland directory put it, "The chief difficulty we have experienced in properly designating the residences or places of business of citizens, has been owing to the incomplete and irregular manner in which the streets, almost without exception, are numbered."⁴⁹ Because the addresses for the houses on the western end of Danforth were often descriptions, such as "Danforth, west end" or "near Vaughan's bridge," rather than specific addresses with a number, and because the numbering of houses changed from directory to directory, a house's address is not so easily linked with its location except for the houses of a few prominent Portland citizens who stayed put. Thankfully, the numbering system in the 1846 directory, which assigns a house number to the Haines' house and not just

the description “Danforth n Vaughan,” is consistent. When we correlate the house numbers in the 1846 city directory with the listing of the heads of households in the 1840 census, and place them on a map, “111 Danforth” fits perfectly into a sequence that we would expect to find if the census worker began on the south side of Danforth, walking westward to the little house at the



bridge, and then returned on the north side of the street, walking back toward the east.⁵⁰

A house still exists at 467 Danforth that fits the description of “Danforth near Vaughan.”⁵¹ However, the weight of evidence suggests that it is not the house that the Haines lived in. From the deed for the Mills’ property, we can determine that the Mills’ property was much closer to the bridge than the house at 467 Danforth. Though the deed does not mention there being two houses



Maps of the location of the Haines’ house, with changing proportions, railways, and locations of buildings

on the property, there are separate listings for Jacob and Samuel Mills in the 1840 census, suggesting that they had separate houses by then. There were certainly separate houses on the property by the time of the 1850 census when two new families had taken up occupancy on the two tracts of land. We also find symbols for two houses on various maps of Portland from 1851 until 1873.⁵² Besides this, the Haines' address in 1846 was "111 Danforth." The address, "109 Danforth," which would have been immediately east of "111 Danforth," was consistently attached to Samuel Mills' residence in the Portland city directories from 1846 to 1848. So, with a vacant house beside Samuel Mill's house after his father's death, it is reasonable to assume that, when Elizabeth and Benjamin Haines moved to Portland with their family, they occupied the house next to Elizabeth's brother Samuel.

Though neither of the houses still exists, we know where they once stood, and we know from city directories that the Haines' house was owned by different families until 1897, when the house was taken down so the property could be converted for industrial use. We also know that the house was made of wood and that it was large enough to accommodate the Adventists who met there as well as the seven children of the family who owned the house from 1862 to 1897.⁵³



Colorized picture of Danforth Street looking south to the Fore River

Across from the Fore River leading into Casco Bay, in warmer seasons, one could watch sea birds catching food, ships passing, trains pulling into the train yard, and wagons and carriages traveling to and from Vaughan's bridge. Around the bridge was low-lying swampland, which was drained by a canal to allow for crops and livestock.

Elizabeth Haines' Story Full Circle

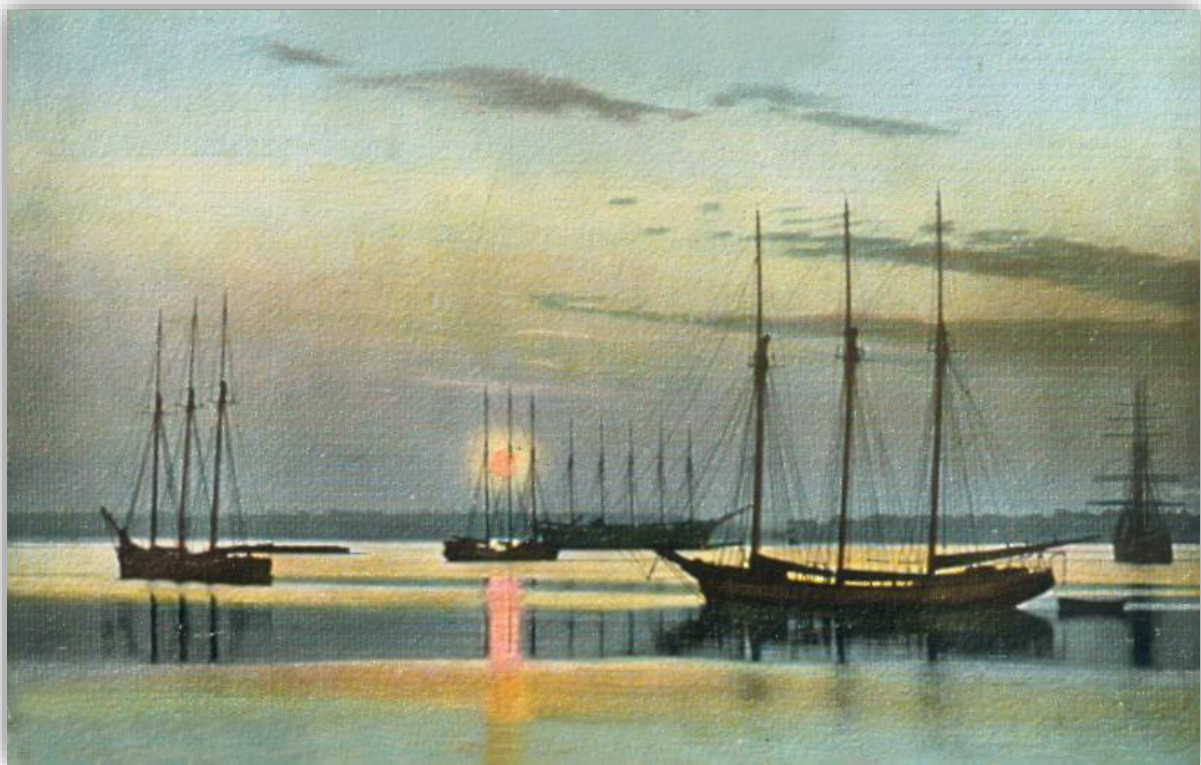
Though we do not know whether J. N. Loughborough stopped at the original Haines house in Portland in November 1858, we do know that he was able to "converse with Sister Haines," who, by then, was living at 147 Spring Street.⁵⁴ Elizabeth's husband had died earlier that year, and her 14-year-old son Horace had died from tuberculosis just two weeks before.⁵⁵ This means that, while she cared for Ellen Harmon in 1844, she was also caring for her baby. What a thoughtful person!

After enduring the tragedies of 1858 and selling her property in June of 1859, Elizabeth appears in the 1863 Portland directory at "18 Brattle Street."⁵⁶ After this, she seems to disappear, but it is only because she has a new last name. In 1864, she married John *Pearson*, the year after his second wife had passed away.⁵⁷ This is the same John Pearson whose son John, Jr., is repeatedly mentioned as being associated with the Portland Adventists in the Adventist periodicals prior to and after the Great Disappointment.⁵⁸ This is the same John Pearson whose son John, Jr., had accompanied James White on a preaching tour in 1843 when he first learned

of young Ellen Harmon in Portland.⁵⁹ This was the same John Pearson who, with other members of his family, had been critical of the manifestation of divine power that sometimes rested upon Ellen but who witnessed her in vision struck over the heart by a ball of fire as an emblem of the Holy Spirit's blessing.⁶⁰ Of this incident Ellen White wrote, respectfully using the term "Father Pearson" to refer to Pearson because he was older than most of her Adventist peers.

Father Pearson, who could not kneel on account of his rheumatism, witnessed this occurrence. When I revived sufficiently to see and hear, he rose from his chair, and said: "I have seen a sight such as I never expected to see. A ball of fire came down from heaven, and struck Sister Ellen Harmon right on the heart. *I saw it! I saw it!* I can never forget it. It has changed my whole being. Sister Ellen, have courage in the Lord. After this night I will never doubt again. We will help you henceforth, and not discourage you."⁶¹

Knowing that Elizabeth married John Pearson, we look into the records again and discover that Sarah Jane Libby, a daughter of Richard Libby and Elizabeth, had married John Pearson's son, Harris Pearson, in Cape Elizabeth, Maine, on November 27, 1845, and that Richard Libby, Sarah Jane's brother, had married John Pearson's daughter, Sarah Hart Pearson, in Newburyport, Massachusetts, on October 5, 1855. The marriages of two of Elizabeth's children to two of the Pearson children would have facilitated communication between the families until she learned of John Pearson's second wife's death. Then, propositioned with marriage, she united her life with that of John Pearson, living with him in Newburyport, Massachusetts, until his death on December 24, 1878, at the age of 90. She died just two months later, at the age of 77.



Sunrise over Portland Harbor

Author Russell Leigh Jackson described John Pearson as having been a “deacon in the Advent Church.”⁶² So, it would seem that, in marrying Pearson, Elizabeth demonstrated that she still retained her Adventist beliefs, thus bringing her connections with the Pearsons full circle.

A Lasting Impression

Four decades after her first vision, Ellen White returned to the city of her youth, briefly mentioning the places she visited, including the house where the Haines family lived in 1844.⁶³

I passed the spot where the house once stood where Jesus revealed himself to me in power, and I seemed to see his blessed face beaming upon me in divine love and gentleness. I also *visited* my early home, and *the house where my first vision was given me*; but railroad buildings have crowded out many dwellings that used to stand in this locality.⁶⁴ In the chamber of the last-mentioned house, I once passed a night of anguish at the thought that I must go out and relate to others the things that God had presented before me. I shrank from this work in timidity and fear; the cross seemed so heavy that it would crush me. How clearly I remembered the experience of forty years ago, when my light went out in darkness because I was unwilling to lift this cross, and refused to be obedient. I shall never forget the agony of my soul when I felt the frown of God upon me. I was urged to attend a meeting in my father's house. The brethren and sisters bore me in the arms of their faith to a pitying Redeemer. I surrendered my will, feeling that I would do anything if the Lord would once more let his light shine upon me. I was delivered from darkness and despair, and restored to the favor of Heaven. I then lifted my cross, and have not since tried to exchange it for a lighter one.⁶⁵

Ellen White had lasting memories of that morning prayer time with the four other women, as God blessed her, a feeble young woman, with a vision of the pathway to glory—a vision which she shared with groups of Adventists scattered throughout New England, encouraging them to continue trusting in God, to hold fast to the message of the midnight cry, and to continue looking to Jesus as they travelled the pathway to the Father's house.⁶⁶



End Notes

¹ I was assisted in the research by my wife, Susan, who is an experienced genealogical researcher.

² *Life Sketches*, 1915, p. 64. At first, Ellen was reticent to share the vision for fear that it would be rejected because of her youth and because “most of the band” now believed that the “midnight cry,” which linked Daniel 8:14 with Matthew 25, was yet future. Returning home the day of the vision, she spent the night there, but, knowing a meeting was scheduled there that evening, as she recounted to Joseph Bates, “I got in a sleigh in the morning and rode three or four miles and there I found J. T. [Joseph Turner.] He merely inquired how I was and if I was in the way of my duty. I said nothing, for I knew I was not. I passed up chamber and did not see him again for two hours, when he came up, asked if I was to be at meeting that night. I told him, no. He said he wanted to hear my vision and thought it duty for me to go home. I told him I should not. He said no more, but went away. I thought, and told those around me, if I went I should have to come out against his views, thinking he believed with the rest. I had not told any of them what God had shown me, and I did not tell them in what I should cut across his track. All that day I suffered much in body and mind. It seemed that God had forsaken me entirely. I prayed the Lord if He would give me strength to ride home that night, the first opportunity I would deliver the message He had given me. He did give me strength and I rode home that night. Meeting had been done some time, and not a word was said by any of the family about the meeting. Very early next morning J. Turner called, said he was in haste going out of the city in a short time, and wanted I should tell him all that God had shown me in vision. It was with fear and trembling I told him all” (Lt. 3, 1847, July 13). She was surprised when he accepted the message, for she did not know that he believed that the “midnight cry” had been fulfilled. In the next meeting, she shared her vision with the group, and they accepted it as a message from God as well. After hearing her relate the vision orally for months, James White summarized it in an August 10, 1845 letter, which Enoch Jacobs published in *The Day-Star*, Sept. 6, 1845. Ellen also recounted the vision in a December 20, 1845 letter, which Jacobs published in *The Day-Star*, January 24, 1846. The vision was again published in a broadside, April 6, 1846; in “A Word to the Little Flock” on May 30, 1847; in *The Advent Review and Sabbath Herald*, July 21, 1851; and in *A Sketch of the Christian Experience and Views of Ellen G. White* in 1851.

Clyde Provonsha's painting, on the first page, has been colorized and the style of their sleeves has been edited because puffy shoulders, as found in the original painting, were not popular in America until the 1890s.

³ Merlin Burt, *Adventist Pioneer Places: New York and New England*, 2011, p. 31.

⁴ Ms. 16, 1894.

⁵ See Joseph Turner's family tree at <https://www.ancestry.com/family-tree/person/tree/71276255/person/252275504093/facts>. Turner's first wife, Rebekah (Strout) Turner, with whom he had had two children, Joseph and Jacob, had died in 1838, and now he was married to his second wife, Jane Barnard (Knapp) Turner, with whom he had three more children, Mark, Malena, and Rebecca Jane. His second wife was the daughter of Nathan and Phebe Knapp and the sister of a younger Phebe Knapp, who may have been the young woman with visions in Ms. 9, 1859.

⁶ Lt. 3, 1846, July 13, to Joseph Bates.

⁷ Identified in “Notes of Travel,” *Review and Herald*, November 25, 1884.

⁸ Painting, with notation, “Dr. Summer Cummings taking the mail from Portland to ...,” by Charles E. Beckett, Collections of Maine Historical Society.

⁹ *Spiritual Gifts*, vol. 2, p. 49. In an interview, Ellen White expanded on this event. The Turners had stayed with the Haines, where Ellen had also been staying. “[They took me in a carriage to where his wife and family had been for some time.] They had had meetings there. . . . I hurried right up to where his wife was, and knocked. She opened the door. This was where the meetings had been held, and where I had been staying. . . . She told how her husband and this Sarah Jordan—he was all the time right with her half of the night, and sometimes all night, giving her visions—that is what he was doing apparently. Said she [Mrs. Turner], ‘Because I cannot receive these things, she [Sarah Jordan] tells them things to do. It is not a bit like what you have; she tells them things to do that are contrary to reason and judgment, and that she must go with Turner. Because his wife has a family on her hands, she must take the place of his wife, and go and give the message.’ Then I told her that the Lord was not in it, that the Lord's arm was around her, and [He] would give her strength, and not to be too much discouraged” (Ms. 131, 1906).

¹⁰ Ellen G. White, Ms. 9, 1859.

¹¹ *Spiritual Gifts*, vol. 2, pp. 55, 56. Hyde had also attended the 1841 Millerite General Conference in Portland.

¹² Ms. 9, 1859. Turner dismissed the supernatural aspect of Ellen's visions, claiming that he could mesmerize her into having a vision. In a meeting in Hartford, Connecticut, “He caused [mediums] to see spirits, musical instruments, and a vision of the Virgin Mary in the air—made them hear the music, and describe the tunes. . . . Mr. Turner. . . is confident that all the miraculous scenes which are said to have been witnessed at spirit circles, may be truly and rationally accounted for, by mesmerism, or anthropology” (*Hartford Courant*, Jan. 5, 1857, p. 2). Yet, when he tried to hypnotize Ellen, she prayed, “Another angel, Father! Another angel,” and God sent her spiritual reinforcement to resist his efforts (*Spiritual Gifts*, vol. 2, pp. 62, 63). Another rebuttal of Turner's assertion that her visions were the result of the influence of mesmerism came in the form of a vision she received of the coast of Fairhaven, Massachusetts, in 1846, in a storm (*Experience and Views*, p. 8; *Review and Herald*, July 21, 1851, Art. A).

¹³ *Spiritual Gifts*, vol. 2, pp. 69, 70. In an earlier letter, she answered a question about a paper published by Turner about his view of the Bridegroom's coming that was similar to the vision Ellen White received in mid-February 1845: “I know not what time J. Turner got out his paper. I knew he had one out and one was in the house, but I knew not what was in it, for I did not read a word in it” (Lt. 3, 1847).

¹⁴ The date is given by E. C. Stiles in *Review and Herald*, Dec. 2, 1858, p. 15.

¹⁵ J. N. Loughborough, “Sketches from the Past—No. 112,” *Pacific Union Recorder*, Feb. 23, 1911, p. 1. Loughborough noted in Noah Lunt's obituary that, at the time of his death, Lunt was “the only survivor of the sixty in Portland, Me., who, in January, 1845, first heard Sister White relate her vision. He was also one of those present at the time of her third vision, when she held the great eighteen-and-one-quarter-pound Bible open on her extended left arm for over half an hour, turning from place to place with her finger, pointing to texts of Scripture that she repeated, with her eyes looking upward and away from the book” (Loughborough, “Another Pioneer Fallen,” *Review and Herald*, Jan. 28, 1902, p. 63).

¹⁶ *Spiritual Gifts*, vol. 2, pp. 301, 302.

¹⁷ Lunt testified: “I was a resident of Portland, Me., from 1836 till 1865” (in Uriah Smith, *The Defense of Elder James White and Wife*, 1870, p. 105). He is in Portland directories for 1850, 1852, 1856, 1858, and 1863 and was reported as being from Portland when he was arrested in Paris, Maine, for waking his neighbors to tell them about Jesus' return (“Millerism,” *Oxford Democrat*, Paris, Maine, April 8, 1845, p. 4).

¹⁸ Rebecca Chamberlain, Sarah's older sister, was Noah's first wife. She died in 1851 at the age of 24 after only a year of marriage.

¹⁹ “Report of the Proceedings,” *Signs of the Times, and Expositor of Prophecy*, Nov. 1, 1841, p. 113. Jacob Mills was also arrested with two of John Pearson's sons, Harris and Theodore, for not working in early 1845 after the Disappointment (*Portland Weekly Advertiser*, June 3, 1845, p. 1).

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²⁰ They lived side by side in 1840 on the corner of Danforth and Clark Streets (1840 United States Federal Census, Portland, Ward 7, available at https://www.ancestry.com/imageviewer/collections/8057/images/4409673_00154?pid=1324261, accessed 3/27/2021). Russel Wright (Dorcas' husband) bought property on Clark Street from Thomas Worcester in 1852 (see Cumberland County Records, Book 239, p. 372; Book 240, p. 374) and willed his two properties on Clark and Danforth to Worcester in 1864 and made Thomas Worcester and Almira his executors (Book 378, p. 364), having lived with the Worcesters since before the death of his wife in 1860 at 89 Danforth (see 1856 Portland city directory). Cumberland County records are available at <https://i2a.uslandrecords.com/ME/Cumberland/D/Default.aspx>, accessed 3/27/21. Almira and Eunice were third cousins, once removed; Eunice's third grandfather was Almira's fourth grandfather through two brothers, Benjamin Gould (1693-1781), for Almira, and Joseph Gould (1680-1762), for Eunice. Thomas Worcester also signed the statement on page 301 of *Spiritual Gifts*, vol. 2.

²¹ See *The Libby Family in America*, p. 370, available at <https://archive.org/details/libbyfamilyname00libb/page/370/mode/2up?q=isaiah>, accessed 3/28/21.

²² D. M. Canright identified the signers as one Methodist, three first-day Adventists, and four Seventh-day Adventists ("Eld. Grant's Attack," *The Advent Review and Sabbath Herald* Extra, April 14, 1874, p. 3). Thomas Worcester was a member of the Pine Street Episcopal Methodist Church ("Obsequies," *Daily Eastern Argus*, Jan. 27, 1869, p. 3). Elizabeth Haines and Jacob Mills were first-day Adventists. The funeral for Isaiah Libby was held at Union Hall, which is where the Advent Christian Church met the year he died ("Died," *Portland Daily Press*, May 26, 1873, p. 3; *Portland Daily Press*, June 21, 1873, p. 4). The Lunts were Seventh-day Adventists as was Phebe A. Gammon. At the time of her death, there was no mention of church affiliation for Dorcas Wright ("Died," *Maine Farmer*, Oct. 4, 1860, p. 3; "Died," *Zion's Advocate*, Portland, Maine, Oct. 5, 1860, p. 3).

²³ Burt, p. 32.

²⁴ *The Review and Herald*, Nov. 26, 1953, pp. 6, 7, and *The Australasian Record*, Feb. 8, 1954, p. 12, describe the Haines house as being near Longfellow's birthplace, which was located on the corner of Hancock and Fore Street. We take the description of its being near to mean that his birthplace was in Portland, otherwise it was not very close to either site. Longfellow's birthplace was demolished in 1955. Examples of articles mentioning the traditional site in South Portland are Arthur L. White, "A Unique College Field Trip," *Review and Herald*, June 9, 1938, p. 20; Arthur L. White, *Footprints of the Pioneers* (1947), p. 65; Arthur W. Spalding, "A Keeper of the Vineyard," *Signs of the Times*, May 3, 1949, p. 8; and Leroy Froom, *Prophetic Faith of our Fathers* (1954), vol. 4, p. 979; D. A. Delafield, "Prayer Power," *Review and Herald*, April 13, 1961, p. 15. Pastor W. G. Turner gave an evening "lantern lecture," September 18, 1926, in which he showed a slide purporting to be "the house in which Sister White had her first vision" ("Lantern Lecture," *Australasian Record*, Oct. 11, 1926, p. 13). Some 24 years later, Paul Whitlow reported seeing a slide of the house ("News from District No. 10," *Northern Union Outlook*, May 24, 1949, p. 5). Uniquely, Elder W. H. Anderson described visiting the house in Topsham, Maine, "where she had her first visions" ("The Cradle of the Adventist Message," *South African Division Outlook*, Dec. 1, 1933, p. 5). When Bro. S. Thomas, of India, visited America in 1947, he said that he was taken to "the house in which she had her first vision" ("My Trip to America," *Eastern Tidings*, Feb. 1947, p. 6). The tour guide was Pastor V. A. Anderson, who took "visiting workers from mission lands to see . . . the house in which she had her first vision" ("Portland Maine," *Atlantic Union Gleaner*, May 13, 1947, p. 5). Others claiming to have seen the house were Mrs. J. Paul Grove ("Lewiston Church School," *Atlantic Union Gleaner*, May 10, 1949, p. 9) and C. P. Lampson ("Colporteur Sight-Seeing Trip," *Atlantic Union Gleaner*, Nov. 1, 1949, p. 8). Mary Walter described a visit to the traditional house: "The two-story house is small but sturdily built, and in the same little kitchen Elder White recalled to our minds the story of that vision. The thrill was beyond words. It can only be experienced" ("Youth Reacts to Ellen G. White's Writings," *The Youth's Instructor*, May 5, 1959, p. 20; see also Cyril F. W. Fitcher, "Chesapeake Teachers' Convention," *Columbia Union Visitor*, Dec. 17, 1959, p. 3). Even though it was the wrong location, this shows that the imagination is a powerful force. Nora Guild described another tour mentioning the place ("Affinity Group Complete Circle," *Southern Asia Tidings*, Sept. 1970, p. 8). For years, the traditional site was described as being across Casco Bay in South Portland "on the corner of Ocean and C Streets" (Susan Clark, "A Prophet from Gorham," *Australasian Record*, March 23, 1981, p. 9, reprinted from *Main Sunday Telegram*, May 13, 1979; Arthur L. White, *Ellen G. White: The Early Years*, 1985, p. 55; Paul A. Gordon, "Portland, Maine: Childhood Home of Ellen Harmon," *Review and Herald*, June 26, 1986, p. 18; Kit Watts, "God of the Unlikely," *Adventist Review*, May 21, 1987, p. 4, updated Sept. 22, 1994, p. 4). The 1985 edition of *In the Footsteps of the Pioneers*, p. 54, has the picture of the traditional site of the Haines house.

²⁵ A note in the 1990 edition of *In the Footsteps of the Pioneers*, p. 43, says, "At the present time, it is not known where Elizabeth Haines was living when Ellen Harmon received her first vision." Paul Gordon's 1994 article removes the location from the map included with the article and confirms that the traditional house is not the correct one, though it still assumes that the house was across Casco Bay in south Portland. See Paul Gordon, "Portland, Maine: Childhood Home of Ellen Harmon," *Adventist Review*, April 14, 1994, p. 11. It may be that someone in the past connected Elizabeth's house with the wrong bridge. Describing a trip to Portland, July 2, 1909, D. E. Robinson wrote, "Across the river formerly stood the house where, in November, 1844, she received her first vision, and where she spent a night of anguish at the thought of going out to relate to others the things that God had presented to her" ("At the Portland Camp-Meeting," *Review and Herald*, Dec. 9, 1909, p. 7). In addition to placing the house across a river (though it was no longer there), Robinson makes the novel suggestion, found nowhere else, that the vision had occurred in November 1844.

²⁶ Burt, p. 31.

²⁷ The spelling of the name "Pierson" is an alternate spelling of "Pearson." Harriet Mills, wife of Jacob Mills, Jr., is included later in the list. So is William H. Hyde, the Adventist who was healed of dysentery (*Spiritual Gifts*, vol. 2, p. 44) and who witnessed Ellen Harmon's 1845 vision about the new earth and wrote a poem that became a hymn about it (*Spiritual Gifts*, vol. 2, pp. 55, 56).

²⁸ Ellen White described her as "Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine" (*Life Sketches*, p. 64).

²⁹ *Eastern Argus*, Portland, Maine, May 7, 1834, p. 3.

³⁰ *Deacon Samuel Haines of Westbury, Wiltshire, England and His Descendants in America, 1635-1901*, 1902, p. 212.

³¹ *The Libby Family of America*, 1882, pp. 186, 187.

³² The genealogy of Elizabeth Haines is available at <https://www.ancestry.com/family-tree/person/tree/174913266/person/382270001707> (subscription required for viewing). Their relation makes sense of the fact that Jacob Mills, Jr., was the guardian of Richard Libby's minor children (see "Guardian's Sale," *Daily Eastern Argus*, Sept. 20, 1839, p. 3).

³³ See Arthur L. White, *Ellen G. White: The Early Years*, 1985, p. 55.

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³⁴ Jacob Mills, Sr. was actually Jacob Mills, II, because his father was also Jacob Mills. For the pertinent court records of the sale to Jacob Mills by Josiah Carter, who repossessed it from Jonathan Place, who had bought it from James Townsend and Daniel Fogg, who bought it from Carter, who bought it from William Vaughan, who bought it from William Tristram Vaughan (Cumberland County Records, Book 114, pp. 461-464, 499; Book 96, p. 457; Book 96, p. 45; Book 94, p. 160; Book 52, p. 121; Book 66, p. 324).

³⁵ For the house's description when they took ownership from the widow of Jonathan Place, see Benjamin Ross's deposition in Cumberland County Records, Book 114, p. 461. Jacob, Sr., was 66; Sarah was 63; Samuel was 25, Jacob, Jr., was 23; and Taylor was 18. Jacob and Samuel Mills had separate listings in the 1840 census. With one house mentioned in the deed, a second house may have been built. In the 1840 census, Benjamin Haines was listed as being in Scarborough.

³⁶ Portland city directory, 1831, available at <https://www.ancestry.com/imageviewer/collections/8774/images/ME-Portland-ME-1831-0043770>, accessed 4/10/21.

³⁷ Walter Samuel was born February 6, 1834; his sister Mary Ann was born between March and May 1832. For the purchase of the house on March 19, 1838, see Cumberland County Records, Book 156, page 421. The deed mentions Walter and Mary Ann.

³⁸ Since the road was moved, the place where the Harmon house once stood is now a part of a school playground.

³⁹ John B., Son of Benjamin Haines and Elizabeth, born April 15, 1835; Jacob Mills, born Dec. 9, 1836, in *Maine, Town of Scarborough, Town Records & Vital Statistics*, 1816-91, p. 68, available at <https://www.familysearch.org/ark:/61903/3:1:3Q57-L9N8-S236?i=43>, accessed 5/5/21.

⁴⁰ *Christian Mirror*, Portland, Maine, Nov. 12, 1840, p. 3; Jacob Haines, died Oct. 16, 1840, in *Maine, Town of Scarborough, Town Records & Vital Statistics*, 1816-91, p. 75, available at <https://www.familysearch.org/ark:/61903/3:1:3Q57-89N8-SLW7?i=46>, accessed 5/5/21. Another daughter from her first marriage, Olivia, died in October of 1845, shortly after she and her siblings had purchased the old homeplace.

⁴¹ See Cumberland County Records, Book 191, p. 87. Perhaps someone else will find evidence that the sale of this property was motivated by his belief in the soon return of Jesus. That the deed was not filed until January 17, 1845, may be an indication of Dr. Buzzell's desire to shield Mills from losing his place to live. That Benjamin Haines was not forced to leave the house even after the deed was filed could further show Buzzell's mercy or an action of the town council regarding Millerites sale of property. A note from the town council in Poland, Maine, discussed what course the town should "take if any to prevent the Millerites or second Advent People from wasting their property." The *Portland Daily Eastern Argus* carried an article from the February 19, 1845, *Bangor Whig*, which "cautioned against purchasing any property, real or personal of them, as well contracts or deeds will be void on account of their incompetency to manage their affairs" (*Daily Eastern Argus*, Feb. 22, 1845).

⁴² See Cumberland County Records, Book 216, p. 185.

⁴³ Buzzell never lived on the property but sold it to Francis Skillings who did.

⁴⁴ Elizabeth's children from her marriage with Richard Libby included Horace (1820-1839), Keziah (1823-1876; m. 1845), Olivia (1826-1845), Sarah Jane (1828-1894; m. 1845), and Richard (1830-1903; m. 1855). While the younger ones may have lived with Benjamin and Elizabeth initially, on June 28, 1845, Keziah, Olivia, Sarah, and Richard purchased the family property in Scarborough for two hundred dollars (see Cumberland County Records, Book 190, p. 225). In the 1840 census, when they lived in Scarborough, Keziah (then 17), Olivia (then 14), Sarah Jane (then 12), Richard (then 9), and John B. Haines (then 5), and Jacob Mills Haines (then 4) were in their household. By the 1850 census, when they had moved to Portland, only the Haines' two youngest children, John (1835-1889; m. 1862) and Horace (1844-1858), were living with them.

⁴⁵ *The Portland Reference Book and City Directory*, 1850, p. 72, available at <https://books.google.com/books?id=kIUSAAAAYAAJ>.

⁴⁶ The record of Benjamin Haines' purchase of the Spring property, on Jan. 27, 1853, and its payoff on June 21, 1856, can be accessed at Cumberland County Records, Book 242, p. 469, and Book 273, p. 375. Haines sold off two pieces of the property (see Book 255, p. 317; Book 274, p. 479), the latter he signed as being fully paid the day before he died (see Book 271, p. 520). The transactions of Elizabeth Haines' sale of the property on Spring Street, are in Book 295, p. 60.

⁴⁷ The 1841 directory has residents at "Danforth n Vaughan" who lived on Danforth on either side of Vaughan Street. On the east with that same descriptive address are Richard K. Vaughan, William T. Vaughan, and Nicholas Emery; on the west with that same descriptive address are Mary B. Vaughan, Lindall Boyd, and Thomas Tracy. In the 1844 directory, both Benjamin Haines and one Henry Towle were described as living at "Danforth n Vaughan." That was the only year Towle and his family lived on Danforth, so correlation with a numbered address is not possible.

⁴⁸ The 1846 Portland city directory, pp. 115, 191, indicates that the house at "Cor. Danforth and Vaughan streets," which was also designated "107 danforth," was the home of Augustus Mitchell. See <https://www.ancestry.com/imageviewer/collections/2469/images/15386341>, accessed 3/22/21. Designated the "Fitch House" after Judge Fitch (see 1857 map), it was replaced in 1859 by the Charles A. Alexander house ("West End Walks. 393-395 Danforth Street" at <https://portlandhousestories.com/2016/10/08/west-end-walks-393-395-danforth-street/#more-2063>). Directories from 1846 to 1877 confirm that "107 Danforth" was the corner of the two streets. The 1844 directory apparently used another numbering system, listing this same corner house as "135 Danforth." The 1879 directory changes the designation to "399 Danforth," and the 1912 directory changes it to "395 Danforth," the address that it has today.

⁴⁹ The 1844 directory has a sequence 101, 103, 105, 135. In the 1852 directory, the house numbers before the corner house increased from the 1847 numbers—from 101 to 133, 103 to 135, and 105 to 137.

⁵⁰ The 1857 map, published by J. Chace, Jr., is available at <https://www.loc.gov/resource/g3733c.la000266/?r=0.718,0.309,0.105,0.048,0>. The names on the census list of 1840 that cannot be correlated to house numbers may have been people boarding with them, or the houses may have been large enough to set up as boarding houses.

⁵¹ It is located on the northern side of Danforth, west of Vaughan, and, according to real estate listings, was built in 1820. However, it is unlikely that the present building was built before 1868. (The style is from an earlier era, as Portland house historian Darren McLellan from portlandhousestories.com assures me.) Careful tracking of the house to its earliest occupant in the Portland city directories, arrives at James Cassidy, son of Philip Cassidy, who began living in the brick house in 1869. The 1868 deed for the land, which was purchased by Philip Cassidy from John Bundy Brown, a prominent landowner in Portland (Book 365, p. 190), mentions no house on the property. The property he bought was a five-acre tract of land (see Cumberland County Records, Book 365, p. 190). An 1851 map of Portland has no building at this location, although an 1857 and an 1858 map do (see map exhibits). It may be that a wooden structure was on the property before Philip Cassidy built his "fine brick home" on what would become known as Cassidy's Hill in Portland (Matthew Jude Baker, *The Irish of Portland: A History of Forest City Hibernians*, available at <https://books.google.com/books?id=vNh2CQAAQBAJ>, accessed 4/1/21). It is also possible that the building was not a house, which

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would explain its omission on the 1851 map since non-residences were not always included on the maps. It would also explain its lack of an assigned house number in the 1846 city directory, which skips from 107 Danforth (on the corner of Danforth and Vaughan) to 109 Danforth and 111 Danforth, which were the houses on the Mills' property just before the bridge. The 1847 and 1848 city directories also give no indication of an intervening house between 107 Danforth and 109 Danforth. Neither do they mention anyone living at "111 Danforth" (by 1847, the Haines family had moved to 69 Spring Street). John D. Buzzell purchased the Haines' house in 1844 but never lived in it. Francis Skillings is listed in the 1850 census as occupying the house, likely renting it until he purchased it from Buzzell in 1853. The 1852, 1856, and 1858 city directories don't give a number for the house but list Francis Skillings as living "near vaughan's bridge."

⁵² The 1851 map, mentioned above, also has two buildings, although they are represented in different locations with reference to the railroad. A plan for construction in 1873 only had one house—the one closest to the road. The land where the other was located was occupied by a railroad engine round house owned by the Boston & Maine Railroad (see Recorded Land Plans, Document 3, April 15, 1873; for the 1884 map in the exhibit, see Document 77, Oct. 24, 1884, both available at <https://i2a.uslandrecords.com/ME/Cumberland/D/Default.aspx>, accessed 4/1/21).

⁵³ The 1871 map of Ward 7, Cumberland County, indicates that all structures next to Vaughan's bridge were made of wood (see legend in the illustration and at <http://www.historicmapworks.com/Map/US/131/Portland+++Ward+7A/Cumberland+County+1871/Maine/>, accessed 3/29/21). Jacob Mills' will, which may have been more specific, was destroyed with others in the 1866 Portland fire. There was already a house on the property, when the property was repossessed by Josiah Carter who sold it to Jacob Mills (Cumberland County Records, Book 114, p. 461). Tracking the ownership of the Mills' property and the existence of the Haines' residence from 1844 to 1846, we discover that Mills sold the land in two parcels: the first and smaller, to John D. Buzzell on July 5, 1844 (yet filed Jan. 17, 1845, Cumberland County Records, Book 191, p. 87) and the second, with much more of the land, to Henry F. Page on May 1, 1849 (see Book 216, p. 185). Buzzell sold his lot to Francis Skillings on January 5, 1853 (see Book 241, p. 526). Both Page and Skillings were living on the properties in 1850, according to the 1850 United States Federal Census, available at <https://www.ancestry.com/imageviewer/collections/8054/images/4193970-00437>, accessed 3/19/2021. Skillings sold his property to Herbert J. Nichols on April 14, 1858 (Book 287, p. 187) but bought it back on Sept. 23, 1858 (Book 290, p. 79) to sell it to George F. Mackie (Book 293, p. 195). Mackie sold it to Deborah Mackie on May 18, 1859 (Book 293, p. 558), who sold it to Elizabeth Cuskley on Dec. 29, 1862 (Book 317, p. 1). July 10, 1880, John and Jane Elizabeth Cuskley filed a partial release agreement with the Boston and Maine Railroad (Book 472, p. 55) regarding the maintenance of a retaining wall of the railroad on their property. The address in the 1866, 1869, and 1871 Portland directories was "Danforth, near Vaughan's Bridge"; in the 1873 directory, it was "Danforth, West end." The 1875 directory gave their address as "west end Danforth." The 1877–1890 directories gave the address as "541 Danforth." In 1891, it changed to "540 Danforth." The Cuskleys lived in the house until 1897. In 1898, they moved to Cash Corner, just across Vaughan's Bridge in South Portland. We know that the house no longer existed in 1910, for the land was then leased by the Gulf Refining Company for office and storage buildings (see 1924 tax records at <https://www.maine-memory.net/artifact/46492>, accessed 3/19/21). Thus, the Adventist heritage tours in the 1950s had no chance of seeing the original house.

⁵⁴ J. N. Loughborough, *Pacific Union Recorder*, Feb. 23, 1911, p. 1; see also *The Great Second Advent Movement*, 1905, pp. 535, 536. The address is given in the Portland city directories for 1856 and 1858.

⁵⁵ "DIED ... In this city, 14th inst. [of this month], of congestion of the lungs, Benjamin Haines, aged 45 years 9 months" (*Zion's Advocate*, Portland, Maine, April 23, 1858, p. 3). They were in Portland the week ending November 20, 1858 (E. C. Stiles, in *Review and Herald*, Dec. 2, 1858, p. 15). Benjamin's remains were moved to Scarborough, Maine. Horace died on November 4, 1858, see Maine, U.S., Death Records, 1761-1922 for Horace Haines, available at https://www.ancestry.com/imageviewer/collections/1962/images/31515_204193-04281?pId=1635619, accessed 3/22/2021. Horace's remains were removed to Prout's Neck, Scarborough, Maine.

⁵⁶ For the sale of the property, see the *Portland Weekly Advertiser*, May 25, 1858, p. 4.

⁵⁷ Baking was the Pearsons' family business, as we see in several city directory listings. In 1792, John Pierson himself invented "pilot bread," or "hardtack," a bread used by sailors for many years. Pearson's oldest son, John Pearson, Jr., was an Adventist minister. He organized the Second Advent Church in Newburyport in 1848 (Noreen C. Pramberg, *Four generations of the descendants of John and Dorcus Pearson of Rowley, Massachusetts in 1643*, 1994, p. 15).

⁵⁸ *Signs of the Times and Expositor of Prophecy*, April 15, 1841, p. 13; June 1, 1842, p. 69; June 22, 1842, p. 96; June 29, 1842, p. 104; July 20, 1842, p. 128; July 27, 1842, p. 136; Aug. 3, 1842, p. 144; Oct. 12, 1842, p. 32; Nov. 2, 1842, p. 56; Dec. 21, 1842, p. 112; Feb. 1, 1843, p. 159; April 12, 1843, p. 48; Dec. 20, 1843, p. 152; *The Advent Herald, and Signs of the Times Reporter*, Feb. 14, 1844, p. 16; Feb. 21, 1844, p. 24; July 24, 1844, p. 194; July 31, 1844, p. 207; Aug. 7, 1844, p. 8; Nov. 27, 1844, p. 128; *The Jubilee Standard*, May 29, 1845, p. 96; July 3, 1845, p. 136.

⁵⁹ *Life Incidents*, 1868, p. 107; *Life Incidents*, 1880, p. 82.

⁶⁰ *Christian Experience and Teachings of Ellen G. White*, p. 67; *Testimonies for the Church*, vol. 1, p. 64; *Life Sketches*, p. 71; Ms. 131, 1906.

⁶¹ *Christian Experience and Teachings of Ellen G. White*, p. 67. She mentioned the incident again in Ms. 131, 1906, noting that Pearson lived about a mile from the Harmons' house. The 1837, 1841, and 1844 city directories have the baker John Pearson living at 10 Casco Street, which was five blocks east on Spring Street, one block north on High Street to Congress Street, and then three blocks east to Casco Street. This was near the Casco Street Christian Chapel.

⁶² *The Pearsons and Their Mills*, Essex Institute Historical Collections, Essex Institute Press, vol. 74, n.d., p. 60. It was Pierson's son John, an Advent Christian minister, who, along with Joseph Turner, took the extreme position that probation had closed for all sinners (see Leroy Froom, *Prophetic Faith of Our Fathers*, vol. 4, p. 839).

⁶³ Ellen White returned to Portland in 1909, but D. E. Robinson said that, at the time, the house was no longer there ("At the Portland Camp-Meeting," *Review and Herald*, Dec. 9, 1909, p. 7). It had been taken down back after the Cuskleys sold the property in 1897.

⁶⁴ Railroad buildings crowded the area near Vaughan's bridge, as can be seen in the 1884 map in the group of maps under the section headed, "Identifying the Place Where the Visions Began." Railroad buildings also crowded out many of the private dwellings in the neighborhood in Portland where Ellen White had spent her youth. See the 1886 map, which labels the usage of the various buildings around Clark Street in Portland, Maine, available at <http://www.historicmapworks.com/Map/US/59484/28++Spruce++Brackett++Salem/Portland+1886/Maine/>, accessed 3/29/21.

⁶⁵ "Notes of Travel," *Review and Herald*, Nov. 25, 1884. The Cuskley family, who bought the house in 1862, lived in it until 1897.

⁶⁶ Since this was a morning prayer time, we could assume that the participants lived nearby. Besides Ellen (age 17) and Elizabeth (age 43), who lived in the house, the other three women could have been the two women who lived next door, Elizabeth's sister-in-law Betsy Haines Mills (age 33) and Elizabeth's stepmother Deborah Nichols Mills (age 61), and perhaps Elizabeth's sister Orinda Haines (age 47) or some other woman. Clyde Provonsha's painting captures their different age groups.