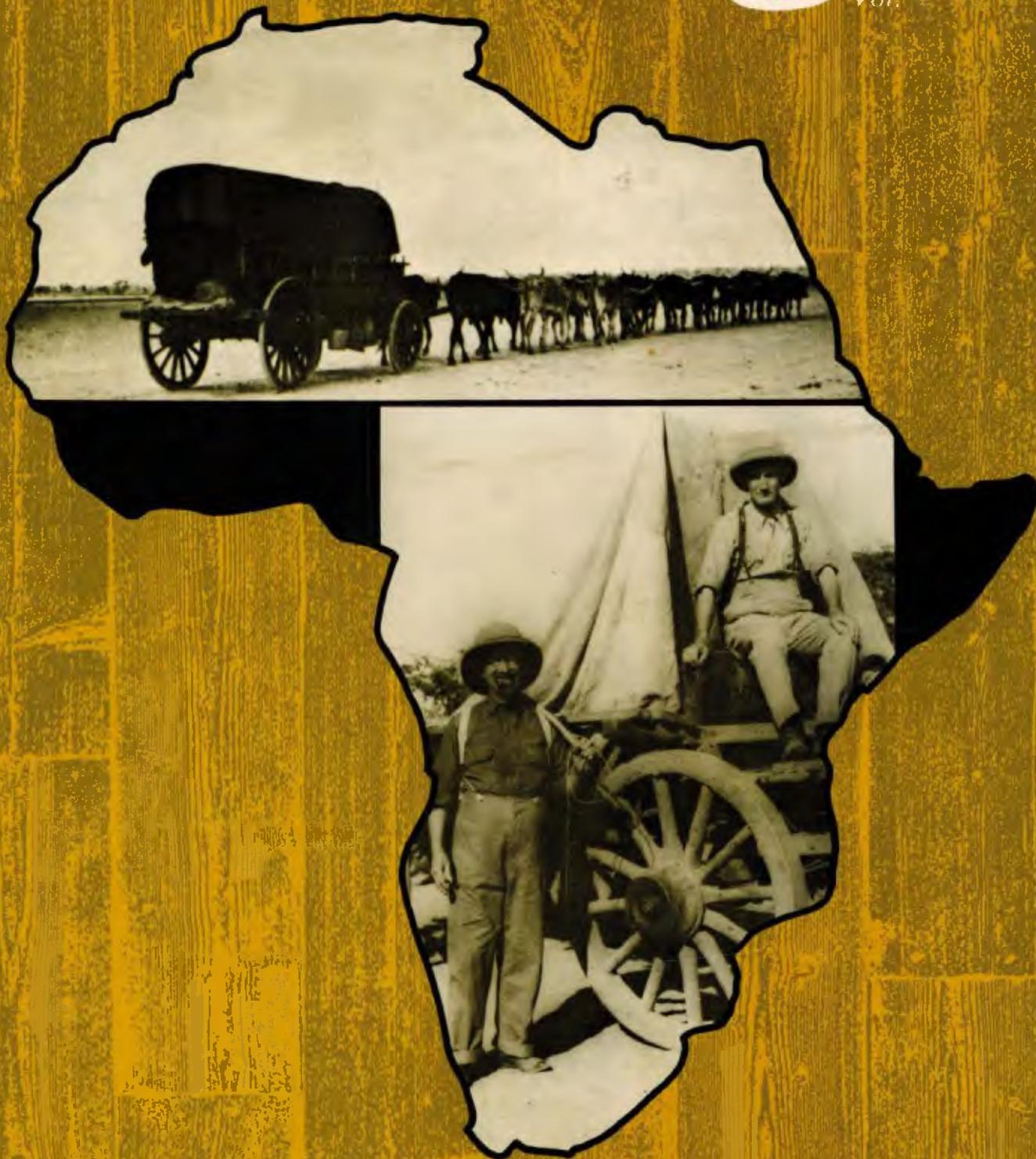


Adventist Heritage

Vol. 4



In this selection from an 1899 MISSIONARY MAGAZINE (Vol. 11, pp. 528-29) W. H. Anderson, a member of the first group of missionaries to Solusi, gives an account of their early years at the mission.

another week waiting for our freight, but on Sunday evening, June 2, we "in-spanned" the oxen and started north. Of the journey, the barren country, the heavy sand, the rugged rocks, the lack of water, the wanton monotony which no one can understand who has not been through it, I will say nothing. But this had an end and on July 26 we reached the farm.

The next three months were spent in trading with the natives, marketing grain, building our houses and preparing the land for the rainy season. Early in November we found two fourteen by twenty-four feet cottages roofed and plastered all ready to enter, but the night before moving in, the rain washed off all the north end of our houses. The water was about two inches deep in my kitchen in the morning. This was a sample of Yankee bigotry. The natives desired to use cow dung in the plaster: we were too clean for that, so refused. After this experience we allowed them their own way and the walls stood against the elements for two years.

We had the same experience in selecting rafters for our houses. The natives told us what to get but we knew better (?) and my house would have fallen in the first year had not new rafters been put in. Count all men wiser than yourself.

We had just made arrangements for Mrs. Anderson and myself to visit Hope Fountain Mission when our team was stopped on the road to town and we were told that all the cattle in the country were quarantined on account of the rinderpest. This was the last of February 1896.

On March 22, while in Buluwayo afoot, I saw a man come dashing into the city, his horse covered with foam, bringing the news that the natives were in rebellion and that forty white men had been killed in the Matoppa Hills the previous night. At that time the police force in the country numbered ten men and one officer. The others had gone with Jameson into the Transvaal. Soon one hundred volunteers with two maxim guns were on their way to the scene of the action, while small parties went in every direction to warn settlers and bring in friends.

I returned home that night, having walked seventy-five miles in thirty-six hours without sleep. The next day Elder Tripp called the natives of the farm together and laid the matter before them. He warned them of the results to themselves if they took part in the rebellion and told them that Christ was the Prince of Peace. The advice was followed and not one of our natives had any part in the war.

The next Sunday Elder Tripp went to town and found that the uprising was becoming general and that our only safety was in flight. By the advice of the native commissioner, we started southwest sixty miles to Mangwe. After one night's drive we were informed that an escort of thirteen armed men had come from town to take us there. We joined them the next day on the Guwai River and made the journey safely although one night the rebels could be heard all about us.

On arriving in town we encamped near the hospital and settled as follows: Elder Tripp, wife and George occupied the back end of the covered wagon; Brother Sparrows, wife and baby the front end; Dr. Carmichael made his bed on the ground; and Mrs. Anderson and myself tied our spring to the coupling-pole and one side of the wagon thus sleeping suspended under the wagon. While thus situated we had

(continued on back cover)

Adventist Heritage

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Editor's Stump

2

Articles

The Triumph and Tragedy of Nathan Fuller
by Brian Strayer

3

M. B. Czechowski: Pioneer to Europe
by Rajmund Dabrowski

13

From Meetinghouse to Modern: Adventist
 Church Architecture in Michigan
by Gary Land

24

Solusi: First Seventh-day Adventist
 Mission in Africa
by Alberto Sbacchi

32

"Unser Seminar": The Story of
 Clinton German Seminary
by Marley Soper

44

Heirloom

"in weariness and painfulness, was the
 cause built up"
by W. B. Hill

56

Bookmarks

Pragmatic Religious Liberty
by John Kearnes

60

History, Homiletics, and A. G. Daniells
by Kent Seltman

61

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COVER PHOTOS: Early missionaries to Africa traveled mainly in wagons drawn by oxen. W.H.

Anderson (walking) used this wagon for his missionary trips. courtesy: Archives, Trans-Africa Division of S.D.A.

credit: Review and Herald

The



Editor's Stamp

SEVENTH-DAY ADVENTISTS have long regarded themselves as a missionary people. It is fitting, therefore, that a considerable portion of this issue addresses the history of Adventist mission. Through these selections, the reader can observe the developing concept of mission in the Seventh-day Adventist experience.

In his vigorous evangelism along the New York-Pennsylvania border Nathan Fuller, despite his eventual departure in disgrace, well represents early Adventism's emphasis upon spreading the gospel to North America. It took the conversion of a European immigrant, M. B. Czechowski, to help shake the denomination into a realization that its mission must include Europe as well. In an unorthodox, even questionable, manner Czechowski successfully took Adventism to the European continent. Meanwhile, Adventists were reaching some immigrant groups that came to America with such success that by 1910

they had to establish foreign language schools, such as Clinton German Seminary, to serve these new constituencies. And their mission vision continued to expand, as is evidenced by Adventist entrance into Black Africa by the turn of the century.

This issue represents *Adventist Heritage's* first attempt to seriously examine the history of Adventist mission. From the journal's beginning, its editors have recognized the necessity of including mission history but were cautious in approaching the subject for fear of being deluged with "mission stories" that, while useful for certain purposes, are not history. Though writing in other than their native languages, Ray Dabrowski in his story of Czechowski and Alberto Sbacchi in his examination of Solusi Mission have helped us progress in reconstructing this neglected subject. It is one of many aspects that we need to explore.

GL



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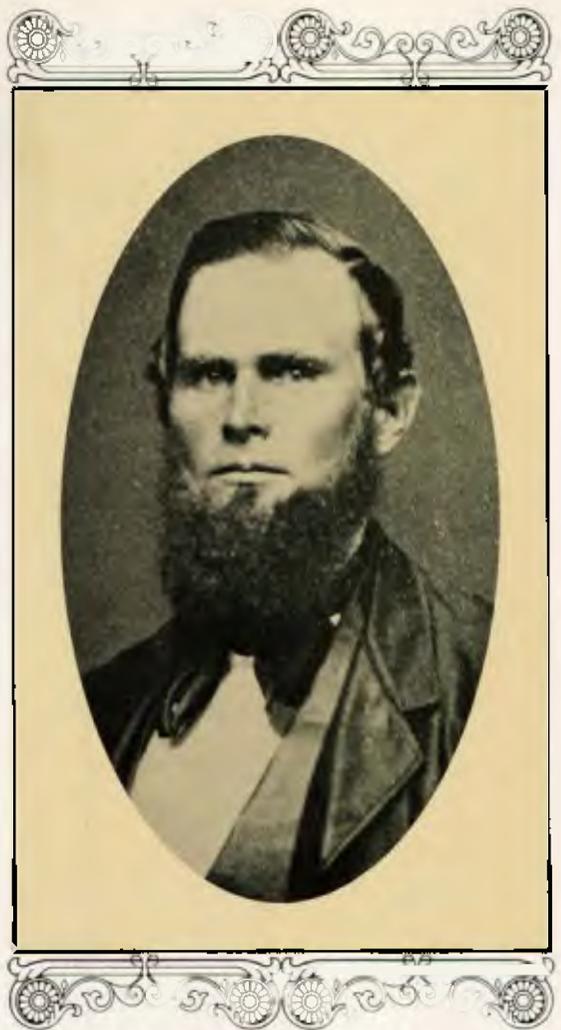
THE TRIUMPH AND TRAGEDY OF NATHAN FULLER

Brian Strayer

HE WAS MUCH shorter than most farmers in the four frontier counties where southwestern New York meets the border of northwestern Pennsylvania. Here in New York's "Southern Tier" region, even his handsome face and light brown receding hair would hardly have set him apart from scores of other young men in those Allegheny foothills. But through a strange combination of circumstances, the career of Nathan Fuller would surprise and shock more people in both states than that of any other Adventist preacher.

From 1851 to 1857 Fuller farmed his Ulysses, Pennsylvania, homestead, seemingly unaware that Sabbatarian Adventism had penetrated the Allegheny Mountains. But under the faithful lay ministry

Now teaching grade school in Jackson, Michigan, Brian Strayer formerly served as research assistant for the forthcoming Seventh-day Adventist history textbook.

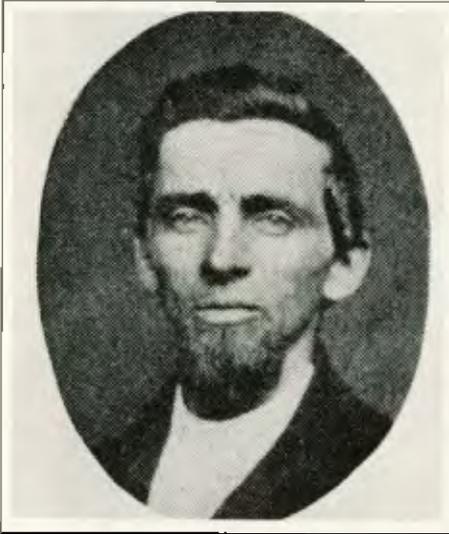


Converted to Seventh-day Adventism in 1857, Nathan Fuller was a prominent minister in the Southern Tier region of New York and Pennsylvania until 1869.

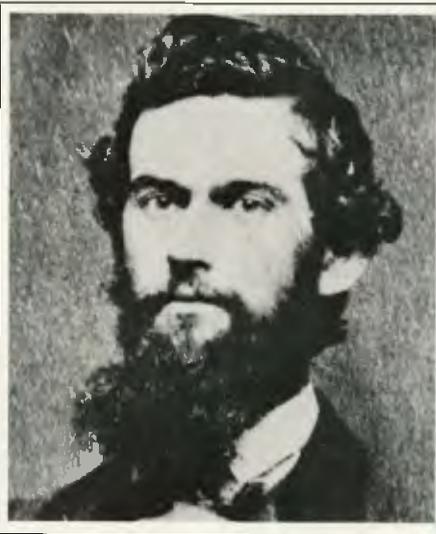
courtesy: Review and Herald

of Hiram Edson, J. N. Andrews, Samuel Rhodes, and Joseph Bates, the so-called "Message of the Three Angels of Revelation 14" had gained a foothold in nine western New York counties. With the addition of W. S. Ingraham, R. F. Cottrell, and J. N. Loughborough by early 1854, the team of lay preachers was ready to saturate the Southern Tier with Adventist tent meetings. In the summer of 1857 these three converged on Fuller's home town. Their two-week meetings, attended by church leaders James and Ellen White of Michigan, converted thirty new believers, including Nathan Fuller and his young wife, Artamyssia.

This conversion experience transformed Fuller from a nominal Methodist-Episcopalian into an active Adventist. He was ordained October 26, 1858, by Cottrell and Ingraham at Ulysses. Early the next year he converted twelve to the Sabbatarian Adventist doctrines. A few months later he baptized three more converts. His personal charisma and



J.N. Loughborough



R.F. Cottrell



William S. Ingraham

In the summer of 1857, these three early evangelists held a series of meetings in Ulysses, Pennsylvania. Nathan Fuller was among the thirty converts.

dramatic preaching style drew a crowd of 1,000 eager listeners at one grove meeting.

Despite this early success, Fuller passed through many personal triumphs and tragedies. Just when the outlook seemed bright, some fateful circumstances would plunge him into difficulties. His first Pennsylvania Communion service was rudely interrupted by gunfire, flying rocks and shattered glass as a mob stormed the schoolhouse where he sat beside the bread and wine. Soon after this event in the fall of 1859, he transferred his efforts to New York state.

His expanded lay ministry in the Empire State saw hundreds flocking to his winter meetings and dozens converted by the spring of 1860. After he successfully established the first Advent church in Allegany County, New York, his report to the *Review and Herald* crackled with optimism. "The glorious light of present truth appears brighter and brighter," he wrote in February. "The time has fully come for God's people to press together."

IRONICALLY, THIS same issue of "pressing together" in church unity and order elicited Fuller's opposition in 1860-61. Like many Sabbatarian Adventists on the Southern Tier, he was basically an anti-establishmentarian. While he enjoyed organizing local churches, he at first opposed the efforts of James White and the Battle Creek, Michigan, Adventists to federate the disjointed groups into conferences. For nine months he

wrestled with his conscience on this matter, confessing in the *Review and Herald* that it gave him "some severe and unnecessary trials." Finally, by September of 1861, he accepted organization. "This people is *my* people; their God is *my* God," he declared. He asked fellow believers to forgive him for dragging his heels and predicted that "this truth is destined to triumph, and it is time for us to press together."

Once he made a decision for organization, Fuller eagerly promoted the Whites' plans for order in the church. His new ministry outshone his previous efforts, and soon his churches spread throughout the Allegheny region. New counties were entered, new churches built, and everyone began to covenant together in "gospel order," taking as their only creed "to keep the ten commandments and the faith of Jesus." Fuller agreed with one member who declared "Order [is] heaven's first law." Subsequent trips throughout the Southern Tier persuaded him that the many "dark clouds" of discouragement that had been hanging over "the remnant" there were now evaporating. The Adventist cause was on the rise!

Fuller quickly fell into line behind his younger colleague, J. N. Andrews, who was urging believers to form a conference. By late 1862 both men believed this step necessary for the prosperity of the church in New York and Pennsylvania. At the October organizational conference meeting, Fuller helped an all-night committee draft a state constitution. As the morning sun rose, the six men prepared to present their plans to an 8:30 a.m. caucus. Unanimously, the assembled delegates accepted the constitution, elected three state officers, and approved the first three "evangelical ministers" of the fledgling State Conference — veterans Andrews and Cottrell, and the newcomer, Nathan Fuller.

As Fuller toured his territory in 1862, he rejoiced to see how effectively conference organization boosted Adventist morale and promoted evangelism. Fully converted to the new Seventh-day Adventist regime, he stated in the *Review and Herald*, "Organization is doing that for us which nothing else could." Anyone who still opposed it, he declared, was committing a "heaven-daring sin."

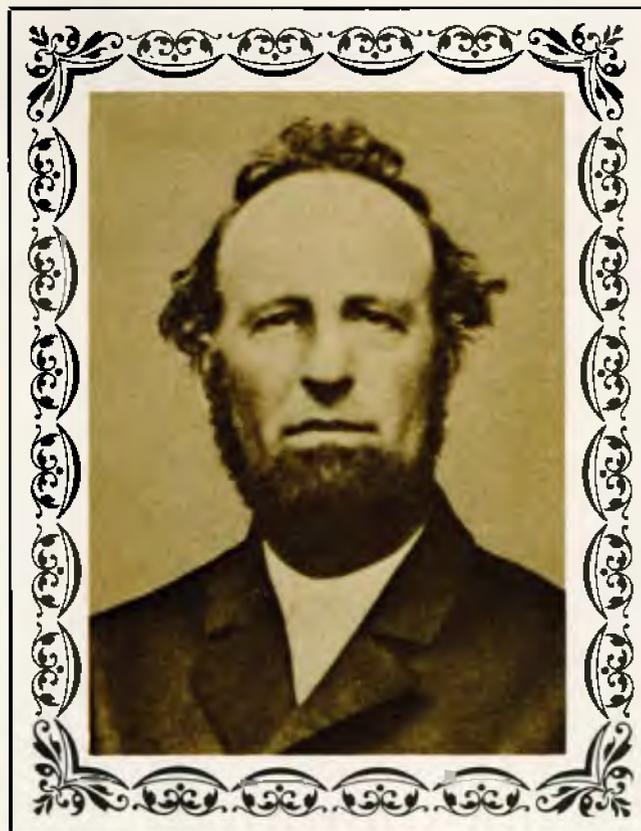
As one of three conference evangelists, Fuller's future seemed brilliant indeed. Yet even as he expanded his ministry into the central New York Finger Lakes region, double-barrelled tragedy struck. First, many of his Advent believers succumbed to the diphtheria scourge raging throughout the Northeast. Funeral sermons punctuated his public evangelism for months in 1863. Even the "Port Byron cure," using crushed Spanish flies in Venetian turpentine poultices, failed to stop the plague from spreading.

But even more devastating to Fuller personally were the effects of the Civil War on his family. While he was baptizing two converts in March, he met his only brother returning after nearly two years' service in the Union Army. Both his arms had been shot off, one at the elbow and the other at the shoulder. "Oh,

J.N. Andrews, editor of the REVIEW AND HERALD, sadly announced in the columns of his paper that Nathan Fuller had asked to be dropped from church membership.



courtesy: Loma Linda University Heritage Room



James White was promoting the idea of church organization in 1860-61 at a time when Fuller was opposed to it.

how painful to see our friends mangled in so distressing a manner!" he exclaimed in the *Review and Herald*.

Fuller did not allow this tragedy to destroy his evangelistic fervor, however. Perhaps to compensate for his grief, he threw himself into his ministry as never before. In seven weeks he attended sixty meetings, preaching at nearly every one, and baptized more converts in 1863 than during all five previous years. He literally wore his voice out preaching. Then to recuperate, he spent three days with his family at Ulysses before hitting the gospel trail again.

This exhausting regimen might have broken an older man, but not Fuller. "I am not tired of laboring in this good cause," he boasted in the spring of 1863. An old friend said Fuller burned with a determination to preach the Advent message "whether the people will hear or forbear." He lectured on the fall of Adam and Eve until tears rolled down his listeners' cheeks. He exhorted them to keep their vows with God in such a forceful manner that one man stood to his feet exclaiming, "Such preaching is worth hearing; it hits a fellow and does him some good!" He gave Fuller a dollar to continue "hitting" folks with gospel truth.

Fuller continued to sway his listeners with clear logic and emotional appeals. Once, after dismissing his Seventh-day Adventist members, he preached to a "mixed multitude" of six faiths on the subject "How long halt ye between two opinions?" He held them until he came to the Sabbath doctrine. Then, "such a squirming, muttering, and drawing down of pharisaic faces was manifest, [as] is not often observed in a religious meeting." One merchant, upset at Fuller's triumph, dared anyone to challenge him in debate, but not one person responded.

Among Adventists as well, Fuller's commanding appearance and fervent discourses stirred up emotions. He described one Adventist meeting in quaint nineteenth century terms. As he preached, "the Lord met with us and poured out his Spirit upon us. Our hearts were melted together in love. Tears flowed freely from every eye." Revivals such as this quickly strengthened the Adventist church in the Alleghenies. Within ten months the number of converts trebled. "The cause," one worker rejoiced, "is on the rise . . . May the Lord help us to rise with the message."

The Advent message on the Southern Tier in 1863 seemed quite secure, so Fuller left in May to attend the first General Conference session at Battle Creek, Michigan. His reputation as a conference-builder had preceded him, and he was asked to sit on the eight-man committee to draft the first constitution for the interstate church organization. His star was rising; the believers near and far began referring to the charming minister as "our beloved Bro. Fuller."



AS IF TO SUBSTANTIATE the good will placed in him, Fuller beat still wider paths over his two-state parish. Despite "lung fever," he gave eight lectures at one Methodist church, "sat in heavenly places" at an Adventist Quarterly Meeting, "felt the melting, refining power of the truth" at still a third monthly meeting, and experienced the Spirit's power descending "like dew upon the mown grass" in a fourth Allegany County meeting. He rejoiced to find his congregations full of "living members" and was especially pleased when his appeals "melted down" the saints.

Church leaders James and Ellen White were also pleased with Fuller's efforts. When they visited the Southern Tier in the fall of 1864, James was "happily disappointed" to find the Adventist work so strong there, and to meet so many of Fuller's "warm-hearted, liberal friends." Ellen admired the newly-built church in Niles Settlement, and delivered her first health reform lecture in Allegany County there.

Before leaving the area, the Whites took note of many "omens of good" in Fuller's parish: the large attendance at Adventist meetings, the generous financial support of believers, and numerous baptisms — fifty-four by the end of 1865. They smiled their approval on Fuller's resolution to "answer all calls wherever the people are willing to have the Lord work for them."

But as the Adventist cause gathered momentum under Fuller's leadership, tragedy struck once more. This time he was prostrated by an attack of spring measles for two months. He probably gathered little comfort knowing that thirty miles away in Dr. Jackson's "Our Home" in Dansville, James White, D. T. Bourdeau, and J. N. Loughborough were also beset by illnesses. Overwork was taking its toll among Adventist leaders.

This bout with the measles hit Fuller at the zenith of his career as conference evangelist. Though he did soon recover physical health, he never regained his driving spiritual zeal. His baptisms declined sharply after 1866, and he entered a new phase of his ministry fraught with ups and downs, with doubt and uncertainty occasionally broken by limited success. His next report to the *Review and Herald* that summer assured believers that he had not "grown cold in the cause" during his strange nine-month silence, but that he had undergone "severe trials" which had made it impossible for him to report. What these "trials" were, besides his illness, he did not say. He had forced himself to continue preaching and visiting Advent believers, and at one place, his peculiar "heavy affliction" left him. There he spoke with such freedom that, in his words, "I nearly lost sight of this poor, dark world, and could [almost] see the saints of God after they had overcome . . . clapping glad hands on the other shore." So deeply had this ecstatic experience affected him, that he resolved publicly never to be found "fighting against God." Then, for the first time in his ministry, he signed his report, "Yours striving to overcome."

What his tortured soul was striving to overcome remained a mystery to *Review and Herald* readers, but his ministry did not immediately reflect his inner conflict. His ambitious preaching circuit took him 1,000 miles over dusty country roads during the summer of 1866. His reports tell of many thrilling meetings and revivals in far-scattered areas. Those who heard him preach wrote vivid reports regarding his moving eloquence. At the state conference session, one reporter described how "the Spirit of the Lord accompanied [Fuller's] words," and caused his listeners "to tremble as the question came to us, 'Is thy heart right?'" Throughout the weekend session, this reporter wrote, "our hearts were stirred within us" as Fuller preached on health reform (with Ellen White listening), discipleship, and the sufferings of Christ. Except for two sermons by Ellen White, Fuller monopolized the weekend talks.



At this site Nathan Fuller established the Niles Hill Seventh-day Adventist meeting house in August, 1862, with thirty-two members.

So favorable an impression did he make among the delegates, that during their conference business meeting they unanimously elected him president of the two-state conference. Converted only nine years before, the small-town Pennsylvanian was now leader of a burgeoning conference of twenty-four churches and nearly 500 members. Adventism was rising, and Fuller was rising with his Church.

HE COULD NOT have taken office at a more inauspicious time. The year 1866 was "the dark year" for the cause: many Adventists were ignoring Ellen White's counsels on health reform, dress reform, and Systematic Benevolence (an early tithing plan). Selfishness, hypocrisy, and deception were creeping into the ranks and paralyzing the progress of Adventism in many areas. Preachers failed to do thorough conversion work among their listeners; they also accomplished little good at conference meetings. Ellen White warned such careless ministers in 1867 to beware lest while they preached straight truths to others, they failed to live by the same rules themselves.

At first, optimistic reports from the Southern Tier made this pointed testimony seem inapplicable to Fuller's area. As winter snows began to thaw, he was already experiencing the "melting power of religion" in Quarterly Meetings at several churches where he led believers in unique covenants with the Lord "to seek him with the whole heart" in prayer and rededication. Yet Fuller recognized the truth in Ellen White's rebuke. "Ministers and people [laity] need converting to this work," he emphasized early in 1867.

Apparently, his labors for "the people" at least were bringing results. In his spring travels he encountered more "earnest" believers than ever before. His vibrant ministry fostered "a soul-reviving and sin-killing time" everywhere he preached. Yet while his admirers' souls were being refreshed, Fuller confessed he was breasting "the bitter waters of affliction." Constant labor, care, and anxiety were wearing him down, but his trauma seemed to stem from some soul anguish deeper than physical exhaustion.

The fifth General Conference session at Battle Creek gave Fuller the boost his spirits needed. This May convention was the largest of any held since 1863, with over 800 Adventists attending. A spirit of reconsecration and reform swept through Adventist ranks as the Whites, Fuller, and five other ministers preached. Nathan Fuller himself was deeply moved. "I left that Conference," he wrote in 1867, "more than ever resolved to be a faithful, humble, obedient

servant of Christ." In a pledge of personal rededication to the Advent ministry he affirmed, "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

The afflicted conference president had taken his stand: he resolved to accomplish more in 1867 than New York had ever experienced before. Hastily he called his executive committee together in June; their decision surprised many sleepy saints across the Empire State. Henceforth, Cottrell stated to the *Review and Herald*, all Adventist ministers in the conference would labor solely for non-Adventist conversions "in places which promise most good as missionary fields." No minister would officiate at Quarterly Meetings. He reminded the believers that time was short, the last gospel call urgent, and most important, "the church is, and always should be, a missionary society."

But just as Fuller rose to rally his ministerial team, tragedy again struck him down. For nearly three months, typhoid fever kept him barely conscious. His wife, Artamyssia, and six other members of his family succumbed to the disease at the same time. "Our home has been a hospital indeed for three months and over," he wrote in December. Kind neighbors nursed the family around the clock for eight weeks. Even R. F. Cottrell stayed by until he, too, fell ill and returned home to eight weeks of semi-consciousness. Fuller then sent for a physician from Battle Creek's Health Reform Institute, and Dr. John F. Byington, son of the first General Conference president, responded, spending one week in the Fuller home. Slowly, Fuller's mental powers returned, and he wrote to assure believers everywhere that he was gaining some strength. "I was guilty of transgression," he confessed; "I over-labored and took cold." Despite his condition he exerted his feeble strength to attend more meetings in December.

Fuller's noble efforts to press on despite illness inspired James White and J. N. Andrews to commend him in the *Review and Herald*, and to appeal for Adventists everywhere to send free-will offerings for his family's support. Fuller had found it necessary to borrow \$300 while he lay ill, they pointed out; since he became ill by overlaboring in the "Advent cause," they said, let the cause rise to his support. "We have no man in our ranks who is more ready to bear burdens and to labor without regarding his own convenience or interest, or even life, than Bro. F.," they exclaimed. "His life has been one of industry, frugality, and temperance."

These encomiums opened wide the floodgates of Adventist generosity. From Maine to Michigan, believers sent money to the "Fuller Fund." Between February and June, 1868, he received \$391.60 — almost \$100 more than his indebtedness. The Battle Creek church alone sent \$45 in May. Seldom had the denomination witnessed such spontaneous generosity heaped upon one man.

With such moral and financial support, Fuller staged a remarkably fast recovery in 1868. By the end of January he had already reorganized his languishing Ulysses church, and held meetings at Niles Settlement and other towns. His enfeebled body ached from miles of trudging over snowy mountains and through freezing valleys.

YET DESPITE Fuller's best efforts, Adventism on the Southern Tier was having its difficulties. His conference secretary's January report revealed that Fuller, three leading workers, and six churches in his area had failed to make quarterly reports. Three months later, Fuller was still delinquent in reporting, as was every one of the previously mentioned Southern Tier churches. Perhaps Fuller knew of others more guilty than himself, for in March he described some "who stand in the way of the work of God and refused [sic] to confess their wrongs." He reminded such sinners that "the Devil never comes into our hearts unless we first open the door." Then, with a final glance at the guilty, he exclaimed, "Brethren, let us go forward. The battle is sure. Not one faithful soldier will be lost."

Fuller's optimism belied the fact that by June he was entering the Indian summer of his ministry. While his rousing oratory awakened "cold professors," reclaimed backsliders, and seemed to strengthen the church, his baptisms declined almost by half. Although he enjoyed "liberty in preaching the word," and by the end of June, felt he could report progress in his area, this tranquility was short-lived.

While preparing for his last trip to Michigan, where he was to preach at the first Seventh-day Adventist campmeeting in September, Fuller received shocking news regarding his friend and prominent church elder of Eldred, Pennsylvania, John Barrows. Barrows had been caught in adultery, and had mysteriously fled McKean County a few hours later. The local church board quickly met and disfellowshipped him.

Much shaken by Barrows' adultery, Fuller sat down immediately and wrote a very strange article for the *Review and Herald*. The article, "Ministers' Wives," began inauspiciously by positing "I know of nothing that more certainly affects the labors of ministers than the conduct and deportment of their wives." His thesis entailed three parts: a minister should have a wife, she must be the "right kind," and such wives "are scarce." He maintained that ninety percent of ministers' wives were vain, frivolous, and fault-finding. They made home miserable for their husbands by gossiping continually instead of minding the house and their "squalling" children. The "inevitable" result was a disgusted husband who sought the society of more sympathetic females who proved, "sooner or later, his utter ruin."



Although panelled and refurnished, the interior of the Wellsville church testifies to its nineteenth-century origins.

While many readers may have thought Fuller was hypothetically referring to Barrows in this article, the facts in the case speak otherwise. Barrows was not, first of all, an ordained minister, nor even a licensed one. Furthermore, Fuller was on the road far too much that fall to ascertain the Barrows' home situation. His assertion that "words cannot express what I mean, only to those *who have experienced it,*" speaks volumes. Was Fuller — or someone very close to him in the ministry — struggling with such temptations? And of what significance were his closing words, "Heaven pity such unfortunate men. Many of them have fallen, and, *no doubt, others will*"?

Whoever the luckless adulterer was, many ministers on the Southern Tier seemed suddenly concerned that he be exposed. One of these was Andrews, who in November began a *Review and Herald* series of "Practical Thoughts" in which he persistently used the David-Bathsheba motif in rebuking immorality, false humility, and deceit. In "Stained Hands" he declared, "Every sin leaves a stain peculiar to itself." After describing the impossibility of man's purging these stains, he asserted that Christ's blood, the "fuller's soap," can cleanse one of sin.

Soon after these unusual articles appeared, the Whites notified Fuller of their plans to visit his Wellsville, New York, area for Christmas evangelistic meetings. When they arrived December 20, James White marvelled at the public generosity toward Adventists in supplying them the largest hall in town at half price. He concluded this hospitality resulted from the good reputation of Adventists in general there, and of Nathan Fuller's "upright and Christian course" in particular. Circumstances soon altered his views.

As with many past inspiring meetings, the Whites' preaching efforts in Wellsville significantly lifted Fuller's spirits for a time. His renewed zeal sent him through sixteen-inch snowdrifts to carry the Advent message to many scattered towns. But his mysterious inner affliction soon plagued him again. Searching his conscience, he wrote, "I feel the need of a deeper work in my own heart, that I may be able to help others." He assured Adventist readers that heaven belonged only to "the self-denying, sacrificing, God-fearing, Christ-loving sons and daughters of the Lord Almighty." Then, in a final solemn affirmation of his reconsecration to God, he declared, "I *will* get all on the altar."

While Fuller wrestled with his conscience, his colleagues J. N. Andrews and J. H. Waggoner continued to write bold articles and editorials on immorality and adultery. David's sin with Bathsheba and the cause of Solomon's ruin were two repeated motifs they used, followed by frank applications to



The Wellsville, New York, church, built in the 1860's, was one of the last Seventh-day Adventist churches where Fuller held meetings.

ministers who drove shrewd trade bargains, walked in immorality as a "steady habit of life," and led others with them into perdition. "Some who will read these words," Andrews warned, "are examples of the very wickedness here portrayed." He insistently applied Ellen White's new *Testimony No. 17* on moral pollution in the church to one "guilty of that very sin," and warned this person that God's Spirit was speaking to him. "Thou are the *Man*," he wrote.

While Fuller himself wrote no further articles on immorality as his fellow ministers were doing, he kept busy holding meetings in Wellsville during the summer of 1869. He baptized several there and debated the Sabbath question with a Sunday proponent. He was even chosen to represent the whole Seventh-day Adventist church at the up-coming Seventh Day Baptist Convention.

Even while Fuller kept busy, however, the Adventist thrust waned in his area. Andrews revealed that many churches had still not filed Quarterly reports five months after they were due. Seven churches on the Southern Tier had even failed to report their offerings received. Where were these funds? For a while, no one knew.

THEN, SUDDENLY, just as articles on ministerial immorality increased in the *Review and Herald*, J. H. Waggoner received an urgent call to meet with Fuller's Niles Settlement church on July 17. What he learned from that visit so shocked him that three weeks later he was still recovering when he reported it to the denominational journal.

In the interim, newly appointed editor Andrews made one last appeal to his elusive adulterer. His July 20 editorial "The Portion of the Unfaithful Watchman" stated, "Of all the hypocrites [,] that one is worst who makes high profession as a minister of Christ, . . . and yet secretly betrays others to ruin." He rebuked such ministers and urged immediate repentance. But no one repented. No confession of secret sin found its way to the church paper. Finally, Andrews addressed the problem directly.

His expose, "Apostasy and Crime," he hoped would rid the Advent cause from the unholy influence of one they had long loved. "The readers of the *Review* will be pained to learn," he began,

that Eld. Nathan Fuller, of Wellsville, N. Y., has been guilty of violating the seventh commandment. Of his wickedness there can be no doubt, as he has confessed himself guilty of this great iniquity. The clerk [of Niles Settlement Church] writes that at a meeting of that church held June 25, 1869, Mr. F. "sent a request to be dropped from the church, stating that he was guilty of charges alleged against him for violating the seventh commandment; that he was the wickedest man that lived; that he had no hopes, but expected to suffer the pains of the second death."

Like Uriah Smith and many other leaders, Andrews was thoroughly shocked and indignant. "And now, if there are any more such sinners in Zion," he concluded, "God grant that they may be exposed. It is time that fearfulness should surprise the hypocrites."

While the plethora of articles against immorality continued, Waggoner took up his pen and wrote of his visit to Niles Settlement three weeks earlier. Almost everyone he met had inquired about money they had entrusted to Fuller for church papers and projects which had not been receipted by the *Review and Herald*. Waggoner advised such unfortunate ones to "look to Mr. Fuller for it. He has a handsome property which he has obtained of the brethren under false pretenses and he is abundantly able to settle all just claims against him."

These disclosures opened the eyes and loosed the tongues of many Adventist leaders and believers. Letters and articles poured in adding unpleasant details to the Fuller apostasy. It was a foregone conclusion when the state conference met in October that the delegates would discuss "the wickedness of one from whom we expected better things." The

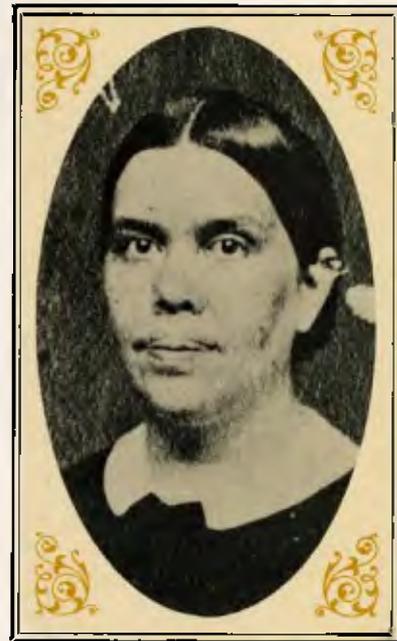
Whites, Waggoner, and Andrews attended. After deploring Fuller's "apostasy and crime," and registering their abhorrence at the violation of the seventh commandment "under whatever pretenses or excuse," they unanimously voted "That N. Fuller be expelled from the Conference for immorality."

Meanwhile, several months after an October 2, 1868, vision revealing Fuller's actions to her, Ellen White was preparing *Testimony No. 18* for publication, with fifty pages on Fuller and immorality in the church. In her opening lines, Ellen White declared that God has designed Fuller's sin to "be brought to light in the manner it has been." On numerous occasions, she said, Fuller had heard her speak against immorality in the church. Moreover, for months, the *Review* articles had been warning him and others to forsake their licentious ways and repent. He had refused all these warnings designed to convert him within the church rather than drive him from it. His evil course tore Ellen White's heart, and deeply grieved, she consented to his disfellow-shipment. "My confidence in humanity has been terribly shaken," she wrote, praying earnestly that Fuller's course would be a warning to others. "None are so low," she said, "so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God."

However many other apostasies Fuller's example may have forestalled, it did not bring him to repentance. His course for the next several years became a sordid one indeed. Rather than to retreat into oblivion, he remained prowling around the Southern Tier for three years like a wolf "clothed in Seventh-day Adventist garments," as James White phrased it, seeking to destroy the church he had once loved. Finally, when Fuller tried to seduce his own son's wife, public indignation was aroused, and the citizens of Wellsville nearly lynched him. Seeking other pastures, he sneaked into the good graces of the Methodists of Macomb County, Michigan, preaching for them in 1871 until his continuing immorality forced them to drive him out.

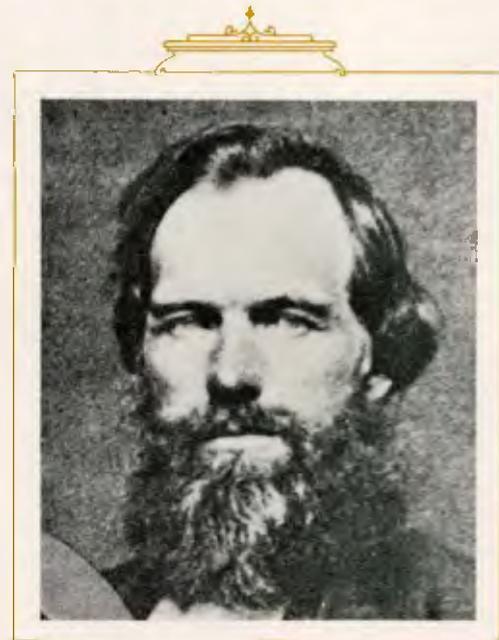
Fuller last lodged with the most infamous group of Adventist apostates the early church knew — the Marion, Iowa, party, founded by B. F. Snook and W. H. Brinkerhoff in 1865. This move called forth the ire of General Conference President G. I. Butler, long-time opponent of this sect. In an 1872 letter to James White, Butler wrote of his shock at learning of Fuller's cordial reception among the Marionites and his preaching activities for them. "Ain't [sic] that astonishing?" he asked White. "When I get the thing in a safe shape, I mean to give them [the Marion party] a short notice in the *Review*."

By October Butler had "the thing" in a "safe" — if not scathing — shape. Opening all his stops, the president poured forth volley after volley of



Though shocked by Fuller's apostasy, Ellen White wrote, "None are so low . . . that they cannot find in Jesus . . . strength, purity, and righteousness, if they will . . . cease their course of iniquity, and turn . . . to the living God."

courtesy: *Review and Herald*



J.H. Waggoner advised distraught Adventists that they should hold Fuller accountable for "all just claims against him."

courtesy: *Review and Herald*

TESTIMONY

FOR

THE CHURCH.

No. 18.

BY ELLEN G. WHITE.

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

1870.

Lord merc
him his true conditio
in the light, he manifests a plea
ness. He will not come to the light lest his
deeds shall be reproved.
The case of N. Fuller has caused me much
grief and anguish of spirit. That he should
yield himself to the control of Satan to work

140

wickedness as he has done, is terrible. I believe that God designed this case of hypocrisy and villainy should be brought to light in the manner it has been, to prove a warning to others. Here is a man acquainted with the Bible teachings. He has listened to testimonies that I have borne in his presence against the very sins he has been practicing. He has heard me speak, more than once, decidedly in regard to the prevailing sins of this generation, that corruption was teeming everywhere, that base passions controlled men and women generally; that among the masses crimes of the darkest dye were continually practiced, and they were reeking in their own corruption. The nominal churches are filled with these sins of fornication and adultery, crime and murder, the result of base, lustful passion, but these things are kept covered. Ministers, in high places,

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In testimony pamphlet No. 18 Ellen White devotes many pages to the case of Nathan Fuller.

courtesy: Loma Linda University Heritage Room

indiscreet revelations about Fuller's sordid past and notorious present. After he finished proving all his known seductions, cover-ups, and crimes from female letters of confession, newspaper accounts, and a Michigan court case, Butler washed his hands of the affair. The Marionites were welcome to their new "instructor"; Fuller could have his "apologists." In one parting salvo, the indignant leader exclaimed, "If he had any sense of decency left, he would never appear in the pulpit again, but hide his head in oblivion."

Soon Fuller's immoral nature became, in D. M. Canright's words, "a stink in the nostrils" of the Marionites, and he was obliged to move again. His subsequent history became just what Butler wished for him: oblivion. He may have drifted West with scores of other malcontents. One Adventist preacher in Minnesota encountered an Elder Fuller, very possibly Nathan, in 1876 who tried to disrupt his meetings by teaching Sunday sacredness and reckoning the age of the earth to the day.

This man who in his brief ministerial career baptized over 300 converts into the Seventh-day Adventist church, left it himself and was soon forgotten by a growing world denomination. But his New York legacy of multiplied apostasies and widespread disorder persisted well into the late 1870's, reminding Adventists on the Southern Tier of the final tragedy of their "dear Bro. Fuller" and the efforts their church had made to keep itself pure.



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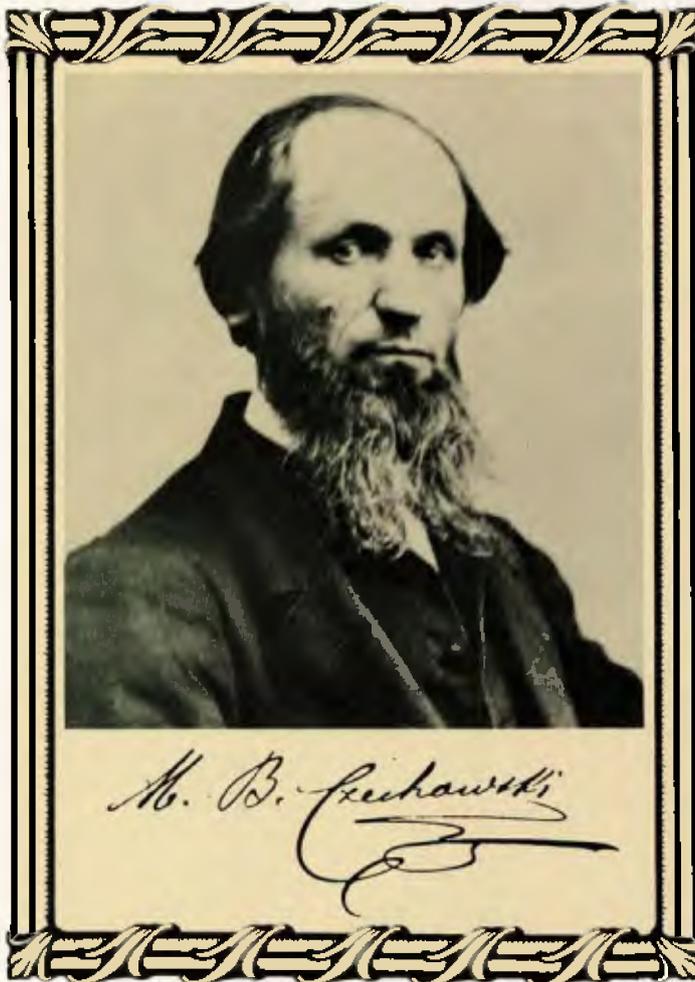
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M. B. CZECHOWSKI

PIONEER TO EUROPE

courtesy: Review and Herald



Rajmund Dabrowski

On a September day in 1851, Michael Belina Czechowski, formerly a Polish revolutionary and a Catholic priest, landed in New York, "having four dollars in my pocket and faith in God in my heart." In a short time he made his way to Montreal, Canada, where he plied his trade as a bookbinder. A year later a fire reduced him to poverty and he accepted an invitation to serve as a missionary to the French Canadians of Clinton County, New York. Late in 1854 the Baptists ordained him into their ministry reporting that, "where profanity, drunkenness, and vice in every shape reigned, morality now prevails."

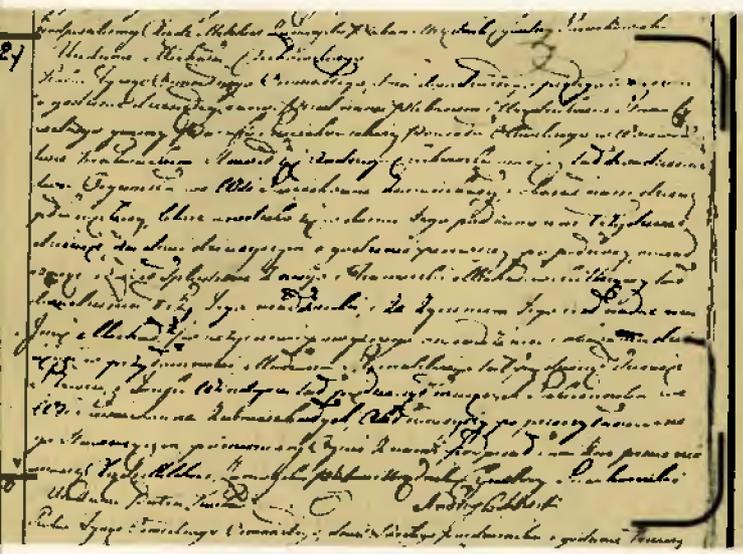
In 1856, however, Czechowski listened to James White and other Sabbatarian preachers at Perry's Mills, New York, and "was rejoiced at the evidence I heard that the time I had looked upon as so distant was near at hand; and after carefully examining the subject, comparing scripture with scripture, I became established in this glorious truth . . ." He soon moved to Findley, Ohio, where he accepted the Sabbath doctrine at a tent meeting in the summer of 1857. Shortly after his baptism Czechowski moved again, this time to Battle Creek, Michigan, where he established a book binding business.

Ellen G. White and James White solicited help in April, 1858, to support Czechowski's return to "teach the present truth to his old and warm friends." During the next two years Czechowski, with the approval of the Adventist leaders, evangelized the French Canadians in northern New York, Vermont, and in Canada itself. Working alongside another French-speaking minister, Daniel T. Bourdeau, he was able as early as September, 1859, to organize a conference among the French Sabbath-keepers. During this time James White took a special interest in Czechowski's work and welfare, referring to him in the *Review and Herald* as "our good Brother Czechowski." Another time he said:

Rajmund Dabrowski is managing editor of THE SIGNS OF THE TIMES in Warsaw, Poland.

DURING THE EARLY years of their movement, Seventh-day Adventists felt little urgency to spread their message abroad. Many believed that by preaching in the United States they were fulfilling the Biblical commission of reaching all nations, tribes, and tongues because of America's large immigrant population. And because most of them came from a rural background, they had little interest in addressing the more sophisticated culture of Europe. The discontent of a convert from a considerably different background, however, helped change these attitudes.

Pictures courtesy Rajmund Dabrowski and Jacques Frei unless otherwise marked.



Czechowski's birth certificate, entered in the 1818 Parish Book of Records of Sieciechowice, is preserved at the State Archives in Chrzanow, Poland. A translation is provided.

CIVIL ACTS OF SIECIECHOWICE PARISH,
Olkusz County, Krakow voivodship,
BIRTHS, ANNOUNCEMENTS, MARRIAGES, AND
DEPARTURES OF 1818

Birth of Michal Czechowski

In the year one thousand, eight hundred, and eighteen, on the day of September twenty five, at ten in the morning. Before us, Rector and Civil Magistrate of the Sieciechowice community and parish in Olkusz County of Krakow voivodship. Andrzej Czechowski appeared having twenty two years of age, an organist, living in village Sieciechowice, and showed us a male child, which was born in his home at thirty nine, today at one hour after midnight, saying that it was begotten by him and Franciszka Michalowska, having twenty three years of age, his wife, and that it is his desire to name him Michal. After making the above statement and showing the child, in the presence of Mateusz Sternalski, fifty nine, a shoemaker, and Jozef Windysz, fifty, a clothier, living in Sieciechowice village. The herewith act was read and signed by the mentioned father, others unable to write. Reverend Melchior Zamoycki, Rector and Civil Magistrate in Sieciechowice

[Signed]
Andrzej Czechowski

Brethren, you will not forget this Polish brother. Once he stood high as a priest in the church of Rome. For endeavoring to reform that corrupt church he suffered two years' imprisonment, was obliged to flee to England. He came to this country penniless, and in this land of plenty has felt pinching hunger, and has suffered for clothing. Yet he has labored cheerfully and zealously to teach the French people, and lead them to Christ. Providence has placed him with us.

In 1860, however, Czechowski decided to leave the mission to the French settlements for New York City where, among other reasons for moving, he believed that he could work "most profitably for the Lord."

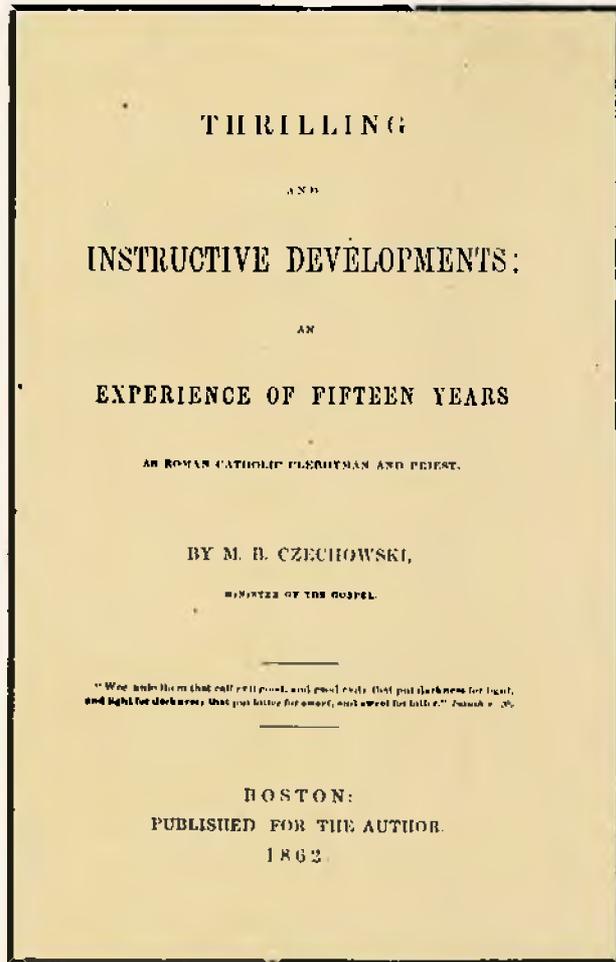
At first James White suspended judgment on Czechowski's move and he and other Adventists continued to send financial assistance and clothing. But in 1861, Ellen White wrote to him, "I was shown that your moving to New York City was wrong. You followed your own judgment. You looked with suspicion upon the very ones in whom you should safely confide and whose judgment would benefit you."

Although Czechowski preached to several nationalities and organized a church in Brooklyn, his efforts made little progress. James White, becoming increasingly concerned for the need of stronger church organization, critically commented, "Almost every day brings to view new facts calling for system. Bro. Czechowski needed the guidance of a well-organized body" The Adventist leaders strongly urged Czechowski to leave his New York City affairs in the hands of "some judicious brother," and move immediately to Vermont where they could better aid him.

Within a year of his move to Vermont, Czechowski decided to go to Middle Grove, New York, for "I have been of not much, if any, use in this field of labor." Difficulties continued to plague him. He lost church financial support after moving from Vermont.

At the Holy Cross church in Warsaw, Czechowski was ordained a Catholic priest in 1843.





While in America Czechowski wrote his autobiography to support his ministry.

His autobiography, *Thrilling and Instructive Developments*, which he wrote while in Vermont, did not sell as well as he had hoped. Although he established a church, he came up against "certain ugly Swiss people." After his baby son died in January, 1864, Czechowski's thoughts increasingly turned to Europe where for some time he had desired to visit his brothers and sisters and continue his patriotic ventures, as well as acquaint "his nation" with the Adventist truth. As he explained,

The past year I have labored as I was able among my own countrymen in New York City and vicinity, but, with little pecuniary assistance, I have been unable to accomplish what I might otherwise have done. I have had the privilege of preaching the gospel of the kingdom to the highest Italian dignitaries in this vicinity, who have listened to me with much interest, and encouraged me to go to Italy. Still, I feel that there is a great responsibility resting upon me in regard to my dear unfortunate Polish nation, and that I must also do all in my power to enlighten them in regard to Scripture truth; and also other European

nations to whom I could have access. It is my purpose to establish myself in the valley of Lucerne, near Turin, among the French Waldenses.

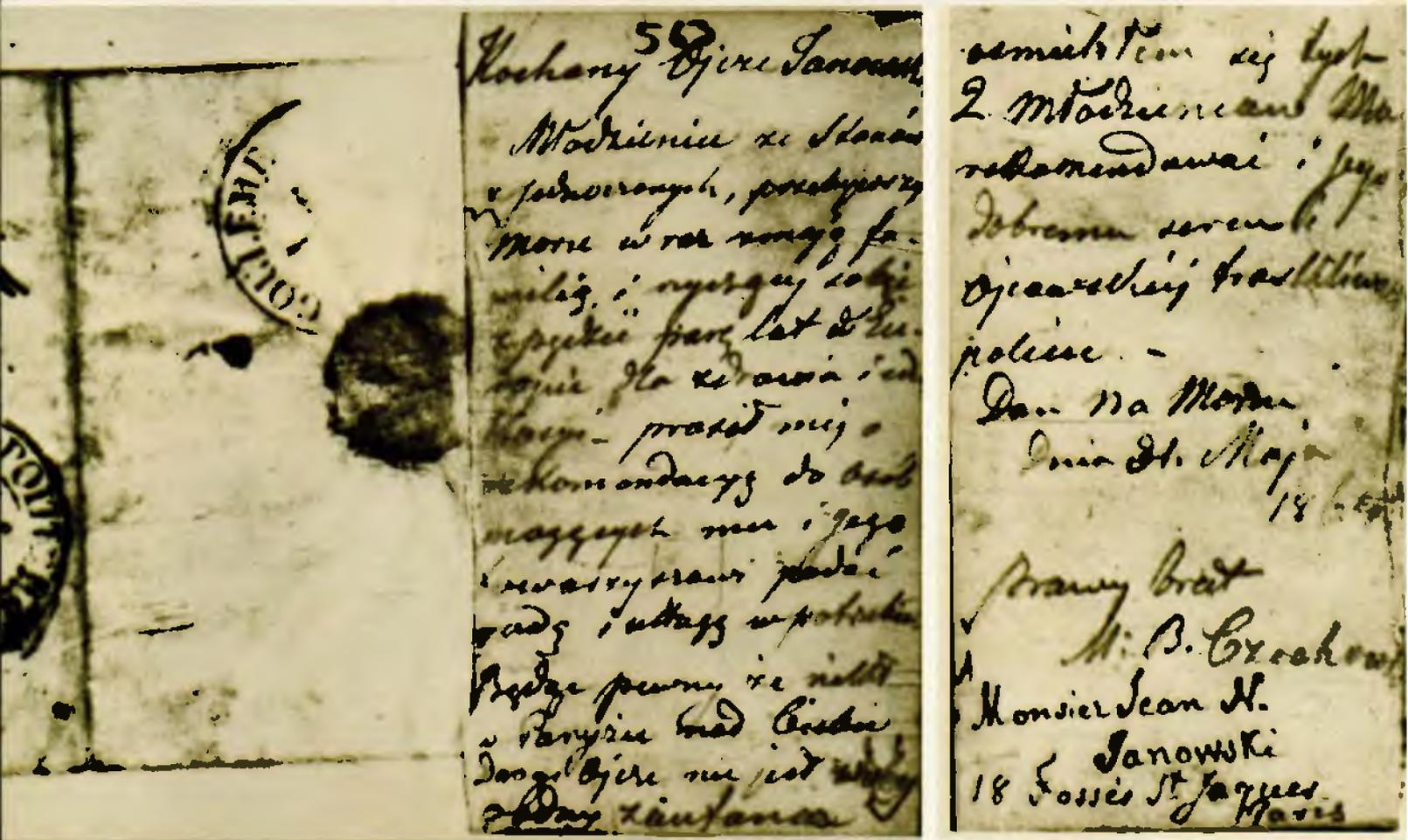
But the General Conference attempted to discourage his interest in going to Europe as a missionary. The *Review and Herald* later referred to "mutual misunderstanding" as the reason for the church's point of view. There was more to the matter, however, for John Loughborough argued that the church was not strong enough financially to support a mission. And as J. N. Andrews put it later, "We did not think him a prudent manager, especially in financial matters."

UNDAUNTED, Czechowski turned to the Advent Christians. "Now is the time, my dear American brethren, to do something for the enlightenment of the nations that are in comparative darkness as regards gospel light," he wrote in the *World's Crisis*. "Dear brethren, please help me to go there, and give me your prayers that God will give me success in bringing many to knowledge of the truth."

Receiving support from the Advent Christians, Czechowski remained loyal to them by sending all his reports about his ministry and travels in Europe to at least three of their papers: the *World's Crisis*, the *Advent Herald*, and the *Voice of the West*. One picture emerges clearly out of these reports and letters — Czechowski, a Seventh-day Adventist minister, was withholding from his supporters the fact that he was preaching the seventh-day Sabbath, while being paid by their money. Whether the members of the American Advent Union Missionary Board, who sponsored Czechowski financially, knew of his intentions to remain faithful to his Sabbath belief before he left for Europe is unknown.

Upon obtaining sponsorship, Czechowski left for London, where he arrived on June 6 with his family and his secretary, Annie Butler. They spent three weeks there, awaiting money from America. But eager to continue on this mission to Italy, they were able to find kind supporters in England who gave Czechowski over £30 [approximately US\$145] and sent him to his destination on June 30. It was La Tour, near Pinerolo, in Italy, that Czechowski made his first place of work.

On September 1, 1864, he reported in a letter that during the month of August alone he had "given thirty-six lectures, and been listened to with much interest." Czechowski addressed these lectures principally to the community of the Waldensian valleys, where he established his home. From the very first meetings in a hired hall he was received enthusiastically, though soon the local Waldensian



During his sea voyage from America to Europe, on May 31, 1864, Czechowski wrote a letter of recommendation for two young American shipmates, requesting some help during their stay in Paris. The letter is addressed to Monsieur Jean N. Janowski (supposedly Czechowski's mother's uncle), who was considered founder of the democratic movement of the Polish emigrants in Paris at the time.

ministers confronted him with false accusations. Soon a small group of believers began meeting regularly, and Czechowski informed the supporters of his Italian mission about prospects of organizing a small church there.

We feel the necessity of organizing a little church here that with the blessing of God may be as a light shining from these Alpine mountains, piercing the thick darkness that surrounds us, to enlighten the surrounding nations. I do not desire a large church; I do not look for multitudes "uncircumcised in heart" and "lukewarm," but prefer to be associated with a few faithful, reliable children of God, however poor, who give good evidence of being dead to the world, than thousands of the worldly unconverted.

In these Waldensian valleys Czechowski converted Catherine Revel, the first Sabbath-keeping European Adventist. Soon he acquired two assistants who helped him in his missionary work—Jean Geymet and Francois Besson.

Though stationed in La Tour Pellice, Czechowski frequently visited Turin and Florence. While in Florence, he introduced Adventism to Count Pierro

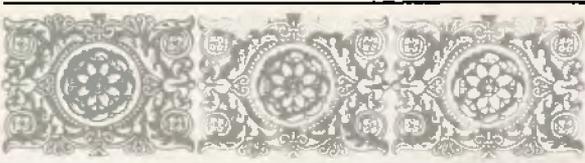
Guidardini, who became in 1865 a subscriber to the *Advent Review* and a receiver of books from Battle Creek, Michigan.

In July, 1865, Czechowski traveled to Wittenberg, Germany. About this journey he wrote:

I had three special objects in making this journey. First, according to the kind invitation of German Advent brethren in Wirtemberg, to visit them and make their acquaintance; second, to spread the light of the coming of Christ as occasions might offer; and third, to rescue my youngest brother, on whom Russian Tyranny has exercised its rage for several years, and whom I had not seen for twenty-three years . . . I passed through the kingdoms of Wirtemberg, Bavaria, Saxony, Prussia, to the frontier of Cracow, old and very familiar territory to me. With my American passport, I passed freely from place to place, and was everywhere received and treated with much respect.

He spent two weeks in Dresden where he attended a "great musical festival," and on his way back to Italy stopped in Switzerland.

During this trip Czechowski began thinking of enlarging his missionary territory by establishing himself in Switzerland. He wrote: "Switzerland is a free republic, and will be more central for residence of my family while I am laboring there, in Germany and in adjacent countries." In September, 1865, with his family and Jean Geymet, Czechowski moved to Grandson, Canton de Vaud, in Switzerland, leaving the Italian mission field to his co-workers.



In northern Italy Czechowski converted Catherine Revel, the first Sabbath-keeping European Adventist.

THE ADVENT Christians in America continued to cover most of Czechowski's expenditures when he moved to Switzerland. But from there he encouraged his supporters to help him establish a publishing work.

With a vision of covering Italy and other countries with literature, he wrote:

When, with the assistance of God, and my brethren and sisters who have "charity" /1 Cor. 13:1-3/ we are enabled to publish books and tracts, our evangelists and colporteurs will scatter them through Italy as well as other parts of Europe, "to many peoples and nations, and tongues and kings," /Rev. 10:11/. My heart is very grateful for assistance already received from you, my dear



Jean Geymet, pictured here with his family, became Czechowski's assistant in the Waldensian valleys.

Christian brethren and sisters in the United States, in this great work, and it is very painful to my feelings to ask of you more. But it is impossible to prosecute this work as I feel God requires me to do, without further assistance.

In the nearby beautiful Lake Neuchatel, Czechowski baptized the first converts in French Switzerland. Traveling by foot, he visited villages and towns, preaching through the use of Bible charts which he prepared and made himself. He traveled the Jura Mountains and made a trip to Basel, where later he would continue his ministry, and also to Lousanne and Fleurier.

In Grandson Czechowski published his first issue of *L'Evangile Eternel*. The publishing of this periodical moved in October, 1866, to St. Blaise, near Neuchatel, where Czechowski established also the headquarters of the European Advent Mission. In *L'Evangile Eternel* Czechowski addressed himself to a variety of subjects: the prophecies of Daniel and Revelation, the Sabbath, temperance, the question of adult baptism, and the "signs of the times" supplemented by the evaluation of current events. Czechowski happily reported, "We already send copies of this little messenger to Italy, France, England, Holland, Germany, Poland, and Hungary, as well as to different parts of this little Republic."

During this period Czechowski admitted his theological ties with the Seventh-day Adventists. On one of his home visits, he was asked "by what name the sect to which I belonged was called in America. I answered that those who believed in the speedy coming of Christ were usually called Advent Christians, and some Seventh-day Adventists."

In the French part of Switzerland Czechowski organized his first Swiss church in the small town of Tramelan, also known for its watch-making industry.

L'ÉVANGILE ÉTERNEL

Et l'accomplissement des prophéties sur la venue du Sauveur

GRANDSON, canton de Vaud (Suisse), JUIN 1866.

H. B. CZECHOWSKI, ÉDITEUR

N. 1.

que l'Éternel ne fera aucune
 all' révèle son secret aux pe
 vateurs. Amos III, 7: Gé
 quel notre Dieu nous déclare
 et qu'il ne fera aucune chose
 son secret à ses serviteurs,
 qu'il nous accorde en deux
 le nombre de ses bienheu
 tant celux par les études
 e, sa parole divin, et qui
 oprit, cette promesse sur
 accomplie, de n'avoir pas
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 mais le Seigneur, parce
 et tous, depuis le plus
 and d'entre eux: béni
 — C'est une chose fa
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 langues et nations
 et, s'élever encore
 les prophètes, la

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 Matth. XI, 25: J
 14: 1 Cor. I, 15.
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 autant il y a de mois d
 Jésus-Christ, autant il y
 sacrements, et que per
 comprendre! — Cette
 différence entre un homm
 ment et honnêtement qu'il
 cette partie des prophètes,
 raison il ne s-



In Grandson Czechowski published the first issue of *L'ÉVANGILE ÉTERNEL*, first paper he edited in Switzerland, 1866-68.

In 1865 Czechowski moved his family to Grandson, in Switzerland, leaving the Italian mission field to his co-workers. The marker shows the first house in which Czechowski's family lived in Switzerland.

The small wooden church building in Tramelan, which stands even today, was later recognized by the Seventh-day Adventists as their first European church.

In December, 1867, Czechowski returned to Italy. Traveling by foot, he was able to visit Milan, Verona, Padua, and Venice. While in Basel he bought a

Mrs. Pigueron was the first person in French Switzerland to be baptized by Czechowski.



hand press and some printing materials, which enabled him to expand his efforts, particularly since his son and brother worked for him as printers. The literature that they printed included tracts in both French and German and addressed various topics, including the Sabbath. Some of the material Czechowski translated from Seventh-day Adventist writers, among them J. H. Waggoner.

Czechowski's missionary work and rather expensive publishing venture soon produced financial problems, however. He continuously asked his American supporters for funds, at times spending before he had them. His associates in Europe also wondered how long he would be able to carry on his extensive missionary outreach when he found himself without the financial support on which he so depended. In the spring of 1867 his new house in St. Blaise, which also lodged the printing shop, burned down. Though the Advent Christians continued to support him, their help was not meeting the expenses involved — outstanding bills for the newly built house, printing materials and equipment, not to mention the labor expenses of his assistants.



Czechowski organized his first Swiss church in Tramelan, a small town known for its watch-making industry.



The small wooden church building in Tramelan, still standing, was later recognized by the Seventh-day Adventists as their first European church.

EARLY IN 1868 the elder of the Tramelan Church, Albert Vuilleumier, discovered a copy of the *Advent Review and Sabbath Herald* in the room at the church frequently occupied by Czechowski. Though knowledgeable with the Seventh-day Adventist truths preached to them by Czechowski, the church members were ignorant of the organized Seventh-day Adventists. They sent a letter to Uriah Smith, then editor of the *Review and Herald*, and thereby established the first contact between Seventh-day Sabbath keepers in Europe with the church in America. In time Vuilleumier, with the assistance of Seventh-day Adventists, was able to establish an agency in Michigan for the sale of Tramelan watches.

In 1868 Albert Vuilleumier, first elder of the Tramelan Church, discovered a copy of the ADVENT REVIEW AND SABBATH HERALD in the room frequently occupied by Czechowski.

James H. Erzenberger, who was introduced to Adventism by the Sabbath-keeping church in Tramelan, was the first preacher in Europe to receive credentials from the Seventh-day Adventist denomination.



Courtesy: Review and Herald



Czechowski built this house near Neuchatel.

When Czechowski discovered that the correspondence had been established between Tramelan and Battle Creek, it was an added "blow" to his problems in the European ministry. About that time some of his Boston supporters learned about the methods he employed in Europe and withdrew their financial help. The *Advent Herald* was first to stop supporting Czechowski. On June 8, 1868, the editors commented: "We have reason to believe that Elder M. B. Czechowski of the Italian Mission is a materialist and a Seventh-Day Sabbath keeper. To what extent he makes his views prominent in his European labors, we cannot say. He has said nothing on these points in his published letters, but of course, as a consistent Sabbatarian, his views on the Sabbath question must be practically presented." Others, however, still continued to send money to him.

Despite these problems discouragement did not overtake Czechowski in his continuous missionary efforts. In a letter to the *Voice of the West* he spoke of his missionary work in the Swiss cities of Geneva, Lousanne, and Basel and in the German areas of Freiburg, Baden-Baden, Karlsruhe, and Stuttgart. While in Basel he received an invitation to attend a meeting of Polish exiles that would take place in Zurich. He immediately went there and to some 300 countrymen preached the "glorious hope" of the Advent. But this thrilling experience was undercut when he learned that his secretary, Annie Butler, had died in Tramelan on August 23, 1868. She had been an invaluable aid in maintaining his correspondence with individuals in both America and Europe.



"Grandfather" Hanhardt, with his son and J.D. Geymet, became the first Adventist colporteurs in Switzerland, perhaps the first in the world among Seventh-day Adventists.

In this schoolhouse at Tuillere, near Grandson, Czechowski preached before going to the lake for a baptismal service. After the ceremony J.D. Hanhardt was ordained.

Czechowski continued to work in Switzerland, however, and in December, 1868, began missionary work in France. On December 14 he reported: "We are but five at the present time who are engaged in the work of the Lord. Bro. Geymet is gone to Italy; Bro. James Erzenberger works among the German people. My son Ludomir, Sr. Schirmer and myself work among the French."

About this time, J. N. Andrews and James White published a leaflet telling Seventh-day Adventists in America about Czechowski's work in Europe and about the financial difficulties of his mission. Writing in the *Review and Herald*, White stated that despite the "misunderstanding" between the Seventh-day Adventists and Czechowski, the "Spirit of God was impressing his mind." Seventh-day Adventists, White argued, needed to act immediately.

We regard the circumstances of this cause as a wonderful call to us from the Providence of God to send the present truth to Europe. We cannot refrain from acknowledging our backwardness in this work. But it is in our power to redeem the past, by discharging our duty for time to come.

Over the next several months White appealed to church members that while "there are risks to run in this matter," the Swiss mission needed help.

With the means we have from which to form an opinion, we decide that in Switzerland there is to-day a body of Seventh-day Adventists in whom we may have confidence. We have the photographs of many of them, and judge them to be intelligent and naturally good men. We have their letters, which show ability, and true devotion to the cause.

Before coming forward with a pledge to send one hundred dollars on behalf of Ellen White and himself, James wrote:

Those who recognize the present as the period for the spread in all Christian lands, of the great truths connected with the third message of Revelation 14, can hardly fail to see providence of God in the raising up of this people in Europe. And what makes the work appear still more remarkable and providential, is that it has been accomplished independent of our agency and help. It has even been carried forward by those who take the greatest pains to oppose Seventh-day Adventists And while we acknowledge the hand of God in this, we feel humbled in view of the probabilities in the case, namely: that the consequence of our fears to trust money with Bro. Czechowski, and our lack of care to patiently counsel him as to its proper use, God used our most decided opponents to carry forward the work.

At the end of 1871 the General Conference acknowledged the Providential hand "in planting the truth in Switzerland," and stated that "we will, with renewed interest and zeal, take hold of the work of missions among the foreign born population of this land, not only for their own sakes, but as one of the

During the winter of 1865 Czechowski held meetings in Vuiteboeuf and Champvent.



most efficient means of spreading to other lands a message which is to go to many nations, kindreds, tongues, and peoples."

In 1874 George I. Butler, president of the General Conference, passionately plead for foreign missions. Asking "what have we been doing for other nations?" he compared Czechowski's efforts with what Seventh-day Adventists should have done. Noting that Czechowski had gone to Europe without Seventh-day Adventist support and with few prospects of achievement Butler commented that "a good work was accomplished." He thought it "passing strange" that a group of Sabbath keepers had been raised up in the midst of Europe by an individual not in union with the organized church and supported by those opposed to Seventh-day





In Renan Czechowski went from house to house selling books and preaching.

In 1870 Czechowski preached at this house in Pitesti, Rumania, winning the entire Aslan family of thirteen to Adventism. They were his first converts in Rumania.



Adventists. "I can but think God has wrought this work before us by such instrumentalities to provoke us to greater earnestness," he concluded. "God has seemed to use our very enemies to do a work right before our eyes which we are neglecting. And yet we seem to feel no special interest. Truly we are not doing one-twentieth part of our simple duty." Later that year the General Conference decided to send its first official missionary to Europe, J. N. Andrews, to work with Czechowski's Sabbath keepers.

MEANWHILE, Czechowski continued to work. In Hungary, where he went next, he established several companies of Sabbath keepers. There at first Czechowski worked by himself. Wilhelmina Schirmer, his secretary, soon joined him in Hungary and when his wife, whom he had left behind in Switzerland, died, he married Mrs. Schirmer. While in Pest, Hungary, Czechowski wrote:

Now is the door opened for me, my dearly beloved, to write and to preach to my people in Cracow, Lemberg, and vicinity; now is the precious time to work as never before, and for that reason, and in the name of Almighty God and our dear Saviour Jesus Christ, I beg your assistance for some publications in the Polish language; and not only you, dear Advent Christian Association, but all Adventists, Baptists, Methodists, Congregationalists, and everyone that loves Jesus.

This letter, apparently his last correspondence published by the *World's Crisis*, concluded: "I wait your help and prayer, hoping that I shall not be disappointed in my confidence in you. I am yours as ever in the 'blessed hope,' M. B. Czechowski."



courtesy: Dumitru Popa



When J.N. Andrews arrived in Europe as the first missionary sponsored by the Seventh-day Adventist denomination, he settled in this house near Neuchâtel.

Czechowski continued his work, but its extent is unclear. It is known that his missionary travels took him also to Rumania, where he established companies of Sabbath keepers. While in Rumania he wrote some still surviving letters describing his activities and explaining his desire to repay the debts still outstanding in Switzerland.

In the reports of their follow-up, Andrews, D. T. Bourdeau and James Erzenberger refer to Sabbath-keeping companies in Eastern Prussia and even in Russia itself. Andrews wrote in 1875:

And what shall be done for the Sabbath-keepers in Russia? There are certainly many of them, and I hope they are people who fear God. Is there no Russian Sabbath-keeper in the United States? We must soon open communication with these people.

Michael B. Czechowski spent his last days in Vienna, Austria, where he died at the age of 57 on February 25, 1876. As for the cause of his death, the certificate simply states, "exhaustion." Two days later, it is believed, although no proof has been found, he was buried at Vienna's Central-Friedhof Cemetery. Nearly forgotten, he had nevertheless laid the foundation for Seventh-day Adventism's growth on the European continent.

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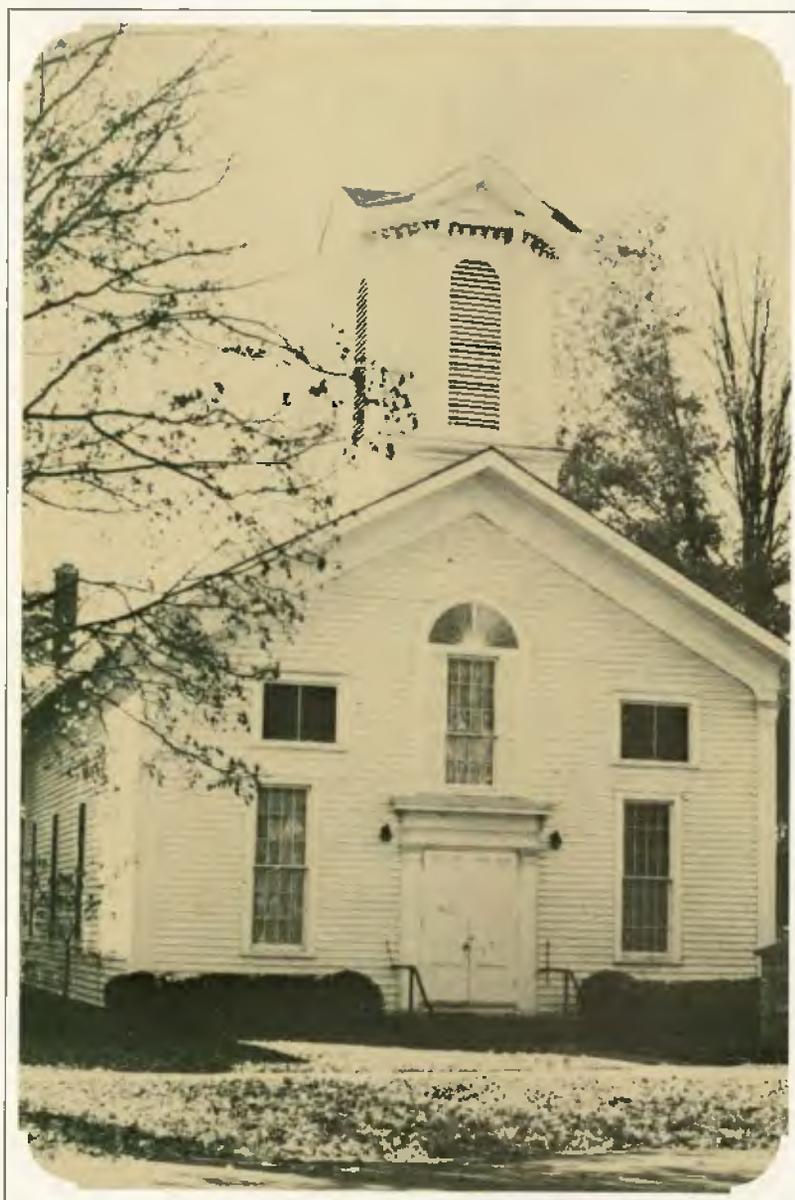
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From Meetinghouse

Adventist Church Architecture in Michigan



Allegan, 1863-64

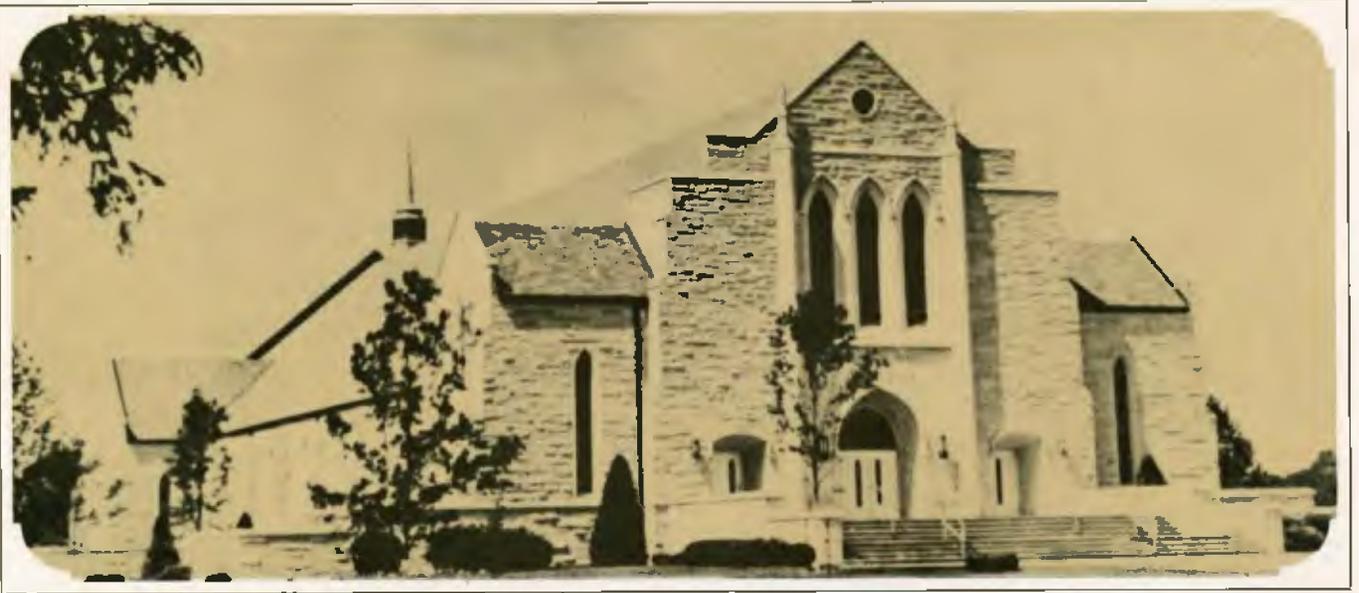
Pictures courtesy Andrews University Heritage Room.

Gary Land

IN THE EARLY years of their movement, Seventh-day Adventists met in whatever buildings came to hand. Small in number and with little money they worshipped on the Sabbath in homes and barns. In time they put up crude structures specifically for religious purposes and soon passed from them, as membership and prosperity mounted, to formal church buildings. As with any other form of human expression, these buildings reveal something of the people who erected them.

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Pioneer Memorial, 1959



to Modern



First Flint, 1976



Edenville



Delton, c. 1909

Because Michigan was the early center of the organized Seventh-day Adventist church it contains church buildings constructed throughout the denomination's history and thereby offers an overview of Adventist architectural development. Although regional differences probably exist, the Michigan churches pictured here give some suggestion of what this architectural history has been like.

The denomination's prophet, Ellen G. White, counseled the church that in building its structures it should give priority to order, functionality, neatness, and "plain beauty." Furthermore, the denomination should not spend large sums of money upon its church buildings. One cannot determine, without reading the minutes of church building committees, the actual attention given to this counsel. In general, however, Adventist churches have followed these guidelines whether it was because of Ellen White's statements or simply the fact that the congregations were made up of practical people with little money to spend.

To be simple and economical does not mean that one must forsake style. Hence, Michigan Seventh-day Adventists have followed particular architectural styles, modified to meet local needs, in building their churches. In doing so they have moved through three periods, overlapping to some extent, of architectural development.

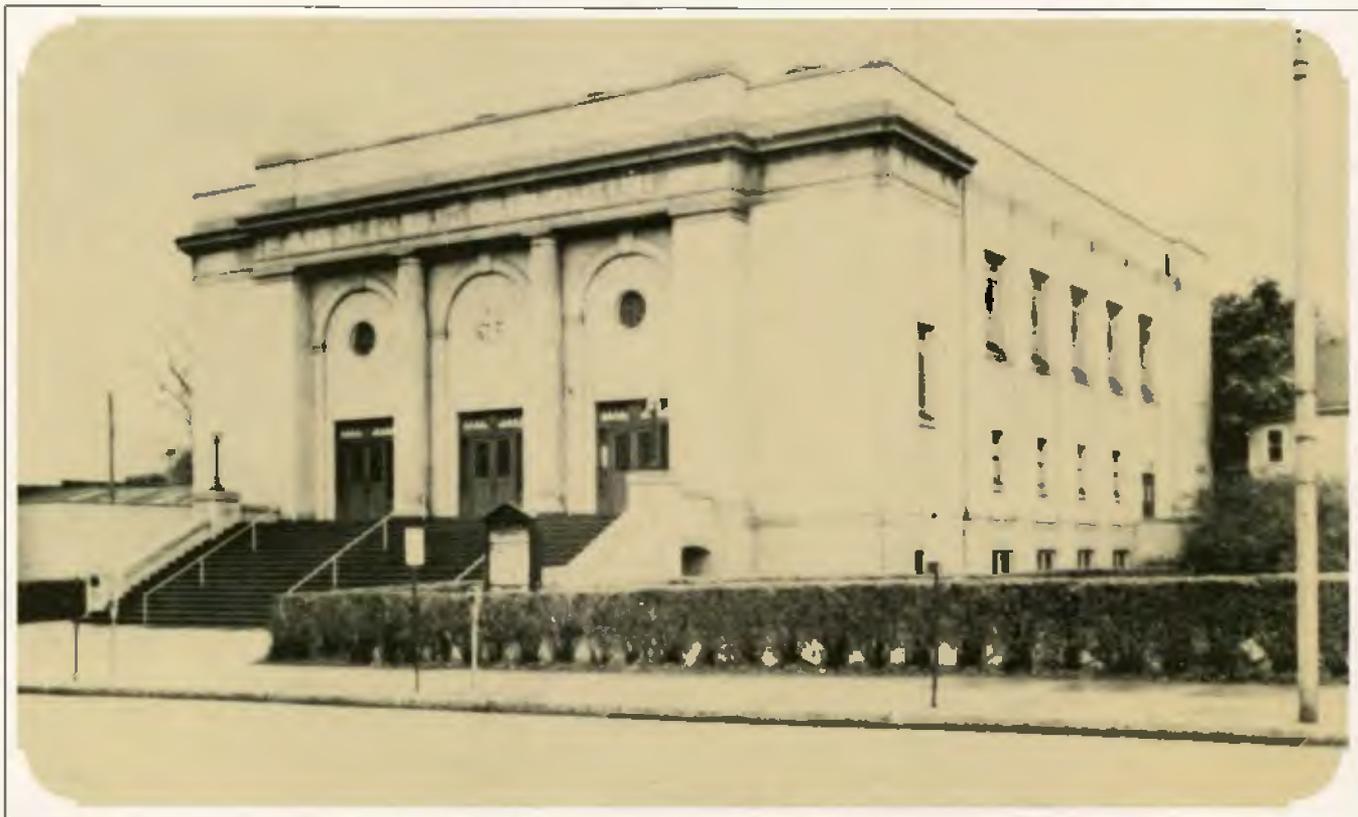
Ludington, c. 1936



Muskegon, 1932



Battle Creek Tabernacle, 1926





Edmore, 1892

BECAUSE THE early Seventh-day Adventists were largely transplanted New Englanders, and because one source of their religious outlook lay in Puritanism, it is not surprising that they chose the New England Meetinghouse as their first architectural form. These meetinghouses as they had evolved by the early nineteenth century were rectangular buildings with a tower and belfry at one end, usually set back on the roof above the entrance. Most of the buildings were designed by local craftsmen drawing upon British carpenters' manuals inspired in turn by Sir Christopher Wren's London churches. The design became the most popular form of church building in America.

The Meetinghouse style was a natural one for Adventists to adopt because of its simplicity and economy of construction. The town of Allegan contains the oldest Seventh-day Adventist church in Michigan. Built in 1863-1864, it is a prime example of the Meetinghouse style, modified by some Victorian decorations. Its rectangular frame represents an approach that reaches back to the early eighteenth century. The entrance at one end of the

rectangle and the cupola over that entrance first appeared in this style about the time of the Revolution. Not content with a plain structure these early Adventists used Classical or Federal moldings around the entry doors and the front of the building. These decorative features had come into use during the years of the early Republic. The round arch of the window over the entry and in the ventilation louvers of the cupola also had made their appearance in Meetinghouse architecture early in the nineteenth century. A touch of the Gothic, a later architectural form, appears in the carvings on the cupola.

Within twenty years Seventh-day Adventists, apparently influenced by the Gothic style that had become the dominant form of church architecture in the cities, made a significant variation on the Meetinghouse. They moved the tower from the center of the roof to the side of the building. Whether they also moved the entry from the center cannot be determined because of more recent additions made to the Edenville and Delton churches that were built in this style. The variation on the Meetinghouse, however, reveals Adventism's widening awareness of architectural forms and its willingness to use new expressions.



Detroit Metropolitan, 1954



Benton Harbor, 1957



The Meetinghouse continued in use in the twentieth century, though with significant changes. Two depression era churches, Muskegon and Ludington, illustrate a return to the Meetinghouse style of the seventeenth and early eighteenth centuries. The tower is gone; what is left is a basic rectangular building. It was not an entire return to the Puritans, however, for the Ludington church has a projected entry placed to one side and the Muskegon church adopted a Classical porch and entry as well as added rooms to the side of the building. Another significant development appears in the fact that these buildings are made of brick, attesting to the growing prosperity of Adventists and perhaps an increasing sense of permanence.

In a category all its own is the Battle Creek Tabernacle, constructed in 1926 in the Adventist center of Michigan. Built in a Classic style, its arches drawing upon the Roman-inspired Federal style of the early Republic and its columns upon the Greek Revival of the nineteenth century, it presents a stately appearance to passers-by. Its steel and concrete method of construction used relatively new building techniques and must have raised questions in some observers' minds as to how firmly Adventists believed in the soon coming of their Savior. Most likely, though, practicality rather than theology dictated the building materials of this large church.

THE COMING OF the Gothic created the second major phase of Michigan Adventist architecture. This approach, which became popular in the United States in the mid-nineteenth century, referred to the churches of medieval times. The Gothic revival built its churches in stone, used towers reminiscent of medieval castles and steeples that recalled European cathedrals, turned to sharply arched windows and roofs, and then decorated with various spires and cusps. At times such buildings achieved a rare beauty; at other times they became a bewildering complexity.

Michigan Adventists began using this style, modified to twentieth century tastes, in a major way after World War II, but there may be some hint of the Gothic in the shortened, offset tower and several sides of the Edmore church built in 1892. The Detroit Metropolitan church, completed in 1954, offers an early example of the turn to stone as a basic building element, the use of the medieval tower, arched windows, and even a suggestion of a spire. In Benton Harbor the congregation interpreted the style more simply, rejecting the spire and tower. The Pioneer Memorial church on the campus of Andrews University represents perhaps the culmination of the style in its very mass. The church's failure to achieve the upward lifting effect of the Gothic resulted, at least in part, from financial limitations that forced a lower roof and shorter steeple than originally planned.

Stone is a more expensive building material than brick and dictates that churches such as these can only be built in major Adventist centers. But an



Iron River (date unknown)

interesting variation appeared in the use of field-stone on smaller churches on Michigan's Upper Peninsula. Sometimes, however, local changes on the Gothic style could result in something less than satisfactory, as in the Pontiac Riverside church.



WITH THE 1960's came the Modern, with its clean lines, lightness, and sense of unity. These attributes have made the style readily acceptable to Seventh-day Adventists and it has become the predominant form of contemporary church building. Interestingly, the style also represents the first real interest in steeples among Michigan Seventh-day Adventists. Even the towers of the Meetinghouse had not had steeples when interpreted by them. But now, although there was no belfry, Adventists turned to the steeple. Perhaps they were unsure that the Modern style really looked like a church.

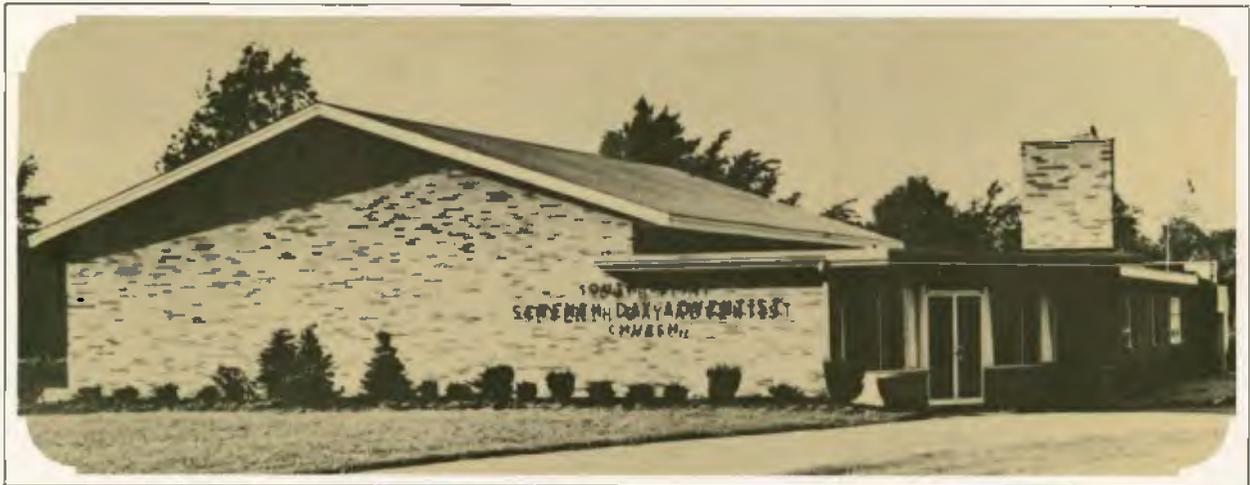
Although a conservative, tradition-oriented denomination, Seventh-day Adventism has exhibited in its church buildings a willingness to change, to find new ways to express itself. But this development has operated within limits, for none of these Michigan churches represents a truly experimental



Iron Mountain (date unknown)



Pontiac Riverside, 1951



South Flint, 1967

design. Seventh-day Adventists seem to have adopted an architectural form only after the basic style had been established and then sought to interpret that style in as simple a manner as possible. Most surprisingly, for a denomination that saw itself as unique, there appears to have been no attempt to achieve a distinctive architecture. Maybe economy and simplicity, no matter what the style, are Adventism's true expression.

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I wish to thank Alice Ivy, Assistant Treasurer of the Michigan Association of Seventh-day Adventists, for her help in establishing the building dates of several of the churches pictured here. — G.L.

SOLUSI



FIRST SEVENTH-DAY ADVENTIST MISSION

courtesy: Archives, Trans-Africa Division of S.D.A.

ALBERTO SBACCHI



ION IN AFRICA

INSPIRED BY THE appeals of Ellen G. White, George James, a student at Battle Creek College, sold all his belongings and went as a self-supporting missionary to Africa in 1892. This Seventh-day Adventist missionary venture into Africa was followed two years later by W. H. Anderson and his wife, the G. B. Tripp family, and Dr. A. S. Carmichael.

These missionaries were able to go to Africa because of efforts by the Adventist members of the Cape Colony. One among them stood out for his unusual experience and generosity in sponsoring the missionary cause. Peter J. Wessels, a member of the Dutch Reformed Church of Boshoff, Orange Free State, had become concerned about the inconsistencies he saw between the teachings of the Bible and the practices of Christian people, especially concerning the Sabbath and baptism by immersion. When Wessels became seriously ill and Dr. Leander Starr Jameson (later a prominent associate of Cecil Rhodes) diagnosed the condition as tuberculosis, Wessels promised in desperation that if God would heal him, he would follow the Bible without regard to what other Christians professed. Restored to health, he kept his promise and with a friend asked an American diamond prospector, William Hunt, for Bible studies. With the help of this Adventist, Wessels and his friend petitioned the church headquarters in America to send a minister.

C. L. Boyd and D. A. Robinson arrived in Cape Town in 1887 to begin work in South Africa. The original South African nucleus of eight Adventists grew to 184 by 1894, with church assets totaling over \$100,000.

The rapid growth of the Seventh-day Adventist Church was without doubt the result of the Wessels' generosity. In 1893, when Peter Wessels was chosen by his congregation to represent South Africa at the General Conference in the United States, he advocated that the church extend its missions to the "Kaffirs" in Africa, and with his brother, donated \$15,000 toward the cause. This money came at the time when Cecil Rhodes was opening up "Rhodesia" and settling the land with Europeans. Through Wessels' influence, the Adventists were able to receive a large parcel of land on which to build their mission.

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In 1887 Dorcas A. Robinson and his wife joined C.L. Boyd, Carrie Mace, and two colporteurs who went to South Africa as the first Seventh-day Adventists to that country.

Adventists were not the first church group to show an interest in this area, however. In 1828, the London Missionary Society (LMS) entered what was to become Rhodesia. These missionaries were active, despite frustrations and very little success. They were obliged to shut their eyes to murderous raids by the powerful Matabele tribe upon the weaker Mashona. So long as the Bantu were their own rulers, reform was impossible. But missionaries and traders reported to the world the barbaric conditions of the Matabele, along with often exaggerated reports of mineral and agricultural wealth.

Exploitation of this wealth was prevented by the king of the Matabele, Lobengula. But in 1888, John Moffat, son of famed missionary Robert Moffat, came to the Matabele as a government employee to make a British treaty of friendship with Lobengula, and to obtain a concession for Rhodes. The king favored Moffat's proposal because it ensured British protection against the aggressive Boers who wanted to expand northward. In the "Moffat Treaty" Lobengula promised not to enter into diplomatic relations with any other country, nor to give away concessions



without informing Great Britain. By this agreement Matabeleland became a British zone of influence.

To maintain the increased British advantages and to negotiate a mineral concession with the Matabele chief, Rhodes sent three close associates to Lobengula's capital. The British imperialist was fortunate to have the co-operation of some Matabele councilors, who favored Rhodes' party as a deterrent against Portuguese movements in the north and Boers in the south.

On October 27, 1888, in the significant "Rudd Concession," the king agreed to exclude all other concession-seekers from his land and to grant exclusive mineral rights to Rhodes' party. The two sides, however, interpreted the agreement differently. Lobengula had understood that a maximum of ten miners would be allowed to enter to dig in only one place, but Rhodes made it appear that the Rudd Concession had given him full mineral rights. Thus to Rhodes the Concession meant mineral and land rights and permission for Europeans to settle.

To placate Lobengula and to execute the agreement immediately, Rhodes sent Dr. Leander Starr Jameson. By giving medical attention to the Matabele ruler, Jameson gained the king's confidence, and consequently accomplished his delicate mission at Bulawayo in April, 1889. He extorted from his royal host a further promise that Rhodes could dig for gold in Mashonaland, though he could not

occupy it. Lobengula's reversal in granting the British South Africa Company (BSAC) permission to explore for gold in Mashonaland may be explained by the reports he had received about the great Queen Victoria and the white man's power. He also expected that the Europeans would march north sooner or later, and he knew that he would be powerless to stop them.

While the doctor was reassuring his royal host, Rhodes busily planned for the annexation of Matabeleland by asking the British government for a charter to found the British South Africa Company. To silence the politicians and humanitarians who opposed further British involvement in Africa, Rhodes promised to undertake the administration of the land, to build a railway and telegraph, and to protect native rights. He also gave assurance that he would promote trade, commerce and civilization. Although Lobengula had not granted permission to colonize his land, the Charter granted Rhodes the power to occupy Matabeleland with the support of the British government.

In spite of open provocation, Lobengula averted a war. But peace could not last long after the BSAC took the hunting grounds of the Matabele, a condition that Lobengula refused to recognize and would not tolerate. The company gave land to the settlers without proper authority, since the Rudd Concession had given only mineral rights. It was not until Rhodes purchased the "Lippert Land Concession," whose transfer to the BSAC the British government sanctioned in 1892, that these grants were recognized. Thus Mashonaland had been occupied illegally and in a matter of months neighboring Matabeleland followed the same fate.

Although Lobengula's intentions were apparently peaceful, Rhodes, his lieutenant Jameson, and the missionaries believed that a war was inevitable. Jameson, feeling that war might accomplish the company's purpose more rapidly than peaceful penetration, did nothing to avert it. Indeed, he did everything possible to provoke Lobengula. Except for Knight Bruce, missionary leader of the LMS, missionaries supported a Matabele defeat because it meant opening doors to Christianity which had been shut for fifty years. It also meant the end of slavery and bloody inter-tribal wars.

At the time of the "Victoria Incident," when the Matabele attacked white farmers in the summer of 1893, Jameson had ready a detailed war plan, waiting to be implemented. The white settlers who volunteered to fight Lobengula were offered a generous reward — for each man 6,000 acres of land, fifteen gold claims and a share of the cattle captured. Brief and brutal, the conflict brought the intruders success.

After the BSAC victory was reported it appeared that Lobengula had escaped toward the Zambesi River where he died on February 16, 1894. Rhodes'

ambitions had proved more potent than the militant king's power.

The war cost nearly \$600,000, but in exchange the BSAC received the ownership and government of the large area that is now Rhodesia. Jameson and a four-member council governed the country, settling the Matabele in two native reserves, one of 3,000 square miles by the Gwai River and the other of 3,500 square miles near the Shangani River. In contrast, by the end of 1895, some 3,600 Europeans had received 1,070 farms comprising about 30,000 square miles! This fulfilled Rhodes' policy of encouraging European settlers to populate the newly conquered land in an effort to spread the British race.

ACCOMPANYING these settlers were missionaries from almost all Christian denominations. Rhodes welcomed the churches because he believed that missionaries were cheaper than soldiers, and that one of them was worth fifty policemen. Moreover, missionaries could report rebellious chiefs to the authorities.

Rhodes' liberality toward missionaries brought him missionary requests for land, including one from Seventh-day Adventists. Although the impoverished denomination had just organized a church in the Cape Colony in 1889, it was already giving thought to



Mrs. Nellie Druillard, secretary-treasurer of the South African Conference of Seventh-day Adventists, first acquainted Cecil Rhodes with Adventists.



While A.T. Robinson was explaining his church's missionary intentions, Cecil Rhodes wrote a letter to his deputy, Dr. Leander Starr Jameson, at Bulawayo, giving the Adventists land for a mission. In this photo Rhodes is seated in the wicker chair, Jameson to his left.



evangelizing the Africans and opening a mission station in Mashonaland. It was not until 1892 that Mrs. N. H. Druillard, the Secretary-Treasurer of the South African Conference of Seventh-day Adventists, could write that \$500 had been set aside for foreign missions. A session of the South African Conference referred the matter of founding a mission in Mashonaland to the Executive Committee for approval. This committee was delayed until after the General Conference session in 1893. Peter Wessels, a delegate at that session, pleaded that a mission be opened, urging the church to take advantage of available land as other denominations were doing. He and his brother John, students at Battle Creek College, donated \$15,000 to open the mission.

With that sum of money at hand A. T. Robinson, president of the South African Conference, visited Rhodes for information concerning the purchase of land in the interior. Rhodes was already acquainted with Adventists through Mrs. Druillard, who had contacted him in her search for persons open to Bible studies. Robinson and Wessels arranged for an interview, and Robinson prepared a carefully worked statement of the church's missionary intentions. He explained that the Adventist Church intended to build schools, teach the natives habits of civilization, import American farm machinery, and teach the Africans how to cultivate the soil. While Robinson

was reading his notes, Rhodes wrote a letter to be delivered to Jameson in Bulawayo, in which he made provision for the sought after Adventist mission.

THE FIRST ADVENTIST party left for Bulawayo on May 7, 1894, including Peter Wessels, Alma Druillard, Fred Sparrow, E. J. Harvey, E. Goepf, I. B. Burton, and J. Landsman. Sparrow and Burton had attended the Adventist college at Claremont, Cape Town, and were well acquainted with native customs and language. In Bulawayo on July 5, the Adventists presented Rhodes' letter to Dr. Jameson. After reading the letter Jameson asked how much land they needed. Prepared to pay up to 30 cents per acre, Wessels, spokesman for the party, suggested that they needed about 12,000 acres. Jameson shocked them with the news that Rhodes had commanded him to give the Adventists all the land they could use. On Jameson's advice they decided to abandon their plan of going to Mashonaland in favor of establishing a mission in Matabeleland, which had a better climate. Jameson provided them with a guide to facilitate their search for a suitable place, and also offered to give 6,000 acres to any Adventist self-supporting farmer who wished to establish himself near the mission to provide more protection.



I.B. Burton was a member of the first Adventist party that started for Bulawayo in 1894.

The Adventist party found suitable land thirty-five miles west of Bulawayo, three miles west of the Gwai River. In addition to the Adventist mission farm, they plotted six other farms as homes for members of the settlement party. These latter grants involved payment of a quit rent of \$30 a year for 6,000 acres, while the Adventist mission farm paid \$60 per year for 12,000 acres. Moreover, the land could not be alienated without the written consent of the government.

The mission farm was registered in 1895. The title deed, issued on November 26, 1907, stipulated the continuance of the yearly quit rent, a recognition fee that shows the Adventists acknowledged the BSAC's legal authority. They paid the tax until 1923 when the company surrendered Rhodesia to the British government.

In November, 1894, the Adventist Foreign Mission Board received details of the land received from the BSAC and expressed concern at the implications. The denomination believed in separation between civil government and religious organization; any-

thing, therefore, that would place the church under obligation to the civil authorities was to be avoided. Those who believed in the complete separation of church and state accused the BSAC of wresting land from the Africans by force and fraud, and then making grants to missionaries as a speculative investment. On February 15, 1895, in response to these arguments, the local leaders decided they must pay for the land and intended to write to Rhodes and Jameson explaining their reasons.

A letter from Ellen G. White, however, arrived just in time to change the decision. She stated that God, as the owner of the world, moved the hearts of worldly men and rulers to help His cause. The agents through whom these gifts came opened avenues for the Adventist message, she explained. Although they might have no sympathy with the work and no faith in Christ, their gifts were not to be refused. The prophetess clearly stated that it was neither immoral nor a violation of biblical principles to accept government aid in assisting the denomination's educational and medical projects, the primary Seventh-day Adventist evangelical agencies.

AT FIRST IT WAS not clear where the Adventist mission was located, since the area was called indiscriminately Matabeleland and Mashonaland. In the United States it was known as "Zambesia." For more than eight years it was referred to only as the Mission Farm, until in 1902 it took the name of the local chief Soluswe and changed to Solusi.

Arriving on July 26, 1894, the first Adventist missionaries found most of the property to be a rocky, waterless, desolate land. Some of the soil was sandy, but the subsoil proved fairly productive. Of 12,600 acres, however, only 200 were worth cultivating. The trees, which were rare, were short and crooked. Although the grass was tall, and the cattle would eat only the short shoots, cattle raising offered the best venture, for the sale of 100 cattle a year would make the mission self-supporting.

The property was inhabited by 200-300 Makalanga and a few Matabele with whom the missionaries had good relations. With the help of these Africans the missionaries built their mud houses, the church building, and a trading post where they sold beads, cloth, sugar, axes, salt and all the goods that they had brought with them. They also built a schoolhouse and planted a vegetable garden.

Fred Sparrow, who first took charge of the mission, aimed primarily at erecting the buildings and directing the farming operations. After spending the day building, the missionaries devoted the evenings to language study. G. B. Tripp, who succeeded Sparrow, encouraged younger missionaries to come who could learn the language more readily than he.



In 1898 both Tripp and Carmichael succumbed to malarial fevers and were buried at Solusi.

courtesy: Warren Zork

The old boys compound housed students at Solusi.



The medical work of Dr. A. S. Carmichael broke down the suspicion and prejudice of the Africans as he visited people in their huts, treating the sick and telling them about Jesus Christ. When he gained influence among them, they in turn appealed to him to settle their difficulties. I. B. Burton was also active in missionary work among the pygmies of the Kalahari Desert. In this way the church's goal of spreading from Solusi to other parts of Africa, beyond the Zambesi and even to the distant Congo, became a

reality.

As long as there was peace the missionary work progressed. But in December, 1895, the news of Jameson's ill-fated invasion of Transvaal showed the Matabele and the Mashona that the Company's army was not invincible. Rumors of a rebellion began spreading early in January, 1896. When the local Makalanga chief, Umlevu, told Tripp that the Matabele were plotting to rebel against the BSAC in two months, Tripp called all the Makalanga and



The first permanent buildings at Solusi were the missionary houses, as the mud huts often collapsed during heavy rains.

courtesy: Warren Zork

advised them to refrain from taking part in the fighting. In February one of the native commissioners reported that the priest of the Umlimo cult presaged a revolt. But because no one believed in a Matabele uprising after their previous defeat, they made no preparation for defense.

On March 24, 1896, the Matabele killed several white people in rebellion against the oppressive BSAC government. During the rebellion the white population fled to Salisbury, Fort Victoria, and Bulawayo for refuge. The Adventist missionaries did not anticipate hostility from the Africans because they lived among the friendly Makalanga who had no sympathy for the uprising. Trouble arose, however, seventy-five miles from the mission station and spread toward the farm. On April 22 the missionaries fled to Bulawayo bearing their belongings after placing the cattle and farm in care of the Makalanga. On their way to Bulawayo they nearly encountered a great contingent of Matabele that would certainly have attacked them, for Mayanza, a rebel chief, reported later that he had ambushed the road to kill and plunder the missionaries.

The Adventist missionaries believed that they would be absent from the farm for only two weeks, although it was to be a five months' seige. Upon arrival in Bulawayo they were ordered to use the corner grounds near the hospital defended by sixty men. Since it was difficult to find rooms, they lived in a wagon, with the Tripp family using the back, the Sparrows the front, and the Andersons sleeping underneath. Carmichael found a room in town. While Carmichael helped at the hospital, all the missionaries appealed for humane treatment of the

Africans. Tension was great, for Bulawayo was threatened from three sides with attack expected any day. Large bodies of Matabele, assembled fifteen to twenty miles from the city limits, had ventured to within six miles of town.

Actually, the Matabele entered Bulawayo three times. Spies had trespassed the city at night but after seeing and hearing nobody they thought the whites were protected by supernatural power. How else would they dare to sleep? This Matabele superstition saved Bulawayo until a South African armed force relieved the city on May 24. But it was the rampant famine that forced the Matabele to seek peace.

WITH THE WAR over the Adventist missionaries returned to the farm on September 5, 1896, grateful for the Makalanga's cheerful welcome. These people had protected the mission property from the Matabele and all buildings were intact, a significant fact, for only the Catholic and Adventist stations escaped destruction. The installment of a military fort on the mission property had successfully kept the Matabele warriors away from the Adventist station, and the only damage resulting from Matabele raids was the loss of 100 cows and the crops. The furniture had been taken into custody by Chief Umlevu and hidden in a cave where most of the Makalanga had taken refuge during the war. They had also a considerable storage of food which they gave to Anderson and Tripp when they returned from Bulawayo to visit the farm. These supplies were sold at Bulawayo, and the profit carried the missionaries through the next several months. This



This is a replica of W.H. Anderson's house. courtesy: Warren Zork



Cecil Rhodes "roughed it" in the field while his forces put down the Matabele Rebellion of 1896.

favorable attitude toward the missionaries revealed that their work had influenced the Makalanga. Members of the tribe now began attending church services in greater numbers — ranging from 75 to 250 — to hear sermons and sing.

The Solusi missionaries now determined to build better houses, schools, barns, windmills, churches and hospital dormitories. When they asked for \$5,000 to begin construction, their efforts had to be postponed until famine no longer threatened. British

soldiers had destroyed the Matabele food supplies and crops, and would not allow anyone to plant until the war was over. People were dying of hunger by the thousands, with dead strewn along the roads and acts of cannibalism reported. People came to the mission asking for food and seeds, but not every request could be met. The vegetable gardens had to be guarded constantly against theft. Some Africans gave themselves away as slaves and sold their children to buy food. As many as fifty orphans from a few months old to thirteen years came to the mission station because their parents had abandoned or tried to kill them to prevent the horror of a slow death by hunger. Many children were found buried alive in holes of antbears.

The missionaries welcomed the direct contact with children because it gave them the opportunity to teach them Christianity. Before the rebellion, parents had been reluctant to let their children stay at the mission. Now they begged that they might remain. This was the key to the future success of the mission. Makalanga children like Amaslamvana, Sebokaba, and Sefuesva were the first students of the Adventist mission school to be trained as teachers and preachers. The missionaries shared with the children whatever food they had in spite of high food prices.

By April, 1897, the famine was over, and Mr. and Mrs. B. F. Armitage joined the missionaries when the rebuilding of the mission started in earnest. With the help of the Makalanga and Matabele orphans,

This photo, taken in the 1920's, shows W.H. Anderson's house before it began to fall apart.



courtesy: I. Basil Burton



This leopard was shot at Solusi during the 1920's. Umlevu, chief of the Mashona tribe who helped the Solusi missionaries during the Matabele Rebellion, is pictured with Ovid Bredenkemp, H.M. Sparrow, and W.L. Davy.

thirty-five acres of land were planted with corn, sweet potatoes, peanuts and garden vegetables. Business had been at a standstill as a result of the war, but now the missionaries could send products to Bulawayo to bring in some cash. Mr. J. Landsman, an Adventist businessman in town, served as salesman for the mission.

But the missionaries who wanted to be free to dedicate their time to the preaching of the Gospel decided that the Africans would work the farm, for they could perform the same tasks as Europeans at a much lower salary. Although this may appear a form of exploitation, the missionaries intended that once the Africans were converted they could contribute to the mission's progress with their agricultural skills, thus freeing the missionaries from their farm toil and enabling them to use their time to convert other Africans. The Africans also contributed to the upkeep and finances of the mission with labor and

offerings. But the main source of income of the mission remained the home church of the missionaries, which maintained them until the local African churches became self-supporting.

Regardless of their precarious financial situation, the Adventist missionaries made the best of the situation. In many cases the strain of work had lowered their resistance, and they became victims of tropical illnesses such as malaria, skin diseases, and dysentery. By 1896 they succumbed to malarial fevers, and in less than two months five workers died, including Tripp and Carmichael. To reinforce the faltering mission, F. L. Mead, new superintendent, Dr. H. A. Green, I. S. Lloyd, and J. A. Chaney arrived at Solusi in early 1899.

WITH THE TURN of the century a new era began. Giving greater emphasis to African education, the missionaries sought to teach the Africans to read the Bible, to write, and to become leaders among their own people. After establishing a third grade education for all, they intended to send the more promising students to teacher's college.



Pastor Mark Gangasa, pictured here with his grandchildren, was a student at Solusi in the early years. He became a teacher-evangelist.

At first, because of their conservative attitude and distrust of white people, the Africans were reluctant to receive the proposed education. Understandably, they valued their own culture. But at Solusi, just after the rebellion ended, the Matabele asked Dr. Carmichael to open a school where the children could learn English. They promised to help in the construction of the school house — a significant departure from the Lobengula period when to receive an education from the white people was prohibited.

In 1900 the first Solusi school drew students from the orphans rescued in 1898. Lena Mead, Mrs. Anderson, and John Ntaba taught thirty boys and ten girls. By 1902 there were sixty students. Classes started to swell as students became more and more eager for an education, some walking 500 miles to come to Solusi. As many as 200 students had to be turned down for lack of space, teachers and textbooks. The school books were first written by the missionaries who transcribed the Sindebele language and translated portions of the Bible stories for class use. They also used the printed books translated for the LMS, the Books of Acts, and native hymns. After two hours of instruction on slates, students worked in the fields to help pay their expenses. In the afternoon another session of school gave opportunity for others to learn.

At first the government saw no need for African education and let the missionaries shoulder the burden. Eventually, a 1903 government ordinance provided grants to mission schools on the condition that they would spend half the time for industrial education. Solusi Mission received \$345 from the government in 1907. When the native commissioner, N. I. Taylor, visited Solusi, he reported that the school was successfully civilizing and Christianizing the Africans. The only peculiarity was Saturday worship, which at first confused the Africans. Despite Sabbath worship, however, 10,000 members were converted in Rhodesia by 1944 through the work of African pastors and teachers. In 1901 there were twenty African teachers engaged in the out-schools and at Solusi; in 1917 they numbered thirty-four. Not all students became teachers; many returned to their old way of life. But those who were serious contributed greatly to education and evangelism.

Predictably, Solusi became the base for later extension into the heart of Africa. In a short time ninety out-schools, taught by African teachers, served 3,000 students. At the out-schools African teachers carried the pupils through the first three grades. From these, only those showing promise of success attended Solusi. It was from these schools that there emerged African leaders like Peter Fayi, first village school teacher; P. F. Mpfu, evangelist of Solusi out-schools; and Pastor Joshua Nkomo, who did much to orient the missionaries to the psychology and culture of the Africans. Perhaps the best known name in Solusi history is Jim Meyenga from Mashukulumbwes village (Barotseland), who had been given as a slave to Chief Mazibiza in 1886. Once freed he studied at Solusi. Baptized in 1900, he was the first Seventh-day Adventist African convert. He became a teacher, preacher, and leader in Rhodesia. In 1901, twenty-one candidates were baptized, and in 1902 the first Adventist African church was organized with twenty-four charter members. This small church reached 594 members by 1970.



Pastor Jim Mainza (center back), who was captured by the Matabele in 1888 when he was five, attended Solusi about 1900. When W.H. Anderson established Kusangu Mission in 1907, he located Jim's parents.

The Africans not only contributed to the church with missionary service, but also with offerings. Despite their lack of wealth they showed generosity. Offerings in 1902 amounted to \$75 during a week of prayer, and in 1922 at a campmeeting 500 people at Solusi gave \$325.25. Taking into account the fact that most Africans earned \$2.50 to \$3.00 a month, their offering was phenomenal, revealing a people willing to sacrifice to their church. These people became a tribute to the life, dedication, and sacrifices of the Adventist missionary pioneers whose faith took them into unknown and dangerous surroundings.

In 1929 the local Adventist Zambesi Union chose Solusi as the site for a training school. The government of Rhodesia gave funds to the institution to maintain and improve its program. As a result many received training as teachers and preachers, including Nobel Prize winner Albert Luthuli, son of John Ntaba, the first teacher at Solusi. The Solusi experiment, although its beginnings were difficult, became with the passing years the first of many successful Adventist missionary stations in Africa.

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✻ Anser Seminar ✻

courtesy: Andrews University Heritage Room



The Story of Clinton German Seminary

Marley Soper

In addition to serving on the library staff, Marley Soper is completing an M.A. in history at Andrews University.

SEVENTH-DAY Adventist leaders expressed increasing concern for taking the gospel to the German and Scandinavian Americans as the twentieth century moved toward its second decade. As educator J. F. Simon asserted regarding the Germans, "The burden of carrying to them this message rests largely with those speaking that

„Unser Seminar“

School Song of the Clinton Theological Seminary

Text: C. F. Schwedrat

Musik: H. G. Wakeham

Singt ihr jugendlichen Chöre, Bringt ein Loblied dar,

Wie das Brausen stürmischer Meere, Un-ferm Se-mi-nar.

Chor

Al-ma Ma-ter, dei-ne Min-der, Die Stu-den-ten-schar,

Sin-gen gar fröh-lich: Heil dir, Se-mi-nar!

2. Auf nach Clinton, deutsche Jugend:
Das ist unser Ort,
Wo wir lernen Weisheit, Tugend,
Schätze aus dem Wort.

3. Von den Kämpfern in den Reihen
Schallt's zum Seminar:
Sendet Streiter, die sich weihen
Gott auf immerdar.

4. Ja, wir kommen, schlägt die Stunde:
Halt' nur treulich Wacht,
Dies ist Kunde von dem Munde
Der Studentenschaft.

5. Hört das „Echo“ laut erschallen
Von den Feldern her:
Uns erreicht dein Widerhallen
Über Land und Meer.

tongue. Germans can be reached best by Germans." He went on to say that while many make use of English in their business affairs, they pray and read their Bibles in German. "The German's religion is German," he stated. A teacher, R. E. Hoen, later explained, "We needed ministers who could conduct the work in those languages and they did not learn the vocabulary of the message in their own tongue in an English speaking milieu. A person's religion, after all, has its roots in the language of his culture." He added that "even though a person may learn to speak English in a commercial way, religiously his message is all in his tongue."

As early as 1883, denominational leaders had begun educational work for the Germans in Battle Creek, Michigan. They continued the effort there until 1898 when they moved it to Union College at College View, Nebraska, where a regular German Department was established, and where the German Adventist youth were educated until 1910. It had become apparent by this time that a German Department in an English-speaking school was inadequate. The students frequently learned to speak the English language more fluently than their mother tongue. As a result they tended to participate in the denomination's efforts for those who spoke English rather than German. Because they desired to reach the German-speaking Americans, denomi-

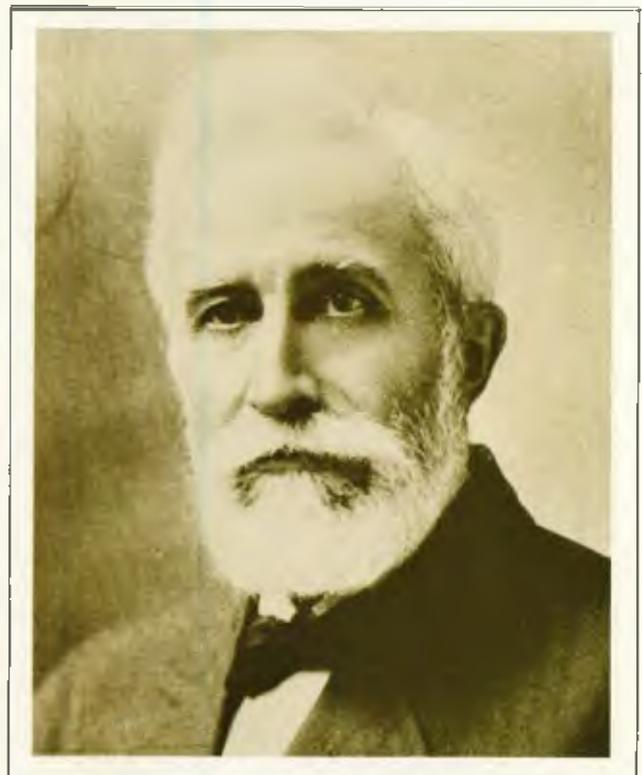
national leaders thought it much easier and more natural to train students for this purpose who already knew German rather than take those who knew nothing about the language.

Problems had also arisen at Union College shortly after its German Department had been established. The major consideration was space. As Union College grew, the English Department took over some of the space provided for the German students. J. W. Loughhead of Union College had reported as early as 1893 that the school was unable to give to the German students all that they expected to have, because "we are obliged to place the young men of the English Department in the portion of the College Home designed for Germans. The best results cannot be obtained under this arrangement, but our German brethren have kindly and willingly yielded some of their interests for the benefits of the English." R. E. Hoen, a Union College student from 1909-1913, recalled similar conditions during his college experience, noting that the German Department at Union was very crowded and for this reason was finally reduced to teaching only Bible and history in the German language. German students had to attend their other classes in English. Furthermore, the Germans felt keenly the antipathy that old-stock American students sometimes held toward them.



courtesy: Andrews University Heritage Room

R. E. Hoen taught science at the Seminary from 1914 to 1923.



courtesy: Andrews University Heritage Room

J. F. Harder taught Bible at Clinton German Seminary for all but three years of its existence.

These were problems that caused denominational officers to consider separate schools for the foreign language constituency. They felt that the gospel commission was all-embracing and that an effort must be made to reach all people in the best possible way. Therefore, they believed a school was needed to train workers "for the Advent cause among German people in North America, in particular, ministers, Bible workers, teachers and church officers."

These concerns came to the attention of the General Conference Committee which met on October 13, 1909, at College View, Nebraska, and voted to begin three foreign language schools. The committee suggested that the German school be located somewhere in the Central or Southwestern Union Conferences. It also recommended that a committee be set up to make the final selection of a school site.

AMONG THE PLACES that the committee most seriously considered for the new school were Enid, Oklahoma; Clay Center, Kansas; Hamilton and Clinton, Missouri. Other cities and towns also aspired to have the new school, but they could not fulfill their promises when it came to negotiating an agreement.



A faculty member for two years, Rachel Salisbury later achieved national prominence in the field of English teaching. courtesy: Andrews University Heritage Room

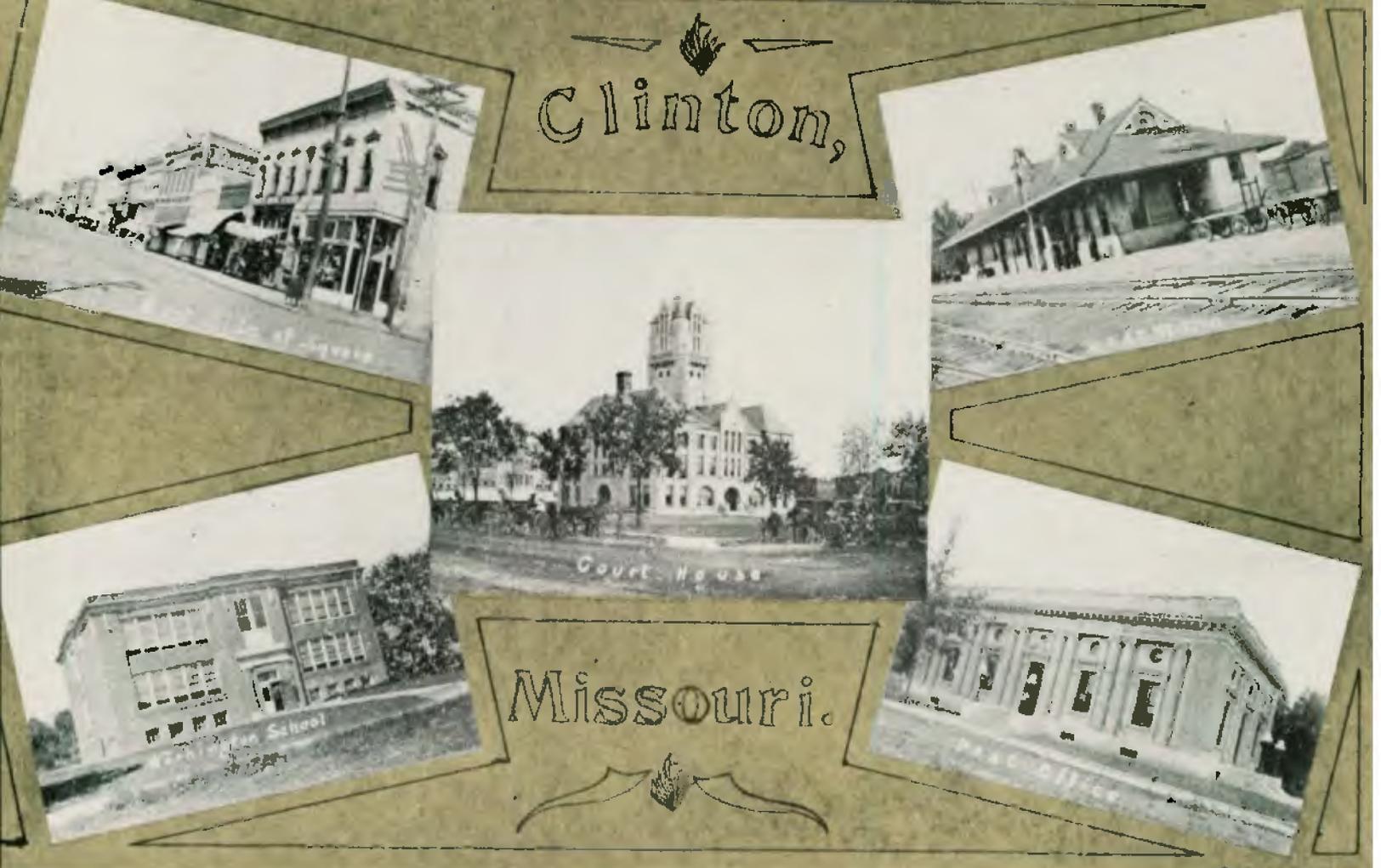
Clinton residents became aware of the committee's interest through their local newspaper, the *Henry County Republican*, under the headline "Looking Over Building." The city appeared to be an ideal place for the new school. It was a banking city, the county seat of Henry County, having a population of seven thousand. It was served by three main railroad companies whose facilities could provide transportation for students and equipment. The city had an adequate system of waterworks and well-equipped gas and electric utility plants. Coal had been discovered nearby and could be purchased by the school for only \$2.50 a ton. And finally, Clinton was eighty-seven miles southeast of Kansas City. The location of the city and its facilities pleased the Adventist leaders.

The committee examined a building known as Baird College. Professor H. T. Baird of Mexico, Missouri, had founded the college for young women in 1885, spending \$75,000 to construct the building. Baird College had closed in 1895, however, and the citizens now considered the large abandoned building an eyesore which could well use the look of habitation. It was an imposing structure three and four stories in height, having a frontage of 185 feet, with commodious veranda; the north wing was 120 feet deep and the south wing 110 feet. The center elevation was four stories high, 75 feet from ground



courtesy: Andrews University Heritage Room

From 1916 to 1921 Frank R. Isaac served as the Seminary's president.



Clinton,

Missouri.

to pinnacle, and the wings were three stories. The building had 110 rooms, including 55 bedrooms, besides halls and corridors and two large stairways. It was constructed of brick on a dressed stone foundation rising several feet above the ground and presented a substantial and beautiful appearance. Provided with fire escapes, lighted with gas, and supplied with bathrooms on every floor, as well as speaking tubes and electric bells, the practicability of the building and property for a seminary attracted the committee. Having examined the city's offer, they asked the Clinton Commercial Clerk to add an option for a tract of farming land to meet the needs for the agricultural training planned for the institution. The committee left Clinton favorably impressed with the city leaders and the possibilities of Baird College.

By February, 1910, Chairman E. T. Russell told representatives of Clinton that now only Enid, Oklahoma, and Clinton, Missouri, were possible sites for the new school. The chairman of Clinton's Commercial Club, J. H. Kyle, then offered to sell the campus and an adjacent 106 acres of fertile farm land for \$37,000. He promised that he would try to get the citizens of Clinton and Henry County to help raise

part of the money to pay the property owners. George Holliday, who was often active in civic affairs, headed a committee which asked the local citizens to contribute to the campaign to help purchase the school for the Adventists. The campaign was quite successful because the Commercial Club advised the citizens that the new college would bring a vast increase of business and population to Clinton.

By July 14, 1910, the Adventists had decided to purchase the school and had received the deeds to the building and grounds. Clinton citizens had raised \$10,500 toward the total price of \$37,500, a price which included some concessions by the persons owning the land. The citizens understood from their local papers that the school was to be primarily an industrial school although the name for the new school, Clinton German Seminary [CGS], did not suggest the functions they had expected. The name did not matter; the citizens were pleased to have the school located in Clinton. The Adventist committee planned to put an additional \$5,000 into the facilities to put everything in good repair. The total cost to the General Conference, including repairs, was \$32,000. When in appropriate repair, the facility was estimated to be worth from \$75,000 to \$100,000.

REPARATIONS FOR opening the school began in July when a crew of workers arrived to ready the building. The search committee, now in charge of preparation, asked for all the mechanics and laborers available for hire from the community to seek employment temporarily at the school to put on a new roof, build a barn, remove the many chimneys from the main building, build a chapel on the second floor, construct partitions to separate the north and south sides of the building (the latter for the use of women), construct a new furnace house, and install a new boiler.

Clinton citizens not only gained temporary employment, but their local businessmen received numerous orders for materials. In addition to repair supplies, the college management ordered library tables, chairs, office desks and chairs, dining chairs, commodes, and an entire new line of dressers from the Clinton Furniture Company. Two boilers were purchased from the Industrial Iron Works. Not surprisingly, the businessmen of Clinton welcomed the new school.

Attention was also being given to building a faculty and a student body. The Board of Managers for CGS, headed by E. T. Russell, asked G. A. Grauer to be president of the new school. J. F. Harder was asked to teach Bible; he remained with the school for more years than any other teacher. E. C. Kellogg taught mathematics and science; Vinnie P. Hunt, English. J. F. Simon was preceptor; Mrs. C. J. Kunkel, preceptress; and John Miller, business manager. Russell announced to the local newspaper that he had secured for the Music Department the

services of Mr. and Mrs. O. S. Beltz. He praised Mrs. Beltz as a pianist of rare attainment and noted that Mr. Beltz was being called from the Department of Music at California State Normal at Lodi.

The business manager, John Miller, than announced: "Members of the faculty now here, are experiencing great difficulty in finding homes." Asking citizens who had homes for rent to make it known to school officials, he also noted that he expected from 75 to 100 students in the fall and that school would begin on September 28. The poor crops throughout the West due to drought conditions militated against the attendance of some students, but Miller expected increases in enrollment over the years.

The news of the new German seminary quickly spread across the United States and Canada. Ministers urged the German youth to attend CGS and asked their people to support the youth and the school. The denominational magazines featured articles on CGS and appealed to the German constituency to support the institution through their money and the attendance of their youth. "Your sons and daughters should be trained to help spread the message," appealed one such article. "God could make the stones preach, but He has given that privilege to us." A calendar, or catalog as it might be titled today, appeared in the late summer containing detailed information about the school, the courses offered, and the cost of attendance. The calendar mentioned that sixteen passenger trains passed through Clinton every day, and this was how most of the students arrived.

There were 99 students at the beginning and 122



Preparations in 1910 for opening the school included the building of a furnace house and new boiler.



The Seminary's classrooms were plain and functional.

Pictures courtesy Andrews University Heritage Room.



The three railroad companies serving Clinton provided most of the student transportation between home and school.



Music played a significant role in the Seminary's life.



Stocked with few books, the library served primarily as a place to study.

near the end of the school year. During the first four years CGS was actually a secondary school and junior college combined. Classes were mostly upgraded and students began their studies according to their abilities. Some students took advanced German history and Bible classes, for instance, but at the same time attended courses in elementary English and mathematics. In the early years the level of instruction ranged from seventh grade to junior college, but by 1915 the school was listed as a senior college.

THE SEMINARY wanted the best of the German Adventist youth, those who were talented and promising, to lead the denominational work; however, it applied no religious test. Students from any background were welcomed if they presented a certificate of good moral character and promised to comply with the rules of the Seminary. Most of the students were Adventists and were three to four years older than students of other Adventist institutions. They impressed their teachers as being more serious than the average student elsewhere, partly because many of them came especially to be trained for denominational employment.

The teachers wanted to keep this purpose strong. One student, for example, spoke of his teachers as "inspiring, helpful, and fundamental." Instructors held before the students the needs of the church and told of the satisfaction resulting from dedication to the "cause," as they called the denomination's work. They expressed concern for the students, and the student body was small enough so that each person was known by name. "Especially was I grateful for our Dean of Girls, Frieda Reinmuth-Dinius," one student remembers, "who was truly a Christian 'mother,' not merely a dean. [She took] a special interest in each girl's welfare, both material and spiritual." Similarly, CGS teacher R. E. Hoen encouraged the scientific interest of David C. Gaede who later became a medical doctor. Another teacher called Carl Becker to his office to suggest that he become a minister; the counsel helped Becker to devote his life to denominational work.

This concern for the students arose out of the religious spirit that permeated the institution. "The teachers were wonderful examples of Christian integrity," a student recalls. Although there were daily prayer bands and morning and evening worship and many classes that began with prayer, Friday night and Saturday were the religious climax of the week.

On Friday evening, "we always had a testimony meeting and to that the students looked forward each week," reported a 1917 graduate. "If some had some unfortunate experience during the week, a cloud came between them and the Lord, they looked

forward to Friday night to regain what they had lost. And they were not disappointed." F. R. Isaac, formerly president of CGS, remembered that there were "services where teachers and students plead with God to manifest His power in behalf of the unconverted with [the] result that souls surrendered to the Lord and victories were won. What joy this brought to faculty, students, and parents." After the meeting some students would gather around the piano to sing songs or practice for the missionary activities which took place on Sabbath afternoon.

Many of the religious activities doubled as social affairs. The group visits to the poor house and prison farm offered opportunities that school regulations made too rare. For instance, the bulletin stated:

Unrestricted association of young men and young women is not permitted. Young ladies may receive gentlemen callers in the home parlors with the permission of the preceptor and the preceptress.

The ladies reception room provided an approved place for courting, although under watchful eyes.



courtesy: Andrews University Heritage Room



Virtually all the students lived in dormitory rooms.



courtesy: Andrews University Heritage Room



Professor Hoen had limited facilities with which to teach science.

courtesy: G. F. Ruf

This privilege is granted not too frequently, and only to students who are sufficiently mature and whose general conduct is satisfactory. It has been demonstrated that unless carefully supervised, social gatherings, skating parties, and other outings become a serious detriment to the intellectual and spiritual welfare of the student; therefore, the permission of the President must be obtained for all such gatherings, and one of the teachers secured as chaperon.

Plans for any such events and names of the participants must be presented not less than twenty-four hours beforehand in order to be considered.

Despite these restrictions, students did find ways to get together. After the Sabbath afternoon missionary service, many students would walk to Artesian Park, an artificial lake fed by artesian wells about a mile to the west. All of the students who recall the lake remember the sulfur smell variously described as "awful," "fowl," or "like rotten eggs." They enjoyed daring each other to drink the water, but only a few became used to its taste.

In 1914, after the Missouri Seventh-day Adventist conference office moved to Clinton, some homes of conference officials and parents of students were located on the road to Artesian Park. Students often stopped at the home of Henry Reinmuth, a CGS

maintenance worker, to sit on the lawn swing, sing songs in the living room, or just talk. The nine Reinmuth children enjoyed these visits, and during the winter, when the lake provided ice skating, the family served warm drinks. Even under watchful eyes, many romances started while ice skating on Artesian Lake or Goose Lake, which also lay near by. Apart from these special activities, student couples would occasionally find their way to Artesian Park during the week, but the school administrators, who did not permit mixed seating at Saturday night programs in the school's early years, frowned on such occurrences.

In addition to classes and religious and social activities, Clinton students presented musical and variety programs for the community, and beginning in 1917 published a school paper titled *The Echo*. They also worked. Although the school never developed the industrial jobs it intended, students did find employment in the farm, kitchen, custodial department, and print shop. Whatever the difficulties and restrictions of their school life, students and teachers generally developed a deep loyalty and love for their institution. Most referred to it as "Unser Seminar" (Our Seminary).

WORLD EVENTS pressed upon them, however. From late in 1915 until the end of World War I in 1918, the German-Americans confronted prejudice and misguided hatred. Such feelings appeared in the Clinton area.

The local newspapers were extremely anti-German during these years. When editorials urged that the German language should no longer be taught in the public schools, some schools stopped teaching German in the middle of a semester. Several newspaper editors applauded when the German Mennonite Church in an adjacent county was ordered to stop preaching in German at its Sunday services, and they claimed that American soldiers thought the German Bible was blasphemous. Such items appeared on the front page of Clinton newspapers.

A German farmer in Cass County (immediately northeast of Henry County) refused to give to the Red Cross when asked for a donation and topped his refusal with a few ill-advised words about the war. That day a group of zealots gathered together five gallons of tar and three bags of feathers and proceeded to tar and feather this farmer. This incident appeared on the front page of the *Henry County Democrat*. Such reporting and editorializing made the seminary students and faculty uncomfortable. Professor Harry E. Hein, CGS science teacher, recalls that yellow paint was smeared on buildings in Clinton, including the Methodist Church and some businesses, to release prejudiced feelings.

The problem of preventing trouble at Clinton German Seminary confronted everyone connected with CGS, but especially President Frank Isaac. He decided that the best policy was to be calm and judicious and asked students not to speak German in public places and to make only business visits to the city.

By 1917 a name change for the school seemed expedient. Although from the beginning the school had been known as Clinton German Seminary, the name did not actually seem appropriate. The seminary was a place to prepare workers for all the world as could be illustrated by a number of alumni who were already serving in South America among Spanish and Portuguese-speaking people. The name Clinton Theological Seminary [CTS] seemed to be a more appropriate and judicious name for the times. Most of the students and faculty welcomed the name change, and the community also approved, thinking such a decision one of loyalty to the United States.



The ten-member faculty the first year (1910-1911) had about one hundred students in secondary and junior college classes.

courtesy: G. F. Ruf

President Isaac did not rest with just a name change; he wanted to show that the faculty and students were loyal citizens. On one occasion the faculty and students marched to town to join other citizens at a special rally held to support the war effort. All persons present were urged to buy war bonds. Those who did not have money could borrow from the bank without collateral. There were few excuses permitted for not participating. "The small town of Clinton, prized the school, wanted the school before the War. So they were mildly indulgent during the War," commented one alumnus. "Of course there were some who hated the Germans fervently, but the leadership of the citizens was

strong enough in their support to stem the tide, if indeed it could be called a tide. Maybe it should be called a ripple."

The *Henry County Democrat* covered much of the Seminary's news, both before and after the war. But during the war years almost no news about CTS, as it was now known, appeared in the local papers. Much of the information had been furnished by the school administration, but during the war years the school had minimal contact with the community and in this way drew little attention.

Although the seminary never did stop teaching the German language or cease homiletics in German, the local newspapers discouraged the use of the "enemy language," and many of the other classes were taught in English during the war so that visitors would not cause trouble. In a letter to J. B. Penner, Mrs. Emma L. Simon said: "In later years the school rather 'went English' because during World War I, you recall, we were not supposed to talk German. So a number of classes were taught in English, and it was more difficult to keep the German spirit strong." Students also wanted to be absorbed into the country their parents had adopted, and one of the best ways to do that was to speak English and become Americanized in English-speaking schools.

REASONS FOR closing the school soon became apparent. Many of the German churches began using English to avoid the displeasure of zealots who hated the language of the "enemy." With few children being brought up on the language, as 1925 approached CTS had fulfilled its unique mission. It had become just another Adventist academy and college.

When CTS had thus lost its uniqueness, it seemed to compete with Union College. From the beginning, Union had been distressed at having lost so many of its students to the new school within the Central Union Conference area. When the Seminary began in 1910, Union College enrollment dropped from 476 to 284, a figure next to the lowest in the history of the school. As argued, when CTS closed in 1925 Union College enrollment rose 10% in 1926. Union College needed students to help its sagging finances, and it was quite natural for Union officials to look longingly to CTS where a number of Central Union students had gone. Many of the board members at CTS were also on the board for Union College. "Since the administrators of these conferences were responsible for the financial well-being of Union College, they were ready to say 'yes' to the closing of Clinton when the opportunity presented itself."

The seminary and its students were also having financial troubles. The school had incurred debts during its first three years of operation when enrollment averaged 99, 114, and 141 respectively.



courtesy: Andrews University Heritage Room

Like other school departments, the kitchen operated with the bare necessities.



The kitchen crew the first year was almost evenly divided between boys and girls.

courtesy: G. F. Ruf



The dining room provided meals for the boarding students.

courtesy: Andrews University Heritage Room



Clinton German Seminary 1911-12.

The second year of Clinton German Seminary was the academic year 1911-1912.

courtesy: G. F. Ruf

With subsidies from the General Conference and a record enrollment of 232 students in 1920, the school became free of debts. But by 1925, attendance had fallen to 140 and indebtedness had returned. A fire had destroyed the roof of the powerhouse on December 30, 1924, and another disastrous fire had struck the music studio in January, 1925.

The students were also having trouble earning money for expenses at CTS. The Clinton newspapers learned from President Ochs that CTS had been handicapped by the fact that no provision had been made whereby students could earn money to pay for all or part of their tuition and other expenses. They noted that other Seventh-day Adventist schools maintained industries and small factories which enabled students to earn money while studying. The intentions of CTS to develop industries were similar to those of the more successful Broadview College in Illinois, but these goals never came to fruition. With a plan to make Broadview stronger and solve some of these problems, the General Conference Committee voted to move the work of CTS to Broadview College, a school largely devoted at that time to the education of Seventh-day Adventist youth of Norwegian and Russian parentage.

The last president of CTS, W. B. Ochs, succinctly listed the reasons for closing the school:

Lack of students. Financial problems. There was a feeling that the three foreign schools should be united. Broadview College was chosen because of its location and because of the possibility for students to earn much of their way through school. Then, too, after the first World War, there was a feeling that the school was not needed any more.

Approximately one-third of the student body were members of the colporteur club in 1912. courtesy: G. F. Ruf



The students were sad about the demise of "Unser Seminar" and protested loudly, but finally accepted the decision. Many attended Union College, Broadview College or Emmanuel Missionary College in 1926.

But not everyone left the area. "I think I am the last of the CTS students living here," wrote Alvin L. Ortner in the *Clintonite Letter* of July 25, 1974. "The normal building, converted to apartments, still stands, and looks much as it did when the school closed. The remainder of the school property and farm is built up with homes."

Despite the school's relatively short fifteen years of existence, its students made considerable contribution to both church and society. Of its 213 graduates at least forty-two became ministers, twenty-five teachers, and seventeen missionaries. Eight practiced medicine and nine achieved the Ph.D. Of those who worked outside the denomination, Harold Schilling became Dean of the Graduate School of the University of Pennsylvania, Oscar Reinmuth headed the foreign language department at the University of Texas, and Rachel Salisbury, a CTS teacher, served as director of the National Council of Teachers of English.

As long as the school could fulfill its unique role of educating German-American Seventh-day Adventists in their own language it remained an important part of the church's educational program. But once social change removed the need for such education in the German language, the institution no longer served a useful purpose. Nevertheless, the school's small size, the teachers' dedication, the students' maturity, and the emphasis upon the service of God multiplied its impact beyond expectations.

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MILLERITE



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J. V. HIMES, EDITOR.]

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[DOW & JACKSON, PUBLISHERS.

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HERILOOM

[From 1873 to the end of the century W. B. Hill worked as a Seventh-day Adventist evangelist in the north central states. His privately published autobiography, *EXPERIENCES OF A PIONEER EVANGELIST OF THE NORTHWEST*, revolves around his religious conflicts with Sunday keepers and spiritualists and the physical struggles he endured in his effort to spread the gospel. As the following selections from his account reveal, evangelism in Minnesota demanded more than accurate knowledge of proof texts. — Ed.]

years afterward was visited by a disastrous cyclone. It was the scene also of a desperate defense during the Indian outbreak in 1862. It is beautifully situated on the Minnesota River.

We crossed the river, and climbed the high bluff on the opposite side. It was still raining, and the mud inexpressible. Toward evening, we began seeking a lodging place. We were in a German neighborhood, and for some reason they did not wish to keep us, but would every time tell us to go to the next neighbor. I said to Sammy, "It is no use; we can not stay out in

*"in weariness and painfulness,
was the cause built up"*

W. B. Hill

I. Spring, 1877 — Southwestern Minnesota

We had a long, tedious journey before us. It rained, rained, rained. Sloughs were full, and the streams swollen, and the roads were well-nigh impassable. Day after day we plodded our weary way along, stopping at night in deserted houses, or stable if the house was locked. On account of the grasshopper scourge, many settlers had abandoned their homes.

Sometimes we had to carry our baggage across streams on our shoulders, because the water was too deep and swift to risk it in the buggy. Our horse got so tired that as soon as she entered a slough that had a soft bottom, she would lie down; and we would have to unhitch, and pull the buggy out by hand. On a Sunday we passed through New Ulm, which a few

the rain and mud all night, and the next house must keep us, whether or no." We found the man at the stable, and told him our story, and requested lodging. He told us to go to the next neighbor. I said, "He would send us to the next neighbor, and we have been doing that long enough. It is raining, the roads are very muddy, our horse and ourselves are very tired, and it will be too bad to force us to remain all night in the storm. We will not only be thankful to you for your kindness, but will pay you liberally also." Brother Fulton tried also to soften his heart; but all to no purpose. "Go to the next neighbor," was the only thing. He sputtered a good deal, but we unhitched and prepared to stay. At last he consented to our staying. Our tired horse found good lodging and good provender that night; but we had to lie down in our wet clothing on the floor, which was not overly clean, either.

HEIRLOOM

When we passed through New Auburn, where some of our brethren lived, we hoped that none of them would see us, we were in such a sad plight; but we met some of them, and they seemed glad to see us, if we had been wading mud and water for a week. Most of the way, one or both of us walked. We were footsore and weary, and glad enough to get home. We found our families well, for which cause we were devoutly thankful to God for His preserving care, and especially thankful that God had helped us to be a blessing to poor sinners inquiring the way to heaven.

In a few days we were rested, and ready for another campaign

II. Spring, 1881 — Southwestern Minnesota and Northwestern Iowa

The following April, in company with Elder Ells, I visited the churches of Tenhassen and Milford. It was a time of high water. Streams were swollen, bridges and houses were swept away by the angry floods. As we got to Fairmont, Martin County, we found it was impossible to get to Brother Knowlton's, who lived four miles in the country, by the wagon road. We followed the railroad track until we crossed the outlet of the lake. Then we took across the prairie, winding around the sloughs as best we could. We eventually reached Brother Knowlton's, tired and weary, glad to find a resting place. The next morning Brother Knowlton said the water was too high and cold to drive his team to Tenhassen, eight or nine miles distant. As we had an appointment for the next evening, I told Brother Ells I would try to get through on foot. If I could not get through, I could come back again. I found I had a difficult journey to perform. The country was afloat with ice-cold water. Sloughs I could not get around I forded, and so made my way until I reached Mr. De Wolf's, opposite Tenhassen; but between rolled rods and rods of swift-running water, and not a boat to be had. What was to be done next? So near to Tenhassen, and must we fail now? "What do you think, Brother De Wolf; can you not take me to the bridge with your team?" "Well, we might try. What do you say, Tom?" speaking to his hired man, "we were the last to venture across on the ice, suppose we be the first to try the water." "I don't care," said Tom, so we started immediately. It was a risky piece of business.



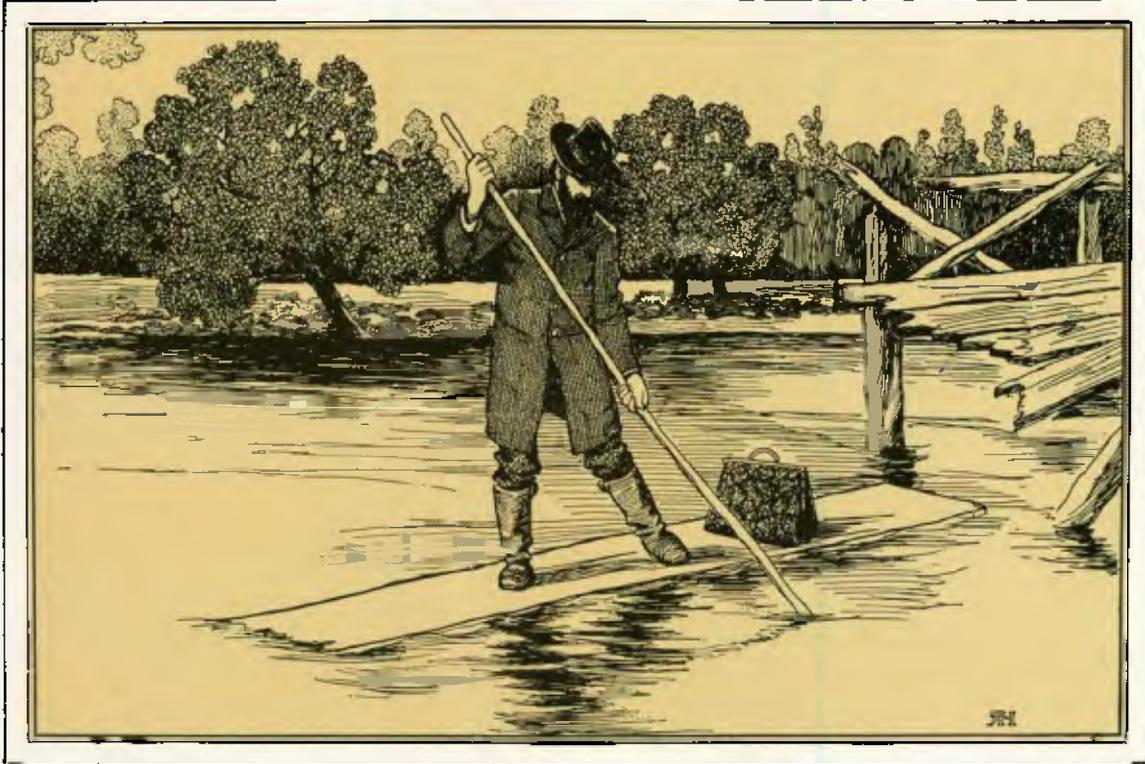
W. B. Hill

courtesy: Loma Linda University Heritage Room

The water kept deepening until the horses began to swim. The water came into the wagon box, and we stood upon the seat. As we stood there, the water came half way to the tops of our boots. The swift current twirled one of the end boards out of the wagon box, and what would come next? It looked very much as if we would have to swim in the cold water. Just then the water became shallower, and soon the horses struck bottom, and we came out all right. When we reached the long bridge across the outlet, we found a large share of it had fallen flat upon the water, and there were rods of water between the far end of it and the dry land. I met a man on the bridge who said he had poled himself from the shore to the bridge on a flat stick of timber. I took his pole and stick of timber and was soon on terra firma. That evening a goodly number were present, and we had a good meeting, and I was happy to be able to fill my appointment, and speak an encouraging word to

HERILOOM

courtesy: Andrews University Heritage Room



REACHING AN APPOINTMENT UNDER DIFFICULTIES.

God's children. After a few days I was joined by Brother Ells, and we went on to Milford. The distance was about thirty miles over a vast rolling prairie. About midway between Tenhassen and Milford lived a Brother Crumb. We invariably stopped there, going and coming, for rest and refreshments. So his place was appropriately termed Crumb Station. At Estherville we found the bridge across the Des Moines River carried away, and we crossed in a small boat. There was a great hole in the mill. The water had thrust a great cake of ice clear through it. The place looked desolate enough. In the new earth there will be no such scenes of destruction. May the happy change soon come! We held a series of meetings with the Milford church, encouraged them what we could in the way of holiness unto the Lord, had a baptism in lake Okebogee, and started on foot for Tenhassen. Thus, in weariness and painfulness, was the cause built up in those early days.

III. Winter, 1884 — Southwestern Minnesota

In February, 1884, I attended a general meeting at Hutchinson. I was feeling poorly. The exposure and incessant labor were telling upon my naturally feeble constitution. I met some friends there from Dassel. They were very desirous that I should visit their church, and I finally consented to go. We started for Dassel, fourteen miles away, about sundown. As we got about half way, we crossed a lake on the ice. The sun had softened the snow some, and the horses sunk down in it. I immediately jumped out to lighten the load. Between the snow and the ice there was much water. My feet were as wet as if I had jumped into a river. We went to a house near by, put on a pair of dry socks, and started on again. It was not ten minutes before my boots were frozen as hard as rocks.

I was forced to run behind the sleigh to keep my feet from freezing, and consequently took a severe cold. I found the brethren were holding meetings in an old log hut about two miles out of town. It was entirely unfit for the purpose. I said to the brethren, "Why don't you build a church?" They said, "We are not able." I replied, "You have trees that will

HERILOOM

courtesy: Andrews University Heritage Room



PULLING THE BUGGY THROUGH THE SLOUGH.

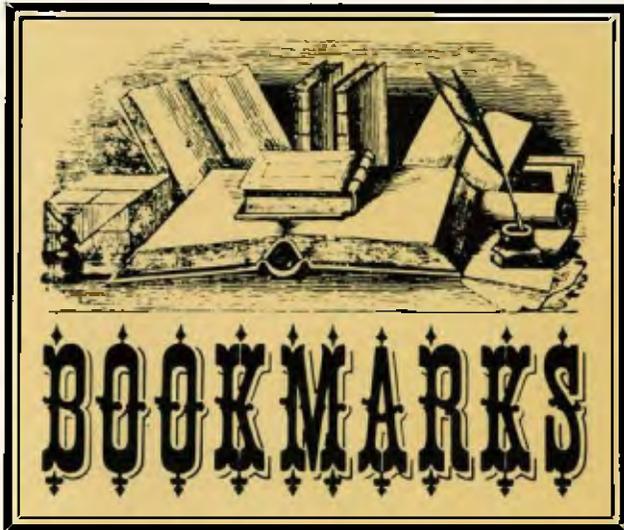
make lumber, and there is a sawmill near by, and you have strong hands. What is to hinder having a church?" The idea took immediately. One said, "I will furnish a lot." Another would furnish lumber, another work, etc.; and they all agreed that if I would stay and help them through, they would go at it. I was suffering from a severe cold, and was weary and worn; but I was anxious to see the people enjoying the blessings of a good house of worship, so I said, "Yes, brethren, I am with you." I thought, "Strike now, when the iron is hot." I went into the woods to cut saw logs. The snow was up to my knees, and melting, and I kept adding to my cold all the time. It was marvelous how quickly we had a church inclosed. Those not of our faith helped us with work and money. One day, as I was lifting on a heavy stick of timber, I hurt my back. I felt so bad that I soon went home.

I kept getting worse until I was laid on a sick bed. My back pained me so I could get but little rest, night or day. I got a little better, and was called upon to preach Alva Presnall's funeral sermon. Although very weak, I could not refuse. The church was damp,

and I took cold, and had a relapse. As I got a little better again, I was sent to visit Stella Moon, a young sister in the last stages of heart disease. She was in great distress, and wanted I should visit and pray with her. She lived three miles down the railroad track. The section boss said he would take me there on the hand car in a few minutes. So, feeble as I was, I went. We had only got nicely started on our way when it began to rain, and I took more cold, after which I was worse than before. My back pained me so intensely that if any one approached the bed, Mrs. Hill said I would turn white to my ears, for fear some one would touch me or jar me in some way. The only way I could get relief was to wring cloths out of hot water, and put them on my back. In this way my flesh was scalded, but the pain was so great I realized it not. I determined, if ever I got able, to go to the Sanitarium, Battle Creek, Mich. I got some better; and in May I was carried to the train, and started for what I thought was the only earthly hope.

SOURCE

Hill, Elder W.B. *Experiences of a Pioneer Evangelist of the Northwest*. Published by the author, 1902. Pp. 88-91, 135-39, 179-80. Illustrations in the original.



**PRAGMATIC
RELIGIOUS LIBERTY**
John Kearnes

Eric Syme. A HISTORY OF SDA CHURCH-STATE RELATIONS IN THE UNITED STATES. Mountain View, California: Pacific Press Publishing Association, 1973.

Eric Syme, who teaches both history and religion at Pacific Union College, has excellently presented a concise history of Seventh-day Adventist church-state relations in the United States. He begins the book with the decision by the early Adventists to organize a denominational church, and in the following eight chapters takes up those issues which the church encountered as it matured.

A discussion of these issues begins with chapter two on early Sunday laws that discriminated against Adventists. It was this difficulty that prompted the church to organize a public affairs department and to publish a journal that presented the Adventist viewpoint on religious liberty to the public. Related to this is chapter four which describes how Adventists, because of their theology of temperance, supported the national movement for prohibition. In this regard it was ironic that Adventists joined ranks with liquor interests in many instances to fight Sunday closing laws while at the same time advocating total abstinence and the principles of temperance. The church's pursuit of religious liberty and public policy

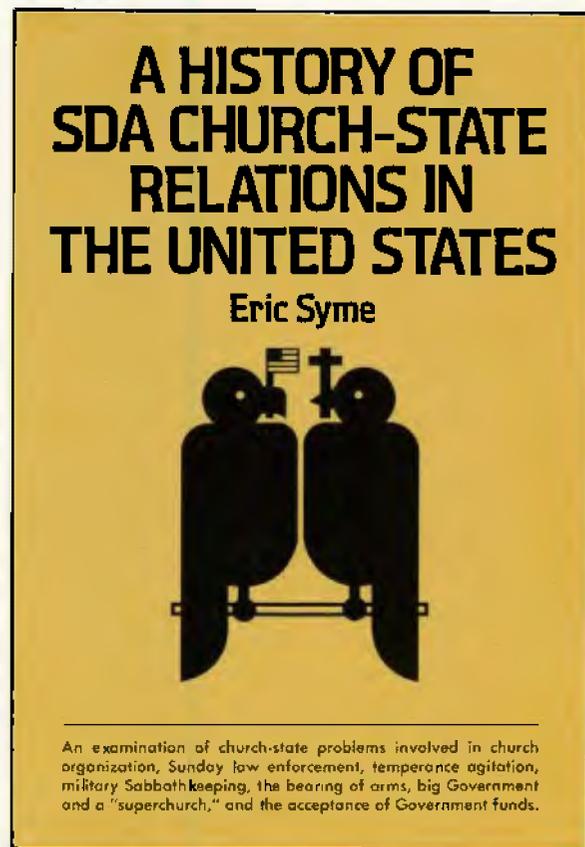
John Kearnes teaches political science at the University of Minnesota, Morris.

in these cases made strange bedfellows.

In his introduction Syme indicates that Adventists have developed a "distinctive perspective" on church-state relations within the separationist tradition. The Sunday and prohibition battles evidence a certain pragmatism that guided Adventist actions.

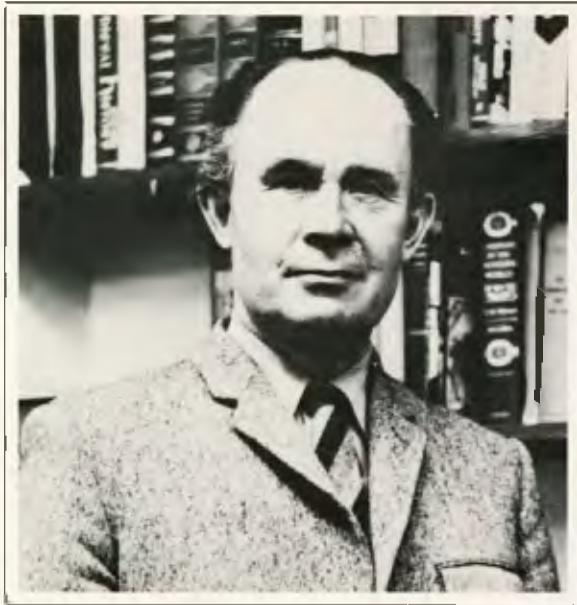
This perspective is further illustrated in Syme's discussion of Adventist educational institutions in chapter nine, and in his tracing of the development of the denomination's Religious Liberty Association in chapter three. The context for this perspective is found in Ellen G. White's relationship to the issue of state aid to the church.

When Adventists were offered a substantial land grant in what is now Rhodesia by the nominal government of the area, the South African Land Company, Ellen White urged acceptance of the grant and argued that such a gift required no sacrifice of



courtesy: Loma Linda University Heritage Room

principle or truth, and therefore should not be refused. Her counsel prevailed and gave a determinate cast for future church acceptance of state aid for its many schools and hospitals. This pliable notion of institutional interest characterizes the Adventist distinctive perspective as one of supple separation. The difficulty with this position, as Syme indicates, is the need for preliminary safeguards on any acceptances of state aid to church institutions.



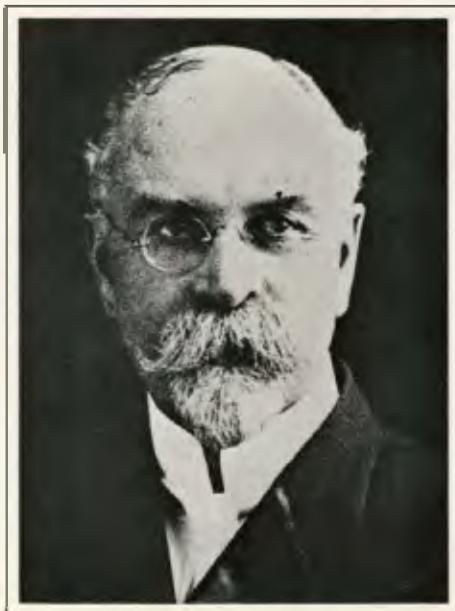
Eric Syme

In chapter five Syme discusses the problems that Adventists had during wartime as they attempted to accommodate the claims of the state and obey the commands of God. There is a chapter on the topic of ecumenism and religious liberty, and another chapter on Sunday laws from a more recent perspective, and a remaining chapter on the Adventist fears of a superchurch and the paternal state. Adventist eschatology often appears in an attempt to enable the reader to understand the motivations of the church in its opposition to Sunday closing laws and the efforts of Catholics and Protestants to have their doctrines and institutions receive support from the state.

Syme's history demonstrates that the Seventh-day Adventist relationship to the state has developed through historical experience rather than abstract logic. The book is therefore a valuable contribution to our understanding.

A. G. Daniells

credit: Review and Herald



HISTORY, HOMILETICS, & A. G. DANIELLS

Kent Seltman

Arthur G. Daniells. *CHRIST OUR RIGHTEOUSNESS*. Washington, D.C.: Review and Herald Publishing Association, 1941.

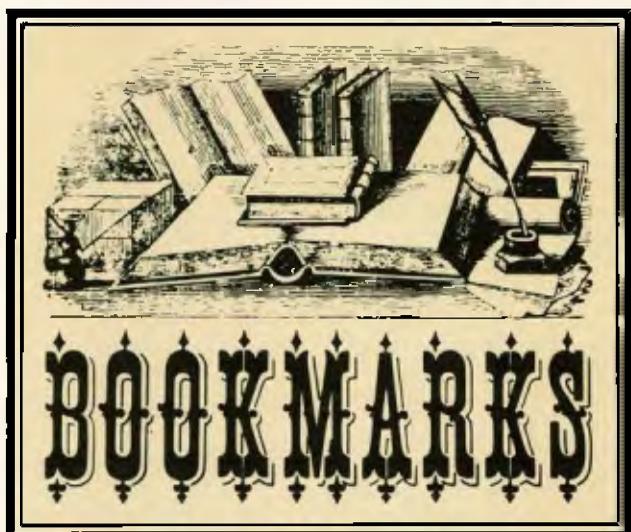
Christ Our Righteousness: A Study of the Principles of Righteousness by Faith as Set Forth in the Word of God and the Writings of the Spirit of Prophecy is, in a sense, a new book even though it has been through fourteen printings in fifty years and has sold more than 70,000 copies. It is new because its subject, righteousness by faith in Christ alone, has been newly revived in the Seventh-day Adventist Church in the 1970's, and consequently, the book has returned from years of relative obscurity to sell nearly 4,000 copies in 1976.

The book is the result of a project assigned to Arthur G. Daniells by the Seventh-day Adventist Ministerial Association Advisory Council in 1924. The volume, which first appeared in 1926, transcended in scope the original assignment which asked only that Elder Daniells "arrange for a compilation of the writings of Mrs. E. G. White on the subject of Justification by Faith," for *Christ Our Righteousness* is more than a compilation.

Primarily, the book is an extended sermon on the important doctrine of justification by faith. Daniells presents his materials in a popular, inspirational format and argues implicitly that his readers should heed the message of the Bible and Mrs. White and finally begin to preach with conviction this message which was brought to the attention of the church in the 1888 General Conference Session held in Minneapolis, Minnesota. It is this aspect of the book that probably speaks to most readers of the book today.

Secondarily, the book is an interesting document of Adventist history. It was, of course, authored by an early president of the Seventh-day Adventist Church. Furthermore, chapters two through six are a short historical survey of the development of the doctrine of justification by faith in the church. This development is traced primarily through the writings of Ellen White over the twenty-five year period 1887-1912, but the context of Mrs. White's work and the reactions of members to her efforts are provided by Daniells who is himself a primary historical source for many of the events he writes about.

Kent Seltman is chairman of the English Department at Pacific Union College.



On the basis of position and experience, Daniells brought adequate credentials to his project, especially at a time when the church had relatively few academically trained historians. In 1924, when he accepted the assignment, he was secretary of the General Conference after relinquishing in 1922 the presidency of the General Conference he had held since 1901. In his term as president the church had undergone major organizational changes, but *Christ Our Righteousness* assumes an audience of church members who have not experienced a commensurate spiritual change. So Daniells wrote to a large extent about a period and a problem with which he had first-hand knowledge and experience. Though he had lived and worked in Australia and New Zealand during the first part of this period, he had been very closely associated with Ellen White in Australia during the nine years he had served as president of the Australian Conference.

The first chapter of this study seems, from internal evidence, to suggest that it was not only necessary for Daniells to devise a rhetorical strategy to argue for the doctrine of justification by faith but to argue as well to his original audience in the 1920's that Ellen White was indeed a true authority conveying God's message to her church and her age.

This first chapter, which details a scriptural argument for the doctrine, was apparently the last to be written, for it was suggested by early readers of the manuscript in order to "give Scriptural authority and permanence to the theme which is of such vital importance to God's people" It is this chapter that most clearly makes this book more than a compilation of statements from Ellen White, who is quoted only three times in the chapter and only at length in the final paragraph. The author seems to be making the point that Ellen White speaks according to the scriptures. Another important result of his beginning with scripture is the fact that Daniells is

establishing a persuasive rather than a descriptive purpose for the entire study. This book is his argument, and he uses Ellen White's authority to support his case.

In the form of a simple, direct Bible study, rather than closely argued theological treatise, the first chapter's main point appears in its opening sentence: "Christ our righteousness is the one sublime message set forth in the Sacred Scriptures." Daniells then poses questions which he answers with proof texts primarily drawn from the writings of Paul, particularly Romans 1-5.

The second chapter, "A Message of Supreme Importance," mixes historical description with doctrinal appeal. For instance, after mentioning that the doctrine was set forth during the 1888 General Conference Daniells applies it to his present audience: "It is evident that the application of this message was not limited to the time of the Minneapolis Conference, but that its application extends to the close of time; and consequently it is of greater significance to the church at the present time than it could have been in 1888."

Christ Our Righteousness

A Study of the Principles of Righteousness by
Faith as Set Forth in the Word of
God and the Writings of the
Spirit of Prophecy

By

ARTHUR G. DANIELLS



The Ministerial Association of Seventh-day Adventists
Takoma Park, Washington, D. C.

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Christ Our Righteousness

A Study of the Principles of Righteousness by Faith as Set Forth in the Word of God and the Writings of the Spirit of Prophecy

By
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In the third chapter, "Preparatory Messages," Daniells again moves gingerly into the comments of Ellen White on the topic. As if concerned that the readers might not accept her comments, he begins the chapter with scripture, alluding to the messengers used in the Bible to awaken, inspire, and regenerate nations and individuals. By analogy he argues that Mrs. White is doing the same thing: "The developments and experiences connected with the coming of the message of Righteousness by Faith, in 1888, bear striking similarity to the experiences which came to the people of God in olden times." So beginning on page 28, Daniells traces Ellen White's developing messages to the people of the church through the official church organ, the *Review and Herald*, in 1887 and 1888. At this time her main appeal was to leave formalism in religion for the "heart experience which comes alone through fellowship with Christ Jesus our Lord."

Inasmuch as the official report of the 1888 General Conference was very incomplete, Daniells traces the content of the proceedings through the subsequent writings of Ellen White. The fourth chapter does discuss the message that was presented at the General Conference, but it dwells at greater length with the large number of Adventists who were apparently unwilling to accept the message which emphasized faith over the law which they preferred to preach.

In chapters five and six, the final historical portion of the book, Daniells shows how in 1890 and 1892 Ellen White began to identify the doctrine of justification by faith with the third angel's message. The burden of these chapters is that the modern church accept that identification: "... it is not too late even now to respond with the whole heart to both warning and appeal, and receive the great benefits provided."

Chapter seven begins a five-chapter "analysis of the subject in its broad aspect, as it is presented in the writings of the Spirit of prophecy." Daniells, in chapter seven, emphasizes that faith is an experience, not a theory. In chapter eight he shows that faith is not a formalism that deals with the externals. Chapter nine leads up to the strong appeal in the final two chapters by suggesting that to a great extent the church has lost sight of the doctrine of justification by faith. The homiletic aspect of the discourse becomes most apparent with the appeals in chapters ten and eleven where Daniells first shows that the imparted righteousness of Christ restores man before God and that by faith we can "enter into the experience."

Stylistically the book has the problems inherent in any work that is to a large extent built around the words of another writer, and when that is combined with the relatively unsophisticated audience addressed, the result is a book that does not read smoothly. Apparently to emphatically clarify the points for his readers, the author regularly outlines the main points of the passages immediately after quoting them. This mannerism, which is likely a carry-over from pulpit rhetoric, is overdone and becomes awkward in the instances when the parts of the outline are not grammatically parallel. Another stylistic mannerism is the appeal with which the author ends each chapter. This is, of course, appropriate to the evangelistic purpose of the book.

Given the dual purposes, homiletic and historical, the author succeeded remarkably well as is evidenced by the fact that the book is selling in its fiftieth year as well as it has ever done. Today the book is probably most significant as an inspirational book for Seventh-day Adventist readers, but it deserves consideration from scholars interested in either the author or the development of the doctrine of justification by faith in the Seventh-day Adventist Church.



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a very heavy rain and we who were outside had a wet sheet pack the remainder of the night.

Soon we were ordered to move into the town, which we did, and camped in the same way on a vacant lot in the centre of the town. Thus we spent six long, weary weeks, with little food, less money, and no comfort. From these experiences date the causes which finally deprived us of our Superintendent and physician. Neither of them ever fully recovered from the results of the exposure of these few months.

Late in July Elder Tripp returned to the farm. I followed the next week and the journey was the hardest I ever experienced. We had to travel in the night, as we went through twenty-five miles of rebel country. When we had gone twenty miles I was getting tired and proposed a rest to which the other consented. We dared not light a fire and it was so cold that it froze ice one-fourth inch thick on a pail of water. We were too tired to go on, and too cold to stay.

We reached the farm the next morning at 8 o'clock. From that time until September 1, we walked to Buluwayo every week to keep up our store trade. On September 2, after a hard journey, Sister Tripp and Mrs. Anderson arrived at the farm and were soon comfortably settled at home again. But our joy and peace were of short duration. Although the war was past, famine a thousand times worse was beginning. Just here is some experience that I wish I could blot from my memory. May God deliver me from ever witnessing such scenes again. Our diet for weeks was bread and water and it was no uncommon thing to set down to that, and after taking a few bites pass it to the starving at the door and go on to work with nothing. I cannot go into details—it was too horrible. You know how children who had been buried alive were rescued, and so on.

Soon thousands of corpses were bleaching in the sun, and to-day you often see the grinning skulls and peer into the hollow caverns where once were eyes, as you travel over the veld. There was little food and what there was cost a small fortune. Here is a sample of Buluwayo market prices: Flour \$50.00 per hundred. Sugar 50 cents per pound. Rice 40 cents per pound. Dried fruit 75 cents per pound. Potatoes 36 cents per pound. Tomatoes \$1.00 per dozen. Eggs \$6.00 per dozen. Fowls \$2.00 each. Butter \$1.50 per pound. Cabbage \$1.50 per head. Sweet potatoes \$1.00 each. Corn \$75.00 per bag, 200 pounds. Kerosene \$5.00 per gallon. Wood \$30.00 per load, and other things in proportion. These prices continued over a year and at these prices Adventist missionaries were required to live, support their families and care for orphan children out of their own pockets at wages as follows: G. B. Tripp and wife \$15.00 per week. W. H. Anderson and wife \$13.00 per week. Dr. Carmichael \$10.00 per week.

That is, my week's wages bought me 10 pounds of flour; 2 pounds of dried fruit; 5 pounds of rice; 3 pounds of potatoes; 5 pounds of corn and paid my tithe and Sabbath-school donations. And that was rations for eight persons for one week. You may draw some comparison now if you like between home salaries and penny dishes. Things are not so high now but they are going up. Is it any wonder that we had the experience of the widow of Sarepta? God's Word could not fail.

With the harvest in the beginning of April, 1897, the famine ceased. As our

