

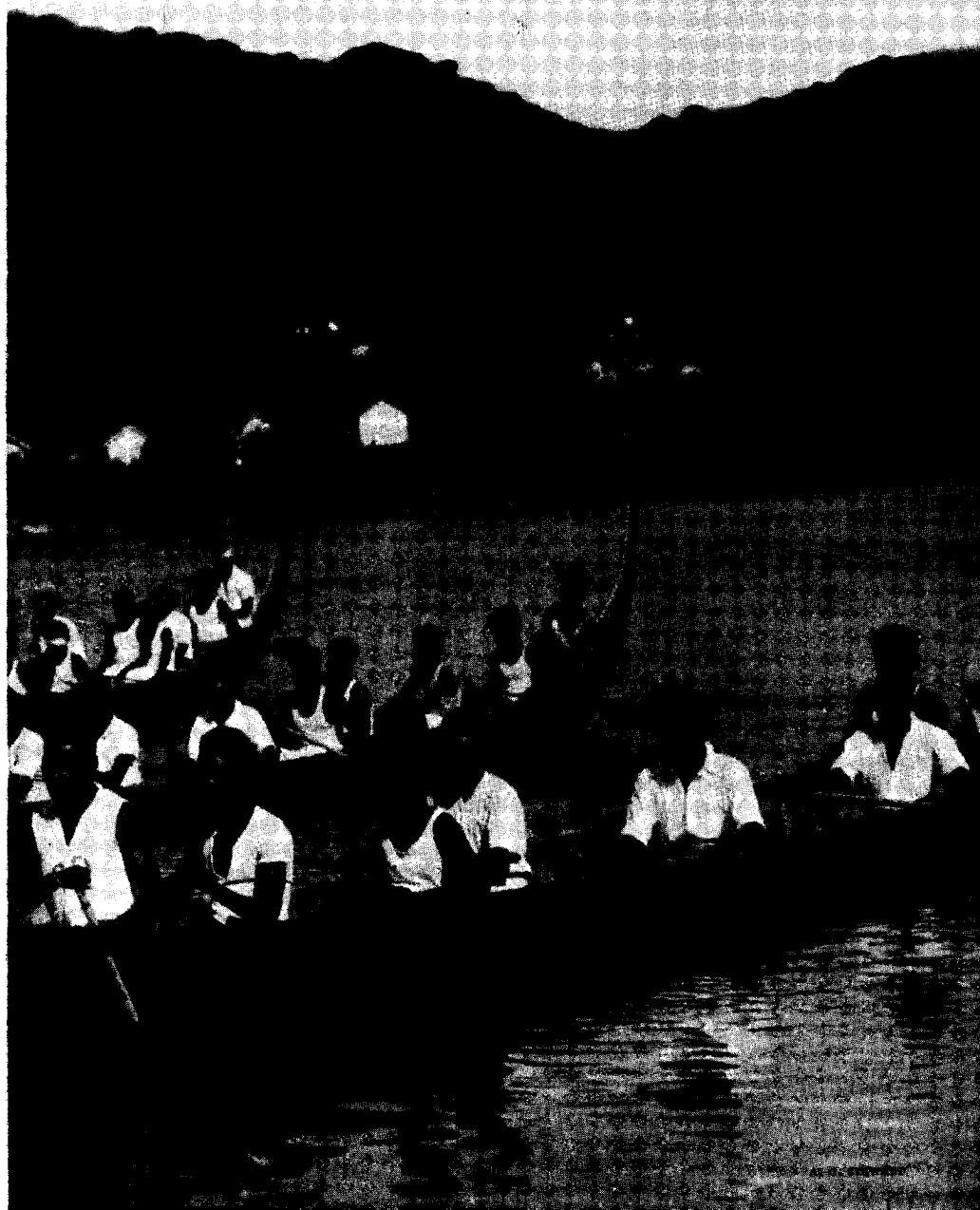


*Origin and History
of
Seventh-day Adventists*

VOLUME TWO

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These happy faces of Solomon Island natives from the Batuna Training School, traveling to a mission conference in their former head-hunting canoes, testify to the converting power of the gospel.



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Origin and History of Seventh-day Adventists

A revision of the book *Captains of the Host*

VOLUME TWO

by

Arthur Whitefield Spalding

REVIEW AND HERALD PUBLISHING ASSOCIATION
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CHAPTER 1

TENT AND CAMP MEETINGS

THE holding of evangelistic meetings in tents was an early Seventh-day Adventist enterprise. They had the example of Miller and Himes in the 1844 movement, and of other Adventist lecturers since. Indeed, the first such tent used by Seventh-day Adventists was purchased from the first-day Adventists, who found it difficult to support and meager in results.

In May of 1854, James and Ellen White, Loughborough, Cornell, Frisbie, and Cranson were holding meetings in Washtenaw, Ingham, and Jackson counties in Michigan. At Locke, Ingham County, the schoolhouse they used would not hold half the audience, so the speaker stood in the open window and spoke both to those in the house and to a larger crowd on the grass and in their carriages. The next day the ministerial company, en route to Sylvan, in Washtenaw, were discussing the large crowd and what they would do if the weather were bad. James White suggested that by another year they might venture the use of a tent.

"Why not now?" This from the eager, brisk young Cornell, but two years a convert.

"We-e-ell—" They debated it pro and con, until they arrived in Sylvan, at the house of C. S. Glover, an early convert and one of the two first deacons in Michigan. As they put the idea before him, Glover asked, "What would it cost?"

"About \$200," they said.

"Here's what I think of it," said Glover, handing out \$35; "I'll venture that much on it."

Before night they were in Jackson, and saw Cyrenius Smith, Dan Palmer, and J. P. Kellogg. These brethren likewise began to contribute, until, seeing the goal yet some distance ahead, Kellogg declared that he would lend the remainder and wait

until Michigan brethren should make it up.¹ Near sunset of that day White, Loughborough, and Cornell retired to a grove near Cyrenius Smith's and on their knees decided to purchase the tent. The next day Cornell took the train for Rochester, New York, where he made the deal.

As narrated in chapter 15, this tent was first used in Battle Creek, Michigan, in June, 1854, by J. N. Loughborough and M. E. Cornell. In accordance with the practice of short visits, the example of which was set by Joseph Bates, Battle Creek saw this tent for only two days, when Grand Rapids had the same privilege, and so on around the State. A year or so of these brief stands, however, convinced the workers that permanent results could be secured only by a longer series of meetings, and the tents were then pitched a week, two weeks, and as long as six weeks in a place.

The success of Michigan induced Vermont to purchase a tent in July of that year. The next year five tents were in the field, and from this time the number grew, the "tent companies" proving the first nucleus of organization, the initial magnet in "systematic benevolence." They were so much of a novelty, especially in the Western country, and they proved so profitable a venture in evangelization, that they became a great feature of Seventh-day Adventist work for sixty years, until the emphasis on the great city campaigns induced the hiring of halls and theaters for evangelistic efforts, though the tent is still used in small and more rural efforts.²

Likewise, the tent company became the first school for ministers. As in the medical profession in early times a prospective doctor took his course in study and practice under an older physician, so now in Adventist ranks the budding evangelist associated himself with a minister, acting as his "tent master," and like Elisha, "which poured water on the hands of Elijah," he found his succession through the service of his hands. And when in 1872 the second European representative of Seventh-day Adventists, Ademar Vuilleumier, arrived in the United States to receive training, he was, in the lack of any

Seventh-day Adventist school, attached for a time to a tent company in charge of E. B. Lane and David H. Lamson, where he learned English, theology, and evangelistic science together.³

Fourteen years of this use of the tent passed before the idea obtained to use tents as the housing for general meetings of the constituency. At first, all the believers who were likely to attend could be contained in the meetinghouses, or, as at Battle Creek in the first General Conferences, could be accommodated in gatherings, by the pitching of one great tent. Later, district meetings of a few churches each were held in different sections. The time came, however, when, sensing the need for a deepening of the spiritual life and instruction in the faith, the leaders were desirous of gathering each whole conference together, or several conferences. Should they resort to the camp meeting, such as in the 1840's had been so prominent a feature of the first angel's message?

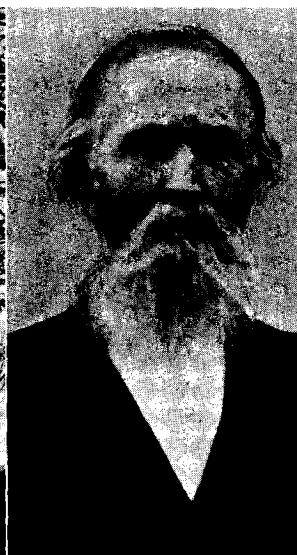
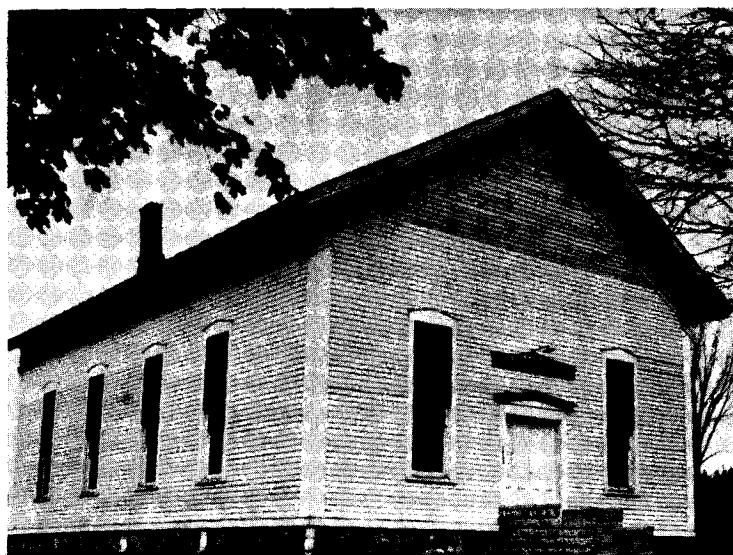
At first they took counsel of their fears. First-day Adventist camp meetings had not encouraged them, for there was much of disorder and confusion; nor were the Methodist camp meetings wholly reassuring. It was felt that to hold a camp meeting might be risking much from the public, and possibly from irresponsible campers, and might gain less than the effort should warrant. However, in 1868 they ventured upon the experiment.

At a meeting held in the Wright, Michigan, church in July of 1868, attended by James and Ellen White and Uriah Smith, the subject of camp meetings was introduced. At first Elder White's idea seemed to be a camp meeting for the whole field, at least of the lake States—Michigan, Wisconsin, Illinois, Indiana, and Ohio, perhaps New York and Lower Canada. However, he thought the season was too far along to make this effective, and so the general camp meeting must be postponed to another year. However, he suggested regional camp meetings: one for western Michigan, Wisconsin, and Illinois; one for eastern Michigan, New York, and Canada; and one for southern Michigan, Indiana, and Ohio.

It was decided to hold the first-named regional meeting at Wright, because it was near Lake Michigan, and Wisconsin and Illinois brethren could easily reach it by water. Of course, the fact that they were sitting in council at Wright, in the church which was on E. H. Root's farm, and that Elder Root offered right there a site for the camp, was rather conclusive. As it turned out, this camp meeting was the only one in Michigan that year; but immediately after, camp meetings were held in Illinois and Iowa. The plan of regional meetings was so successful that the idea of a general meeting, such as the General Conference, for the whole field, was dropped, and conference camp meetings became the rule.⁴

This first camp meeting was held in a maple grove, a "sugar bush,"⁵ on the farm of Elder Root, at Wright, Michigan, northwest of Grand Rapids. Patterned in ground plan after the Millerite prototype, this camp had as its center an outdoor meeting place, with a canopied speakers' stand, and seats consisting of planks laid on logs; and logs being cheaper than planks, some of these were used for seats also. The Michigan and Ohio tents, each sixty feet in diameter, were brought to the camp, one of them being filled with straw for the use of the campers, the other as a meeting place, in case it rained. Unknown then for lighting was electricity, or even the gasoline

Adventist church at Wright, Michigan, behind which was the farm of E. H. Root (inset), on which was held the first camp meeting in 1868.



flares which for several decades afterward were popular. The camp was lighted by wood fires built on earth-filled boxes elevated on posts; and there were also log fires on the outskirts to warm the chilly.

Our imaginations may busy themselves with the brethren who in that week of preparation were engaged in the maple grove: cutting the logs and arranging them in the clearing for an auditorium, piling the brush and limbs convenient for later fires, fixing the upright beacon posts, hammering up the rostrum and nailing the canopy, erecting the big tents, hauling the straw from the stacks, getting everything shipshape for the great new adventure, the first camp meeting.

The primitive bookstand, not under cover, was situated by the driveway just outside the assembly place. It consisted of three foot-wide boards twelve feet long, making a triangle; and inside the enclosure stood the bookseller, a young man named John O. Corliss, later to become a distinguished preacher and missionary. He sold—no small achievement for that time—over \$600 worth of books and tracts.⁶

Uncertain of the permanency of the camp meeting idea, James White had advised the people to provide for themselves transient tenting of cotton drilling, which afterward might be cut up into overalls or stack covers. So all but one of the tents were of this description. They were arranged in a circle,⁷ nineteen of them from Michigan, two from Wisconsin, and one—the only duck canvas tent in the lot—from the church at Olcott, New York, then Elder Andrews' home. These were not single family tents but church or community tents, each making sleeping quarters for twelve to twenty people.

Down the center ran parallel boards set on edge, to make an aisle, with a curtain on either side. Between each board and the outer wall straw was piled thick, and this made the foundation of the bed, completed with the quilts and sheets which the campers brought. The men slept on one side, the women on the other, and children were distributed around. Above their heads in the aisle ran a board for a shelf.

The canvas tent from New York proved its value when, on Sunday, next to the last day of the meeting, a severe rainstorm drove through all the flimsy cotton tents, but failed to penetrate the duck. Amid the bedding, clothing, and personal effects drying on branches, stumps, and tent ropes, Monday morning, the campers all vowed to have canvas tents the next year—and the next year's camp meeting was already assured.

Cooking was done outdoors, on campfires, each family or group providing for itself. Most of them brought bread and other baked goods; but fresh vegetables, milk, eggs, and other things were obtainable from the farmers around them. A kettle of hot gruel was provided by the camp, especially for the chilly hours of morning and evening.

The sponsors of this first camp meeting made definite plans to establish and maintain order. A program was posted, and the good will of the people helped to make it work. The meeting opened on Tuesday, September 1, with a prayer season at the speakers' stand, the rest of the day being occupied in camp work. At five o'clock Mrs. White addressed the assembly, dealing with the special needs of the church and the special objects of instruction and Christian character building for which the camp meeting had been planned.

Thereafter, the day went according to program, with regular times for worship, meals, and public meetings. Those who had kerosene lights or candles must put them out at ten o'clock, and no word must be spoken until morning call. The "Good-night" so familiar in song in our present Junior camps, was represented at this first camp meeting by the voice of J. N. Andrews, who made the round of the tents at the final signal, and his pleasant voice inquiring, "Are you all comfortable for the night?" left behind him the silence of the blest. The campfires were kept burning through the night, and watchmen patrolled the grounds.

One interesting fact is that the children were not forgotten at this first camp meeting. James White gathered them together, taught them, talked with them, and gave each one a

small book of stories.⁸ Although the carefully graded and education-marked meetings for the younger ones, from babes to young people, which have marked the later meetings conducted by specialists in childhood and youth leadership, were not yet in evidence, it is pleasing to note that at least the germ of the idea was present in this first camp meeting and in its prime leader.

This first camp meeting proved most satisfying to leaders and people. About three hundred people were camped on the ground, but the attendance at its height was over two thousand. The speakers were James and Ellen White, Joseph Bates, J. N. Andrews, J. H. Waggoner, I. D. Van Horn, R. J. Lawrence, R. F. Andrews, C. O. Taylor, N. Fuller, and John Matteson. The strong spiritual leadership thus furnished was blessed in the response of the people. Parents and children, friends and neighbors, pressed in to the ranks of those who sought their Saviour for the first time, or who were recovered from backsliding, or who found a deeper consecration. A thorough work of spiritual uplift was done, and everyone was convinced that not only could the camp meeting be conducted in an orderly and reverent manner, but that it was a great asset to the spirituality of the church.

Following this first Michigan camp meeting, in the same year another was held in Illinois, and still another in Iowa. The following year camp meetings were announced for Ohio, Michigan, New Hampshire, New York, Wisconsin, Minnesota, and Iowa; and in 1870 Elder and Mrs. White attended fifteen camp meetings. The constituency of the West in that time grew more rapidly than that of the East, and therefore the Western camp meetings had a larger attendance of believers, but proximity of the camps to large cities in the East called out a large number of citizens. At the Groveland camp meeting, near Boston, in 1876, as many as twenty thousand people were present, and thousands more were unable to get transportation. Mrs. White's lectures on temperance were a great attraction there; and her resonant voice, which she had

developed by sedulous care from its girlhood feebleness, was sufficient to carry to that great audience. The camp meeting continues to the present day, the great annual gathering in every conference.

The social and spiritual benefits of camp meeting in Seventh-day Adventist history are incalculable. It has had a unifying effect on the people of the faith, for without it most of the members would know but few outside their own church. Now, year by year they come from every part of the conference; and these annual reunions of friends there made are as the reunions of families. The young people, who in the smaller churches are often deprived of adequate friendships with youth of their own faith—and this may be poignantly tragic in view of the wide disparity between their religious and social standards and those of society about them—here have the privilege of meeting, socially and spiritually, other youth whose ideals and aims are similar. The children likewise receive the benefits of juvenile companionship and experienced guardianship and teaching. And in the later development of an integrated system of social, recreational, and religious exercises for children, junior youth, and senior youth, the camp meeting includes activities which are broadly cultural.

The presence of church workers, not only of the local and union conferences, but of the continental and world organizations, and of missionaries on furlough, besides departmental workers in the many fields of activity to which the church devotes its efforts, makes a composite picture of the cause which is exceeded only by the quadrennial General Conference. The information and instruction given in religion, health, education, missionary enterprise, church finance, and other features of the complicated but well-directed world movement, are an inspiration which no man can measure.

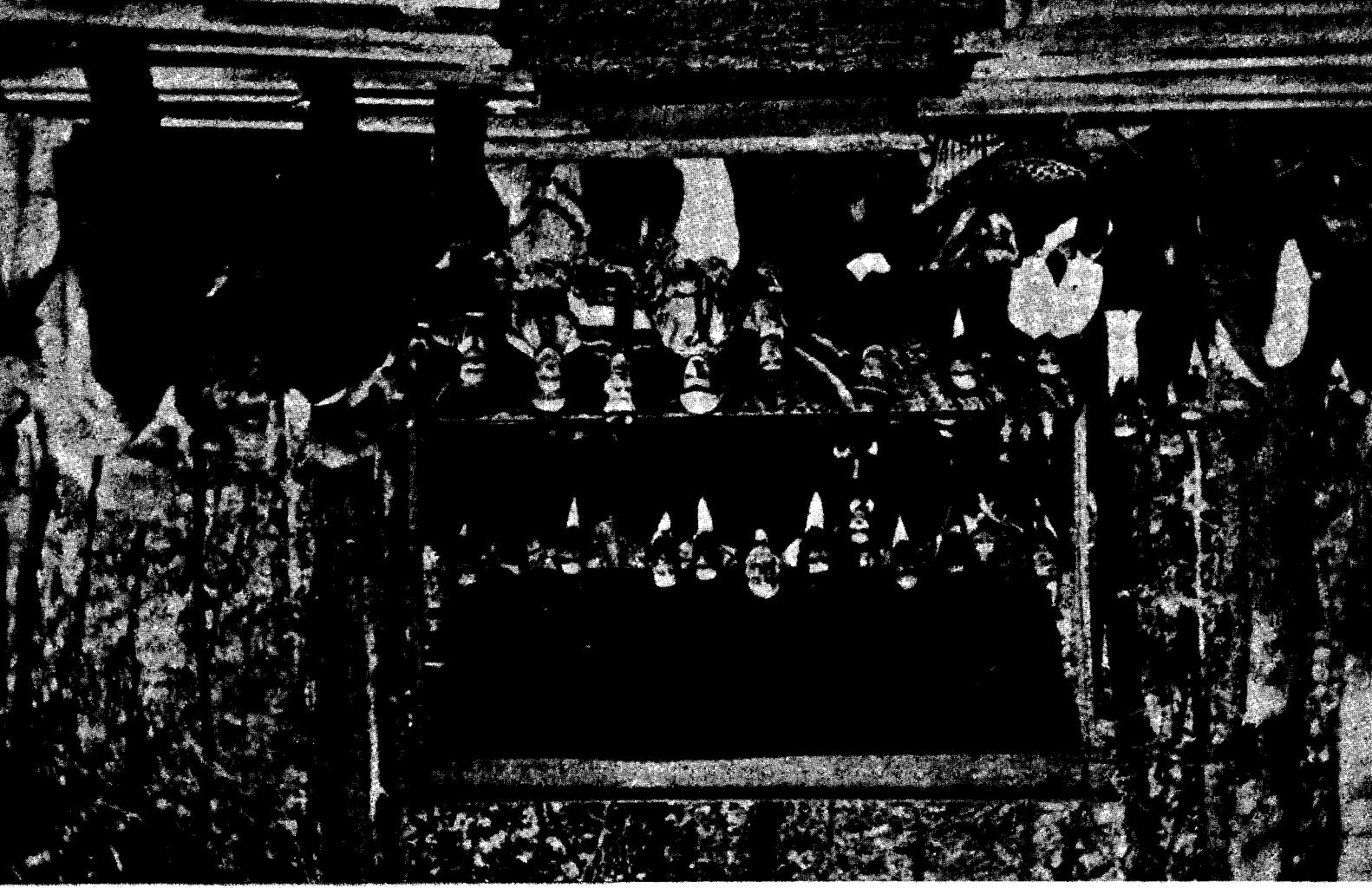
In the early days the gathering to the camp meeting bore much resemblance to the ancient pilgrimages of the chosen people in the Holy Land. Before the day of the automobile, the family was likely to go to camp meeting in their carriages and



After the initial camp-meeting experiment at Wright, Michigan, the idea spread to other areas. The dining facilities at Eagle Lake, Minnesota, shown here were typical.

wagons. Many, it is true, went by train, but every farmer and every small townsmen (and these were the majority) who owned a horse or team, loaded up the wagon with bedding, light furniture, prepared foods, and children, and started for the camp meeting. In those days the camp meetings were usually held in the late summer and early fall, to accommodate the farmer; and teams and wagons were comparable in number to the cars of today.

It was a joyous time for the boys and girls. The young people, one or two to the family or, if in a caravan, a larger company, were both a little more constrained and a little more elated. Father and mother, after their careful, often sacrificial preparation, entered into the holy holiday spirit of their children, and the ride to the camp was illustrative of the best tradition of happy religion, with songs, stories, Bible catechizing, and adventures of the way. If the distance required more

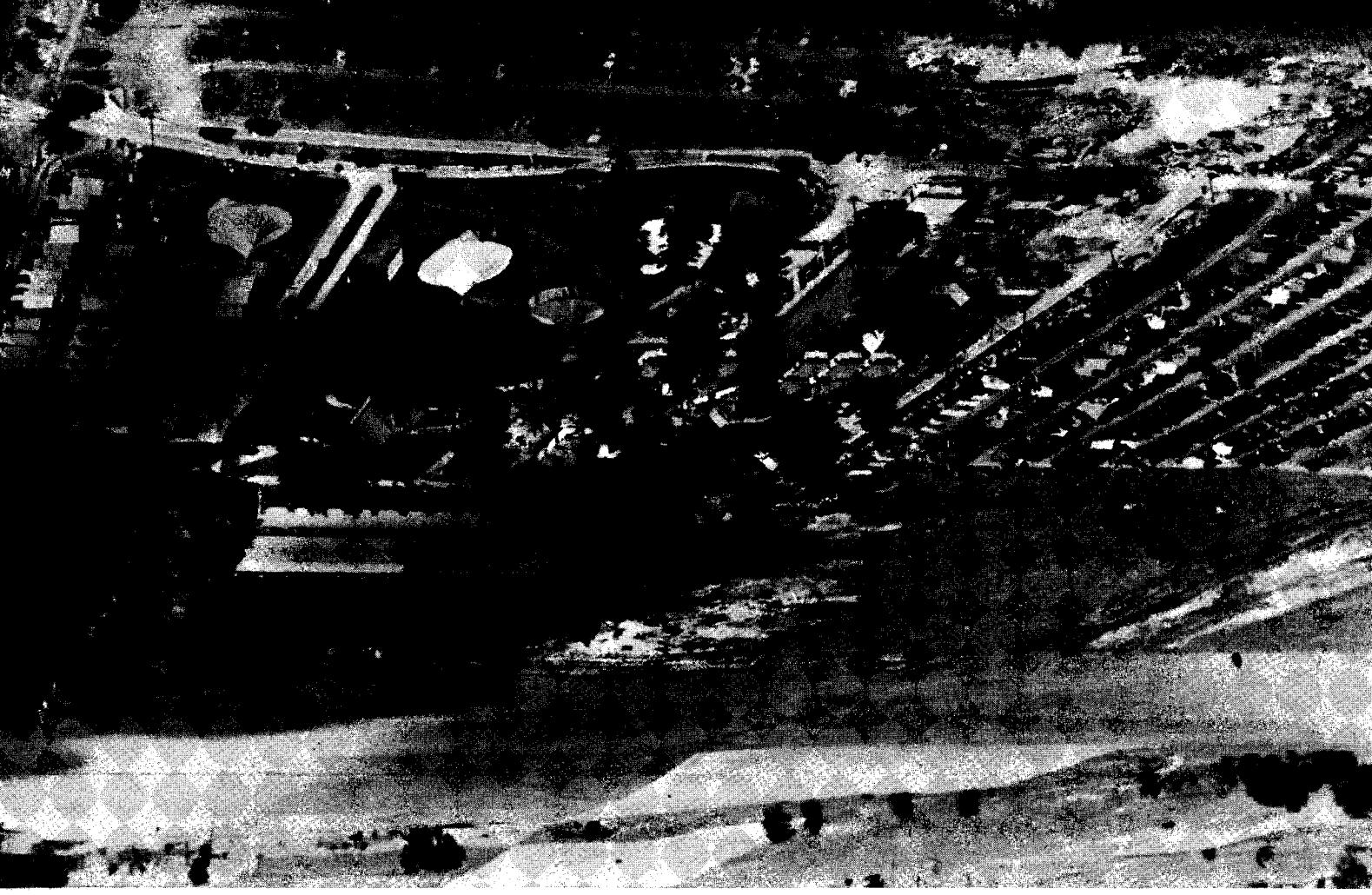


than one day on the road, the family or the several families would camp, by permission, in some farmer's grove or field, and the anticipatory joys of camp meeting were sampled in the night's encampment, with campfire, song, and evening devotions, sometimes with explanatory conversation with the host's family.

Arrived at camp, they speedily attended to the business of erecting or renting a tent, and within a few hours the routine of the day's program was established. The exhilarating experience of sleeping under canvas, the difficulty of subsiding at the silence signal, the charm of the awakening and the early morning meeting (for all but the little children), the order of the day, the meals cooked in the rear of the tent (for by then family tents were established, and a cookstove was a necessary part of the furniture), the renewal of old acquaintances and the establishment of new—the camp meeting was to the Seventh-day Adventist an annual event that more than vied with Christmas and the Fourth of July.

As the years passed, the camp meeting changed externally with the times. The crowds grew larger; the facilities were improved; the feeding of the multitudes became more scientifically organized; departments and age-periods received increased attention; but still in essentials the camp meeting remained the same. The automobile made travel quicker, and, together with the spirit of rush and curtailment in the general public, established the not-too-commendable habit of week-end congestions. The whole-conference meeting proved persistent, though in the larger conferences this meant very great crowds. Now some conferences are trying successive camp meetings on the same grounds; and in several of the larger conferences permanent campgrounds have been founded, with substantial buildings for main auditorium and various services.

The earlier camp meetings were planned not alone for the spiritual blessing of believers but as evangelistic efforts for the general public; therefore, it was the policy to change the place of meeting each year; and much of the preaching, espe-



cially in the evening and on Sunday, was with this purpose in mind. This plan was advocated by Mrs. White as late as 1900.⁹

But though the design is still retained of setting forth the key positions of our faith, and though usually the audiences contain many non-Adventists, the increasing necessity of ensuring an adequate campground in a country no longer so liberal of land, has introduced the policy of permanently owned campsites, with main buildings, and with tents and equipment stored on the grounds for the winter. A larger initial investment is incurred, but less expense in wear and tear and in moving from place to place. Evangelistic companies working in hired halls or in tents provide the missionary enterprise for which the earlier camp meetings were in part designed. As a school of the church, as an inspirer of missionary zeal, and as a social cohesive force, the camp meeting has justified the enterprise that first set it to going in the sugar bush on the farm of Elder Root in Wright, Michigan.

¹ J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 199, 200. Spicer says it was Dan Palmer who gave the loan; and that Cornell, crying, "Here, give me the money, quick!" seized it and dashed for the train. (*Pioneer Days of the Advent Movement*, p. 240.) The different accounts may be harmonized if Palmer's (or Kellogg's) offer was made on the day following the decision to purchase, for it is certain that the spirited Cornell would not wait for a second train.

² For reports of early tent meetings see *Review and Herald*, Aug. 15, 1854, p. 4; Aug. 29, p. 24; Sept. 26, p. 53; Oct. 31, p. 96.

³ *Review and Herald*, Aug. 6, 1872, p. 61; *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, p. 11.

⁴ Uriah Smith and James White in *Review and Herald*, July 14, 1868, pp. 56, 57.

⁵ See Appendix.

⁶ *Review and Herald*, Aug. 10, 1922, p. 24.

⁷ Later, as the camps grew in size, the street plan was substituted for the circle. Likewise, the short session of four or five days has been extended to include two week ends.

⁸ Related by an elderly lady, Mrs. Ella Foxe, of Coopersville, Michigan, in an interview July 7, 1946. She was four years old at the time, and remembers that the little book was called by the title of its first story, "Little Will." Her younger sister, Miss Clara Hastings, said that she herself was present at the camp meeting as an infant in arms, but made her mark as the only baby who disturbed the meetings. The "only" may be disputed by other infants of the time.

⁹ Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 31 ff.



CHAPTER 2

SUCCESSORS TO THE PIONEERS

IT CAME to pass in old time that the prophets in Israel foresaw the need of successors. And though they knew that the hand of God must be laid upon any man who should be a prophet, yet they observed also that unless some should be fitted by training in the things of God, there would be lessened likelihood of any being called to the prophetic office. Therefore, they established "schools of the prophets," attended by young men whose minds inclined to God's service, and these were called the "sons of the prophets."

Samuel was the first to establish such schools, one at least of which—and the original—he presided over at Ramah, on a campus called Naioth, or "dwelling"—or, we may say, the home.¹ The results of his teaching and leadership of the young men who gathered there we may partially see in the prophets of David's time, Gad and Nathan. Whether the schools of the prophets were continued during the reigns of David and Solomon is only conjectural. The religious influence of King David, who himself had spent some time at Naioth, obviated the necessity of the type of prophet who under Elijah and Elisha stood alone for Jehovah against the kings and false priests of the kingdom of Israel. The views and attitudes of the prophets and of David and his successors were generally in agreement until toward the last; but the kings of the seceded tribes of Israel, following their first ruler, Jeroboam, were so recreant as to be forever challenged by the prophets, especially those who came up under Elijah.²

The sons of the prophets were the pupils, and some of them the companions, of their teachers the prophets. Elijah took Elisha from the plow, and this late entrant into the school, by service and close companionship and teachableness, became his master's successor and the father of all the sons of

the prophets. No educational scheme yet invented has improved upon the original plan of God, that the teacher should be a parent and the pupil a member of the family, so that by personal instruction and example and discipline the younger should be made fit to succeed the elder.

Seventh-day Adventist evangelistic training started that way. The elder ministers took the younger to be their companions and helpers, and so provided a succession. We have before listed the pioneers³ whose feet first sought out the trail of truth and whose hands hewed the rock and leveled the rough ground to make a highway for the chariot of God. None of these pioneers are living today, but a generation who followed them and learned of them and took up their responsibilities and duties as they fell from stricken hands, made a great company, a very few of whom continue still. Some of these younger workers did not survive their fathers; others continued longer and built grandly; and the white-haired veterans of the lingering young guard are honored in our midst, still valiantly fighting in the thick of the battle or counseling the younger. "Old men for counsel; young men for war."

Less even than the list of the pioneers can this list include all the worthies who took the torch from other hands to carry on, for they are many more. Out of the hundreds we select a tithe. These are representative of the brotherhood who, beginning in the second half of the nineteenth century, went on over the line and continue in dwindling numbers to the present day. There has been occasion to mention some of them already, and some will figure in future chapters; but all together they belong among the sons of the prophets who themselves came to maturity and trained other sons. Call the roll!

First are five young men who became presidents of the General Conference: G. I. Butler, O. A. Olsen, G. I. Irwin, A. G. Daniells, and W. A. Spicer.

George Ide Butler, Vermont born of pioneer parents, at the age of ten years went through the disappointment. His child mind was turned against religion, and he grieved his

devoted father by his increasing skepticism until his twenty-second year. He read his Bible through several times, and believed it contained many good things, but that it also had many contradictions and could not be understood. The family had removed to Iowa; and George, roving and unsettled, engaged in various ventures. One day in 1856, on a steamboat trip to Kansas City, the boat being laid up at Rock Island, he went ashore, and walked about the town in meditative mood. The scripture, "Whatsoever things are pure," pressed upon his memory, and the thought came to him, "There are many good things in the Bible. Why not believe them, and leave the rest to God?" "I will, Lord," he responded, and immediately returned to the boat, went to his knees in his cabin, and gave his heart to God.

After a few months in Kansas City he returned to his father's home in Waukon, made his confession to that recently renovated church, and was instructed and baptized by Elder J. N. Andrews, one of the first acts of that recovered worker. From this time young Butler became an example of the man who has sold all that he has to buy the pearl of great price. Waukon needed the vim and vigor of youthful leadership; it welcomed the enthusiasm of George Butler, and shortly he was the deacon, then the church elder. He engaged in farming, and in 1859 married Lentha Lockwood, of that company at Round Grove where the "dash to Waukon" began. His spiritual vision and his practical wisdom put him in the forefront of the loyal men who stemmed the schism of 1865. At the Pilot Grove meeting the young church elder was licensed to preach, and was elected president of the conference. Under the tutelage of Loughborough, Bourdeau, and Cornell he developed rapidly. Ordination soon followed, and service in Iowa was extended to the crucial field of Missouri, where he brought order out of confusion and faith out of discouragement.

He became a young man upon whom James White strongly depended, a member of the General Conference Committee, and in 1871-74 president of the General Conference. Again in

1880 he was elected president, a position he held until 1888. In each event he succeeded James White, a Joshua to a Moses. During his first presidency he labored hard and effectively to found Battle Creek College and to establish the publishing work on the Pacific Coast. In his second presidency he visited Europe, where he spent several months, and in all the countries where the faith had been introduced he helped to organize and energize the infant cause.

At last his health broke, and he was unable to attend the General Conference of 1888, at Minneapolis, when he laid the burden down and retired to Florida, seeking restoration on the land, farming and planting an orange grove. But the next year his wife was stricken with paralysis; and for twelve years, until her death, he devoted himself to her care. Almost immediately, in 1902, he was called from his retirement to the presidency of the Southern Union Conference, a responsibility he carried for six years. There an elder statesman, he gave to young men the leadership he had been given in his youthful days. His last years were devoted to preaching, writing, and counseling, until his death in 1918.⁴

Ole Andres Olsen was born in Norway, but at an early age removed to America with his parents, those Norwegian farmer folk in Wisconsin who were the first of the Scandinavian converts. Four sons of this family became ministers of prominence, but Ole excelled. The outstanding characteristic of the Scandinavian temperament is gravity, sometimes a cheerful gravity, but never levity—unless in abandon it become carousal. When such men are converted they hold the things of the Spirit as a sacred mystery and trust, and they devote themselves to religion with the daring pertinacity of a Leif Ericson and the consecrated zeal of an Olavus Petri. Such a character was shown by John Matteson, the Danish preacher who started the literature work among the Scandinavians and pioneered in Denmark and Norway. Such, too, was the character of Ole Olsen—earnest, enthusiastic, balanced, persistent, who planned largely and made his plans effective by his labors. His immediate mentor was

John Matteson, slightly his elder; but his great inspiration was James White, who fostered the foreign-language work as a promising new field, and welcomed every young recruit.

Olsen began preaching among his people in 1869, and in labor among both Danish-speaking and English-speaking Americans did a notable work. In 1873 he was ordained, and the next year he was elected president of Wisconsin. However, he returned to the Scandinavian work, but later was twice elected president of Wisconsin, also of South Dakota, Minnesota, and Iowa. In 1886 he was sent to Scandinavia, where he labored for two years, until elected president of the General Conference, which necessitated his return to America. His calm and gracious spirit was most effective in unifying the church during the crucial years of his presidency, to 1897.

Thereafter he saw world service in England, Australia, South Africa, Europe; and finally as vice-president for North America and head of the Bureau of Home Missions, in which service, working strenuously to the last, his notable career was ended in 1915. Both his sons, one in the medical, the other in the educational service of the denomination, have been worthy exemplars of the home education given by him and his wife. "In all the positions of trust he filled, he never made or knew an enemy."⁵

George A. Irwin came home to Ohio from the war, twenty-two years old, married, farmed, and joined the Congregational Church, shortly changing to the Methodist. Not until 1883-84 did he learn of the Seventh-day Adventist faith, through lectures at different times by Elders Mann, Lindsay, and Saxby. Now a solid, conservative man of forty, he was from the beginning a stabilizing influence on the cause, and was shortly made treasurer of the Ohio Conference. Four years after his conversion he was elected conference president. Ohio was now emerging from its early vacillation into one of the strongest conferences.

In 1895 George Irwin was taken from his Ohio leadership to follow Robert Kilgore as director of the work in the South-

ern States, a position he held for two years, when he was elected president of the General Conference. His four years as head of the work did not, however, end his experience. Like his predecessor, he enlarged his field of labor in foreign service, being sent to Australia as the president of that union conference, where he helped greatly in the expansion of the work, not only in the continental mass but in the island field. In 1905 he was returned to his native land as vice-president for North America, and after a four-year term took the presidency of the Pacific Union for two years.

He was an earnest, solid, devoted man, who gave all his powers to the cause without thought of preferment or prestige. Always solicitous of the youth, he encouraged and gave liberally to the education of many young men. His only son became one of the foremost educators in the denomination. In 1913, at the General Conference in Washington, D.C., he yielded back to God the life he had kept in trust for Him.⁸

Arthur Grosvenor Daniells, most dynamic of leaders since James White, was born in Iowa in 1858, son of a physician and surgeon, a Union officer who died in the Civil War. The widowed mother, with three children, accepted the Adventist faith; and Arthur, converted at ten years of age, went in his eighteenth year to Battle Creek College, but on account of ill-health remained only one year.

In 1876 he married Mary Ellen Hoyt, who loyally stood by his side and helped him to the last. They taught in the public schools for one year; then Arthur Daniells' spirit urged him to the ministry; but, like Moses, hesitant of speech, he felt himself unworthy. His wife encouraged him, however; and one day on a country road he felt the pressure so strongly that he climbed a fence, knelt in a cave the cattle had eaten out of a haystack, and there found his burning bush.

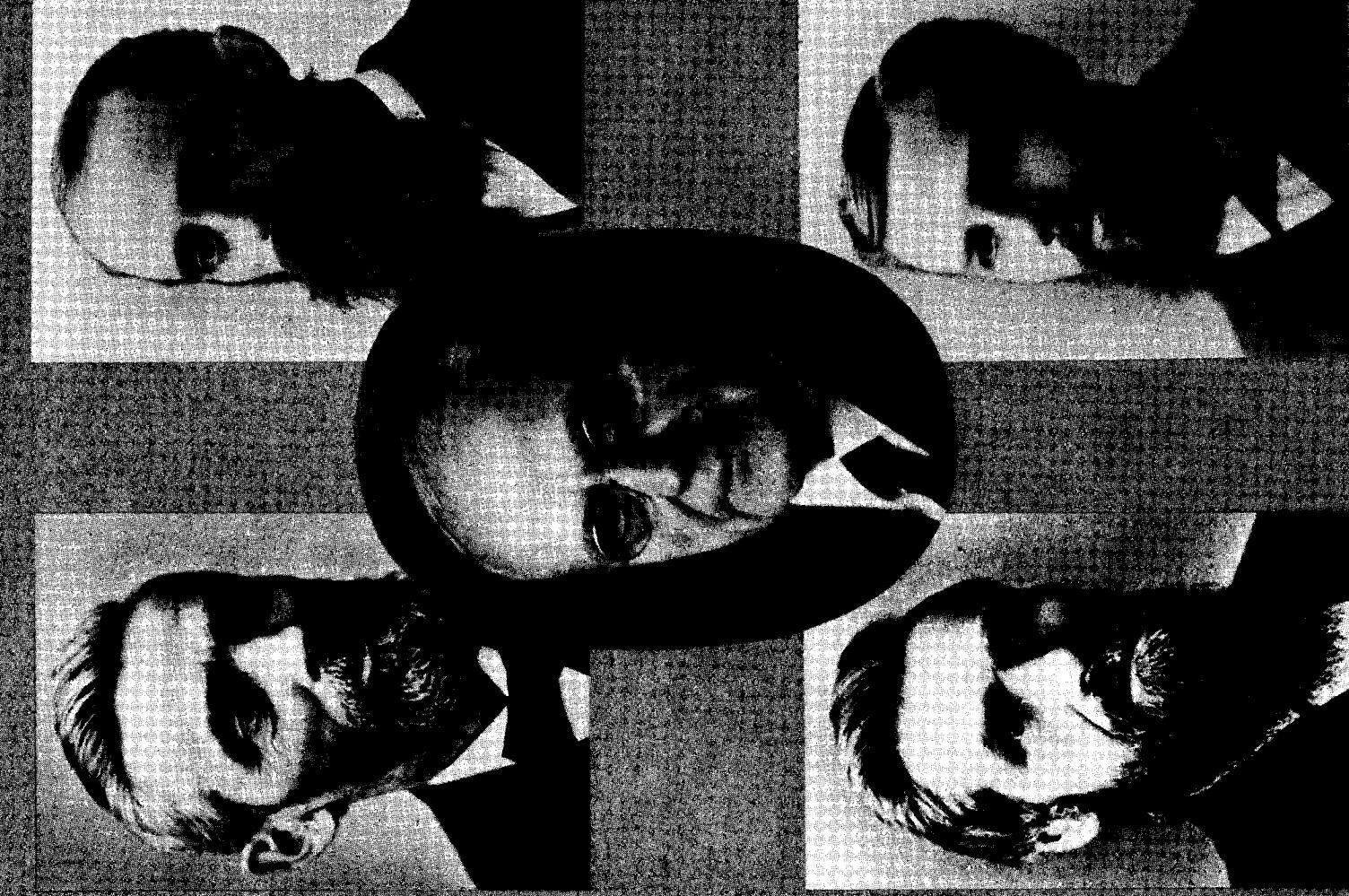
For two years he was under the tutelage of George I. Butler in Iowa; then in 1878 he was called to be tent master for Robert M. Kilgore in Texas. Then James and Ellen White called for him, and he acted as their secretary for a year. There

followed a period of evangelistic work in Iowa, and the headship of a training mission for workers in Des Moines.

In 1886 S. N. Haskell returned from a year's sojourn in Australia and New Zealand, where he had left at work a vigorous company headed by J. O. Corliss. His report of conditions, openings, and solid if only initial success of the mission led to the enlisting of new recruits. For the furtherance of the work in New Zealand, Arthur G. Daniells and his wife were selected and commissioned. They spent fourteen years in the antipodes, the first two in New Zealand, and the remainder in Australia; and first of conferences, finally of a union conference of all Australasia, Daniells was made president. The coming to Australia of Mrs. E. G. White with a company in 1891 drew him into close association with her, and under her counsel and guidance he was unconsciously trained for the great work of organizational expansion he was afterward to lead throughout the world.

In 1900 he returned to America for attendance at the coming General Conference in 1901, expecting to go back to Australia. Mrs. White also returned at the same time. Great reforms, reorganization, and impetus stemmed from this conference, at which Elder Daniells was elected president. The next twenty-one years, during which he filled the presidential chair, were a time of unprecedented advance in the Advent cause. Under God, and with the counsel of Mrs. White, Elder Daniells was the head and front of this expansive and forward movement. The organization was revamped to distribute responsibility and vest it in local fields, yet with strong central ties; the great cities were entered with new methods and power and with telling results; the mission field, the world field, was envisaged, pioneered, developed, as scarcely dreamed of before.

Elder Daniells, often accompanied by his wife, became an almost constant world traveler, spending months at a time in lands outside America. The strong organization which had been effected, with competent vice-presidents and secretaries, permitted his living largely in the field, and his firm hand



and wise counsel initiated and consolidated the work, and his contact with all classes had its influence upon his policies. From a membership of 75,000 in 1900, to 200,000 in 1922, from a mere foothold in Europe, Australia, the Orient, and South Africa in the beginning of the century, to a strong occupation of every country in the world at the quarter century mark, the record speaks for the wise, vigorous, and sometimes patriarchal leadership of Arthur G. Daniells.

His last thirteen years of life were spent in earnest work, partly in travel, partly in writing, partly in evangelization. Deeply solicitous for the spiritual upbuilding of the ministry and the people, he fathered the organization of the Ministerial Association and its spokesman, *The Ministry*. His last book, finished on his deathbed in 1935, was a tracing of the history of the prophetic office, *The Abiding Gift of Prophecy*. So he sealed with his last breath his faith in that beacon light which had guided him from childhood through the mighty constructive efforts of his prime, to the gates of eternity.⁷

William Ambrose Spicer was the son of a Seventh Day Baptist minister and educator who accepted the Adventist faith in Minnesota in 1874. His parents were called to Battle Creek, where he grew into youth, stenography, and employment in the Battle Creek Sanitarium. His first work with the General Conference was as secretary to S. N. Haskell, then developing the General Tract and Missionary Society. In 1887 he was with the party accompanying Elder Haskell to England. That year the British mission headquarters was moved from Great Grimsby, in Lincolnshire, to London. The publishing work was established in Holloway Road, London. There young Spicer followed M. C. Wilcox in editorial work on the British paper *Present Truth*, while joining others in the first evangelistic work of Adventists in the city.

The General Conference of 1891 called him to return to Battle Creek as secretary of the Foreign Mission Board.⁸ In 1894 he again went to London for editorial work, and in 1898 was called to India, again as editor, this time of the *Oriental*

The missionary fervor of these area leaders gave impetus to a rapidly developing worldwide work in Australia, Africa, India, Asia, and Europe. Top—J. N. Loughborough, D. A. Robinson; Center—I. H. Evans; Bottom—S. N. Haskell, W. C. White.

Watchman, Calcutta. The head of the work in India, D. A. Robinson, died at his post in 1900, and the leadership for a short time devolved upon Spicer, then the only Adventist ordained minister living on the continent of Asia. In 1901 he was called back to America to be the secretary of the Mission Board. As secretary of the General Conference during the tenure of Daniells' presidency, he was active on the whole world field, counseling and building in the tremendous growth of the work. For two years of this time, 1909-11, he was also editor of the *Review and Herald*.

At the General Conference of 1922 he was elected president, a position he held until 1930, during continued great expansion of the work. Since that time he has been an elder statesman, an active field secretary, writer, and editor. The travel record of those times shows that in forty years, from 1901 on, he had been out of the States on some trip every year except three. So, to use an old phrase of early believers, workers had to travel to "keep pace with the work."

At this writing he alone of the five mentioned in this group is still living. [Died, 1952.—Ed.]

Three valiant veterans of the younger generation led widely different careers, but were all in the van of the host: Kilgore, Evans, and White.

When Captain Robert M. Kilgore, with his brother David, came out of Macon War Prison in the spring of 1866, it was to enter into another army and upon another warfare. Their parents and the younger children they found had accepted a new, strange faith, and the third angel's message was dinned into their ears with a loving but undiplomatic solicitude. David flung himself off, only to die four years later under conviction, repentance, and acceptance of the faith. But Robert was induced to drive up to Mount Pleasant, where he heard a series of lectures by Ingraham and Snook on the present truth, which seemed to him so clear and beautiful as to compel his adherence.⁹ The faith he then accepted became his mission for the next half century. Under Cornell and Butler he took his

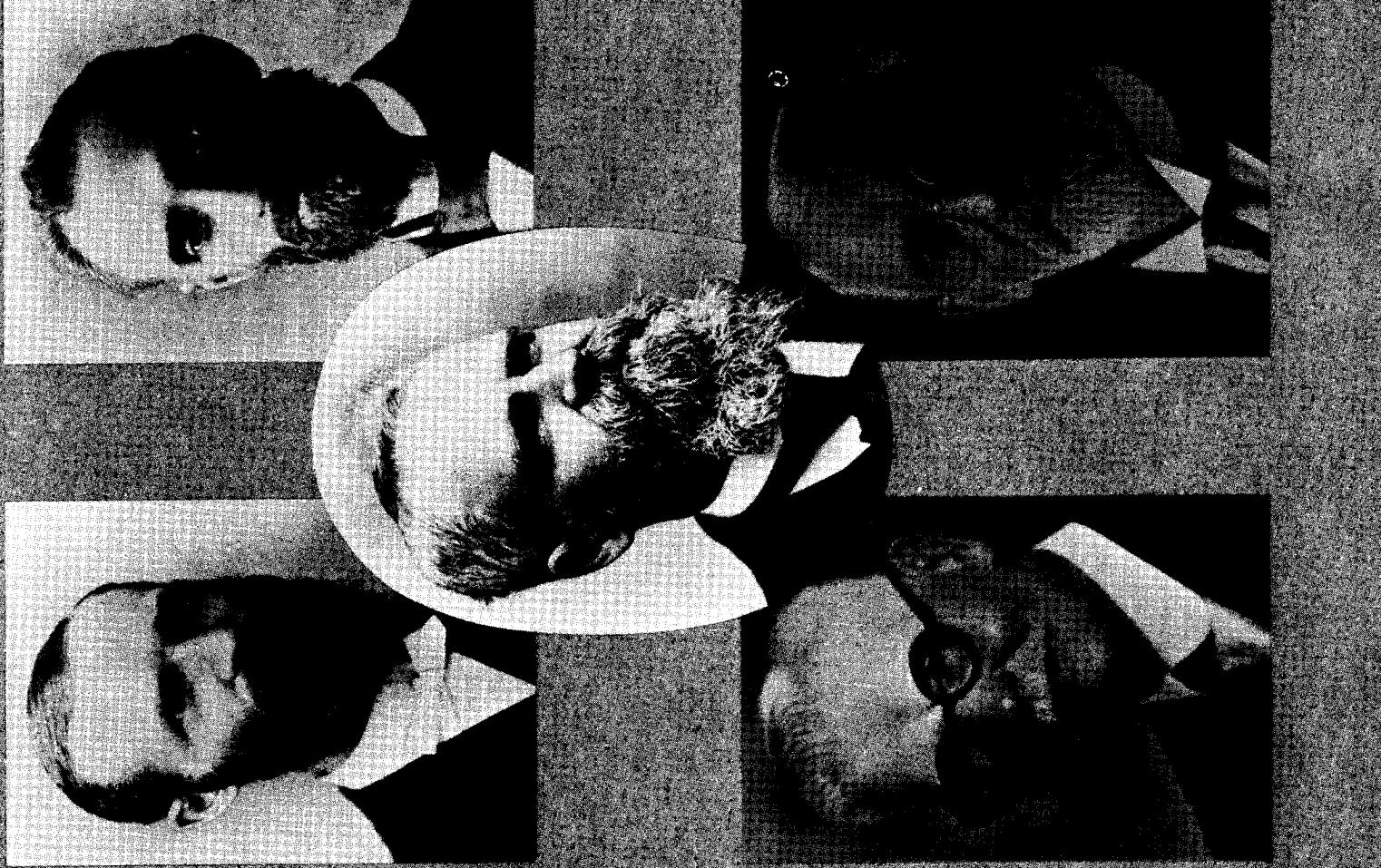
apprenticeship, and upon ordination progressed rapidly in his mission. His articles and reports in the church paper were inspiring. Of a genial and hearty nature, he was known everywhere to his converts and constituents as "Uncle Robert." In 1867, as one of the fruits of a short service in the East, he married Asenath Smith, daughter of that Jackson pioneer, Cyrenius.

When in 1878 Texas began calling for a laborer to develop the work started by two or three lay pioneers, Robert Kilgore went there with his family; and in the wild Texas atmosphere, through floods and mobs and threats on his life, but with strong support from worthy citizens, he established the work at Dallas, Cleburne, and many other points. For eight years he labored there, organized a conference of eight hundred members, and became its first president.

A period of labor in the North, as president of the Illinois Conference, was followed in 1888 by appointment to the Southern States east of the Mississippi, "District No. 2," now Southern Union Conference, where he started the educational and medical work while strongly developing the literature work. He was here till 1895; thereafter for six years he headed the work in the Midwest.

In the great conference of 1901, when the Southern field was stepping to the front in reorganization, Mrs. White called to him, "Elder Kilgore, will you go and work in the South?" He responded in tears, and was the first president of the Southern Union Conference. In the following year he stepped down to the vice-presidency under his friend G. I. Butler, continuing in the Southern work as long as strength permitted, until near his death in 1912.¹⁰

Irwin Henry Evans, born in Michigan of Seventh-day Adventist parents in 1862, was converted and baptized at twelve years of age, and educated in Battle Creek College. Through all his childhood and youth he held the ministry in view as his goal. Emulating Henry Clay, he used to go out and preach to the stumps on his father's farm; and perhaps in his bucolic



mission he learned that gracious, winning form of address which made his preaching so charming and so effective. He entered the ministry as a licentiate at the age of twenty; and in 1885 he was sent to Kentucky; but the next year he was ordained and returned to Michigan, of which conference he became president in 1891. He held this office for six years, when he was made a member of the General Conference Committee, and president of the General Conference Association, the legal agency of the General Conference. His executive and business ability, so manifest throughout his later career, were thus early recognized. He held successively, and sometimes simultaneously, the offices of president of the Mission Board, president and manager of the Review and Herald, and treasurer of the General Conference.

In 1887 he married Miss Emma Ferry, who died in 1903. In 1904 he was united in marriage with Miss Adelaide B. Cooper, then editor of the *Youth's Instructor*, who was an effectual helper to him especially in the mission fields of the Orient. From his treasurership he was in 1909 sent as president of the Asiatic Division, in the fields of that then extensive mission—China, Japan, the Philippines, the East Indies, and India. Here he labored and built strongly and solidly for four years, when he was returned to the homeland as president of the North American Division. In 1918 he was elected president of the Far Eastern Division, which, excluding China and India (by that time erected into separate divisions) otherwise contained his former charge. Here he continued until 1930, when he was again returned to America as vice-president of the General Conference, filling the roles of counselor, preacher, and writer until his illness a year before his death in 1945.

A man of iron will but gracious spirit, he was the friend and father of young men, many of whom in the ministry and other connections look back to his encouragement and counsel as high waymarks in their careers. Moreover, he built with competent hand the pillars of the cause in finance, administration, and literature.¹¹

William Clarence White, the third son of James and Ellen White, was born in Rochester, New York, in 1854. A Jacob in filial devotion and spiritual perception, but free from the cunning of that patriarch, "Willie," as he always remained to his mother, was from early manhood a potent force in the cause of God. Even in childhood and youth he was at the right hand of his father; and from the time of James White's death he was the comfort and support of his mother, while taking a vigorous part in the counsels and the activities of the denomination. He was indeed, in 1888, made acting president of the General Conference for five months, while O. A. Olsen, who had been elected president, was closing up his work in Europe.

His first connection with the work of the church was in 1875, when he carried back and forth in a wheelbarrow the mail of the newly established Pacific Press in Oakland, California. The next year he married the proofreader, Mary Kelsey, and was promoted from porter to president of the board. But feeling the need of further education, he cut loose in 1877 and went to Battle Creek College. He was not allowed to continue his studies long, however; in a few months he was elected to the college board of trustees and also as a director and vice-president of the Health Institute. In 1880 he returned to California, where he was a leader in the publishing work and a founder of Healdsburg College.

When James White died, in 1881, Mrs. White removed her residence to California, and there William C. White was led to give more and more attention to her work, traveling with her as she attended meetings, and assisting in the publication of her writings. Ordained at the age of thirty, he was made a member of the General Conference Committee, a position he retained to his death. From 1882 to 1887, except for an interim by G. H. Bell, he was president of the General Sabbath School Association.

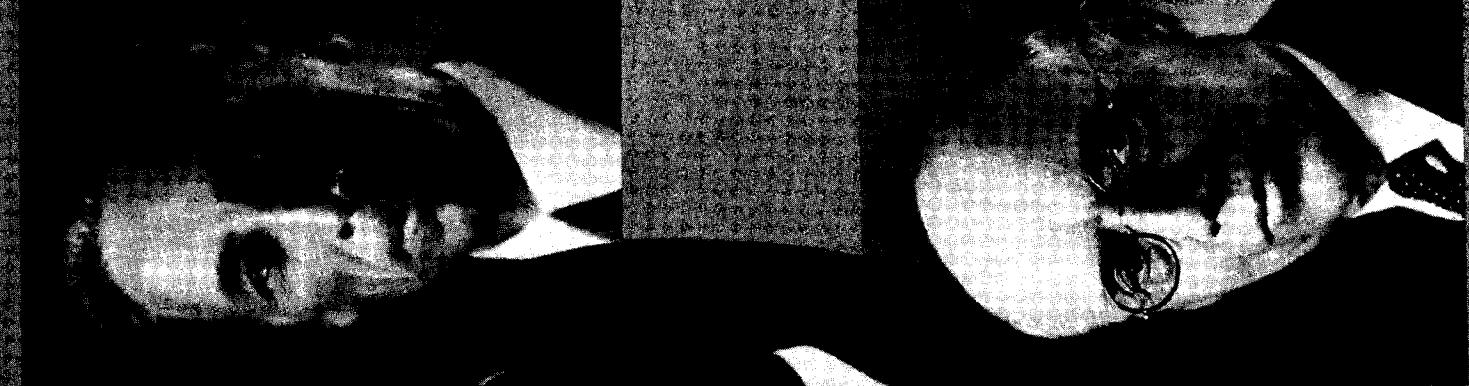
In 1885 he accompanied his mother to Europe, where they spent two active years, he giving great aid especially in the

publishing work which had sprung up in Norway and Switzerland. Returning to America, he was, after his interim service as General Conference president, made secretary of the Mission Board, in which capacity he conducted a wide correspondence all over the world, and gained a knowledge of the embryonic mission service which had great influence in shaping the policies after 1901.

In 1891 he went with his mother and a company of workers to Australia, which six years before had been opened by Haskell, Corliss, and Israel. Nine fruitful years here saw the sound establishment of the Echo Publishing Association, the Wahroonga Sanitarium, and the Avondale School. His wife having died several years before, he married Miss May Lacey in Australia in 1895.

After return to America in 1900, and establishment at Elmshaven, Saint Helena, California, where Mrs. Ellen G. White passed her remaining years, W. C. White took charge of his mother's voluminous literary business, and with an efficient corps of secretaries saw to the cataloging, filing, and arrangement of the immense source material gathered through the years, now housed in the vaults of the White Publications, at the General Conference in Washington. At the same time he was a valued counselor and helper in all the affairs of the denomination, traveling throughout the United States and assisting especially in the work in the Southern field, in which Mrs. White took a special interest.

After the death of his mother in 1915, he remained as administrator of the Ellen G. White Estate, chiefly a literary legacy. He passed his remaining twenty-two years in this work; and as a director of various institutions, until, two days after his eighty-third birthday, he yielded his fruitful life to the Giver. His three daughters and his four sons carry on the tradition of the family, one of them, Elder Arthur L. White, being the secretary of the White Publications; and one of the daughters, Ella, the wife of the assistant secretary D. E. Robinson, son of the pioneer A. T. Robinson.¹²



How shall even our curtailed register of worthies be contained within the compass of a chapter? The memories of great men, of humble men, of men given to prayer and to smitings with the sword of the Spirit, men astonished at the opening vista of wider and wider service, ranging the farthest reaches of eager America, and then the continents and the islands of the sea the world round—memories throng us, paint pictures for us, urge us to pause and listen, and to heed the counsels of our fathers and the voice of God in them. But alas! the blinking traffic lights of space and time confine us, marshal us, count our steps, and force our utterance into the punctuated limits of a list. And these men, though we classify them, will not be classified, for most of them served not in one capacity only but in many.

The Evangelists, Pastors, Counselors.—James H. Morrison: early convert and worker in Iowa, of which conference he was long president; then business adviser on the Pacific Coast, superintendent of that field, "District No. 6," member of the General Conference, a founder of Union College in Nebraska, a counselor and director whose sound business sense and broad vision made him an invaluable leader.¹³ W. H. Littlejohn: powerful writer and preacher, once president of Battle Creek College, whose eyes were dimmed to blindness in his latter days, but not his intellect or his spirit.¹⁴ J. O. Corliss: groomed under the Whites and Bates, from "hired man" to preacher, early worker in the South, pioneer to Australia, counselor and patriarch.¹⁵ George B. Starr: he of the keen blue eyes and golden beard, enthusiastic, vibrant-voiced helper of Mrs. White in the Australian mission, living long and reminiscently.¹⁶ Eugene W. Farnsworth: the eloquent, ruddy of head but deliberate of speech, caught from the New Hampshire cornfield by Andrews, and transformed into a warrior for Christ.¹⁷ Elbert B. Lane: brief of life but mighty in deed, revivalist, youth worker, pioneer to the South both west and east of the mountains; and his wife Ellen, who in an early illness of her husband took his place, and thenceforth became an independ-

ent preacher.¹⁸ His younger brother also, Sands H. Lane: wide-ranging preacher and sound administrator, beloved of the youth, his round moon face beaming and his ready tongue spilling stories or vivid images as, propped by his cane, he stood in the pulpit and held his audience spellbound.¹⁹ Robert F. Andrews: an early convert of Loughborough's in Illinois, began preaching the message in the 1850's. With S. H. Lane he was sent in 1885 as a missionary to Ireland. Several times president of Illinois and other conferences, he died in 1922 at the advanced age of eighty-eight.²⁰ Hiram A. St. John, first ministering in Ohio and Michigan, went to California in 1883, and filled many positions of responsibility as evangelist, pastor, teacher in Healdsburg College, author, and counselor, until his death in 1917.²¹

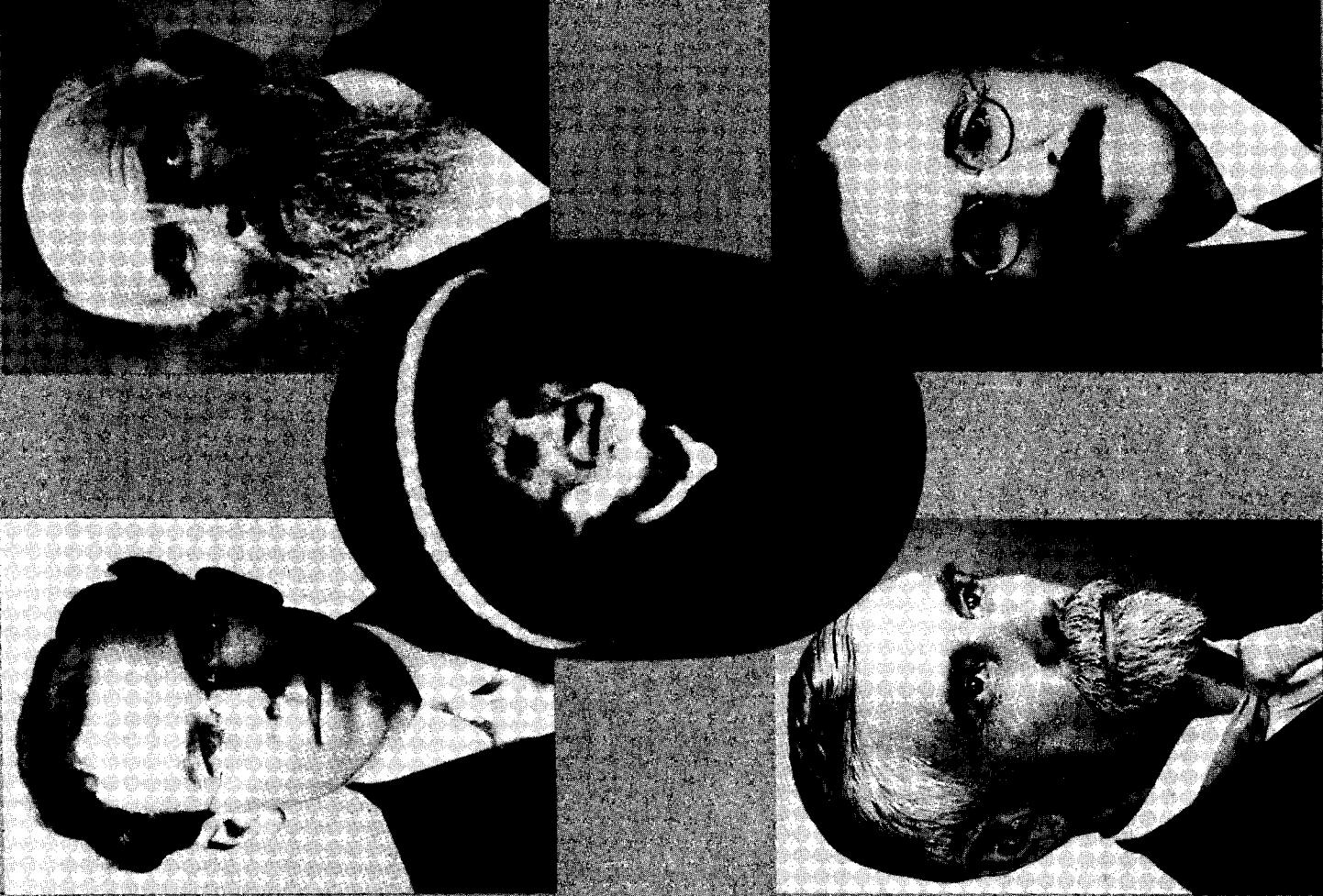
Who shall forget Jerome Fargo, president in Michigan, tall, grave, judicious, right hand of the early pioneers? Who will not remember Allen Moon, of Quaker stock, his features chiseled into likeness of Daniel Webster, weighty in counsel, leader in the fight for religious liberty at Washington and throughout the land?²² Younger far was that tall, austere, but gracious and eloquent preacher, Luther Warren, a modern Edward Irving, organizer of the first youth movement and inspirer of the first church schools.²³ A son of Abraham in the flesh and in the spirit was Frederick C. Gilbert, English-born of Jewish stock, converted to Christianity and the Second Advent message by boarding with a Boston Adventist family after his immigration to America. Consecrated, eloquent, a cogent writer, founder of the Jewish Department, author of illuminating books on the esoteric Christian meanings of Jewish rites and symbols.²⁴ Remember Frank D. Starr and Dan T. Jones, who to their pulpit powers added the solid abilities of businessmen; Jones was secretary of the General Conference and a pioneer in Mexico. And there were H. W. Decker, Willard H. Saxby, William Covert, R. A. Underwood, J. M. Rees, A. J. Breed, and Lewis Johnson—men who knew what Israel ought to do, and did it.

Men Who Functioned Not Only in the Homeland but Abroad.—R. C. Porter, who, after serving in many key positions in America, was president of the South African Union Conference for the last years of his life.²⁶ B. L. Whitney, successor to Andrews and Waggoner in Switzerland,²⁷ and H. P. Holser, who followed him. W. S. Hyatt, A. T. Robinson, Ira J. Hankins, Charles L. Boyd, veteran workers in South Africa. D. A. Robinson, preacher, educator, worker in South Africa and pioneer in India.

Henry Shultz, a United Brethren class leader, in attempting to refute the Sabbath truth, studied himself into the message. President of the Nebraska Conference, he resigned in 1882 to devote himself wholly to the German work in America. In this he was joined by the Shrock brothers, J. S. and H. S., and by Louis R. Conradi. A young German immigrant, Conradi accepted the faith and received training in Battle Creek College. He then began work among Germans and Russians in the Dakotas, in 1886 was sent to Europe to assist Elder Erzberger, and his afterlife was spent mostly in Germany. He was also the first Adventist minister to enter Russia, where, with a native worker, Gerhardt Perk, he was imprisoned for his faith.

In South America were the brothers, Frank H. and Joseph W. Westphal, pioneers and long-term workers and administrators there. Other early South American workers were W. H. Thurston and F. W. Spies, in Brazil; Jean Vuilleumier, from Switzerland; E. W. Snyder and N. Z. Town, in Argentina.

In the Orient Abram La Rue was the pioneer. A layman, he was the embodiment of zeal, persistence, and love. The influence of his ship missionary work was felt the world around. From California he went to Hawaii, from Hawaii to Hong-kong in 1888, where he held his fort till the arrival of the first commissioned Seventh-day Adventist workers to China, in 1902. John I. Tay, another layman, ship carpenter converted in San Francisco, made the historic initial mission to the island of Pitcairn, from which stemmed the enterprise of building the first missionary ship for the South Seas and the



beginning of the great Pacific Island work. E. H. Gates was leader of the missionary band that sailed on the *Pitcairn* in 1890, and was thereafter a leading worker in the South Seas and Australia. John E. Fulton, tall, suave, fatherly pioneer to the Pacific Islands, long head of the work in Australia and Oceania, beloved of his people. Clarence C. Crisler, for many years chief secretary to Mrs. White, upon her death entered the foreign mission work, was secretary of the China Division, and died in 1936 while on tour in interior China.²⁷

Oliver Montgomery was taken from the presidency of the Southeastern Union Conference to head the work in South America, where seven years of strenuous campaigning from pampas to Andes and Amazon Valley laid him low. Recovering in North America, he became successively vice-president for North America and vice-president of the General Conference, in which capacity he traveled and labored in Africa, Europe, India, Australia, and the island field. A man of faultless integrity, unbending principle, and thorough competence, he was yet gracious and benevolent toward the young and less gifted, and he bore heavy responsibilities until almost the day of his death, in 1944.²⁸

Elmer E. Andross, son of an Advent Christian preacher, was studying for the Methodist ministry when the Seventh-day Adventist faith found him in the Pacific Northwest. He taught in Healdsburg College, then in 1899 was called to evangelistic work in England, and later to the presidency of the British Union. Returning to the United States, he served as president of various conferences, until his election to a vice-presidency of the General Conference, and for fourteen years as president of the Inter-American Division, since which time he has acted as a field secretary of the General Conference, in world-wide travel, and as counselor to the cause at headquarters.

Lewis Harrison Christian was born into one of the earliest Danish Seventh-day Adventist families in Minnesota, inducted into one of the earliest colporteur companies, and became a member of one of the earliest classes in Union College. From

a first ministry on the wild northern frontier, he was thrust into the city work of Chicago, where he built up a good constituency; but he felt called of God to enter the foreign-language work. Before he could enter it, however, he was sent for a year and a half to Scandinavia. Upon returning, he was made secretary of the Danish-Norwegian work in America. Out of this he was called to the presidency of the Lake Union, from which he was released to take charge of the Bureau of Home Missions, the complete foreign-language field. Immediately after the first world war, he was sent to head the European Division. In eight years the membership there doubled to eighty thousand, and the field was divided into three divisions, of which he took the Northern. Elected a vice-president of the General Conference in 1936, he has spent the intervening years in world-wide supervisory work and in counsel at headquarters. He passed away in March, 1949.

Not to be forgotten are the early sons of the faith in Europe and Australia: James Erzberger (spelled variantly Erzenberger and Ertzenberger), first of the pilgrims from Switzerland seeking training in America, sheltered and helped in their home by James and Ellen White; and the even earlier convert, Albert Vuilleumier, and his brother Ademar, who later came to the United States and, returning, became a pillar of the church in Europe.²⁰ In Australia there was J. H. Stockton, first to accept the message, and W. H. B. Miller; in New Zealand, Joseph Hare and various of his twenty-four children, one of whom, Robert, immediately sailed for America and education in Healdsburg College.

Women in the Work.—Angeline Lyon Cornell, daughter of that Henry Lyon who was one of four to finance the beginning of the publishing house in Battle Creek, and wife of M. E. Cornell, fiery evangelist. Gifted with a command of language and with an easy social grace, she often assisted her husband in his ministry, sometimes remaining in a community after his departure, to visit and study the Bible with interested persons. In this service she was the forerunner and in a sense the

founder of the order of "Bible workers," now termed "Bible instructors." Adelia Patten Van Horn, a young woman baptized by James White, first assisting Mrs. White with her work, then clerical worker in the college and the sanitarium, then editor of the *Youth's Instructor*, then accountant and efficient secretary of the Review and Herald, straightening out a tangle formed in the association during Elder White's illness; treasurer of the General Conference from 1871 to 1873. As wife of I. D. Van Horn, she helped him pioneer in the Pacific Northwest, and afterward in the East.³⁰ Maud Sisley Boyd, wife of Charles L. Boyd, was through her mature life a strong Bible instructor. She accompanied her husband and Elder and Mrs. D. A. Robinson to South Africa in 1887, having before her marriage served as a Bible worker in England. Her sister, Nellie Sisley, married G. B. Starr, and both in America and in Australia proved one of the most gracious and successful Bible instructors. Another capable worker was Eva Perkins, who was the first corresponding secretary of the General Sabbath School Association, 1874. She married Prof. E. B. Miller, and went with him to South Africa. After his death and the death of Mrs. Hankins in the same field, she was married to Elder I. J. Hankins, and they continued work together both in South Africa and in the United States. Maria L. Huntley, daughter of pioneers in New Hampshire, and herself secretary of the first Tract and Missionary Society and of the international organization, a tireless personal Christian worker, and instructor of others;³¹ with her, Jennie Thayer, paragon of secretaries and missionary worker. Eliza H. Morton, child of believing parents in Maine, teacher, educational reformer, author, constant contributor to our leading periodicals, and for seventeen years secretary and treasurer of the Maine Conference.³² Lydia D. Avery Stuttle, editorial worker and poet, some of whose hymns will long live in the Advent cause. Mary Kelsey White, first wife of W. C. White, entered work in the Review and Herald at thirteen years of age. Apt, energetic, and persevering, she carried on her education while advancing through bindery and



typeroom to the proofreaders' office. When seventeen years old, she went to California to help on the *Signs of the Times*, where she soon became assistant editor. In 1876 she married W. C. White, and took part with him in the work in the United States and in Europe. In Switzerland she contracted tuberculosis, and the three years remaining to her were spent in America, in as active work as her condition permitted. She died at the age of thirty-three in 1890, leaving two children. She was lamented for the loss of her talents in the cause no less than for her wifehood and motherhood.³³

"The Rankin girls," nearly a dozen of them, red-headed scions of a Wisconsin Adventist family which moved to Nebraska, flamed through the 1870's and 1880's and, in diminished numbers, on into the twentieth century. Almost all of them were teachers, and certain of them made history in the Second Advent Movement. Ida Rankin was the first preceptress, or dean of women, in Battle Creek College, and long was prominent in teaching circles. Effie was first matron at Battle Creek and later for many years at Union College. Melissa was the mother of the present (1949) editor of the *Youth's Instructor*, Lora E. Clement. Mary was the mother of Dr. E. A. Sutherland, prominent educator and physician in the Advent cause. Helen (who became "Aunt Nell" and "Mother D" to thousands), a graduate of an unusual normal school of that period, was a teacher, a county superintendent, secretary-treasurer of the Nebraska Conference; and after marriage to A. (Alma) Druillard, a keen businessman of the Midwest, was prominent in financial and administrative positions. Together they were sent to England and then to South Africa in 1890, where he was a "favorite missionary" of Cecil Rhodes and Dr. Jameson, and she was secretary-treasurer of our South African Conference. After returning to America in 1901, they became connected with Emmanuel Missionary College, where he died. "Mother D," as she was henceforth known, was commissioned by Mrs. White, at an age when she expected retirement, to oversee "the boys" in the establishment of the Nashville Agri-

cultural and Normal Institute, later Madison College; and she was told that if she would do this, God would renew her youth. Here she wrought for twenty years. After this she established, with her own funds and personal labor, the Riverside Sanitarium, near Nashville, for the Negro people, an institution now owned by the General Conference, and flourishing with increased facilities and buildings. "Mother D" died at Madison College in 1937, at the age of ninety-four.³⁴ Associated with Mrs. Druillard for many years was Mrs. Lida F. Scott, daughter of Dr. I. K. Funk. She accepted the views of Seventh-day Adventists in 1915, and soon connected with the self-supporting missionary work in the South. She devoted her personal fortune to the upbuilding of that work, both at Madison College and, through the Layman Foundation which she established, in many schools and small sanitariums which developed in that connection. Besides, she gave her personal attention and her high spiritual energies to the work, until her death in 1945.

Mrs. S. M. I. Henry came late into the faith of Seventh-day Adventists, and lived but three years thereafter; but her lifetime of loving and efficient service, and her connection with the Women's Christian Temperance Union as national evangelist endeared her to thousands of noble women and men throughout the nation; and her brief but dynamic service in this church gave an impetus to the movements she set in motion which has never been lost. She came to the Battle Creek Sanitarium in 1896, a bedridden invalid with a greatly damaged heart, a condition held to be incurable. Of this malady she was healed there by the prayer of faith, and for the remainder of her life she was able to give vigorous and untiring devotion to the cause of God. She remained with the W.C.T.U. in her official position, and championed with vigor the cause of religious liberty and liberality. Meanwhile, in addition to her evangelistic service in the church, she instituted a work for and by women and for the upbuilding of the home which occupied the most of her time and energy, in correspondence and

in personal ministry. While in attendance at a convention in Graysville, Tennessee, she contracted pneumonia, and died January 16, 1900, lamented and beloved.³⁵

Miss Edith M. Graham was converted to the faith on board ship from England to New Zealand in 1895, and being an accomplished accountant was promptly engaged as treasurer for the Australian Conference. She filled that office in various organizations, including the Australasian Union Conference, until 1913, when, coming to the General Conference in America, she was retained there to build up the Home Missionary Department, a work which she performed not only with competence but with missionary ardor. She died in 1918.³⁶ Her helpers, Miss Lizzie M. Gregg and Miss Thyra Sandberg, have performed notably in the organized missionary work, in America and abroad.

Sarah E. Peck, daughter of early Seventh-day Adventist parents, was a Wisconsin girl, converted at a camp meeting in 1886. A public schoolteacher at the time, she decided to go to Battle Creek College for training in Bible work. Ida Rankin, the preceptress, said to her, "You ought to prepare for teaching in our schools."

"We have no schools but these three [Battle Creek, South Lancaster, and Healdsburg]," answered Miss Peck, "and they are well supplied with teachers."

"Ah, but the time is coming," said Miss Rankin, "when every church with small children will have a school, and we must train teachers for these schools." Ten years later that prophecy began to be fulfilled.

After two years' training Miss Peck joined a group of teachers, with Prof. C. C. Lewis at the head, who started the Minnesota Conference School at Minneapolis. She returned to college, and after finishing, was called to South Africa, in 1892, and with Prof. and Mrs. E. B. Miller and Harmon Lindsay founded the first Seventh-day Adventist college outside North America. She also taught a church school up in the diamond country. Five years later she was called to Australia as an



assistant to Mrs. White. She spent ten years with her in Australia and America in secretarial work and in inaugurating an extensive cataloging and filing system. During that period she began the preparation of textbooks for the church school work, which got under way in 1897. She has been a major factor in this work, preparing and revising readers and Bible textbooks. She also engaged in active teaching and in departmental work with the General Conference.

Mrs. L. Flora Plummer, after accepting the faith in Iowa in 1886, soon became connected with the Sabbath school work, with which she continued for thirty-six years. In 1905 she and her husband moved to Washington, new headquarters of the work, that she might pursue her work as secretary of the General Conference Sabbath School Department. Her competent, inspirational leadership was continued until 1936, nine years before her death.³⁷ Mrs. Flora H. Williams, an early graduate of Battle Creek College, connected with Keene Academy, now Southwestern Junior College, Texas, in 1894, and opened the teacher-training work there three years later. For eleven years she was an educational secretary in the Lake Union; in 1921 was called to be an assistant secretary in the General Conference Department of Education, where she edited the magazine *Home and School*, joint organ of the Educational Department and the Home Commission, for fifteen years. At the same time she acted as assistant secretary to the Home Commission, and thousands of mothers who received her ministrations called her blessed. She retired in 1941, and died three years later.³⁸

Businessmen in Finance and Literature Work. Charles H. Jones, State printer of New Hampshire requisitioned for the Review and Herald, and sent to assist the Pacific Press plant in 1879, remaining as its manager for fifty years, establishing branches in many sections and countries.³⁹ W. T. Knox, prominent preacher, conference and union conference president, treasurer of the General Conference during two thirds of Daniells' tenure of office, a sound and resourceful financier.⁴⁰

William C. Sisley, architect, builder, and business manager; born in England, immigrated to America at fourteen; designed and built Battle Creek Sanitarium, Battle Creek College, Union College, Walla Walla College, and many other structures in America, South Africa, Australia, England, and the Continent; manager of the Review and Herald from 1894 to 1899.⁴¹

George A. King was the father of the colporteur work. A native of Canada, he first sought the ministry, but discovering greater talent in selling literature, especially health literature, he advocated combining and illustrating Smith's *Thoughts on Daniel* and *Thoughts on Revelation*, to sell by subscription. To most of the leaders this seemed radical and dubious advice, but he persevered till the deed was done, and then he went into action as our first colporteur and a teacher and leader of colporteurs. He trained other notable canvassers, and saw the beginnings of the mighty literature distribution since accomplished. His last nineteen years were spent in what he called the hardest field, New York City.⁴² Two of his disciples were William Arnold, who pioneered the bookwork in Australia, England, West Indies, and the Caribbean coast; and Walter Harper, who, it is estimated, sowed the United States with more than a hundred thousand dollars' worth of books. Fred L. Mead, son of a pioneer in the Washington, New Hampshire, church, gathered the colporteurs in the 1890's into a well-knit organization, with definite training, and was one of the first field missionary secretaries, or, as then termed, "the general canvassing agent." Entering the ministry and the foreign missionary work, he died in service in South Africa in 1901.⁴³

Edwin R. Palmer, a pioneer in the colporteur work, was called to Australia in 1895, where he had charge of both the field and the house bookwork, and was for a time principal and manager of the Avondale School. Returning to the United States in 1901, he was placed at the head of the literature work, as secretary of the Publishing Department of the General Conference, which post, except for an interim of recovering from

severe illness, he occupied for eleven years. Thereafter, for nineteen years, until his death, he was manager of the Review and Herald Publishing Association where he built solidly with progressive yet soundly conservative policies.⁴⁴ Harry H. Hall was for twenty-six years a pillar in the Pacific Press in various departments and as vice-president under C. H. Jones. In 1920 he was called to the General Conference, and first as assistant, then as secretary of the Publishing Department, he traveled throughout North America, Central and South America, Europe, Africa, India, Australia, China, and Japan, counseling, strengthening, and building the publishing work. He finished his service with his life in 1934.⁴⁵

Nelson Z. Town, born in South Russell, New York, devoted a long life of service, with his wife, to the bookwork, first in his native country, then in England, then in South America. In 1908 he connected with the Publishing Department of the General Conference, and for eighteen years was head of that department. Once again, when sixty-seven years of age, he and his wife returned to South America, where he served for three years as president of the Austral Union. He died in Washington, D.C., in 1936.⁴⁶

John L. Shaw, educator, missionary to South Africa and India (in which last field he succeeded Spicer), secretary of the Educational Department, and treasurer of the General Conference, succeeding Knox. Hiram Edson Rogers, son of a pioneer, expert reporter in the Battle Creek days, first statistical secretary of the denomination, a service he inaugurated, and of which he was the perfect administrator until near his death in 1941.

Educators.—The outstanding figure of the early days in Seventh-day Adventist education was Goodloe H. Bell, a teacher who from being a patient at the Battle Creek Sanitarium in 1869, and showing a friendly interest in the school problems of lads about him, was readily encouraged to start a school. After initial private work he was sponsored by the General Conference; and his school was held in the first frame building

which had housed the initial printing plant of the Review and Herald. By 1874 the influence of Professor Bell and the urgent need of training the youth of the denomination created the first educational institution of the denomination, Battle Creek College, with which he was connected for several years. He was also the first head of South Lancaster Academy, now Atlantic Union College. A diligent student of the educational principles of Mrs. White, he had a vision of Christian education far beyond his generation, a concept which may well be studied today. He was author of a series of English textbooks, also of a set of little books for Sabbath school instruction, upon which the second and third generations of young Adventists were nurtured in the knowledge of Bible history. A venerable figure, privately teaching to the last, his life was ended in a runaway accident in Battle Creek in 1899.⁴⁷

William W. Prescott came out of Dartmouth College to teach and to edit newspapers in New Hampshire, until in 1885 he was called to the presidency of Battle Creek College. He was likewise the first president of Union College in Nebraska and of Walla Walla College in Washington State, for a time holding the three positions simultaneously, with deputy principals in each. So far as there was at that time oversight of our general educational work, he also filled this position. His clear and progressive views of Christian education were of great value in building the educational work. In Australia he cooperated in starting the work of the Avondale School, and then took charge of the work in England. In 1901, on returning to America, he became editor of the *Review and Herald* and of the *Protestant Magazine*, until in 1915 he was appointed a field secretary of the General Conference, and traveled the world. In active service till 1937, he died in 1944.⁴⁸

Sidney Brownsberger, first president of Battle Creek College, also of Healdsburg College, later taught in the South, and ended his service with his life at Madison College. Eli B. Miller and his wife, Eva Perkins Miller, educators in the United States and founders of Claremont Union College, South Africa.

Professor Miller's health failing, they returned to America, where he died in 1900. Joseph H. Haughey, teacher at Battle Creek College, principal of South Lancaster Academy, and veteran counselor and instructor in ancient languages and mathematics at Emmanuel Missionary College. W. C. Grainger, teacher and president of Healdsburg College, our first school established in California, was also our first missionary to Japan.⁴⁹ George W. Colcord, founder of Milton Academy in Oregon, which eventuated in Walla Walla College; founder of our first school in the South, Graysville Academy, now Southern Missionary College. Charles C. Lewis, early principal of the Minnesota conference school in Minneapolis, out of which grew Union College; principal of Keene Academy, now Southwestern Junior College, and president of Walla Walla College and Union College, then founder of the Adventist correspondence school, now known as the Home Study Institute.⁵⁰ His wife Elizabeth was a teacher and a pioneer in parent education. George W. Caviness, an early principal of South Lancaster Academy, and president of Battle Creek College, then served in Mexico, where he established the work upon a solid foundation.⁵¹ Cassius B. Hughes, Bible teacher and dean of men in Walla Walla College, first principal of Keene Academy, to which he was recalled the second and third times, after educational service in Australia and the West Indies, altogether giving fourteen years to the Keene school. He spent six years in Australia, as the first head of the Avondale School. Later he served in Pacific Union College and Battleford Academy in Saskatchewan.⁵²

W. T. Bland was principal of Battle Creek College, under the presidency of W. W. Prescott, in 1892; then principal of Mount Vernon Academy; and in 1896 principal of the Southern Training School at Graysville, Tennessee. From 1898 to 1901 he was president of Union College. In 1903 he was appointed acting treasurer of the General Conference, and performed important duties in the immense business of transferring headquarters to Washington. His wife, Flora H. Bland,

after many years of teaching, was in 1903 appointed secretary of the Sabbath School Department during the year of transition. She was long an active and inspiring leader in the educational and religious work of the denomination.

Homer R. Salisbury, with his wife Lenna, daughter of B. L. Whitney, made notable contributions to both education and evangelism. On duty in India, he was returning from a mission to America during the first world war, when he perished in the sinking of the *Persia* by submarine action in the Mediterranean. His widow bravely continued in the Indian work until her health was undermined; then she gave service in America and France, last as dean of women at the college in Collonges, where she died in 1923.⁵³ Warren E. Howell, teacher in Healdsburg College, missionary teacher to Hawaii, missionary to Greece, first president of the board of trustees of the College of Medical Evangelists, and for twelve years secretary of the Department of Education of the General Conference, in which office he stood stanchly by the revealed principles of Christian education.⁵⁴ Percy T. Magan, an immigrant younger son of an Irish lord, ranch hand in Nebraska, converted by L. A. Hoopes and befriended by Nell Rankin Druillard, who sent him to Battle Creek College; secretary to Haskell on a world-girdling missionary trip; dean of Battle Creek College and Emmanuel Missionary College, co-founder of Madison College, long president of the College of Medical Evangelists. Marion E. Cady, son of that P. H. Cady who brought the faith to John G. Matteson; teacher and author; president of Healdsburg, Walla Walla, and Washington Missionary colleges; educational secretary of the General Conference Department of Education; author of first *Church School Manual* and numerous textbooks, *Principles of True Science*, *The Education That Educates*, and others. His brother, B. J. Cady, was a missionary to the South Sea Islands; and his sister, Vesta Cady Farnsworth, wife of E. W. Farnsworth, was a notable author and Christian worker. All these have passed to their rest, and we continue with their contemporaries who at this writing are alive and active.

Edward A. Sutherland, president of Walla Walla College and of Battle Creek College, which under his administration was moved into the country at Berrien Springs and renamed Emmanuel Missionary College; originator and builder of the elementary and secondary church school system, founder of Madison College and coordinate institutions, secretary of the General Conference Commission for Country Living. Frederick Griggs, buoyant and tuneful leader, strongly seconding the church school initiation while head of the normal department of Battle Creek College, principal of South Lancaster Academy (now Atlantic Union College), for years secretary of the General Conference Department of Education, president of Union College and Emmanuel Missionary College, president of the Far Eastern Division (Japan to Malaysia) and of the China Division, president of the boards of the College of Medical Evangelists and the Pacific Press. Herbert Camden Lacey, born in England but removing at an early age with his father's family to Hobart, Tasmania, there with the entire family receiving the Advent message, completed his education in America, and was in the start of the schoolwork at Avondale, Cooranbong, now Australasian Missionary College. His later labors were in school and evangelistic service in England and America. H. A. Morrison, fourteen years department head and president for eight years at Union College, president of Washington Missionary College (now Columbia Union College), and ten years secretary of the General Conference Department of Education, then general manager of the Review and Herald. Charles S. Longacre, after years of successful evangelistic work, was called to South Lancaster Academy (Atlantic Union College) as Bible teacher, and then as head of the school. After five years of service here he was called to head the Religious Liberty Department of the General Conference, in which field he distinguished himself as teacher, lecturer, editor, and representative of Seventh-day Adventists before legislatures, the National Congress, and the League of Nations in matters pertaining to religious liberty.



Physicians and Surgeons.—John Harvey Kellogg, protégé of James White, dynamic leader of medical and hygienic reforms, superintendent and builder of Battle Creek Sanitarium, founder of the American Medical Missionary College, inventor of health foods and of various forms of hydrotherapy and physiotherapy, author of several medical works, long-lived apostle of healthful living. Among the young men he gathered around him and sent into the world: David Paulson, a man of supreme faith and consecration, conductor of the Life Boat Mission in Chicago, founder of the Hinsdale Sanitarium, a teacher and exemplar of truth and right living; Alfred B. Olsen, son of O. A., medical leader in England and one of the foremost psychiatrists in America; Newton Evans, long a president of the College of Medical Evangelists, a pathologist of note, and a man whose rock-ribbed principles made him an anchor of faith to his students; Perry A. de Forrest, founder of the Gland Sanitarium, Switzerland.

Two notable physicians, husband and wife, are Daniel H. Kress and Lauretta Kress. He was a Baptist minister who accepted the Adventist faith in 1887. Joining the first medical missionary class at Ann Arbor, they graduated in 1894, and served in Battle Creek Sanitarium, in England, and in Australia. Returning to America, they opened the Washington Sanitarium, where they worked for thirty-two years. Dr. D. H. Kress has been noted in the temperance work, and for a score of years was president of the national Anti-Cigarette League. [Dr. Daniel Kress died in 1956, and Dr. Lauretta Kress died in 1955.]

Among medical men of note are two who turned to medicine after impressive careers in academic education: P. T. Magan, who followed Evans as president of the medical school; and E. A. Sutherland, long-time president of Madison College and Madison Rural Sanitarium near Nashville, Tennessee.

Editors.—Some of the prominent men of the denomination mentioned in other connections were among the great editors of the denomination. Such were James White, Uriah Smith,

J. H. Waggoner, W. W. Prescott, and W. A. Spicer. Besides these were men who ministered indeed in other connections, but whose outstanding service was as editors: Milton C. Wilcox, who took his apprenticeship under Uriah Smith, started the English *Present Truth*, and for a quarter century was editor in chief of the *Signs of the Times* at the Pacific Press in California, and book editor for fifteen years more.⁵⁵ His brother, Francis M. Wilcox, author, preacher, health reformer, secretary of the Mission Board, president of the Review and Herald Publishing Association, and editor of the *Review and Herald* for a tenure second only to Smith's, from 1909 to 1944, thirty-six years. Asa Oscar Tait as a young man in Illinois attracted the notice of James White, who set him to preaching, in which he was trained chiefly under R. M. Kilgore. Versed in history and government, he was a foremost advocate of religious liberty, an early secretary of the Religious Liberty Association, also of the International Tract Society. Called to the Pacific Press at the turn of the century, he took up editorial duties; and from 1913 to near his death in 1941, he was editor in chief of the *Signs of the Times*. A genial and companionable man, he was very successful in enlisting and training young men in the various lines in which he engaged, especially editorial work.⁵⁶

Alonzo T. Jones and E. J. Waggoner, son of J. H. Waggoner, were united as preachers and reformers, especially in the great revival of the doctrine of justification by faith in the movement begun at the Minneapolis Conference in 1888; and both were not only authors of note but editors, the former of the *Review and Herald* for several years, and of the *American Sentinel*, advocate of religious liberty; the latter of the *Signs of the Times* and of the English *Present Truth*.

We salute these children of the pioneers, themselves men and women of power and grace. They followed in the path hewed out by their fathers, and they did much to enlarge and energize the message. Their ranks are thinned; there are only a few of them left to us. But the message they bore in a hundred hands is today carried by thousands. May their spirit at

its best, their diligence at its highest, their consecration at its utmost peak, be also their children's.

¹ 1 Samuel 19:19-24.

² 1 Kings 13; 14; 16; 17; 20:17-26; 22.

³ Chapter 12 of the present work.

⁴ *Review and Herald*, Aug. 29, 1918, pp. 14, 15.

⁵ *Ibid.*, Feb. 25, 1915, pp. 14, 15.

⁶ *Ibid.*, June 5, 1913, p. 543.

⁷ *Ibid.*, April 18, 1935, pp. 1-11.

⁸ *Ibid.*, Nov. 20, 1879, p. 161; Dec. 4, 1879, p. 184. Voted, "That this Conference elect annually a Mission Board of five, who shall have the special oversight of all our foreign missions, under the advice of the General Conference Committee; said Mission Board to report annually to the General Conference."

⁹ *Ibid.*, Nov. 22, 1870, p. 179.

¹⁰ *Ibid.*, Aug. 1, 1912, p. 13.

¹¹ *Ibid.*, Dec. 20, 1945, p. 20.

¹² *Ibid.*, Oct. 21, 1937, pp. 17, 21, 22.

¹³ *Ibid.*, Dec. 26, 1918, p. 21.

¹⁴ *Ibid.*, Nov. 30, 1916, p. 14.

¹⁵ *Ibid.*, Oct. 25, 1923, p. 19.

¹⁶ *Ibid.*, March 16, p. 24; April 20, 1944, p. 20.

¹⁷ *Ibid.*, Jan. 30, 1936, p. 20.

¹⁸ *Ibid.*, Aug. 23, 1881, p. 143.

¹⁹ *Ibid.*, Sept. 6, 1906, pp. 20, 21.

²⁰ *Ibid.*, Feb. 1, 1923, p. 23.

²¹ *Ibid.*, Nov. 15, 1917, p. 14.

²² *Ibid.*, Jan. 10, 1924, p. 17.

²³ *Ibid.*, June 27, 1940, p. 23.

²⁴ *Ibid.*, Sept. 26, 1946, p. 20.

²⁵ *Ibid.*, Aug. 29, 1918, p. 16.

²⁶ *Ibid.*, April 17, 1888, p. 248.

²⁷ *Ibid.*, May 21, 1936, p. 19.

²⁸ *Ibid.*, Jan. 18, 1943, pp. 19, 20.

²⁹ *Ibid.*, Dec. 23, 1920, p. 20.

³⁰ *Ibid.*, Nov. 12, 1872, p. 176; Sept. 7, 1922, p. 22.

³¹ *Ibid.*, April 29, 1890, p. 271.

³² *Ibid.*, Oct. 5, 1916, p. 15.

³³ *Ibid.*, July 8, 1890, p. 430.

³⁴ *Ibid.*, Aug. 19, 1937, p. 22.

³⁵ *Ibid.*, Jan. 23, 1900, p. 64; Mary Henry Rossiter, *My Mother's Life*.

³⁶ *Review and Herald*, Oct. 24, 1918, p. 12.

³⁷ *Ibid.*, May 24, 1945, p. 19.

³⁸ *Ibid.*, Jan. 18, 1943, p. 20.

³⁹ *Ibid.*, July 9, 1936, p. 21.

⁴⁰ *Ibid.*, Dec. 17, 1931, p. 21.

⁴¹ *Ibid.*, Nov. 3, 1932, p. 22.

⁴² *Ibid.*, Dec. 6, 1906, p. 19.

⁴³ *Ibid.*, Oct. 15, 1901, p. 680; *The Missionary Magazine*, Dec. 1901, p. 573.

⁴⁴ *Review and Herald*, March 5, 1931, p. 27.

⁴⁵ *Ibid.*, April 5, 1934, p. 21.

⁴⁶ *Ibid.*, Aug. 6, 1936, p. 22.

⁴⁷ *Ibid.*, Jan. 24, 1899, p. 64; *The Youth's Instructor*, Feb. 9, 1899, p. 90.

⁴⁸ *Review and Herald*, Feb. 17, 1944, p. 18.

⁴⁹ *The Missionary Magazine*, January, 1900, p. 44.

⁵⁰ *Review and Herald*, Nov. 27, 1924, p. 22.

⁵¹ *Ibid.*, March 29, 1923, p. 22.

⁵² *Ibid.*, Sept. 22, 1921, p. 30.

⁵³ *Ibid.*, Feb. 17, 1916, p. 15.

⁵⁴ *Ibid.*, July 29, 1943, p. 19.

⁵⁵ *Ibid.*, Nov. 13, 1935, p. 21.

⁵⁶ *Ibid.*, May 22, 1941, p. 21.



CHAPTER 3

INSTRUCTING THE YOUTH

WE go back to the summer of 1852, six years after the beginning of the third angel's message. The headquarters, if headquarters they could be called, were in a hired house in Rochester, New York; the number of field workers was three. Cholera was raging in the city, and through the night the rumbling of the death carriages ominously spoke the doom of the living. Fear sat upon the people.

James and Ellen White had appointments out from Rochester to Bangor, Maine, traveling by horse and buggy. But their younger child, Edson, three years old, was stricken with the cholera. How could they leave? With brethren and sisters, they took him to the Lord, and the disease was stayed; but he remained weak and unresponsive. They could not abandon him; yet they must go. Placing him upon a pillow, one afternoon at four o'clock, his mother rode for twenty miles, his father driving, before they halted for the night.

"If you go on," said their hosts, "you'll bury that child by the roadside." Yet they went on, a hundred miles in two days, the mother exhausted and sleeping much of the way with her child tied to her waist by a cord, lest he fall. Little Edson revived, and continually improved as the parents filled their appointments, beginning in Vermont.¹

Was it the sight of his sick child that stirred James White's mind to a need in the infant cause? Was it the voice of the Master that called to him as he drove, silently praying while he looked upon his sleeping wife and babe, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven"? There were other babes and other children of the believers, few hundreds though they were, who were languishing, not from disease, but from spiritual neglect. The child—what was he? Simply a little man, and as a little man

he should take a little of what greater men took. He should listen to the sermon, dangling his feet from the high bench and sagging his weary body against his mother; if he did not know all the big words, he knew the little ones: *sin, fall, angel, Jesus, end of the world*. Time was short; the Lord would come before the child would be grown; why bother to educate him? James White wrote, "Some have thought that because Christ was so soon coming they need not bestow much labor on their children. This is a grievous error, sufficient to call down the frown of Heaven."²

This man who loved children, who had been a teacher of children, who early in his ministry had taken pleasure in confuting adults who opposed the conversion and baptism of children,³ was now, in the midst of his cares and burdens in starting this final gospel message, stirred to the depths of his soul by the needs of the children; and he was made the instrument in the hands of God to plant the seed of a mighty movement in the church for the education of children and youth.

This purpose was immediately announced in their only existing paper, the *Review and Herald*: "We design publishing a small monthly paper, containing matter for the benefit of the youth. And we are satisfied that our brethren and sisters will agree with us, that something of the kind is very much needed. The children should have a paper of their own, one that will interest and instruct them.

"God is at work among the children who have believing parents, or guardians, and many of them are being converted, and they need to be instructed in the present truth. And there are a portion of the children who have believing parents, or guardians, who are neglected, and do not have right instruction, consequently, they do not manifest much interest for their own salvation. We trust that such a paper as we design publishing will interest such children, and also be the means of waking up their parents, or guardians to a sense of their important duty. On them rests the awful responsibility of training souls for the kingdom of God. But it is a lamentable fact that

many of their children are left without suitable instruction.—We feel more on this subject than we can express. May God wake up His people to a sense of their duty to those young minds, intrusted to their care, to guide in the channel of virtue and holiness.

"We intend to give four or five lessons, in the form of questions and answers, in each number, one for each week for Sabbath School lessons. These Schools can be held where there are but two or three children as well as where there are more." *

The first number of the *Youth's Instructor* was published at Rochester, N. Y., in August, 1852, a monthly, with subscription price twenty-five cents a year, but free to children who themselves or whose sponsors could not pay. The editorship was not declared but it was under the care of James White, who was greatly assisted at this time by Annie Smith. A year later the editor was Anna White, the sister of James White, who with her brother Nathanael had come to live with them, in the autumn of 1852. But Nathanael was already marked for the grave by tuberculosis, and Anna lived only into 1855, just before the removal of the office to Michigan.

The Sabbath school, which was in large part the cause of the *Youth's Instructor*, was strongly advocated; and in places it was established, though we have definite record at first of only two, Rochester, and Buck's Bridge, New York, in which latter place John Byington fathered it among other interests of the cause. James White had prepared an initial series of nineteen Bible lessons on the main points of the faith. While these were designed for the children and youth—an omnibus assignment—they served also, in the absence of other Sabbath school material, as the lesson studies for adults. These first lessons were followed by seventeen others selected from a non-Adventist paper. Eight lessons on the sanctuary followed, and then the momentum was exhausted. While the mother of the Sabbath school, the *Youth's Instructor*, continued to be published as a monthly, its child was left forlornly crying for attention. Bowed under many cares, and ill, James White could

THE YOUTH'S INSTRUCTOR.

VOL. I

ROCHESTER, AUGUST, 1852.

No. 1

AN ADDRESS

TO THOSE WHO ARE INTERESTED IN THE YOUTH'S INSTRUCTOR.

We are happy to send you the first number of this little paper. For some time we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time. We now cheerfully engage in this work, praying the Lord to help; and we feel sure of success.

The young, at this day, are exposed to many evils and dangers, and they must have right instruction to enable them to know how to shun them. And although the world never was so full of books and papers as at the present time, yet there is but very little written that is calculated to lead the youth to feel the need of the Saviour, and to impress them with the importance of shunning vice, and living a virtuous, sober and holy life.

The young are receiving impressions, and forming characters for Eternal Life or for Death, in an unfortunate age of the world, when spiritual darkness, like the pall of death, is spread over the earth. Pride is fostered; self-will, anger and malice are not timely and faithfully rebuked. Many parents who profess religion have become so worldly and careless, that they do not instruct their children in the way to heaven. In fact, not living devoted and holy lives themselves, they do not set good examples before their children; therefore they are unprepared to instruct them. Thus the light of Heaven is obscured, or entirely shut out from their youthful minds, and they are left to their own thoughts and the temptations of Satan, to move on in the tried way to destruction.

The Apostle, in pointing out some of the signs of the perilous times of the last days, states that children would be disobedient to their parents. Their miserable condition was to be as much worse than former times as to constitute a sign of the last days.

And it is a fact that many who profess to be Christians for Christ and the judgment, have greatly neglected their duty to their children. Some have said, that becoming Christ was all they could

they need not bestow much labor on their children. This is a grievous error, sufficient to call down the frown of Heaven. We do not say that parents should bestow labor on their children that can be of no real benefit to them, which would only lead them into the spirit of the world; but we do say, that no pains should be spared to impart to them right instruction, calculated to elevate the mind, and guide in the way to the kingdom of God.

As we have seen children growing up at this corrupt age of the world, without an experimental knowledge of the religion of Christ, yet tender, and sometimes seen to weep when brought under a good influence, and then have seen their parents, professing to be looking for Christ, yet careless about their salvation, our heart has yearned over their children.

Parents must feel that they are training souls for heaven or hell, and set their part in giving good instruction to their children, in the fear and strength of God, without delay. And the children must give their hearts to the dear Saviour who died to save them.

We now feel like taking hold of this work in good earnest. And we expect that God will add his blessing, and a good and glorious work will be soon among the youth.

Parents and guardians, in endeavoring this to be accomplished, we must have your help. We do not speak of means to publish the Instructor, for we know that if we labor faithfully, in the fear of God, for the salvation of children intrusted to your care, it will be in your heart to sustain us. But you must take hold of this work in love and faith in your own families, and in your closets before God in prayer. The good seed of truth may be planted and watered, but God alone can give the increase. After you have placed good reading in the hands of your children, have taught them their duty with a heart filled with love—so you have done your part, then you can leave the rest to God, with this one in prayer, and believe in him.

barely keep the Advent ship pointed on her true course, and the interests of the Sabbath school languished for eight months.

Then the soul of Roswell F. Cottrell was roused to action, and he prepared a year's course of weekly lessons, which in 1854 appeared in the Youth's Instructor, and the next year were published in book form, *The Bible Class*. This little book served as the Sabbath school guide for two or three years, until the edition of two thousand was exhausted. Like the first lessons, they were designed as food for children and youth; and, again like them, they became meat as well for the old. But if the science of feeding the child was not greatly developed in that day, at least the will to nourish was there, and the children's teeth were strong.

The memorizing of Bible verses was a main feature of these early Sabbath schools. It was a ready instrument at the hand of the teacher, and it had an appeal to the child from his natural piety, tinged not a little by his pride of accomplishment. One little girl was reported to have memorized 892 verses in six months, an average of thirty-four verses a week; and another triumph was the memorizing of 7,555 verses by a Sabbath school of thirty-eight members.⁵ There was no organization, no science of teaching, almost no direction from headquarters. Each school improvised its own program, and the variety was eloquently suggestive of the need for system and organization which was just then beginning to be agitated. In one school each child selected his own Bible verse for memorizing and repeating to his teacher; in another the children were given six verses a week in the sermon on the mount; another took the book of Genesis, with three or four chapters a week; still another went to the other end of Holy Writ and took the book of Revelation for its study, reporting that little boys from eight to twelve years of age "were pleasurable entertained by this wonderful book!"⁶ This may cause a gasp from our modern teachers, who will offer the child nothing more difficult than prepared breakfast foods and desiccated vegetables; but the memories of some children of near that period can still testify

to "pleasurable entertainment" over the pictured symbols of the prophetic chart and the rolling periods of the last chapters of the Bible.

When the headquarters of the work were moved to Battle Creek in 1855, that church very soon assumed a leadership in Sabbath school work as well as in other phases of the cause. What Battle Creek thought and planned and did became the rudder for the ship, and set the course of the denomination. There were ten families in the Battle Creek church when the Review and Herald came with fourteen persons more; and these half hundred at once erected, on Cass Street near Van Buren, a meetinghouse (*church* was a name reprobated or used gingerly in that antiorganization atmosphere), the cramped space of whose 18 by 24 feet contained the germ of the organization and teaching of our present world-wide church schools.⁷

Merritt G. Kellogg, oldest son of J. P. Kellogg, was the leader in the Battle Creek Sabbath school, its first superintendent and the trainer or forerunner of other superintendents, who included his father, his brother J. H. Kellogg, and others of note in the denomination later, such as Amadon, Gage, Nicola, Griggs, Belden, Hibbard, and Saxby. M. G. Kellogg himself was a pioneer of the highest order, who, after taking the medical course, was the first in our ranks to publish a scientific work on health and hygiene, a key man in the early work in California, the founder of the Saint Helena Sanitarium—oldest on the Pacific Coast and second of our sanitaria—and finally a medical missionary to the islands of the South Seas. But no work and no effort gives him more credit than this sponsoring of the infant Sabbath school in Battle Creek, of which he afterward said, "'For months the life of this poor weakling of a Sabbath school hung by such a brittle thread that it was a question whether the succeeding Sabbath would find it alive; but by patient perseverance and much strong crying unto God for help, it not only lived, but gradually became a stronger factor for good than I had expected.'"⁸

In 1861 and 1862 there appeared in the *Youth's Instructor* the earliest glimmer of recognition of the pedagogical law, "first the blade." This was a department called "Questions for Little Bible Students," which indeed demanded a rather extensive knowledge of Biblical curiosities, and doubtless stimulated some Sabbath afternoon research by children of acute and pious nature or with parents of rectitude. They were asked, for instance:

"Who tied brands of fire to the foxes' tails?"—with no direction to Judges 15.

"Will there be animals in the new earth?"—and every lad and lassie with a favorite dog or cat would eagerly question and pry the secret out of Isaiah.

"What two prophets were commanded to eat books?"—a question which would stump many an adult professor without a concordance, especially if followed by the child's stock-in-trade question, "Why?"

This desultory and unorganized type of Bible study came to an end in 1863, with the advent of a talented and gracious young woman, Adelia Patten, later the wife of I. D. Van Horn and treasurer of the General Conference. She was the most versatile of the woman pioneers, her talents ranging from the teaching of little children to the straightening out of financial tangles and the secretarial duties of ordering and expressing thought. In September of 1863 she furnished a two-year series of lessons for children to the staff of the *Youth's Instructor*, of which paper she was soon to become the editor. These lessons were simply and graphically presented, dealing first with the basic concepts of Christianity—God, Jesus, heaven, angels—followed by a course in Bible history, chronologically arranged from Adam to Paul. With these lessons Adelia Patten ushered in the specialization of Bible teaching for children and youth.

To this beginning were soon added the genius and labors of Prof. G. H. Bell, who, more than any other, molded the Sabbath school as well as the day-school work and higher education of Seventh-day Adventists. In 1869 he furnished to the *Youth's*

Sabbath-School Worker.

VOL. I.

BATTLE CREEK, MICH., JANUARY, 1855.

NO. 1.

SABBATH-SCHOOL WORKER,

PUBLISHED QUARTERLY.

—FOR THE—

GENERAL S. D. A. SABBATH-SCHOOL ASSOCIATION.

PUBLISHING COMMITTEE:

W. C. WHITE, G. H. BELL, J. E. WHITE.

PRICE PER YEAR, — 90 CENTS.

Address. SABBATH-SCHOOL WORKER,
BATTLE CREEK, MICHIGAN.

ON BIBLE STUDY.

NOTE.—The following is an address by Ed. J. H. Waggoner, delivered before the General Sabbath-school Association recently convened at Battle Creek, Mich.

There is a great difference between reading and studying. This is true of the Bible; it is a truth which every Sabbath-school scholar needs to understand. Fifty years ago the principal labor of the Sunday-school scholar was to recite verses. The child who learned the most verses to repeat, received the largest number of credit cards. It is well to have the mind well stored with the words of the Scriptures, but it is quite possible to be able to repeat many verses, and yet be ignorant of their meaning. Indeed, it is not favorable to the thorough understanding of a subject to tax the memory too heavily. "A well-balanced mind" is that where no one power is exalted at the sacrifice of another.

I have seen rules for reading the Bible through so many times in a year, so many chapters each day, and so many additional on the Sabbath; and this without regard to the length or subject of the chapters. I was never successful in reading the Bible in this manner. It is not difficult to read several chapters in the historical parts of the Bible; but in most parts, if carefully read, one expression brings to mind another in some other place, and thus a chapter leads to the comparing of many other chapters. This is profitable reading. A gentleman in Wisconsin once told me of a neighbor-woman who made it a point to read the Bible through eight times a year. He said he became anxious to have a talk with her, supposing that her knowledge must be great; but he found her unusually ignorant of its contents. Of its teachings or doctrines she seemed to have no conception. And this was not surprising. She gave no time to study or reflection; she must read her given number of chapters in a given time. She did not even use her memory; not a single power of her mind was brought into exercise. She was no better than a reading machine.

Paul directed Timothy to "meditate on these things. Unless we meditate and reflect upon the things that we read, our 'understanding is unfruitful.' We might as well read in an unknown tongue, as to read in our own tongue, and yet have no understanding of that which we read. There is far too little attention paid to the understanding of children. With a full exercise of the memory, a child may answer all the questions in a lesson, and repeat all the texts cited, and yet have no true knowledge of the subject treated in the lesson."

There is a needless prejudice against "doctrinal preaching" and doctrinal teaching. This prejudice is not only needless, but it is pernicious. The doctrines of

PEACE ON EARTH.
From the lips of angels spoken
Tell the song with falling dews;
Was there ever silence broken
By such joyous, welcome news?
Peace on earth, and joy in heaven,
Floating over plain and hill,
Unto earth a King is given,
Peace on earth, to men good will.

Startled shepherds, all awaking,
Hear the song the angels sing,
And their frightened flocks forewarning,
Go to seek the Saviour king.
Son of God, in manger lowly,
Prince of light, and Lord of love,
King of heaven, high and holy,
Born on earth from courts above.

We exalt thee, we adore thee,
We rejoice and praise thy name.
Ev'ry knee shall bend before thee,
Ev'ry tongue thy love proclaim;
For to us a King is given—
Why should heart and voice be still?
Hope below and joy in heaven,
Peace on earth, to men good will.

—F. E. Belden.



If you have a class of restless and mischievous boys in Sabbath-school, and want to keep them up to their busiest work in their line, you would better let them get in their places before you, and take a fair start without their teacher's being on hand to check them. Ten minutes sooner or later on your part in getting to your place will make a solid hour's difference in your control of your class for one day. If a teacher is ahead of his scholars in getting into place, he can keep ahead there. If his scholars are ahead of him to begin with, they are not likely to lose their lead till school closes. —Selected.

Instructor two series of lessons, one dealing with the Old Testament history, the other being studies for the youth in the book of Daniel. The *Instructor* also, with the first of the year 1870, gave added impetus by advancing from a monthly to a biweekly publication, which greatly stimulated the Sabbath school interests. The battle for church organization had by this time been won, and the Sabbath school benefited from it through the increased respect and desire for order and system. Within the next few years graded classes were established in the Sabbath schools, and regularly elected officers and appointed teachers made an increasingly efficient organization.

Professor Bell soon improved on his early Sabbath school products by preparing a complete series of *Bible Lessons for the Sabbath School*, eight little books covering the history of the Bible and its lessons from creation to the acts of the apostles. These books for a quarter of a century formed the basis of a systematic and progressive education in Bible knowledge, by which thousands of Adventist children have been benefited, and to which hundreds of workers look back with happy memories.

Song is an important part of worship and of education, and the history of appropriate songs is woven into the warp and woof of the Sabbath school. At first Sabbath school song was of a kind with the Sabbath school Bible teaching—haphazard and ill-fitting. Yet not wholly so; for who, even of little children, could sing the remembered hymns of the fathers without receiving grace? But in the early days of the message the only distinctively Advent hymnbook was a small collection by James White, words without music, the tunes generically indicated by those cabalistic signs: "C.M.," "L.M.," "S.M.," "8.7.8.7.8.7.," "11.8.11.8.D.," and so forth. This, with chance Sunday school songbooks, some of them with "shaped notes," was the recourse of the Sabbath schools.

The musical talent of the young denomination, however, began to show in the second generation. The first songbook with Sabbath school needs in mind was published in 1878, *The*

Song Anchor, a name at least as significant as most titles of hymn collections; it was indeed an anchor to the drifting music program of the Sabbath school. After this, J. Edson White, with the aid of his cousin, Frank E. Belden, brought out in 1886 *Joyful Greeting for the Sabbath School*. This was departmentalized in a degree, "Primary" having songs for the littlest children, and the rest being grouped under "Historical," "Miscellaneous," and so forth. There still remain some gray-haired men and women to whom come poignant memories of proudly sharing the book with Miss Effie or Miss Mary, and lifting their piping voices in "I'm a Little Pilgrim," or even joining in Edson White's crashing chorus to Perronet's "Coronation"; "And crown Him, yea, *crown* Him, yea-a, CROWN Him Lord of all!"

Joyful Greeting was succeeded in 1895 by Frank E. Belden's *Gospel Song Sheaf*, which further recognized Sabbath school sections by being divided into departments of primary, intermediate, special, and standard—the last being the hymns our fathers sang. The *Song Sheaf* held the field to the close of the century, when all things, or nearly all things, in Adventist circles became new. The development of the Sabbath school beyond that point, with all its songs, all its devices, and all its leaders, is left to a succeeding volume.

As the precious plant of the Sabbath school, its seed dropped at Rochester, its frail shoot nurtured at Battle Creek, took deeper root and spread throughout the field, men began to see in it promise of fruit, and more and more attention was devoted to it. Professor Bell not only furnished admirable lesson books but created a systematic organization, for which he designed record and report forms which implemented the secretary's and the teacher's roles. Leaders of marked ability began to appear, among them Professor Bell's daughter, Eva Bell Giles; J. Edson White; William C. White; Frank E. Belden; Lillian Affolter.

Miss Affolter, taking Professor Bell's "Bird Nest," a class for the smallest children, which met in a circular upper

chamber of the Battle Creek Tabernacle; developed a kindergarten department, which shortly took over the whole south vestry below; and became the mecca of all visitors and of all who could conscientiously detach themselves from other duties. It was a training ground too for youthful teachers, many of whom passed through its courts, as their years advanced, into upper classwork and officers of the Sabbath school. A joint product of Lillian Affolter and Frank Belden was the book *Bible Object Lessons and Songs for Little Ones*, an admirable guide and lesson book for the kindergarten department, which Miss Affolter organized and incorporated into the Sabbath school during the years 1886-92.

At the General Conference of March, 1878, held in Battle Creek, approximately 200 Sabbath schools were reported to be in the United States, and there were about nine thousand young people of Adventist parents. Organization of churches and conferences had now for fifteen years been an established fact in Seventh-day Adventist ranks, and it was here recognized that the Sabbath schools, which embodied the educational phase of the church work, ought also to be organized. Indeed, during the year 1877 two State or conference Sabbath school associations had been formed, the first in California in August, the second in Michigan in October. At the March General Conference of 1878 there was formed the General Sabbath School Association, with D. M. Canright president, G. H. Bell recording secretary, and Eva Perkins (later Mrs. I. J. Hankins) corresponding secretary. G. H. Bell became president in 1880. Vigorous efforts were put forth in organization of State or conference associations, and it was reported at the next General Conference, held only seven months later, that such conference Sabbath school associations had been formed in twelve States, stretching from the Atlantic to the Pacific.⁹ Erelong the General Association listed on its roster every organized conference.

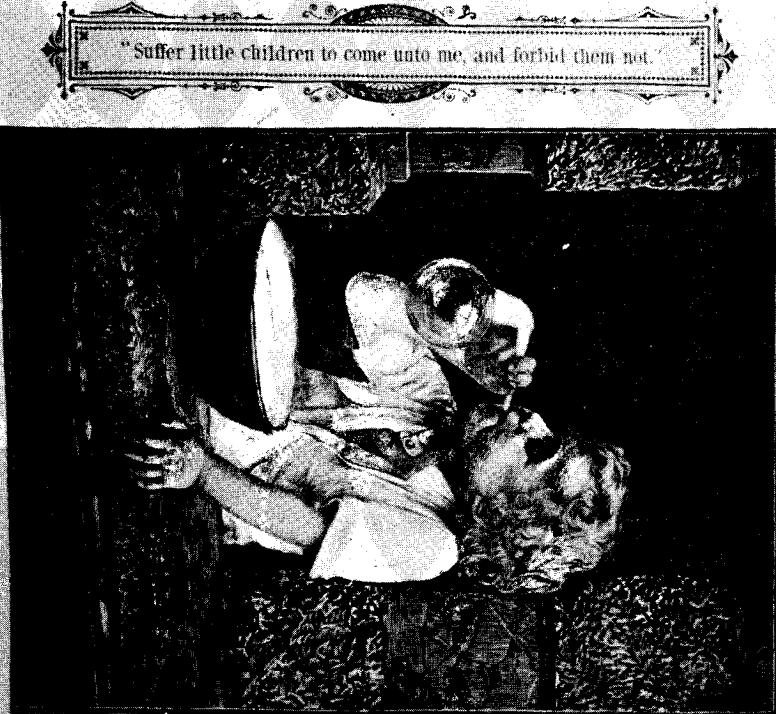
The camp meetings offered an excellent opportunity for demonstrating the Sabbath school. The Michigan Conference began this practice in 1878, and soon the Sabbath school was



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NO. 1.



SOAP BUBBLES. (See next page.)



an accepted part of the camp meeting program. It was always well advertised beforehand in the *Review and Herald*: "There will be a grand Sabbath school exercise in the big tent on the Ohio camp ground at 9 o'clock Sabbath morning. Every person on the camp-ground will be invited to take part."¹⁰ Michigan: "Sabbath morning, at 8:45, a model Sabbath-school will be held, in which all present will be expected to take part."¹¹ Indiana: "Sabbath morning, Aug. 9, there will be a general Sabbath-school on the Noblesville camp-ground. All S. S. scholars and Bible students at the meeting will be expected to take an active part in this school."¹² Vermont: "At the Essex Junction camp-ground, a general Sabbath-school will be held on Sabbath morning, Sept. 13. Come furnished with *Instructors*, Lesson Sheets, and question books, and with the lessons well learned."¹³ "The lessons for Divisions Two, Three, and Four, will be those in the *Instructor* and Lesson Sheet. . . . The First or Infant Division will recite Lesson 31, 'Jacob Leaves Home,' in *Bible Lessons for Little Ones*."¹⁴ Such education at the camp meetings (it was reported at the General Conference of 1879 that every camp meeting had it) told strongly for extension of the work in the churches.

The *Youth's Instructor* was advanced to weekly publication in 1878, and thus it has remained ever since, a beacon, a rallying point, a forum for the youth of the denomination. Its early use as a medium for the lessons of the Sabbath school has continued, though relieved in great part by other publications, and overshadowed by wider interests. The Sabbath School Association in 1885 established its own organ, the *Sabbath School Worker*, first a quarterly, afterward, as now, a monthly. Its first editorial staff consisted of W. C. White, G. H. Bell, and J. E. White. Another specialization appeared in 1890 in the form of a children's paper, *Our Little Friend*, published by the Pacific Press. This, besides stories and general matter fitting the little child, carried the primary and kindergarten Sabbath school lessons; and thus the *Youth's Instructor* was released to a role wholly befitting its name.

In 1890, the primary and kindergarten Sabbath school lessons were published in a new periodical, *Our Little Friend*. Besides the lessons, it contained stories and matters of interest graded to the little folks.

W. C. White became the president of the General Sabbath School Association in 1882 and following G. H. Bell, again in 1884, a responsibility he carried for three more years, though during most of this time he was abroad. In 1886, when he returned from Europe, he recommended a change of name of the Sabbath School Association, from "*General*" to "*International*," because the Sabbath school had reached beyond national borders, to Europe and Australia. The change in name was made, and remained until the reorganization in 1901.

In 1887 Charles H. Jones, the manager of the Pacific Press, was elected president of the International Sabbath School Association, and this position he held, with the exception of a few months, until 1898. He was a builder and organizer and an able administrator, and the Sabbath schools flourished. Associated with him as secretary, successively, were his wife, and Mrs. Vesta J. Farnsworth, and from 1893 to 1901 M. H. Brown, a capable, painstaking, earnest promoter of the Sabbath school.

The Sabbath school today is known not only as an educational force but as a great agency in the raising of mission funds. It began simply enough (at a time when echoes of the antiorganization sentiment decried the jingle of coins on Sabbath), with the "penny box," a tin receptacle, modestly painted and labeled, which the association provided, and which, attached to the wall near the door of the meetinghouse, invited all to cast unobtrusively into it the mites both of the little child and of the opulent merchant or farmer. The donations were primarily for Sabbath school supplies, such as records and postage; but Elder Loughborough in his diary explained that this first instruction advocated an unlimited "thank offering, showing our thankfulness for the mercies of the week." Later the penny boxes were replaced by class envelopes, and the sights were tremendously lifted on incentives and goals.

To the Upper Columbia Conference, the States of Oregon and Washington, where Elder and Mrs. I. D. Van Horn labored, belongs the honor of first devoting all Sabbath school



The first Sabbath school offerings were for expenses only and were put into "penny boxes" attached to a wall.

offerings to missions, the local expense being cared for by occasional special collections. This was in 1885. The next year California followed this example in principle, by urging increased donations, minimizing local expenses, and giving the surplus to missions. As a result, California gave that year to missions \$700. In this same year, 1886, when the constitution of the General Association was revised, and the name changed to International, it was provided in the basic law that all the Sabbath schools should give a tithe of their offerings to the State association, and all the State associations a tithe to the International association. In 1887 the first mission goal was presented, Africa; and the schools that year gave \$10,615 toward opening the first mission among the natives there. Thus began the current toward the more than \$4,000,000 in annual Sabbath school revenue for missions today, representing nearly 800,000 believers in 80 per cent of the 281 countries on the globe.

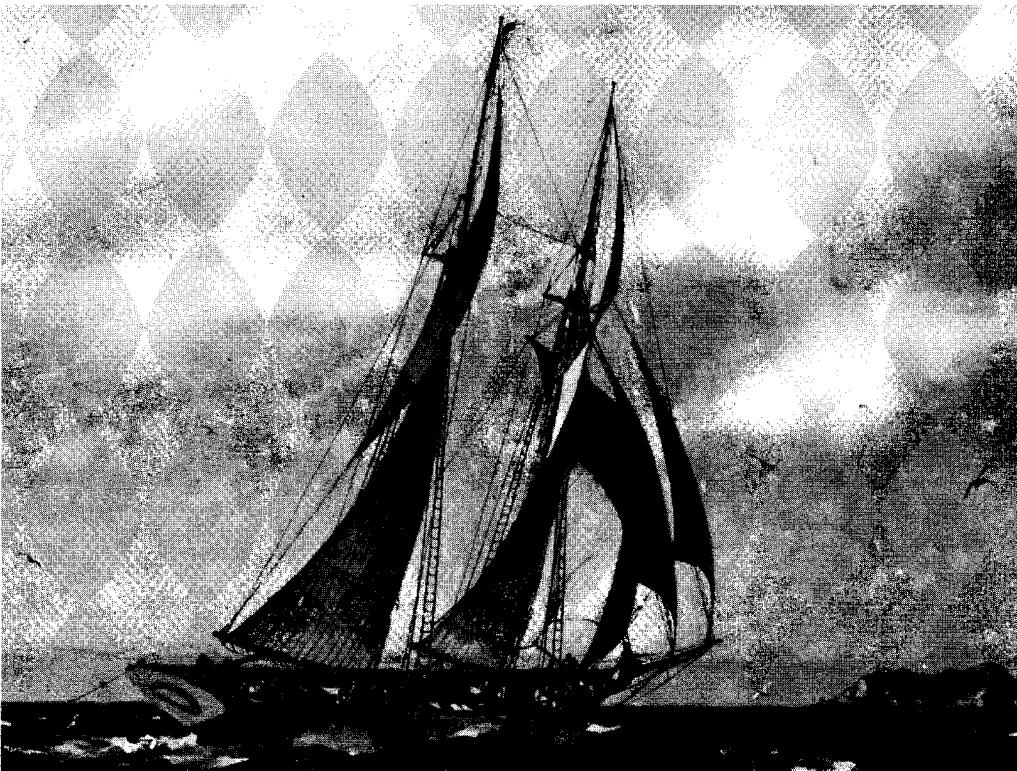
But the project which roused to fervent heat the missionary enterprise of the Sabbath schools was the building of the first missionary ship, the *Pitcairn*. The romantic story of the island of that name, and its acceptance of the Second Advent message, is told elsewhere. When John I. Tay returned from his visit to Pitcairn in 1887, and gave his report, great enthusiasm was aroused in the whole South Pacific island field, and efforts were begun to institute a work there.

It was two years, however, before these crystallized into the building of a missionary ship. Action to this effect was taken in the General Conference of 1887, but it lapsed, and not until its renewal in 1889 did it become effective, and that when the International Sabbath School Association voted to take over the work of raising the necessary funds. "We raised ten thousand for Africa; let us double it for Pitcairn and the South Seas." The Sabbath schools went at it with a will; the smallest

The Pitcairn, first missionary ship to the South Seas, was built by the offerings of enthusiastic Sabbath school members.

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boy and girl, denying many a selfish desire and originating many a money-making scheme, joyfully clinked their pennies and dimes into the mission saving bank on the home shelf, while older ones redoubled their efforts at sacrificing and giving.

The Sabbath schools were accorded the privilege of naming the boat, and they responded with an overwhelming commission to call it *Pitcairn*. If many a small boy's yearning ambition to be another Joseph Bates and sail with the *Pitcairn* as cabin boy must be frustrated, if indeed not a few romantic-minded of their elders regretfully relinquished the privilege of tossing, seasick, on a tiny hundred-ton boat, to carry the message to the storied South Seas, yet the swelling heart of the church gave loyal acclaim to the trim little vessel that sailed through the Golden Gate on October 20, 1890, carrying six missionaries and a crew of eight, the gift of the Sabbath schools to the stubborn but finally fruitful isles of the South Seas. The flowers which the well-wishers of the missionaries brought to the *Pitcairn* that day in abundance as a "bon voyage" to the departing ship would fade before the thirty-five-day journey was done, but the love and devotion of its promoters still lives as a happy memory of early evangelistic endeavor in the Pacific.

¹ Ellen G. White, *Life Sketches*, pp. 144, 145.

² *The Youth's Instructor*, vol. 1, no. 1 (August, 1852).

³ James White, *Life Sketches*, pp. 84-86.

⁴ *Review and Herald*, July 8, 1852, p. 37.

⁵ A corrective for this spirit of rivalry and abuse of memory appeared years later, while the trend was still apparent, in Mrs. White's counsel: "Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged." —*Review and Herald*, Oct. 21, 1884, p. 657.

⁶ L. Flora Plummer, *From Acorn to Oak*, p. 24.

⁷ *Review and Herald*, Nov. 26, 1901, p. 765.

⁸ Plummer, *op. cit.*, p. 22.

⁹ These conferences were New England, Vermont, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and California.

¹⁰ *Review and Herald*, July 31, 1879, p. 48.

¹¹ *Ibid.*, July 24, 1879, p. 40.

¹² *Ibid.*, July 31, 1879, p. 48.

¹³ *Ibid.*, Aug. 28, 1879, p. 80.

¹⁴ *Ibid.*, July 24, 1879, p. 40. This was Bell's book no. 1.



CHAPTER 4

TRACT AND COLPORTEUR WORK

AS the pioneer settler started his work with an ax and an ox team, so the pioneer Seventh-day Adventist started his work with a tract and a doctrinal address. The ax and the tract were simple instruments, and inexpensive. They were fitted to the conditions of the time; and even yet, with tractors and combines in the one case and rotary presses and radio in the other, use for the primitive tools is found.

"I cannot go everywhere," said Joseph Bates, as he began his mission in behalf of the seventh-day Sabbath in 1845 and 1846; "I cannot go everywhere, but a book can." And he forthwith sat down to write his "book." It contained forty-eight pages, a little small for a book, a little large for a tract, but on the tract side; and it was titled *The Seventh Day Sabbath, A Perpetual Sign, From the Beginning to the Entering Into the Gates of the Holy City, According to the Commandment*.¹

It was the study of this pamphlet by James and Ellen White, added to Bates's personal teaching, that convicted them of the claims of the Sabbath, and brought them over to the side of the Lord. The last of the bill for this printing was paid by H. S. Gurney, the singing blacksmith and co-worker of Bates. And it was Gurney who had helped pay for an even earlier publication, which was as much on the other side of a tract, being a "broadside," that is, a single sheet, in this case printed on one side only, and titled *To the Remnant Scattered Abroad*. This was the account of Ellen Harmon's first vision, which Gurney, visiting the Harmons in April, 1846, proposed to James White to publish.²

So began the publications of Seventh-day Adventists. The next three years saw four or five such small pieces emanating from Bates and White. Then, beginning in 1849, the energies of James White became largely employed in the publication

of periodicals: *The Present Truth*, *The Advent Review*, and the *Review and Herald*. Reprints of articles from these periodicals started again the procession of tracts. New writers appeared in J. N. Andrews, J. N. Loughborough, R. F. Cottrell, J. H. Waggoner, and others, whose articles, reprinted as tracts and pamphlets, furnished more missionary ammunition for the cause.

At first these were given away, but in 1853 it was decided to place a price upon them. Ministers holding tent meetings discovered that it was easier to sell these little publications, at prices from two cents to thirty-five cents, than to find willing readers of free copies. A report from Loughborough of the sale of fifty dollars' worth of literature at a tent meeting in Michigan brought forth the jubilant remark from James White: "This shows that our books can be sold."³

Subscription prices had also, in 1854, been placed upon the *Review and Herald* and the *Youth's Instructor*, and a pioneer of that time remarks that one could get both these papers and a complete set of all the pamphlets, tracts, and a hymnbook—twenty-six of them all told—for just three dollars.⁴ A complete library of current Seventh-day Adventist publications today would cost nearly a thousand times that figure.

In the little and ancient town of South Lancaster, Massachusetts, in the middle 1860's a group of earnest Christian women, led by Mary L. Priest, devoted themselves to good works, visiting and praying with the sick, ministering with their hands to the needy, telling of the blessed hope, and distributing tracts. Young Stephen N. Haskell, director of the Southern New England Mission field, beheld this service of the diligent sisters, and envisioned a church-wide work of the same character. He therefore encouraged the group, and led them to extend their work, by correspondence and the mailing of literature, to a much wider field. In 1869 the group organized itself as the Vigilant Missionary Society, with Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

Every Wednesday afternoon at three o'clock these women met to pray and talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature. They soon increased in membership to forty-six. With an ingenuity and persistence a modern list supply company might envy, they gathered names throughout the United States and many foreign lands, sent literature to them, and corresponded with many. In 1870 Miss Maria L. Huntley, with her mother, moved down from Washington, New Hampshire, and joined the group, of which she soon was made secretary.

Haskell soon extended the organization to the whole conference,⁵ changing the name to the Tract and Missionary Society,⁶ forming the conference into districts, providing each district with a director, and arranging for regular inspection and reporting. It became a typically Haskell organization, close-knit and efficient. This attracted the attention of James

The first tract society office was established at South Lancaster, Massachusetts, in the 1860's by S. N. Haskell.



and Ellen White, who visited Massachusetts to study the plan. Elder White immediately published his findings, and urged other conferences to follow the lead. This was widely done, and opened the way for the General Conference of 1874 to form the General Tract Society, and to invite Elder Haskell to travel in all the conferences, promoting and organizing.

This first general organization of the tract work (which, however, extended far beyond tracts, and embraced all publications of the denomination, including small bound books) was thus officered: James White, president; Maria L. Huntley, secretary; and S. N. Haskell, business agent—a very inadequate term for a man who was apostle, promoter, organizer, writer, as well as business manager. The work spread and grew, until every conference had its tract society, reaching from headquarters down to the last individual church, setting men and women at work in the home field and with correspondence reaching to the ends of the earth. In 1882, the work of the General Tract Society having reached beyond national borders, the name was changed to The International Tract Society.

Thus began the distribution of small literature, the only literature available at the time. The organization, however, was to develop into a widespread agency for the handling of all our publications, including a list of large and more expensive books. The Tract Societies, proving themselves convenient depots and business agencies for the handling of all the printed output, were in effect made branch offices of the publishing houses. And in time, the inadequacy of their title becoming apparent, it was changed (1924) from Tract Societies to Book and Bible Houses, by which name they are now known.

When we speak of the sale of larger books, our attention is drawn to another episode and the train of developments following. Mrs. White, ever alert to possibilities unexploited, wrote in 1879:

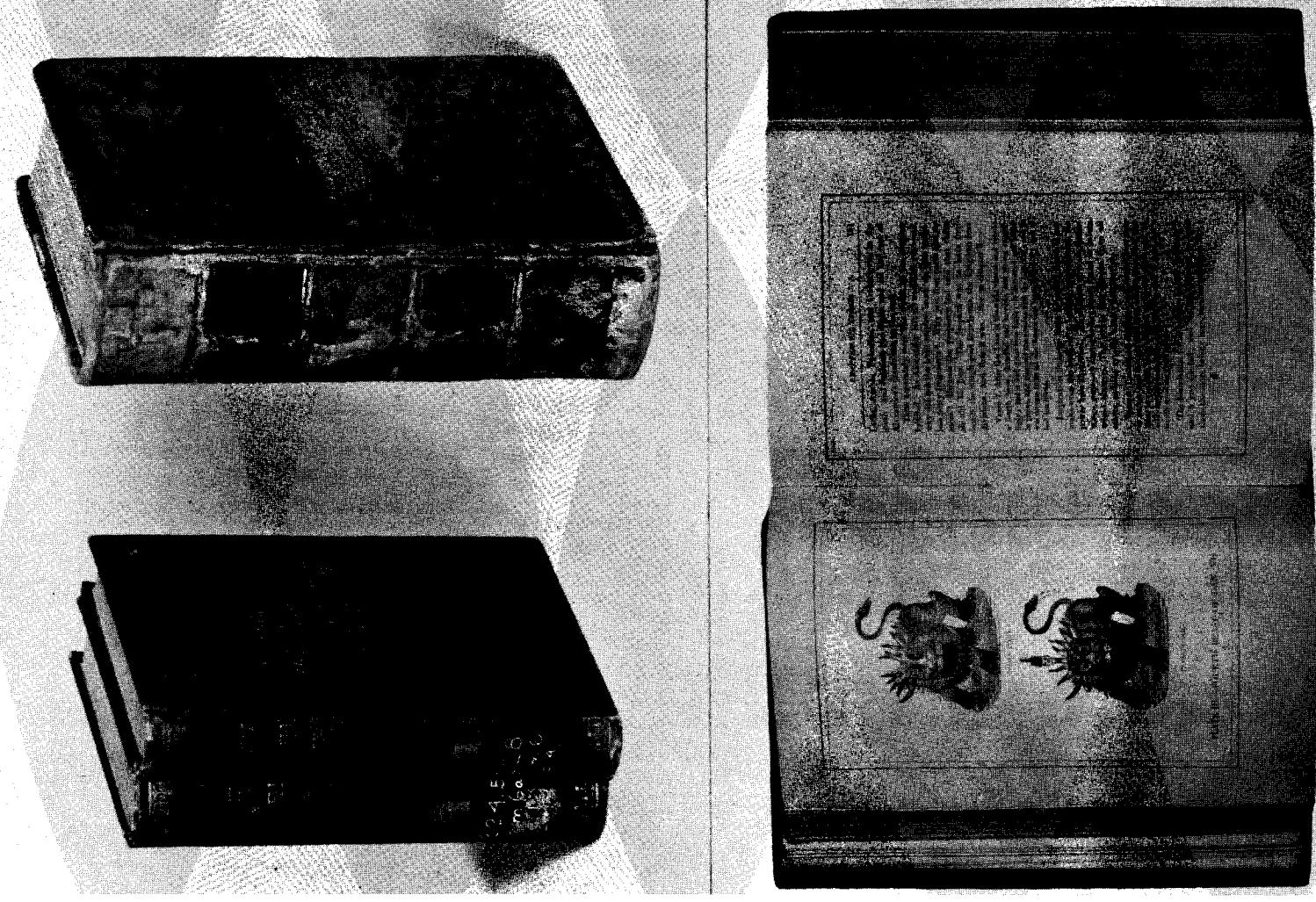
"By judicious calculation they [the publishing men] can extend the light in the sale of books and pamphlets. They can

send them into thousands of families that now sit in the darkness of error. Other publishers have regular systems of introducing into the market books of no vital interest. "The children of this world are in their generation wiser than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals. . . . Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. . . . Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as colporteurs, canvassers, and agents. . . . The efficient colporteur, as well as the minister, should have a sufficient remuneration for his services if his work is faithfully done."⁷

Very good, Sister White! But who is to remunerate them? Who is to select them, and interest them, and train them, and supply them with attractive books? O sleeping men! How bound with the bands of use and habit! "Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply in the work of the colporteur. Thus this work is belittled. They are influenced into getting a license to preach; and the very ones who might have been trained to make good missionaries, to visit families at their homes and talk and pray with them, are caught up to make poor ministers."⁸

God put an impediment in the speech of one of these promising young men, that injudicious flatterers might not steal him away; and by his agency God created the great work of colportage in the Seventh-day Adventist ranks.

George King, a young Canadian, came down to Michigan in the late 1870's, and soon expressed a desire to enter the ministry. He did not appear to James White, however, a very promising candidate, and so the elder got "Uncle Richard"



Godsmark (father of Otho Godsmark and stepfather to Elbert and Sands Lane) to take him out on his farm, nine miles from Battle Creek. Still young King wanted to preach. Said Uncle Richard to him, "Now, George, we'll test this out. I'll call a meeting of the church, and you try preaching. But if you fail, my boy, you must give up this idea of preaching." Perhaps overconscious of this ominous sentence, George dismally failed.

But then Uncle Richard said to him, "George, if you can't preach, you can spread the message in another way. Take this supply of literature from my stock, and go out and sell it." The literature consisted of tracts and pamphlets, about all the list of publications they then had. The next morning the family pityingly watched George trudge away on the road with his pack of literature. But when he came back, before the next Sabbath, pity would have been wasted, for his face was radiant; he had sold all his stock. The second week he did likewise, and he joyfully said to himself, "Well, if I can't preach, I can sell papers and tracts."⁹

Soon he added the little health literature then available, mainly the *Health Reformer* magazine. He had good success with this, and no hesitation in his speech showed with his single auditors. This, however, was not enough for him. He thought, "With this health literature I am swinging only the 'right arm' of the message. Let me get the main body to work! Give me good, large size, well-illustrated, well-bound books on the heart of the message, and I am sure I can sell them."

In that time about the only books of respectable size were Mrs. White's three volumes of *The Spirit of Prophecy*, the fore-runners of the first part of the later Conflict of the Ages Series, tracing the history of God's dealings with men from the Creation to the close of the work of the apostles; and Uriah Smith's two books, *Thoughts on Daniel* and *Thoughts on Revelation*, which showed the fulfillment in history of the prophecies and confidently accepted their predictions for the future.

At the General Conference of 1880, in Battle Creek, George King appeared with Uriah Smith's *Thoughts* under his arm,

buttonholing every man he could make to stand for a minute; and presenting these two books, 5 by 8 inches, firmly pressed together in one hand, he talked eagerly and convincingly of what the Lord would do through a colporteur if these books were brought out as one, enlarged, illustrated, and attractively bound in cloth or leather. George King would not be hushed, shushed, or inveigled into other lines. No one was going to make him into a preacher, or a doctor, or a printer, or anything but a colporteur. If only he had a book! A book that he could sell! A book that he could be righteously proud to take to the public! "Make me a book!"

In the end he prevailed. The spirit of adventure was aroused in George Butler and the men of the Review and Herald. They put the two books together; they enlarged the page; they employed the artistry of the time to make the pictures of great Babylon, and hard-riding Saracens and Turks, and the horrific beasts of the prophets' visions; and they bound them in blue and green and fine-twined linen, and sheepskin, and morocco, with marbled or gilt edges. Oh, it was a revolution in the art and press and bindery departments of the publishing house. And then they said to George King, "Here you are! Now go out and make good your promise to sell these books."

George King took the first copy that came from the press, and without ever leaving the building he cornered a young man named Webb Reavis, "gave him a canvass"—and sold the book. That by way of demonstration. Then he went out to the public, and the first edition speedily disappeared.

This, in the year 1881, was the beginning of the subscription book business, which now reaches annually into the millions. The books were priced so much higher—\$1.50, \$2.50, \$4.00, \$5.00—that some feared they could not be sold. But they were sold, and such prices permitted the colporteur to have 50 per cent commission, which provided the "sufficient remuneration" for which Mrs. White called. This book was followed by Mrs. White's *The Great Controversy Between*



Uriah Smith, author; George King, salesman; and Drury W. Reavis, purchaser, of the first subscription book, "D&R."

Christ and Satan, one of her volumes of *The Spirit of Prophecy*, likewise enlarged, illustrated, and bound in linen and vellum. Later *Bible Readings for the Home Circle* became a great seller, and various others.

George King, once having demonstrated the feasibility of selling our books by subscription, called for other colporteurs, and he trained those who responded, and sent them into the field. The subscription-book business increased by leaps and bounds. Some great missionary salesmen were developed besides King, who remained at his chosen work until death, twenty years later. William Arnold was one of these, pioneering in the West Indies and Australia. Walter Harper was another, working mostly in the United States. William Lenker was still another, starting the colporteur work in India. But these were individual salesmen more than leaders of others, wildcatting wherever the territory seemed richest, though William Arnold did train colporteurs in Australia, where he put the work on a sound basis.

At first the colporteur work was directed by the heads of the Review and Herald in the East and the Pacific Press in the

West; in each local conference "State agents" were employed to direct the canvassers. The International Tract Society, which had inherited and developed the work of distribution of small literature, at first fostered the greater work, and it rendered invaluable service. In 1886 the society adopted business regulations which put it on a sound basis, the foundation of later and more exacting plans. They supervised the State agents, who were required to allot definite territory to every colporteur, or, as the term used more in the early years was, the canvasser. Thus the roving supersalesman of the early days was displaced by the colporteur with assigned territory.

The General Conference at length took the work under its direct care. The first general canvassing agent or, as he is now called, field publishing secretary, was C. Eldridge; the second, Fred L. Mead, a son of Newell Mead, one of the first Sabbathkeeping Adventists in the original church at Washington, New Hampshire. Mead planned the work, taught his canvassers, worked with them, and developed a very large and fine array of missionary colporteurs. His canvassing career ended in the ministry and missionary service in South Africa, where he died in 1898.

The colporteur work of Seventh-day Adventists is not a mere commercial business. It is true that it affords a living to thousands of men and women, that it is one of the opportunities which the denomination offers to the students of our schools for the making of scholarships, that in the aggregate its sales mount into the millions of dollars. But its great aim is the propagation of the gospel of Jesus Christ.

Moreover, the colporteurs are selected only from among proved or promising men and women, filled with faith and courage, trained in the church's faith. Their object is not primarily to make money but to win souls. Thousands upon thousands of converts to the Advent faith have received their initial knowledge, and some of them their complete education, through the books they bought from colporteurs. It is, of course, an individual matter between the colporteur and his

God, how much he shall be filled with the Spirit; but the records are replete with stories of these missionaries going beyond their prescribed duty of presenting their books, praying for the sick and the discouraged and the unfortunate, reading to them the precious promises of the Bible, often ministering to them in their physical needs, and reaping glorious rewards in this personal service.

It is this consecrated evangelistic service, rather than financial success, that has proved the strength of the colporteur work. The lot of the colporteur is essentially hard, exhausting, and self-sacrificing. Under a thousand conditions of privation and hardship, in every land and to every people, the Christian literature missionary goes, under the burning sun of the tropics, in the ice-bound fields of the north, through mountains, jungles, arid plains, in country lanes, on city streets, carrying the words of God. He is often away from home for weeks at a time, in some cases for months and years. In many places and many lands he endures scorn, abuse, persecution. The murderous hate of opponents of the truth, especially in church-bound countries, has often thrown the messengers into prison, beaten them with stripes, stripped them of all possessions, forbidden them to work. Some have given their lives, under torture or on bandit-infested trails. But still they reach out their hands of blessing to the world, and, armed with the grace and love of God, they go forth, the messengers of the good news and the blessed hope. They are the vanguard of the last legion of Christ.

¹ See chapter 7 of the present work.

² See chapter 11, note 3 of the present work.

³ *Review and Herald*, Aug. 22, 1854, p. 13.

⁴ J. N. Loughborough, *The Great Second Advent Movement*, p. 287.

⁵ See Appendix.

⁶ The name underwent some mutations, the conference organization generally carrying the title, Tract and Missionary Society, later just Tract Society; while the term, Vigilant Missionary Society, was for many years maintained, at least in some places, as the name of the local church organization.

⁷ Ellen G. White, *Testimonies for the Church*, vol. 4, pp. 389, 390.

⁸ *Ibid.*, p. 390.

⁹ S. E. Wight in *Youth's Instructor*, July 5, 1938, p. 3.



CHAPTER 5

CHRISTIAN EDUCATION

SEVENTH-DAY Adventists have become education-minded, but they were not born that way. They began, indeed, with very little idea that any education was necessary other than instruction in the cardinal tenets of their faith. The Lord was coming immediately; no child would grow on this earth to maturity, no herald of the Advent needed training if he knew his Bible. Schools, with all the other works of man, would perish, and the redeemed would enter upon a higher course, the beginning of which in this world was "the truth."

Let none mock at their simple faith or scorn their cramped conclusions. If they had seen too well, they might have wrought less well. God must communicate with men through their poor medium of speech, which, it has been remarked, was invented to conceal thought. Christ said that He would come in the end of time, and He gave His signals in the earth and sky. Man, thinking in the terms of his brief existence, made the events follow one another as the clock ticks the seconds. If God, with whom "one day is . . . as a thousand years, and a thousand years as one day," sets the chronometer at a slower pace, He "is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish."¹ Perhaps it is only in the concept of an immediate coming, such as the first apostles and their converts held, that hope in most men can live. What mortal would snap to attention if it were said to him, "In a millennium or two Christ will come"? Yet constant watchfulness is enjoined. "Let your loins be girded about, and your lights burning," commanded Jesus; "and ye yourselves like unto men that wait for their Lord."² The hope of the second coming of Christ has fired the hearts of believers in every age, from the first century to the twentieth. He will come! "For the vision is yet for an appointed

time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”³

Patiently, with due regard for His children’s blocked intelligence, God lifts the veil, and step by step conducts them on their way. The signs that mark His coming grow ever stronger and tremendous, thundering now with a volume that would have deafened our fathers. The safeguards that protect and fortify His people through these times, God gives line upon line, precept upon precept. We walk a yard by sight; we envisage the miles by faith. It is well for us if on the narrow road we do not step aside and bog down in the philosophy of men or mistake the luminosity of fool’s fire for the light of God.

“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”⁴ Talents are to be improved; education is occupation. The Spirit of prophecy in Ellen G. White very early presented principles of education which, expanded, illustrated, and implemented since then, constitute the grandest system of education ever known—true education, Christian education. This people, like Israel of old, has been slow to receive it, and uncertainty and at times retrogression have therefore been the record; yet on the whole we have progressed in its light until, imperfect though it stands today, and due to mount to greater and clearer heights, it yet is a marvel and a model to all who inspect it.⁵

What, then, is Christian education, as seen in the light of this revelation?

Christian education is not business training merely, not the subduing of minds to fit the harness of a profession, not the hammering out of careers that end with the grave. “Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the

student for the joy of service in this world, and for the higher joy of wider service in the world to come.”⁶

Who is the limited in vision, who the restricted in concept, who the one unfitted to run life’s race—the man who strips himself of useless ornaments and gewgaws, and fixes his eye upon the distant goal; or the man who plays with the shining pebbles of his course, gauds himself with the fluttering streamers of erudition, and hopes not beyond the early barrier of death? Men seize upon iron and gold, and treasure up pearls and diamonds; they put forth their hands upon the rocks, and overturn mountains by the roots; they search musty tomes, and peer through lenses for mysteries; they match the elements for cataclysms; and they eat of the fruit of the tree of knowledge of good and evil. But where shall wisdom be found? Where is the tree of life? “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.”⁷

What is the motivation in Christian education?

The aim of Christian education is not to win fame, to be victor in futile contests, to make life a tourney field of competitive strife, to prove oneself or one’s people the greatest, to trample the weak, to glory in lustful power, to reduce earth to a trodden field of blood. It is to receive and to exercise the love of God, which heals, soothes, builds, gives life and service to men. “Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter-influence. God’s plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God’s plan there is no place for selfish rivalry. Those who ‘measure themselves by themselves, and compare themselves among themselves, are not wise.’ Whatever we do is to be done ‘as of the ability which God giveth.’ It is to be done ‘heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord’”

Christ.' Precious the service done and the education gained in carrying out these principles." ⁸

What have the ambitious conquerors in history to show for their victories now? Six feet of earth, or seven, and monuments of fame that drip blood. What reward have blasphemous philosophers who measured God by themselves and the universe by the span of their fists? The withered laurels of fading fame and the distorted mentalities and tortured egos of generations who, taught by them, have forgotten God. What gain to men today, and youth, who strive for the wispy victories of mart and forum and theater? The rivalries, the animosities, the hatreds, that breed class wars and national wars and race wars; gold coins in their eyes, and arms twisted behind their backs. And yonder, oblivion.

The schools of God are schools of love. The aim of the Christian teacher is to displace jealousy and strife with unselfish service, to teach cooperation instead of competition, to save the unfermented wine of innocent emulation from the souring germs of rivalry, to make a community of ministering spirits in the place of a mob of snarling fighters. The purpose of Christian education is to make men and women who will serve humanity in the spirit of Christ, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." ⁹

It is an ideal that is not easily attained. The world has chiefly had charge of the education of teachers, and teachers will teach what they have been taught. A reconstruction of the ideologies and personalities of teachers, of their attitudes and methods, through sitting at the feet of Jesus and learning of Him, is a prerequisite to the establishment of a Christian school.

"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer

in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one.

"What He taught, He lived. 'I have given you an example,' He said to His disciples; 'that ye should do as I have done.' 'I have kept My Father's commandments.' Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life-experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power."¹⁰

But after you have teachers molded in the image of Christ, you have the still difficult if easier problem of remaking the ideals and the mentalities of the children and youth who come, most of them, from environments and teachings that are of the warring world. They have been taught to fight, to strive for earthly honors, to expect prizes of money or grades or privilege or position for accomplishments that should come forth as the natural fruit of character. They believe in primacy and class rather than in brotherhood. They work or they cheat to wangle honors. They can be roused to action only by an injection of a stimulating shot of rivalry. They love display and the praise of men. All these are but corruptions of good and valuable elements of character; but so is cancer only a misdirection and exaggeration of healthy growth. These must be eradicated if Christian life is to be attained, eradicated by the abundant flowing of the lifeblood of Christian education.

What is the structure of Christian education?

Christian education is not an aimless labyrinth of divergent sciences that point to nihilism, not a pack rat's collection of scintillating objects which glint the reflection of any chance ray of truth, not sciences impregnated with godless philosophies that deny the Maker of man and the universe, or put Him afar off as a primal cause. It is not built of clashing theories of origins and histories and aims and destinies or of doctrines of fatalism and objectives of despair, such as are currently rife in many a university classroom.



"In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.' . . . The great principles of education are unchanged. 'They stand fast forever and ever,' for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim."¹¹

The structure of Christian education is an integrated system which has God as its center. Every science that man has discovered has its origin in God and is but a statement of a portion of His ways. God is love, and every science rightly taught leads to an understanding and an employment of love. Three books of God there are: the book of nature, the book of human history, and the book of God's revelation. By diligent and co-ordinated study of these sources, truth is made known. The Bible, the essence of God's revelation to man, takes the place of His visible presence, veiled since sin entered the world.

All the natural sciences are to be studied in the light of God; all the social sciences are to be illumined with the purpose of God; all the mathematical sciences are to be seen as an expression of God's mind. "The Bible" is to be "made the foundation and the life of all study."¹² "The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' "¹³

The Bible declares the authorship of God in the making of the world and of man. The Bible lifts the curtain on the invisible world, and relates the history of earth to the history of heaven. It reveals the hand of God in human affairs, and elevates history from an unrelated jumble of events into a considered plan, God's plan, obstructed by evil, but triumphant through all meanderings. The Bible penetrates the mysteries of man's mind and soul, his design, his failure, his weaknesses, his aspirations, his redemption. It makes every man's struggle with the forces of evil the concern of God, who succors with an almighty power that no evil can withstand. It teaches the final triumph of good, the salvation of worthy men, the cleansing of the universe, and the restoration of peace and glory in the presence of the universal God and Father.

Is there room for the study of science? Yes, most emphatically. But not for the study of science apart from the Maker of science. Not for a science that knows no God but man, a science that starts with doubt and ends with conjecture. That is pseudoscience. Science is knowledge, and knowledge is based on faith, with corroborating evidence of observation and experimentation. Science must start with the pronouncements of God, and prove its findings by His Word.

"The heavens declare the glory of God;
And the firmament sheweth His handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge." ¹⁴

"Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, can not but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature,—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the

flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom, and the flower to fruit. . . . These are lessons that our children need to learn. . . . As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of to-day may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God."¹⁶

The works of God are a statement of His character, if they be certified by the revelation. No dilettante observation and admiration comprise this study. Agriculture in its various phases is the laboratory technique of nature study. "Study in agricultural lines should be the A, B, and C of the education given in our schools."¹⁶ The sciences of soil and air and moisture, of climate, of the seed and the plant, and of the flowering and fruiting, the related sciences of the bird and insect worlds, the arts of timing and cultivation, of beautification in gardening and landscaping, of communion and partnership with God—all these and how much more are included in the science of agriculture, the basic and applied study of nature.

"In the study of agriculture, let pupils be given not only theory, but practise. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skilful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner."¹⁷

With agriculture, the basic industry and science, goes other manual education—household arts, cookery, mechanics, printing. Much of the enthusiasm and energy that is diverted into competitive sports could profitably be expended in the learn-

ing and practice of useful arts, and thereby fit men and women for the duties of life. "Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures—covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

"The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

"Even from the view-point of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street-corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,—who can estimate their value to society and to the nation?"¹⁸

Man himself, the masterpiece of God's creation, is to be studied in body and mind. "Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow-beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.

"Though the facts of physiology are now so generally understood, there is an alarming indifference in regard to the principles of health. Even of those who have a knowledge of these principles, there are few who put them in practise. Inclination or impulse is followed as blindly as if life were controlled by mere chance rather than by definite and unvarying laws."¹⁹

The study of physiology goes deeper and deeper as the years increase. In its simplicity and practicality, connected with the knowledge of hygiene, it is to be taught the child and the youth; and in its deeper knowledge and research it is to be the subject of specializing scientists. Not as an abstract science, heard but not heeded, has it a part in Christian education. The principles of health maintenance, as of a precious gift of God, are to be imbedded in the life of every student. Diet, labor, rest, recreation, cleanliness, environment, peace, and vigor of body and mind are a part of the curriculum of Christian education.

What has Christian education to do with the science of sociology? Is man's social responsibility to be studied? and are remedies for social ills to be discussed and applied? Yes; but not in devotion to man-made panaceas and social creeds. The viewpoints of non-Christian sociologists and of Christian teachers are divergent. They may agree as to the existence of social ills, but not as to social remedies. The doctrine of Christ in His relation to human needs is personal and direct, the giving of life where vitality is lacking. The doctrine of socialists is a doctrine of delegated service, the pooling of human resources and their administration by officials. This is mechanized social medicine, prescription by formula and treatment by rote. There is lacking the warm personal touch, the "virtue" which is life-giving power. Jesus "went about doing good, and healing all that were oppressed of the devil."²⁰ He commissioned His disciples, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."²¹ And, moreover, the Christian concept of a final solution to social ills is not the evolution of so-

ciety into perfection but the second coming of our Lord Jesus Christ to cleanse the earth of sin and sinners.

"We need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless. . . . Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him."²²

Man is social in nature, and his social relations make an important element in his education. The egocentric nature of the child must be opened to the influences of his society. Selfishness must be disciplined to social responsibility and Christian service. In childhood this education begins in the home, extends to the neighborhood, reaches out into the wider circle of friends. In youth it enters the specialized field of conjugal impulse. In maturity it affects the world. The social education of the Christian is focused by the sense of personal responsibility upon personal action. The sociological studies of the Christian school present the bounden duty of every member of Christ's body to give the utmost of help to a needy and stricken world. Though it is recognized that organization and cooperative action are valuable and necessary in broad crises, the emphasis is upon personal responsibility rather than upon dependence on social organizations and governmental allotments and directives. Christians are living cells in a social body, not crumbs off a social loaf.

The development of character, the seedbed of personality, is the great aim of the Christian teacher. Education in social contacts and relations, education in Christian social life and recreation, education for marriage and for the training of chil-



PHOTO BY L. J. DURHAM

Character training and the molding of Christian ideals must begin in the home with the parents as teachers.

dren, education for benevolence and liberality and service in the face of individual and world needs—all these are a part of the social educational program of the Christian school.

Education for homemaking is basic to all sociological training. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."²³ "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."²⁴

First of all, the youth must have instruction and guidance in premarital social relations. Then there must be education in marriage and family relations, with training also in the economic aspects of family life. Child culture, the science of parenthood, is the capsheaf of this essential course. "What do students carry with them when they leave school? Where are they going? What are they to do? Have they the knowledge that will enable them to teach others? Have they been educated to be true fathers and mothers? Can they stand at the head of a family as wise instructors? The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families."²⁵

In sum, the curriculum of a Christian school contains the essentials of education: science, viewed aright; arts required for human intercourse, for service, and for culture; techniques of trades and professions; ethics in social, business, and public relations; philosophy, anchored to the revelation of God; law, individual, family, institutional, political, and divine; and highest of all, yet infusing all, the Christian religion.

Who are the students of Christian education?

The education of the child begins not when he is sent to common school, but when he is born. The education of the man ceases, not when he leaves college, but when he dies. All Christians, of whatever age, are students of Christian education.

The home is the first and most important school. "In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life,—lessons of respect, obedience, reverence, self-control."²⁶ "It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home."²⁷ "The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his educa-

tion is to a great degree in her hands. To her first is given opportunity to mould the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account.”²⁸

The home should be the only school of the child-until he has reached an age beyond the usual age of admittance to elementary school. “Parents should be the only teachers of their children until they have reached eight or ten years of age.”²⁹ The reasons for this are chiefly physical, because physical health is basic to nervous and mental health. In such case, however, the home is to be, not merely a dwelling place, but a school; and the parents are to be, not merely keepers, but teachers, of their children. It is the duty of the church to provide means and put forth every effort to train parents actual and potential, for their supremely important place as teachers in the home.

Yet the fact that few parents do fit themselves to be competent teachers makes a place for the nursery school or preschool, which receives children, usually, from two years and up. If the preschool is well conducted, by teachers trained in the ways of God and in the science of home teaching—which is very different from formal school teaching—it may fill a place in education which, for all the efforts we put forth to train parents, the home in general fails to fill.

The public school system, great and beneficent as it has proved in a democracy like the United States, nevertheless cannot provide the education that Christian parents desire for their children. In America it is not permitted by law to teach religion in the public schools, and nowhere is the secular school competent to teach the Christian religion. Furthermore, in the avalanche of materialistic evolution which has swept over the educational world, the public school has equally suffered; and this teaching cannot be endured by believers in the Bible. Again, the incentive of rivalry, which is the animus of war, is cultivated in the non-Christian school, in class, in extracurricular activities, in sports; it is opposed to the spirit of Christ.



Therefore, it is the vital interest of the church to provide schools which shall receive its children in the home and the preschool, through the elementary school and the secondary school, to the college, and in such postcollegiate work as its needs and the aspirations of its constituents demand. Thus the province of Christian education extends from the beginning of life to its maturity, and the true student never ceases to learn as long as his life continues.

Is there a model set by God for the Christian school?

There is. And this model is in many respects so different from the pattern of existing educational institutions that its acceptance and reproduction would constitute a major revolution. What is this model? The family, the home.

"The system of education instituted at the beginning of the world, was to be a model for man throughout all after-time. As an illustration of its principles a model school was established in Eden, the home of our first parents. The garden of Eden was the schoolroom, nature was the lesson-book, the Creator Himself was the instructor, and the parents of the human family were the students. . . . The garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given." "In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than is laid, which is Christ Jesus.' . . . Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. The great principles of education are unchanged. 'They stand fast forever and ever'; for they are the principles of the character of God."³⁰

If we lift our eyes from our immediate surroundings, if we dissociate our minds from the cut-and-dried patterns of behavior and institution and mastership, if we contemplate life, the history of the human race, the grand purpose of God, we shall be enabled to get clearer views and new visions.

In the social order there stands before us at the beginning of time, and continuing through all ages, the prime, basic institution of the family. Society is built on the family. It has infused all civilizations, constructed all nations. Kings and philosophers have tampered with it, and sought to subjugate it to their concepts of a different society; but their attacks have no more than dented it. Anthropologists may search the fringes of the human race, and discover what to their evolution-ridden minds seems to be evidence, in these decadent races, that the initial social system was not the Occidental family. But the inescapable fact remains that all the great peoples and nations of history have (with incidental and negligible divergences) known and preserved the family. Its establishment is inherent in its origin, for parents give life to their children, and are thereby held responsible for the nurture and education of those children to the age of maturity. Parenthood and the family are a mirror of the life and government of God. He is the prime and supreme parent; and it is His evident purpose, in establishing the same order on earth, to give His human children heaven's pattern for their governance and education. The home is the pattern school.

The conventional school is modeled not after the home but after the monastic institution. There was its origin; there it found its government, its society, its first subjects. True, some elements of home exist even there, as in all human associations; for the family is the basis of the social order, and no organization can completely ignore its influence. But the typical school is a counterfeit of the home.

An extended study of the home as the pattern for the Christian school cannot be given here, and would be premature; for there is no school yet that is so patterned. When the model is recognized and accepted, there will be great revisions of educational forms and methods in these sectors: constituency, government, social order as between teachers and students and between student classes, health habits, study habits, teacher load, curriculum, incentives, objectives.

The home as a pattern is not vague or opaque; it stands in clear light waiting for the Comenius or the Froebel of a new era.

¹ 2 Peter 3:8, 9.

² Luke 12:35, 36.

³ Habakkuk 2:3.

⁴ Luke 19:13.

⁵ See Appendix.

⁶ Ellen G. White, *Education*, p. 13.

⁷ Job 28:28.

⁸ *Ibid.*, pp. 225, 226.

⁹ Mark 10:45.

¹⁰ *Ibid.*, pp. 78, 79.

¹¹ *Ibid.*, p. 30.

¹² Ellen G. White, *Testimonies for the Church*, vol. 6, p. 198.

¹³ Ellen G. White, *Education*, p. 123.

¹⁴ Psalms 19:1, 2.

¹⁵ *Ibid.*, pp. 99, 100.

¹⁶ Ellen G. White, *Testimonies for the Church*, vol. 6, p. 179.

¹⁷ Ellen G. White, *Education*, p. 219.

¹⁸ *Ibid.*, pp. 218, 219.

¹⁹ *Ibid.*, p. 195.

²⁰ Acts 10:38.

²¹ Matthew 10:8.

²² Ellen G. White, *Ministry of Healing*, pp. 105-107.

²³ *Ibid.*, p. 349.

²⁴ Ellen G. White, *Education*, p. 276.

²⁵ Ellen G. White, *Ministry of Healing*, p. 444.

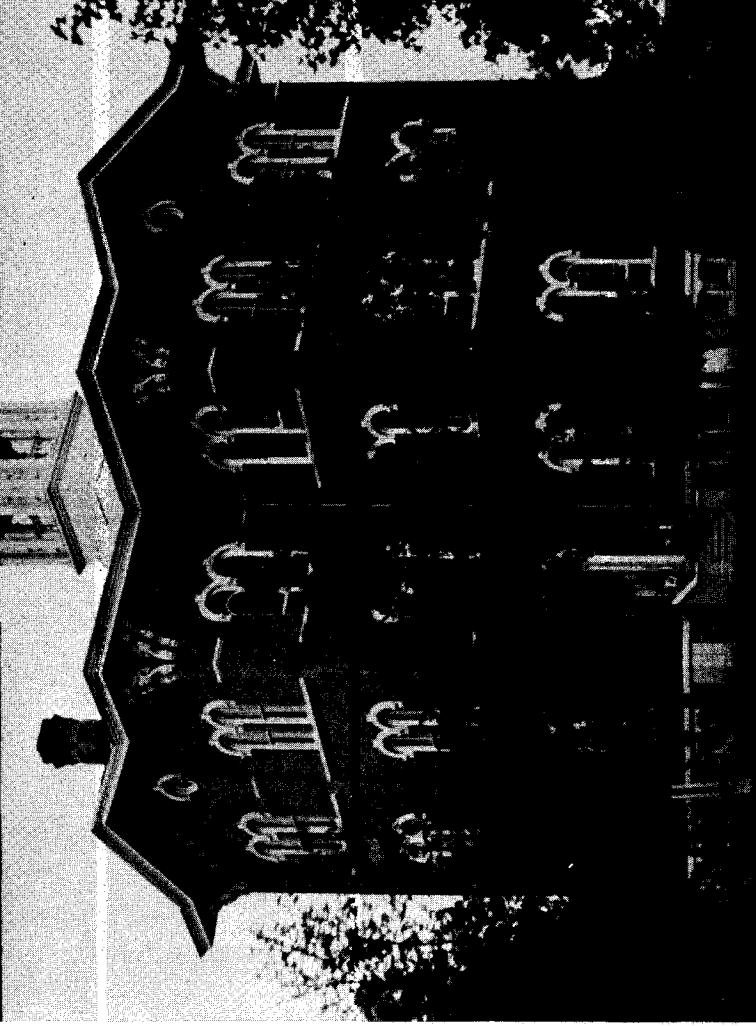
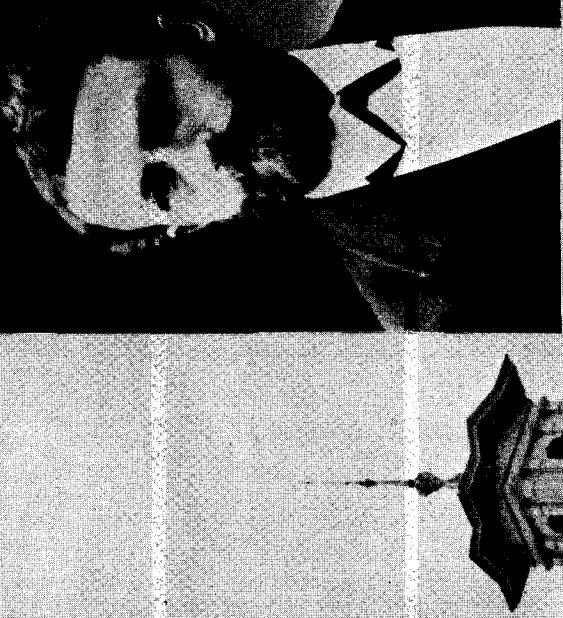
²⁶ Ellen G. White, *Counsels to Teachers*, p. 107.

²⁷ Ellen G. White, *Ministry of Healing*, p. 351.

²⁸ Ellen G. White, *Education*, p. 275.

²⁹ Ellen G. White, *Counsels to Teachers*, p. 79.

³⁰ Ellen G. White, *Education*, pp. 20, 22, 30.



CHAPTER 6

EXTENDING THE EDUCATIONAL SYSTEM

IN THE early days Seventh-day Adventist children shared with the children of other churches and of no churches the benefits of the public school. And yet they did not share equally; for the distinguishing mark of their faith, the Sabbath, in some measure set them apart, and invited from other children (not infrequently inspired by their parents) the contumely and abuse which their elders often experienced.

If you were a Seventh-day Adventist child, you lived, perhaps, just under the little hill behind the Methodist church, and you skirted that Gothic structure with considerable awe and some misgiving, for you did not go to the Methodist church on Sunday; and if by chance you were included in the Christmas preparations, when your whole school went there, you felt like a cat in a strange garret. Not to be a Methodist in your town was not to be much; for, with the exception of a family or two of Quakers, who held an occasional meeting at the little Friends meetinghouse, everybody, save the lone "infidel," was a Methodist. Everybody, that is, except Seventh-day Adventists. You were a part of that little company that met in the front room of your elder's house on Sabbath, not Sunday, and you studied out of Brother Bell's *Bible Lessons for the Sabbath School*, number 1, and number 2, and if you grew old enough, up to number 8, the Acts of the Apostles.

And when, despite the camaraderie of schoolmates, with some of whom you formed happy friendships, you nevertheless at times came home smarting under the shouted epithets, "Little Advent!" and "Soul sleeper!" and "Bran eater!" and perhaps having dodged a few flung stones which you must not return, your mother soothed your ruffled soul with the stories of Noah and Jacob and David and Jeremiah and the Lord Jesus and all the apostles, whose lives exemplified the saying,

"All that will live godly in Christ Jesus shall suffer persecution."

It was, nevertheless, some distinction to be a Seventh-day Adventist. You were not lost in the crowd. A dozen might fall at your side and threescore at your right hand, and not make a hole in the ranks as large as one of you. You might wear fustian instead of broadcloth, and worship in a dwelling house instead of in a church; but the cut of your behavior and the color of your religion were peculiar and challenging. It was known that you would not eat hog meat or chew tobacco or drink hard cider. And when you made an epochal pilgrimage to Battle Creek, and came back to boast of a wonderful and beautiful tabernacle, with golden chandeliers and carpet rods, with ivory balustrades, and with soft red cushions on the seats, the icy skepticism of your hearers melted under the sun of your proved integrity: "The little Advent maybe dreamed it, but he ain't lying."

The elementary and academic public schools of America, which developed earliest in the North and West, had a background and foundation of religion. New England founders, pious folk, determined, in order "that learning may not be buried in the grave of our fathers, in the Church and Commonwealth, the Lord assisting our endeavors," that every township within their jurisdiction having fifty householders should establish a primary school, and every township with a hundred families should set up a secondary or grammar school, to fit students for the university (Harvard), which had been founded that "the light of learning might not go out, nor the study of God's Word perish."

While the State contributed to the support of the early schools, their life was in the churches. The clergy at first supplied the greater number of the teachers, and teachers who were not clergymen were generally Christian and religiously inspired. Thus in the beginning and for a long time continuing in diminishing degree, the atmosphere of the public school was of a Christian morality, and not a little of the Christian religion. But the church, divided and dividing, became in great part

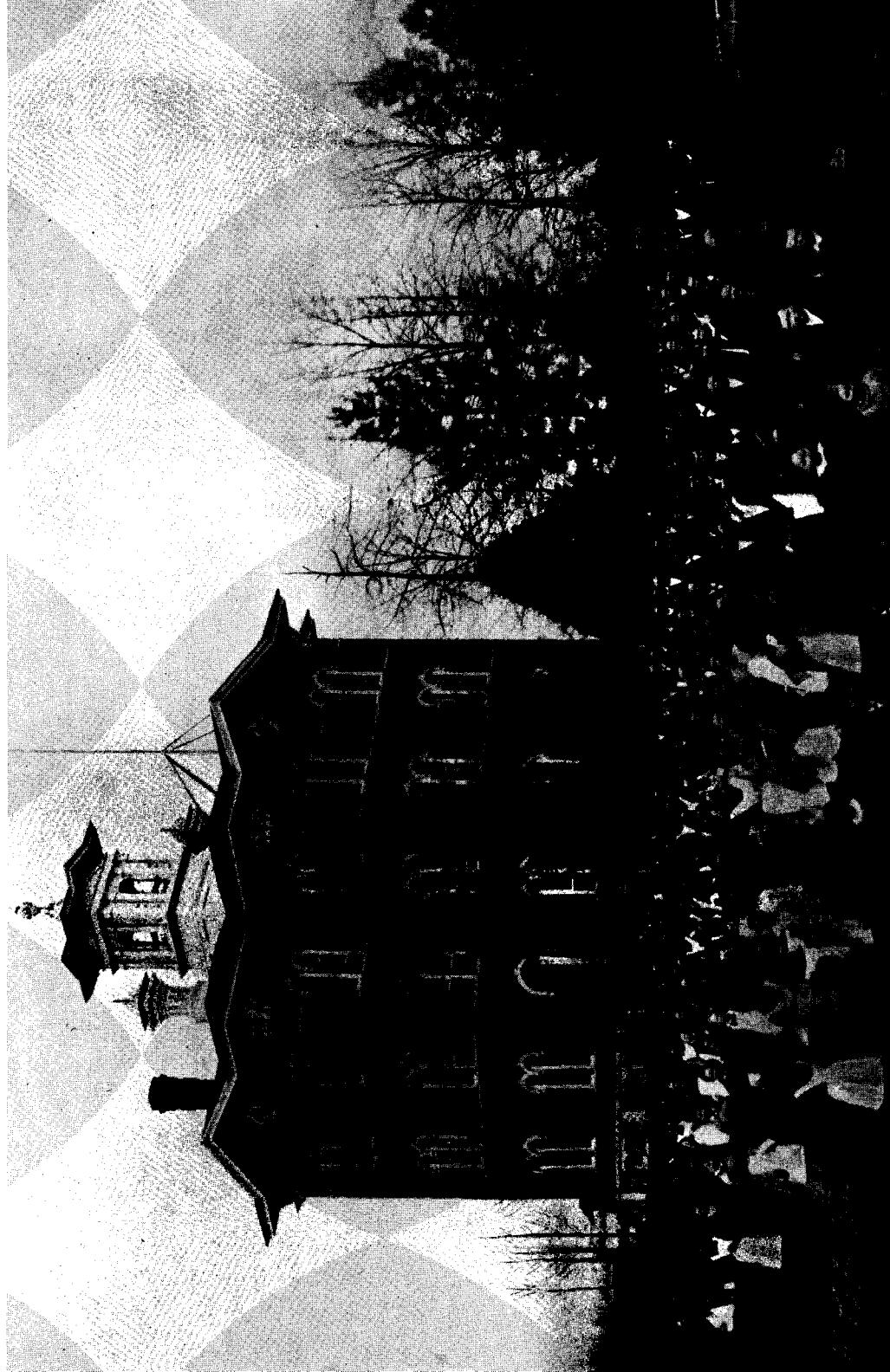
static in doctrine and deficient in zeal, and progressively left the school to secular teachers.

Science, tinged more and more with Darwinism, elbowed out divinity, and set up gods which neither we nor our fathers had known. This subtle danger, fought then by many a churchman but not by all, was early perceived by Seventh-day Adventists, and had a part to play in their suspicion of the teaching that the public school was giving to their children. The other great danger, the spirit of anti-Christian rivalry, though condemned in Mrs. White's writings and exhortations, was not so readily perceived, and even to this day remains, like the high places in the reigns of Judah's kings, to tempt the people to idolatry.¹

It was in the minds of some of the early Seventh-day Adventists that Christian schools, apart from the public schools, needed to be established for their children. This, it must be admitted, was the vision of the few, an earnest, anxious few, while the larger part of the church, many of them troubled but unable to rise to so great an enterprise, tried to satisfy themselves with the excellencies of the public school and more or less to supply its deficiencies or correct its wrong trends by home influences. The very early sentiment, that education of the children was wasted, disappeared under the assaults of the leaders, particularly James and Ellen White; but the ambition to found a distinctive Seventh-day Adventist system of education was lacking, both because of incomprehension of the issues and out of despair of accomplishment.

Sporadic efforts were made, however, in different centers, to establish church schools. One such was at Buck's Bridge, New York, about 1853,² under the teaching of Martha Byington and the sponsorship of her father, John Byington, before he moved to Michigan, and long before he became the first president of the General Conference.

The Battle Creek church, which steadily grew from 1855 onward, becoming not only the center of the work but the laboratory in which many an idea and institution was evolved,



likewise attacked the problem of elementary education. Eliza H. Morton, a noted teacher and educational author, started a school in the second church building nearly as soon as its erection in 1857; but she continued it for only one year, when she was called back to her parents' home in Maine. John Fletcher Byington, son of Elder John Byington, took up the schoolwork in Battle Creek in 1860, and, until his ambition to become a physician interrupted, did a worthy work not only for children but for more advanced pupils.

But the really strong, sound, progressive educational work of Seventh-day Adventists began with the coming to Battle Creek in 1866-67 of Goodloe H. Bell. This young married man, thirty-four years old, and largely self-taught, had become an educational figure of some prominence in the public school system of the State of Michigan. In 1866 he accompanied a friend to the newly established Health Reform Institute; and the next year he came back for the sake of his own health, undermined by injudicious diligence in study, with neglect of principles of hygiene. He accepted the prescription to do light work in the garden and on the grounds as a part of his treatment, and greatly improved in health.

The boys of the neighborhood, hanging around as boys will when a friendly spirit greets them, found him a ready and efficient helper in their school problems. Elder and Mrs. White at that time lived just south of the grounds of the Health Institute, on the corner of Washington and Champion.³ Their two sons, Edson and Willie, ranging beyond the home fence, found irresistible the society of the boys' group about the friendly patient and gardener. Probably the pedagogical fitness of their schoolteacher, whoever he or she was, would not have met the standards of a teacher today. In any case, in the informal talks outdoors with Mr. Bell, they received more information on their arithmetic problems and their grammar constructions than they did at school.

In consequence they appealed to their father to get Mr. Bell for their teacher. The young man had by this time greatly

Battle Creek College, the first educational unit of a school system that now includes nearly 4,500 elementary schools and upwards of 330 secondary schools and colleges, was the training center for the children of the pioneers.

improved in health, and moreover had become convinced of the Seventh-day Adventist faith, and accepted it. Elder White, as many another father, wise or unwise, was influenced by the representations of his children, and investigated the possibilities. The upshot was that Professor Bell was installed in a cottage on Washington Street; and, his fame spreading, he soon found the cottage crowded and inadequate.

The General Conference now took an interest, such as they had previously shown in Byington's school, then discontinued. Professor Bell was taken under the wing of the church organization, though his income was still only from tuitions. But a larger building was found for his school. This was no other than the first frame building of the Review and Herald, erected by the funds supplied by Palmer, Kellogg, Smith, and Lyon. The Review and Herald now having two brick buildings, and a third in prospect, the little frame house, 20 by 30 feet, had been moved down toward the river, on Washington Street, in the rear of the publishing plant. This two-story building was requisitioned for what is to be regarded as the first official Seventh-day Adventist school, the beginning of their later college. The lower floor was used for the school; the upper story housed the family of Professor Bell.

Opening June 3, 1872, the school numbered twelve pupils, but the attendance quickly increased to twenty-five. Then a night class in grammar took in fifty. When the fall term began, the attendance was so large that the school had to be removed to the new church building, the third at Battle Creek, on the site afterward occupied by the Tabernacle. In this commodious but ill-equipped home it stayed for more than a year.

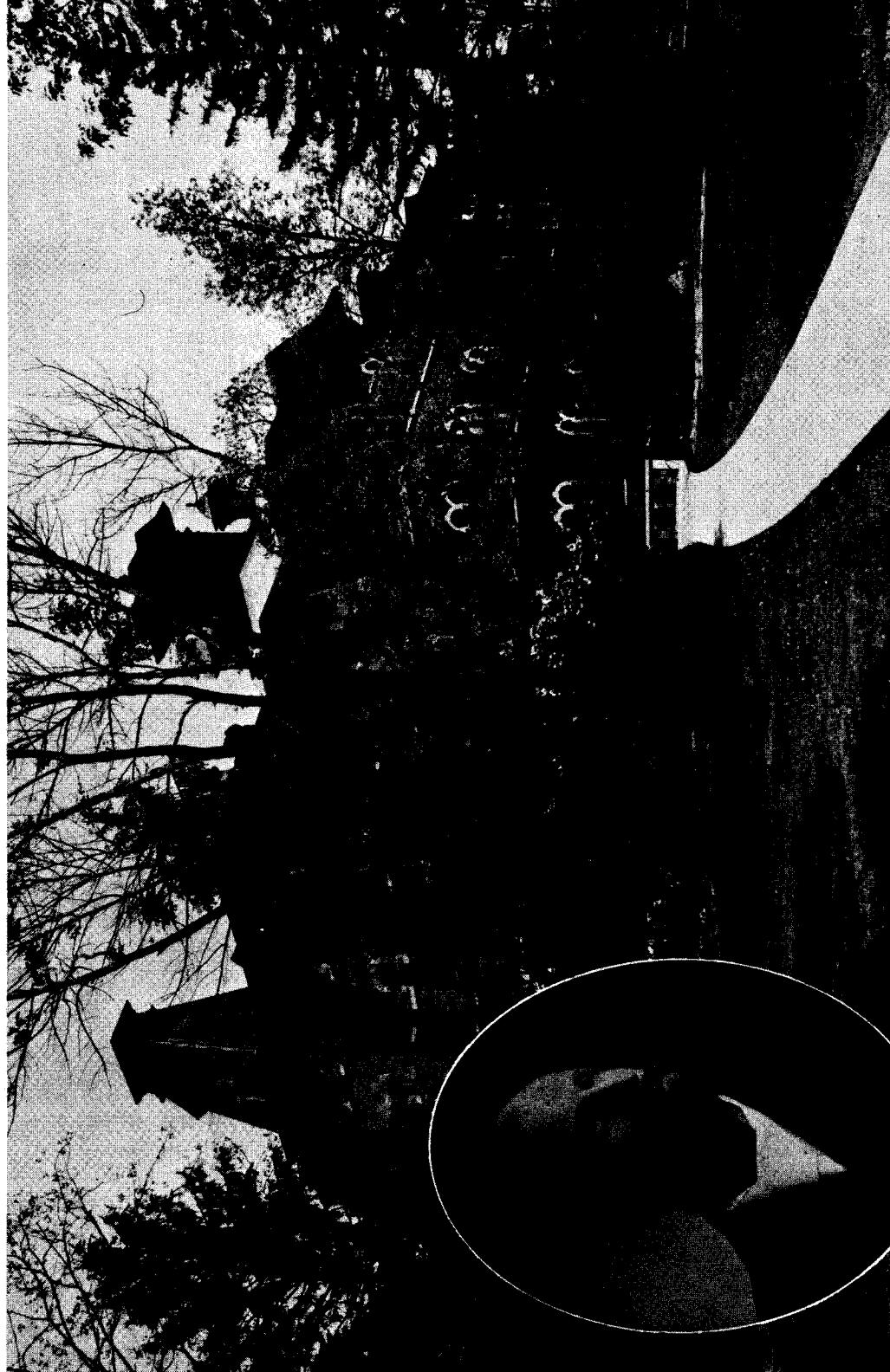
The success of this school, under the smile of God and the directives of the Spirit of prophecy, is clearly attributable to the character of the great educator who started the work. Prof. G. H. Bell was no mere pedagogue. As has been the case with most educational reformers, he was not molded wholly by the conventional schools of the period. In the first place, he had been a student at Oberlin College, in Ohio, a pioneer school

in educational reform, his family having removed there from the place of his birth, Watertown, New York. The migratory instincts of the elder Bell, like that of many of his neighbors, induced him to remove to the more virgin land of Michigan when his son Goodloe was only well started on his college course. No such opportunity offered again, but the young man made up by diligent private study for his lack of schooling, and in that process developed some of the original concepts and methods which he later put into operation so successfully.

He was a friendly man, yet exacting in his teaching requirements. He believed in associating with his students outside as well as inside the schoolroom. He was thorough in mastery of his subjects, and clear in exposition. He was open to new ideas; and, very largely under the influence of Mrs. White's suggestions, he instituted new methods of teaching, lessening the burden of memory work, prescribing persistent investigation and research, and inviting original thinking and expression. In the field of English language and literature he was a forceful innovator; and whereas perhaps his method of teaching grammar and rhetoric might today be thought archaic, it was at least clear cut, direct, and concise beyond most modern texts. As a guide and interpreter in literature for the Christian student, he was a teacher whose choice and exposition might well be followed more closely by his successors.

Professor Bell was not reluctant to teach children. He was capable of leading mature minds into deep studies, and he did so in his college work; but he began with the children, who loved him, and some of them advanced with him from elementary studies to their college courses. In this he was a worthy example of the true teacher, and his career is a testimonial to the value of the system which starts the young teacher, either man or woman, with the little child, giving him humility, invention, adaptability, and resourcefulness in meeting minds on more mature levels.⁴

By 1872 leaders in the General Conference had worked around to the necessity of establishing a finishing school to



train the ministerial talent required by the denomination. It was evident, even if the elementary and secondary levels might for a time be filled by the public schools, that an educated clergy could be provided only by a denominational college. Urged on by the testimonies of Mrs. White and the exhortations of Elder White, the leadership ventured to propose such an enterprise. An editorial in the *Review and Herald* to this effect was published in the issue of April 16, 1872.

George I. Butler was elected president of the General Conference two days before the opening of the year 1872. James White was at this time greatly worn, and laying aside some of his burdens, he went into temporary retirement. Elder Butler took firm hold of the project of an educational institution. The following year, at the General Conference convening in Battle Creek, March 11, 1873, an action was passed to found such a school, and its establishment was placed in the hands of the General Conference Committee. That committee, under the leadership of their vigorous young chief, went to work with such effect that at the next General Conference, held only eight months later, it reported it had raised in cash and pledges \$54,000 for the enterprise. There was great enthusiasm over the project.

On the brow of the hill in the West End of Battle Creek, sloping gradually up for a quarter mile from the river, and opposite the Health Institute (within a year or so to be renamed the Battle Creek Sanitarium), was an estate owned by a wealthy Quaker merchant, who had been conspicuous in the affairs of the city and nation. Not only was he at one time mayor, but he was foremost in all civic matters and in moral reforms. He was one of the most prominent Abolitionists in Michigan before the Civil War, being the "conductor" at Battle Creek of the Underground Railway; and at the Jackson Convention of 1854, where the national Republican Party was formed, he was the chairman. His name was Erastus Hussey.

This estate of thirteen acres on which Hussey in 1855 had built his second residence, seemed to the promoters of the

Battle Creek College at the height of its development had added to the original building on both sides as seen here. W. W. Prescott (inset) was president from 1885 to 1894 and gave it a strong molding influence.

school enterprise a most desirable location for their college. With some trepidation they approached Mr. Hussey with a proposition to purchase, and probably to their surprise the public-spirited man agreed. He sold them the estate, and removing but a few rods, built himself a new home on the corner of Washington and Manchester streets. What became of the Hussey residence on the college grounds does not appear, but the tradition is that the college building was erected on the site of his mansion, and covers therefore the "station" of the Underground Railway which Hussey prepared in his basement.⁵

The location of the college in the city, even though on its outskirts, was not in accordance with Mrs. White's ideas and designs. She advocated that it be located in the country, on a farm, where agriculture might be made the basic industry in a group of industrial enterprises. In this she was supported by Professor Bell; but the main drivers of the enterprise could not see so far into the planned educational reform, and decided upon this beautiful but restricted location opposite the sanitarium. They quickly curtailed their purchase by selling off five or six acres on the south and west for residence lots, retaining but seven acres in the campus. When the decision to purchase was made, Mrs. White wept. A quarter of a century later she was to support strongly the project of moving Battle Creek College into the country, where it now exists and flourishes at Berrien Springs, Michigan, as Emmanuel Missionary College.

An organization was effected to hold the property, and incorporated in March, 1874, as "The Educational Society of the Seventh-day Adventists." During that summer and fall the main building was erected, a brick structure in the form of a Greek cross, three stories high. This building was dedicated on January 3, 1875, but had actually been occupied since the early part of December.

The school which Professor Bell started had been, with the beginning of the fall term of 1873, removed from his charge,

and put into the hands of a young graduate of the University of Michigan, Prof. Sidney Brownsberger, though Bell was still employed as a teacher in it. Beginning with the winter term, it was shifted to the new third building of the Review and Herald, while they waited impatiently for the college quarters.

When the college opened in its new home, the first of 1875, the administration and faculty as named included James White, president; Sidney Brownsberger, principal; Uriah Smith, head of the Bible department; G. H. Bell, head of the English department; and others. In effect Professor Brownsberger was the first president of Battle Creek College.

Professor Bell's continuance of relations with the school was an example of his self-effacement. He was not by nature yielding and easy; one of his outstanding characteristics was tenacity of purpose and readiness to do battle for what he regarded as right. This naturally extended to his personal interests. But he subdued his feelings under Christian discipline, and meekly and cooperatively took up duties assigned him. The pioneer work which Bell had done and the outstanding qualities as educator which he had shown, would naturally have marked him to be the head of the college. But James White, while appreciating the sterling qualities of Bell, felt that the prestige of the new college demanded a head with scholastic degrees, a man stamped with the imprimatur of the university; and he felt it good fortune that a young man of the attainments and abilities of Brownsberger should appear at this time. Bell graciously withdrew, stood ready to give all aid, and when invited to take the English department in the college, did so, throwing all his influence into the upbuilding of the institution. Brownsberger, bright, energetic, bearing the marks of a classical education, and showered with favor in his initial introduction to the work, felt compelled to maintain accepted standards as against Bell's sometimes revolutionary ideas. Yet the two men got along fairly well together.*

Bell held out for simplicity of teaching, for adaptation of the curriculum to the needs of the church, for a literary edu-

tion influenced by the Bible rather than by pagan authors, for emphasis upon the mother tongue rather than the dead languages, for industrial education in connection with the academic, and for a close association of teachers and students which approximated the atmosphere of home—all these the subjects of Mrs. White's instruction. Brownsberger was not averse to the industrial training, though poorly equipped to visualize it or to put it into effect. He was also companionable. But he stood stiffly for the classics, and saw as the pattern of the denominational school the conventional colleges and universities of the world, rather than a new model. It was not that he was opposed to Mrs. White's teachings, but that, in common with most of the leadership, he was unable to perceive completely its meaning and direction. His training in the classics colored all his view. Ann Arbor was not Oberlin, and even Oberlin was not completely God's ideal.

Nevertheless, the college thrived, as Solomon's kingdom thrived, hiding its maladies under a smiling front. During the six years of Professor Brownsberger's administration the college witnessed a good growth, the highest annual attendance being over 600. No dormitories had been provided, the school trusting to the facilities which private families could offer; and consequently, the supervision of students outside classes was nil. Some of the students formed clubs, which were supposed to reduce their expenses as well as afford them social privileges; they were in the way of following in the path of the exclusive fraternities of the world's popular schools.

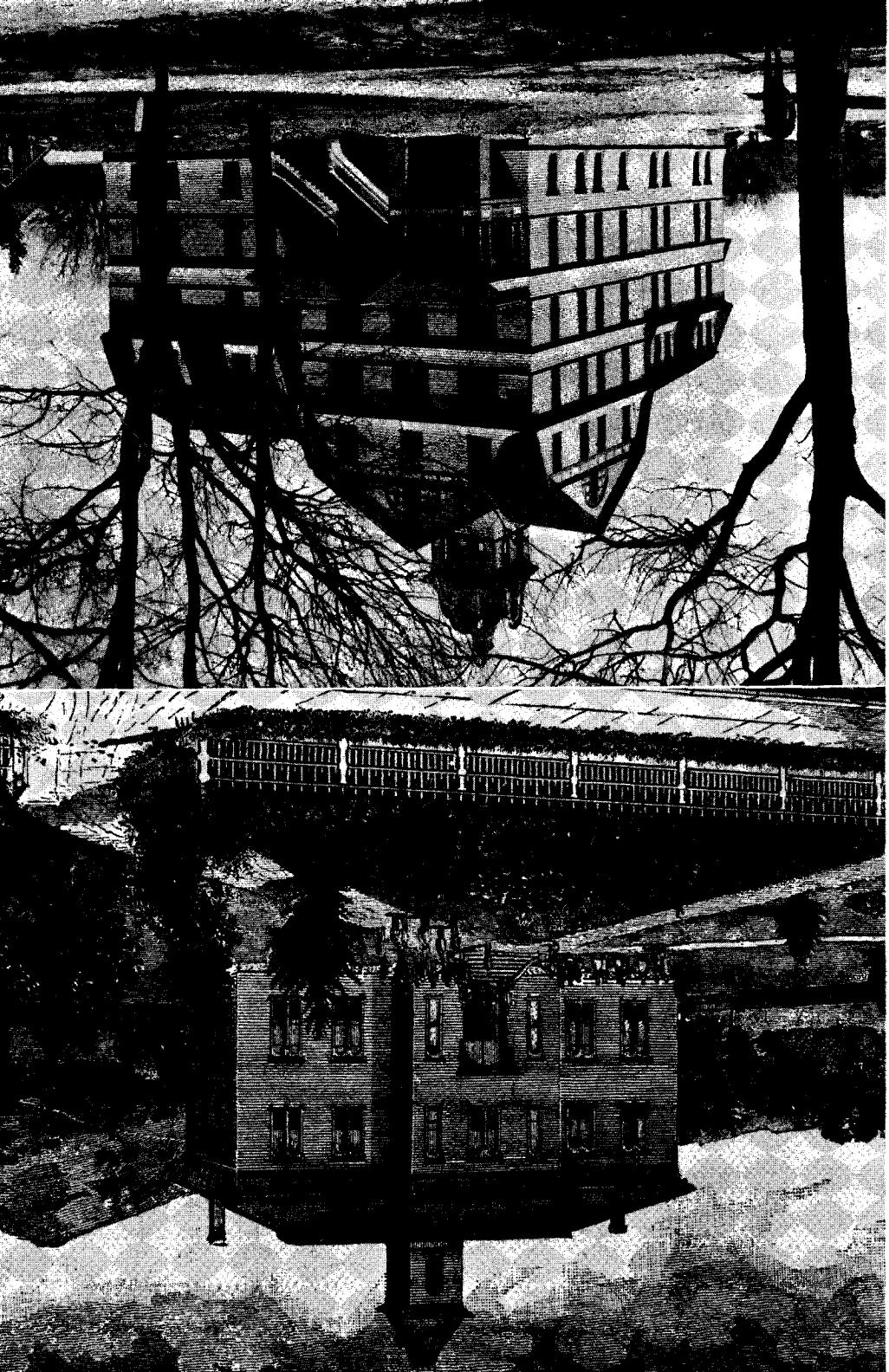
There was growing up, however, an influential coterie of men who caught some of the significance of Mrs. White's principles of education, especially the practical training to be found in school industries. The spark plug in this reform was Dr. J. H. Kellogg, young, vigorous, original, and given to scientific experimentation. He had received his medical education at the instance and partly at the expense of James White. After 1875, when he finished his medical studies and was brought to head the Battle Creek Sanitarium, he not only instilled new vigor

into the policies and methods of that institution but took an active part in the other interests of the church, in the Sabbath school, missionary enterprises, and especially the educational program. There was at that time no more wholehearted supporter of Mrs. White in all phases of the work, including the medical and the educational. In consequence, his career was marked with wisdom and success.

As a member of the college board of trustees, his influence was felt in support of the counsels and efforts of Professor Bell; and the president of the General Conference, Elder Butler, swung into line, and with S. N. Haskell, also a member of the Board, reinforced this attitude. They called for better supervision of students, necessitating the building of college homes. They demanded revision of the college curriculum, to include industrial training. The college, of course, located on its little five acres, two of which were given over to the playing field, was in no position to enter upon the basic industry, agriculture; but they advocated such industries as printing, carpentry, tentmaking, and the domestic arts. Although President Brownsberger was not opposed to the installation of these industries, his education was of the opposite type, and he felt that pressure was being unbearably applied. His health suffered, and at the conclusion of the school year in 1881 he stepped out, retiring to a farm upstate, where he undertook for himself the basic industry. Every American could farm in those days.

The board was in a quandary, for teacher talent was none too plentiful. Although they must recognize that Professor Bell was best qualified to undertake the reforms they desired, they balked at his lack of university training; for though scholastic degrees then had not the exclusive right of way in the teaching profession that they have attained in our day, they were yet marks of attainment which the board felt they could not ignore.

In this state they hailed with relief the appearance of an educator who had recently joined their church, Prof. Alexander



McLearn. He was very new to Seventh-day Adventist doctrine, it was true, and even less acquainted with the principles of education which had begun to a small degree to take hold of the denomination. But he was learned and he was affable, and they trusted that under the influence of Professor Bell he would take a postgraduate course in Christian education.

No greater mistake could they have made. For the university-trained president was of no mind to take lessons from a self-educated teacher of English. The school year of 1881-82 was a melee of conflicting opinions, objectives, and methods. Two strong-minded men, McLearn and Bell, clashed at every turn. The result was the resignation of Bell and the elimination of McLearn, who thereupon joined the Seventh Day Baptists. The next year, 1882-83, the college was closed. It was a depressing experience to come within seven years of its founding.

Yet good came out of the experience. Interest in education was spreading through the denomination, and at widely separated points two new schools sprang up. One was on the Pacific Coast, where the strong constituency called for a school of their own. Healdsburg, a small town in the Santa Rosa Valley, and one of the first five churches raised up in California, made a bid which succeeded, and Healdsburg Academy (three months later elevated to a college) was opened on April 11, 1882. To its presidency they called Professor Brownsberger from his brief retirement. He came to the coast with the determination to carry out the instruction of the Testimonies on educational reform. Healdsburg College in its first year established the industries of gardening, fruit culture, carpentry, printing, and tentmaking. The college gave notable service in training men for the cause, a service continued by its successor, Pacific Union College, near Saint Helena, where it was removed in 1909.

Only eight days behind it, a school was opened on the Atlantic Coast, at South Lancaster, Massachusetts. To the headship of this academy Professor Bell was called, and he established it on the foundation he had so long advocated. This school has eventuated in Atlantic Union College.



By the autumn of 1883, the sponsors of Battle Creek College had recovered breath, and, chastened by their experience, looked for orthodoxy as well as scholarship in their president. They elected to the headship of their first college one of their prominent ministers, Wolcott H. Littlejohn, who had received his education at Kalamazoo College and the University of Michigan. In 1866 he accepted the Seventh-day Adventist faith, and since then had become one of the foremost writers and preachers of the denomination. He was president of Battle Creek College for two years, when William W. Prescott, a graduate of Dartmouth, took over.

For ten years Professor Prescott wrought in the denominational educational field, not only at Battle Creek, but as secretary of the newly established General Conference Department of Education, in which responsibility he had oversight of the entire educational work. His administration was strong, progressive, in most respects true to the pattern set; and the fifteen years dating from his succession on to the end of the century were marked by much progress in education.

A conference school was opened in Minneapolis in 1888, with C. C. Lewis as principal. This eventuated in Union College, established at Lincoln, Nebraska, in 1891, with J. W. Loughhead the first president. In the Northwest, Milton Academy was begun by G. W. Colcord, in 1886, this being transferred in 1892 to become Walla Walla College in Washington State, with E. A. Sutherland the first president.⁷

In the South G. W. Colcord founded Graysville Academy in 1892, later to become Southern Missionary College, near Ooltewah, Tennessee. In the Southwest, Keene Academy, near Cleburne, Texas, was founded in 1894, with C. B. Hughes the first principal. This has developed into Southwestern Junior College. Various other local schools of elementary or secondary grade were started at different points, few of them, however, to become established institutions. At the locations of the main colleges and academies, grade and high schools preparatory to the upper school were maintained from the beginning.

From this recital it is apparent that the leaders of the Seventh-day Adventist Church began their educational structure at the top. The substructure of the public schools was depended upon to furnish the preliminary education, and the denominational academy and college were established to finish the product. The basic education of the home, the elementary school, and in general the secondary school were left out of account, except for verbal approval, until reforms that came near the opening of the twentieth century and in its third decade. These advance moves will be dealt with later.

A very great accomplishment in education had, nevertheless, been realized by this people before the half century of their existence had passed. The recognition that the church must train its members, especially its youth, in the principles of Christian education, which involved more than Bible instruction, had become an accepted part of their polity, and it established the mental attitude favorable to church education which made possible and easier the later reforms. These have brought the church closer to the ideal presented.

¹ 1 Kings 3:2-4; 2 Kings 12:3; 2 Chronicles 15:17.

² Washington Morse, *Review and Herald*, Nov. 6, 1888, p. 689; Martha Byington Amadon, *Review and Herald*, March 25, 1937, p. 23; Grace Amadon, *Review and Herald*, June 22, 1944, pp. 6, 7.

³ An occupancy midway between two epochs: first that ground comprised Battle Creek's earliest cemetery; and last, today, it is occupied by the towering addition to the old Battle Creek Sanitarium, which has become the U. S. Government's Percy Jones Hospital for World War veterans.

⁴ See Appendix.

⁵ See Appendix.

⁶ See Appendix.

⁷ See Appendix.

CHAPTER 7

HYMNS OF THE ADVENT

A PEOPLE who are looking for their Lord to come are a cheerful people, not trembling with “a certain fearful looking for of judgment,” but rejoicing “with joy unspeakable,” “looking for that blessed hope.” What else could be their spirit and their attitude who see the solution of all earth’s ills, its inequities, its cruelties, its sorrows, its death, in the “glorious appearing of the great God and our Saviour Jesus Christ”? “Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.”

The heritage of Christian song belongs to them. The Hebrew psalms are theirs, in their sonorous English prose or paraphrased in modern verse, like Watts’s rendition of the fifth:

“Lord, in the morning Thou shalt hear
 My voice ascending high;
To Thee will I direct my prayer,
 To Thee lift up mine eye.”

Or Bernard of Cluny’s echo of the songs of the exiles, in Neale’s translation:

“Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice oppressed.
I know not, O I know not what holy joys are there,
What radiancy of glory, what bliss beyond compare.”

Another Bernard, of Clairvaux, sings to us out of the tortured theology of the Dark Ages, and we echo his devotion while we deplore his inquisitorial zeal:

“Jesus, the very thought of Thee,
 With sweetness fills my breast.”

* * *

“Jesus, Thou joy of loving hearts,
Thou fount of life! Thou light of men!”



The faith of the Reformation rings in Luther's hymn, the faith of martyrs, apostles, evangelists to the end of time:

“A mighty fortress is our God,
A bulwark never failing.”

Watts and Wesley and Toplady; Doddridge, Medley, and Montgomery; Bonar, Heber, and Bickersteth—all the host of the singers since hymnody was restored to the congregation, throng and thrill and inspire the watchers for the Advent, who are the inheritors of all the truth of the patriarchs and the prophets.

“Faith of our fathers, living still
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!”

In all ages the Christian church has received its songs and hymns from two directions: first, from among the talented, trained, devout presbytery, whose smooth and polished, often dynamic verse, if united to classic tunes, make up the main psalmody of the church; second, from among the less literate but equally devout laymen, whose spiritual raptures must be expressed in song, sometimes rough, uncouth, and limping, yet occasionally striking so deep a note of worship and such melody as to number it among the immortals. The great body of popular church music, as of secular music, is ephemeral, popular for the day but forgotten overnight. The residue that comes to us out of the past is but a small part of what the church in its time sang, the grains of gold that cling to the cradle while the glittering sands are washed away. The hymns of Watts began in a disgust at the doggerel that the congregations sang; and Heber wrote his immortal hymn in protest against the feeble and inane missionary hymns of his day:

‘From Greenland’s icy mountains, from India’s coral strand,
Where Afric’s sunny fountains roll down their golden sand,
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error’s chain.’

We garner today in our hymnbooks grain of various denominations and of different weights. Some of the highly touted modern compositions are fit to be tossed about like chaff; yet out from under their cover comes occasionally a golden grain. The music and the literature of the hymns and songs which a people or a person sings balance perfectly with the character of the singer. Yet let us not too severely scan the hymnody of a people simple, unsophisticated, and crudely sincere. Some men must shout to let their joy be known; others move their souls to the majesty of deep waters. A tolerance of tastes is a child of charity.

The Second Advent Movement brought forth some noble hymns from gifted writers, and it also produced from the common people many a song of glorious expectation, some of which were crude but others heavenly ravishing. Their tunes express the exultance of the singers; and whoever today puts his imagination to work to picture the scenes and the feelings of the worshipers in that time, can catch again the moving power of the songs. Some of these are to us anonymous, and probably their authorship was early forgotten; for the Adventist congregations were intent not on earthly records but on heaven. And they sang with a shout:

“Let others seek a home below,
We'll be gathered home;
Which flames devour and waves o'erthrew,
We'll be gathered home!”

* * *

“Out on an ocean all boundless we ride,
We're homeward bound, homeward bound.
Tossed on the waves of a rough, restless tide,
We're homeward bound, homeward bound.”

* * *

“Long for my Saviour I've been waiting,
Long time have watched by night and day.”

* * *

“O hail, happy day, that speaks our trials ended;
Our Lord has come to take us home,—O hail,
happy day!”

"In the resurrection morning we shall see the Saviour
coming,
And the sons of God a-shouting in the kingdom of
the Lord.
We shall rise, hallelujah! We shall rise, hallelujah!
When the mighty trumpet rends the azure skies,
We shall rise!"

It is difficult to cut off the recital of these old anonymous Advent hymns. They are seldom heard today even among the sons of the fathers who made the open-air assemblies and the meetinghouses ring with their jubilation. Nought of their power could be felt by resurrecting them as folklore or ethnologic antiques; but to the fervent soul who sings with sincerity "Faith of Our Fathers," they still carry the force and grace of a hope that maketh not ashamed.

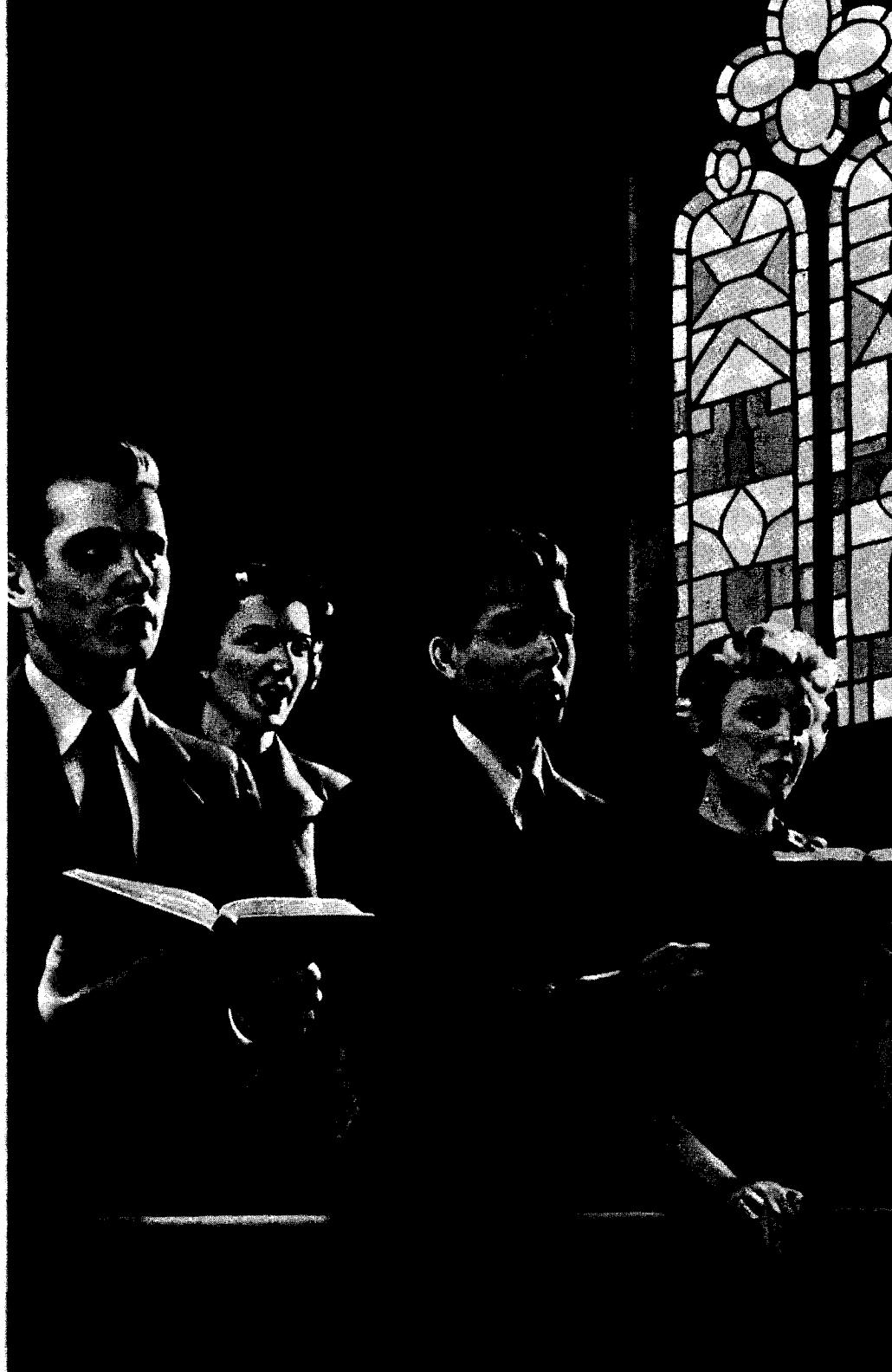
There are other hymns of the Advent Movement signed and sealed by authors and composers. Some of them celebrate the coming; others deal with the earth path of the pilgrims. One of these is by Mary S. B. Dana; it has had a renewed popularity of late in altered versions of the tune:

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever flowing."

One of the sweetest expressions of Christian resignation and consecration is from the pen of that great preacher and loved pastor, Charles Fitch, written in the hour of his acceptance of the Advent message, when almost all his friends seemed turned against him:

"One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
'Thy Saviour is well pleased with thee.'

"Earth's scoffs and scorn well pleased I'll bear,
Nor mourn though underfoot I'm trod,
If day by day I may but share
Thine approbation, O my God."



Another hymn, by an Adventist believer and poet (who with her husband, was a close friend of the Fitches) is Phoebe Palmer's¹—

“Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.
Lo! He comes, lo! Jesus comes;
Lo, He comes, He comes all glorious,
Jesus comes to reign victorious,
Lo! He comes, yes, Jesus comes!”

Set to Kirkpatrick's throbbing rhythm, it summons “all the trumpets of the skies” to accompany it; and it is scarcely less popular today than in the gatherings of the 1844 believers. Another well-known hymn of Mrs. Palmer's is “O Now I See the Crimson Wave.”

A hymn writer of sincerity and power was Sidney S. Brewer, who, passing through the disappointment, became a prominent minister in the Advent Christian church. We treasure especially his hymn:

“Watchman, tell me, does the morning of fair Zion's glory dawn?
Have the signs that mark its coming yet upon thy pathway shone?
Pilgrim, yes! arise, look round thee; light is breaking in the skies;
Gird thy bridal robes around thee. Morning dawns, arise!
arise!”

Two other ministers, authors and hymn writers, of the same church are H. L. Hastings (“Shall We Meet Beyond the River?” and “O Sweetly Through the Gloomy Years”), and Daniel T. Taylor (“We Are Going Home; We've Had Visions Bright”).

It may be said that the Seventh-day Adventist faith was born to music. All its founders loved to sing; and James White, its organizer and head, was of a family gifted in music. He early gave attention to the special music needs of the little flock, by

issuing, in 1849, out of his material poverty and his spiritual wealth, a small book of hymns without tunes. That, however, was not an uncommon form of hymnbook in those days, the singers being guided by the cabalistic signs of meters or by the names of tunes. "Old Hundred" is still a common designation of the most familiar doxology. The name of this hymnbook was, in the fashion of titles then, long and rambling enough to fill the title page: *Hymns for God's People That Keep the Commandments of God and the Faith of Jesus*, compiled by James White. It was a diminutive book $3\frac{1}{2}$ by 5 inches, and, like the Sabbath people's tracts of the time, it contained just forty-eight pages and fifty-three hymns. Later, in 1855, James White issued a hymnbook of 320 pages, and some of the hymns were set to music. This was the first hymnbook published by Seventh-day Adventists with printed musical notes.

The resources of the church were increasing; however, its requirements were more insistent; and a young generation was coming up which contained some talented musicians. James White's sons were singers and composers. Henry, the oldest and most promising, died at the early age of sixteen. His next brother, James Edson, besides his other activities in the church, produced for the Sabbath school in 1878 *The Song Anchor*, the first of the denominational songbooks with music. In 1886 he collaborated with his cousin, Frank Belden, in producing *Joyful Greetings for the Sabbath School*. In 1895 appeared Belden's *Gospel Song Sheaf*, and finally his *Christ in Song*, which held the field for half a century, displacing in many churches the official hymnal; and even now it has not lost all its popularity.

The musical needs of the church, as distinguished from the Sabbath school and in part from evangelistic services, were in the meantime not neglected. From time to time four successive editions of the earlier hymn collections were issued, each according to the lights and resources of the time. But in 1884 the General Conference appointed a committee of five to make plans for a larger, more varied, more elaborate hymnal. This

committee engaged a larger body scattered throughout the field to recommend constituent songs. Reporting to the General Conference the next year, they received approbation of their preliminary work; and another committee of five was appointed to carry into effect the plan proposed and to issue the book.

This committee consisted of George I. Butler, president of the General Conference; Uriah Smith, editor; J. H. Waggoner; A. R. Henry, manager of the Review and Herald; and Edwin Barnes. They employed Frank E. Belden and Edwin Barnes as music editors, who produced a very notable book of more than 1,400 hymns and songs. The typesetting, both of words and of music, was done by the J. E. White Publishing Company, and the finishing and marketing of the book by the Review and Herald. It was published in 1886, under the simple title *Hymns and Tunes*. One of the finest collections ever to be issued, it remained the standard songbook of the church until displaced in 1941 by the new and beautiful, though more limited, *Church Hymnal*, which contains less than half the number of compositions in the former, but doubtless these are more carefully selected and edited.

The three most outstanding Seventh-day Adventist hymn writers are Annie R. Smith, Roswell F. Cottrell, and Frank E. Belden.² Others whose songs have added to Christian hymnody are Uriah Smith, J. Edson White, L. D. Santee, I. H. Evans, Mrs. L. D. Avery Stuttle, and a considerable company of writers who have made single or multiple contributions. A noted composer, sound, sure, classic in style, was Edwin Barnes, long at the head of the music department of Battle Creek College.

The work of Annie Smith and of Cottrell has been mentioned before. Frank E. Belden, grandson of Albert Belden of Rocky Hill fame and son of Stephen and of Sarah, the sister of Ellen Harmon White, was an unusual combination of business sense and artistic ability. He was at different times manager of the Review and Herald and in business for himself; but his output of hymns and Christian songs was remarkable, amount-

ing to hundreds of compositions, ranging in appeal from the child to the patriarch, and in character covering all the field of Christian needs, from the pastoral to the millennial, from the grief of death to the jubilation of the resurrection. For the most of his songs and hymns he also wrote the music. In so large a production naturally there were gradations of excellence, but on the whole his hymns measure up to the first class. His music is usually faultless and melodious, and his verse in many instances reaches the heights of inspiration. More than any other modern writer, Belden has impressed this church with his hymns, whether in the martial music rolled forth from a great concourse of gathered Christian workers:

"Words of cheer from the battlefield of life,
Welcome tidings from the war!"

Or in the dulcet tones of a comforting requiem:

"Sweet be thy rest, and peaceful thy sleeping."

Or in the suppliant's plea:

"Blessed Lord, how much I need Thee!"

The militant trumpeting of—

"The coming King is at the door."

Or the prayer at the family altar:

"Father, we come to Thee."



F. E. Belden

Yet if one stands out above them all, it is doubtless that one for which Edwin Barnes wrote the music, that sings with the liquid notes of the wood thrush at eventide:

"Shepherd divine, Thou leadest me."

Let the Advent music ring! In the great assemblies spaced months and years apart, in the weekly convocation of churches, in the enthusiastic young people's society meetings, in the schools from nursery to college, in the summer training camps, out in the hazardous mission fields, in the hospitals of mercy on battle front or in sylvan retreat, on the highways and the trails and the rivers that run from mountain to sea, over the

wide world in the winging plane, in the quiet family circle
around the home fire: let it ring!

"Lift up the trumpet, and loud let it ring:
Jesus is coming again!
Cheer up, ye pilgrims, be joyful and sing;
Jesus is coming again!

"Echo it, hilltops; proclaim it, ye plains:
Jesus is coming again!
Coming in glory, the Lamb that was slain;
Jesus is coming again!

"Sound it, old ocean, in each mighty wave:
Jesus is coming again!
Break on the sands of the shores that ye lave;
Jesus is coming again!

"Heavings of earth, tell the vast, wond'ring throng:
Jesus is coming again!
Tempests and whirlwinds, the anthem prolong;
Jesus is coming again!

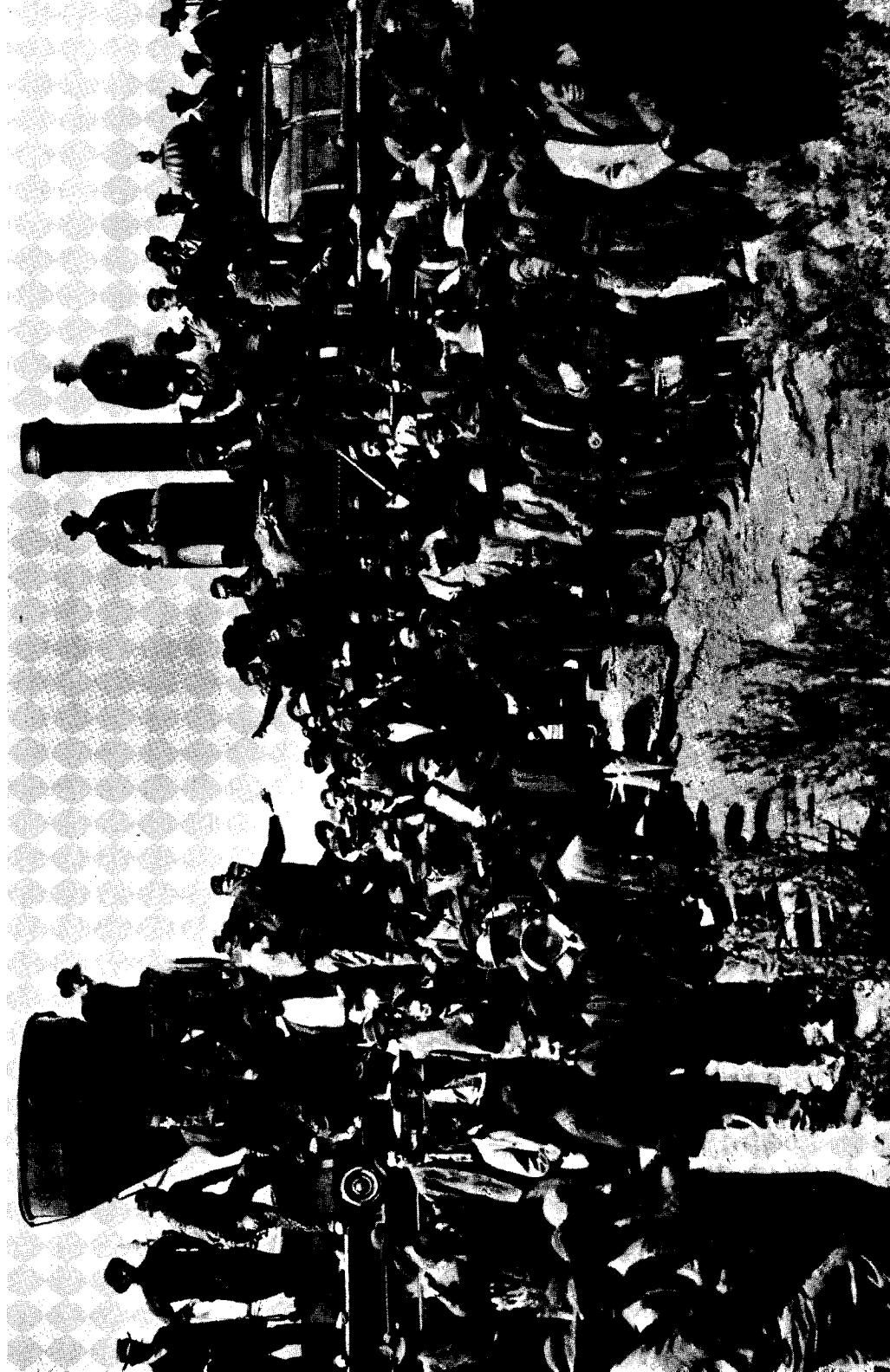
"Coming again, coming again,
Jesus is coming again!"

—STROUT.

¹ See Appendix.

² The relative popularity and wearing qualities of the three writers may perhaps be seen in the comparative numbers of their production in the two hymnals, published a half century apart. In *Hymns and Tunes*, Belden has 80; Cottrell, 16; and Annie R. Smith, 13. In the *Church Hymnal*, there are preserved of Belden's hymns 23; of Cottrell's, 3; and of Annie Smith's, 10.

Annie R. Smith died July 28, 1855, at the age of 24. Roscoe F. Cottrell died March 22, 1892, at the age of 78. Frank E. Belden died December 22, 1945, at the age of 87.



CHAPTER 8

PACIFIC COAST EVANGELISM

CALIFORNIA, the Golden State, land of wonders and of wealth, came into the possession of the United States in 1848, after the Mexican War, by the Treaty of Guadalupe. Territorial seizures by Fremont and Stockton in 1845 were confirmed. Its earliest occupancy, aside from the aborigines, had been by the Spanish, whose missions and military stations reached as far north as San Francisco. In the early part of the nineteenth century the Russians came down and established themselves on the coast north of San Francisco Bay, in what is now Sonoma County. Their occupancy, almost forgotten, is commemorated by such names as Russian River and Sebastopol. By treaty with America and Great Britain in 1824 they abandoned this claim and occupation.

Just as in Texas, Americans crowded in during the 1840's; and after an initial short-lived American republic, and as a result of the Mexican War, California, along with all other Mexican territory north of the Rio Grande, was ceded to the United States. It was then a land of missions and ranches, so far as it was settled at all. There were but six thousand white inhabitants in the whole State. But in 1848 gold was discovered at Sutter's Mill on the American River, an affluent of the Sacramento; and forthwith a horde of fortune hunters swarmed across the plains or sailed around the Horn or trekked across the Isthmus, and in the single year of 1849 raised the population to eighty-five thousand souls. San Francisco became a great and raw port of entry.

Communication and transportation between the East and the Far West was slow, cumbersome, and hazardous: by land the swift pony express carried the mail, and the painfully slow but almost universal covered wagon drawn by oxen or horses, carried settlers and freight; by water the route was either

around the tip of South America or across the Isthmus of Darien (Panama), with ship from New York on the Atlantic side and ship on the Pacific to San Francisco. So rapid was the development, however, that in 1850 California's population was sufficient to qualify her as a State. "Its gold greatly helped in the financing of the Federal government in the Civil War." But the first transcontinental railway, the Union Pacific and Central Pacific, joining in Utah, was not completed until 1869. Thereafter new and competing lines were pushed through rapidly.

The first Seventh-day Adventist family in California appears to have been that of Merritt G. Kellogg, the oldest son of J. P. Kellogg.¹ In 1859, influenced by a depression in the East, he started with his family for the west side of the Mississippi; but by a succession of events, good fortune as well as mishap, he was lured on until, with his wife and three children, he landed in California.² There he found work in his trade of carpentry. For several years the family stood alone as representatives of their faith in the Golden State, but they were diligent in distributing tracts and books, which created an interest on the part of many. A few believers in the State, widely separated, appeared in these years, however, caught by missionary literature, but apparently they made no contact with Kellogg. His first convert would seem to have been B. G. St. John, a forty-niner who had made and lost a gold fortune, and was now reduced to tallying lumber on the wharves. He had been a Millerite of 1844, and still kept his Advent hope. Listening to Kellogg, he and his family accepted the Sabbath. His persistent interest and faith were a great factor in the maintenance of the cause in those early times.³

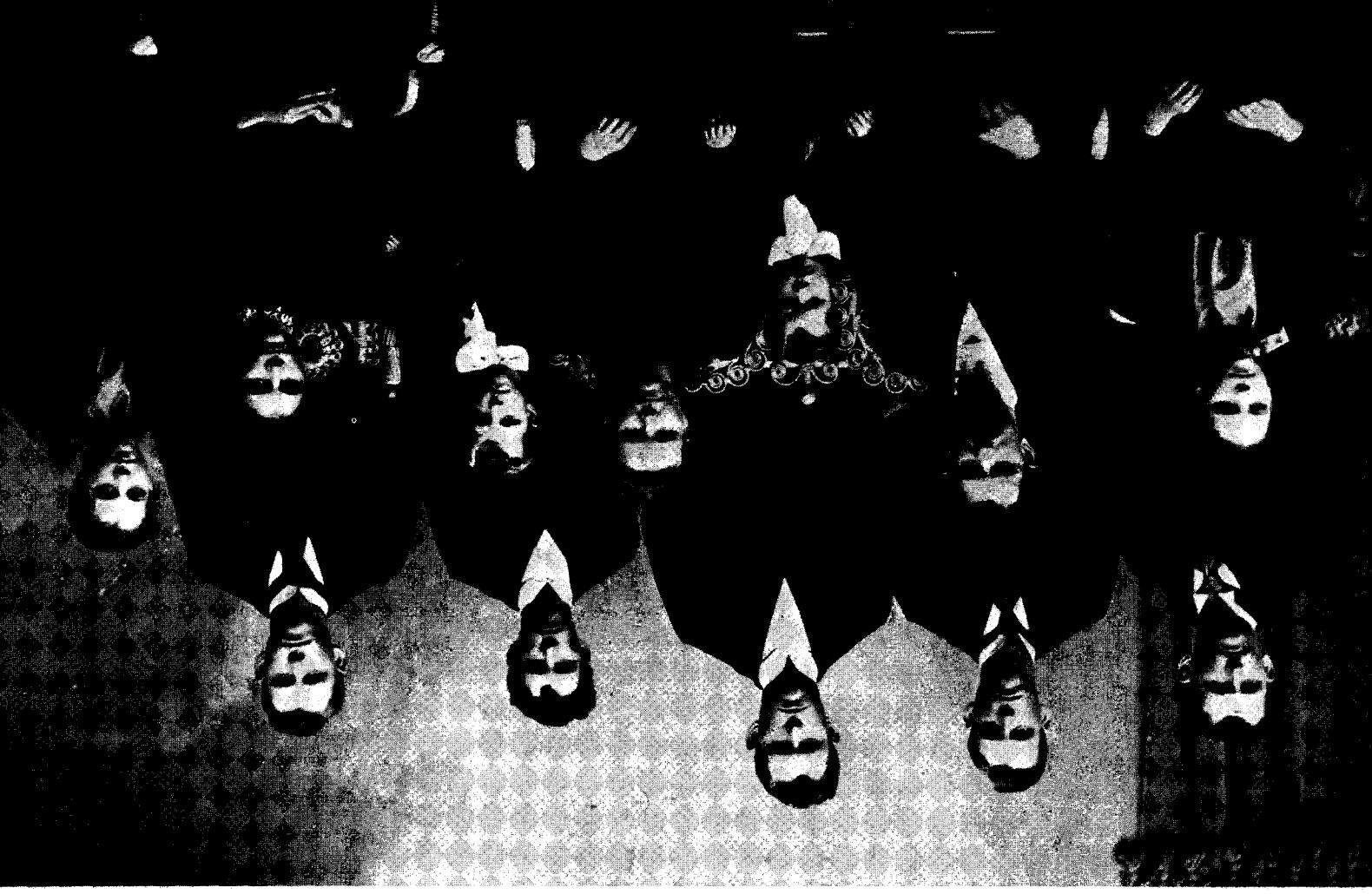
In 1861 Kellogg obtained permission to use a room in the courthouse at San Francisco, where once a week for a few months he gave a lecture on the truths of the Second Advent and the Sabbath. When this room was no longer available, he rented a hall for a month and a half, and stepped up his meetings to three a week. As a result of this work, fourteen

persons embraced the faith, and began to keep the Sabbath. A Bible class and regular Sabbath meetings were then established, and the little company kept the light burning brightly for two years. But it was in the midst of the war; and although California was distant from the conflict, its ripples disturbed the public mind, so that no more progress was made. Then some of the company moved away; it appears that Mrs. Kellogg grew disheartened, and her husband yielded to the pressure, and the meetings were discontinued for two years.

In October, 1865, however, the brethren and sisters remaining again met at the Kellogg home, and after talking over the situation agreed to send a call for help to the General Conference. With their appeal they sent \$130 to apply on the expenses of a messenger. But with the principal men of the General Conference and its chief constituent conference just then falling ill and going off to the Dansville Sanitarium, there was disorganization and perplexity in Battle Creek; they had no one to send.

So the matter rested for eighteen months. In the spring of 1867 the little company in San Francisco again bestirred themselves and decided to send M. G. Kellogg as a delegate to the General Conference. However, their action came too late for him to reach there, and they sent a written appeal instead. This, too, fell, not upon deaf ears, but upon disabled hands.

Then Kellogg determined to do something by himself. He sold his home, and in the autumn he took the trip east, and occupied himself there until the General Conference of 1868.⁴ The General Conference met in Battle Creek on May 28 of that year. Two men had come to it with the inner conviction that they were to make a great change in their fields of labor. These men were D. T. Bourdeau and J. N. Loughborough. Kellogg was present, and made an earnest plea for laborers. Both men volunteered. Such a call was then equivalent to a summons today to go to the farthest quarters of the earth. But within three days it was decided to send Loughborough and Bourdeau with a tent to the Pacific Coast.



It was no little undertaking. You did not then pass a resolution to go somewhere, draw a draft on the General Conference treasury, and shortly find yourself set up in the evangelistic business in a mission field. The General Conference was but five years old; its resources in comparison to today's were as the wood-burning two-cylinder engine of that time compared with the Deisel-fueled, streamlined, giant, present-day locomotive. Funds had to be found. Yet on June 24 the men were aboard ship in New York harbor, headed for the Pacific Coast.⁶

James White had appealed through the *Review and Herald* for a thousand dollars to purchase a tent and pay expenses of the missionaries, and meanwhile he managed to advance the necessary funds. The tent was purchased; all arrangements were made; and Loughborough and Bourdeau, with their wives, were on their way. This liberality was in keeping with the counsel given by Mrs. White as to the financial policy to be pursued in California, as distinguished from that in the East; while at the same time the economy she urged was exemplified by Loughborough's securing a \$200 reduction in the fares of the four, and shipping the tent by slow freight, without ropes or poles; thus he saved another \$50.

Gold had made California an empire in itself. In the first five years after discovery of the precious metal California brought forth over twenty times more gold than all the nation had produced in the colonial and national existence. Separated by a continent from the older States, California's economy was almost shut up to itself. Money was coin, and the coin mostly gold, naturally in the larger denominations. This produced a freedom of expenditure which was, to say the least, liberal, and often prodigal. To pinch pennies in this setting, as the Adventist pioneers had been forced to do in the East, would have been fatal to the enterprise; and Mrs. White's testimony, while urging economy, also counseled the workers to answer to the conditions obtaining in the free-spending West—to lay large plans, to expect large expenses as well as liberal gifts and benefactions. This counsel, received a little after they had

made their initial effort, thereafter governed the policy pursued in California.

Arriving in San Francisco on July 18, 1868, they lodged with the Seventh-day Adventist B. G. St. John, intending to make their first pitch with the tent in that city. They found food, especially fruits, abundant and cheap; but rentals, both of houses and land, were high; and, still under the influence of their Eastern experience, they decided against trying there. Not knowing where to go, they resorted to prayer, and God brought them an alternative.

The next day a stranger called upon them, and in the name of an "Independent" church invited them to come to Petaluma, some fifty miles to the north, in Sonoma County. This Independent church had seen a notice in an Eastern paper that two men with a tent were sailing for California to hold evangelistic meetings. They prayed that if these were the Lord's servants, they might have a prosperous journey. Then one of their number had a dream in which he saw two men kindling fires to light up the surrounding country; but the ministers of Petaluma were trying to put it out by throwing on brush and turf, which only made it flame higher. The two men then laid other fires, until they had five brightly burning. All the efforts of the ministers to extinguish these had the same effect as on the first, until they said, "It is of no use. Leave them alone. The more we try to put out the fires, the better they burn." He understood that these fire-kindling men were the men with the tent.

So the Independent church sent a man to San Francisco, who, inquiring at the dock, learned that a tent had come in and where it had been delivered. He called there, and the junction was effected. Loughborough and Bourdeau gladly accepted the invitation, shipped the tent to Petaluma, and on August 13 opened their first tent meeting. The ministers started the opposition predicted. The Independents, on the other hand, followed the doctrine with approval, until it came to the Sabbath question; then there was a division among them, six

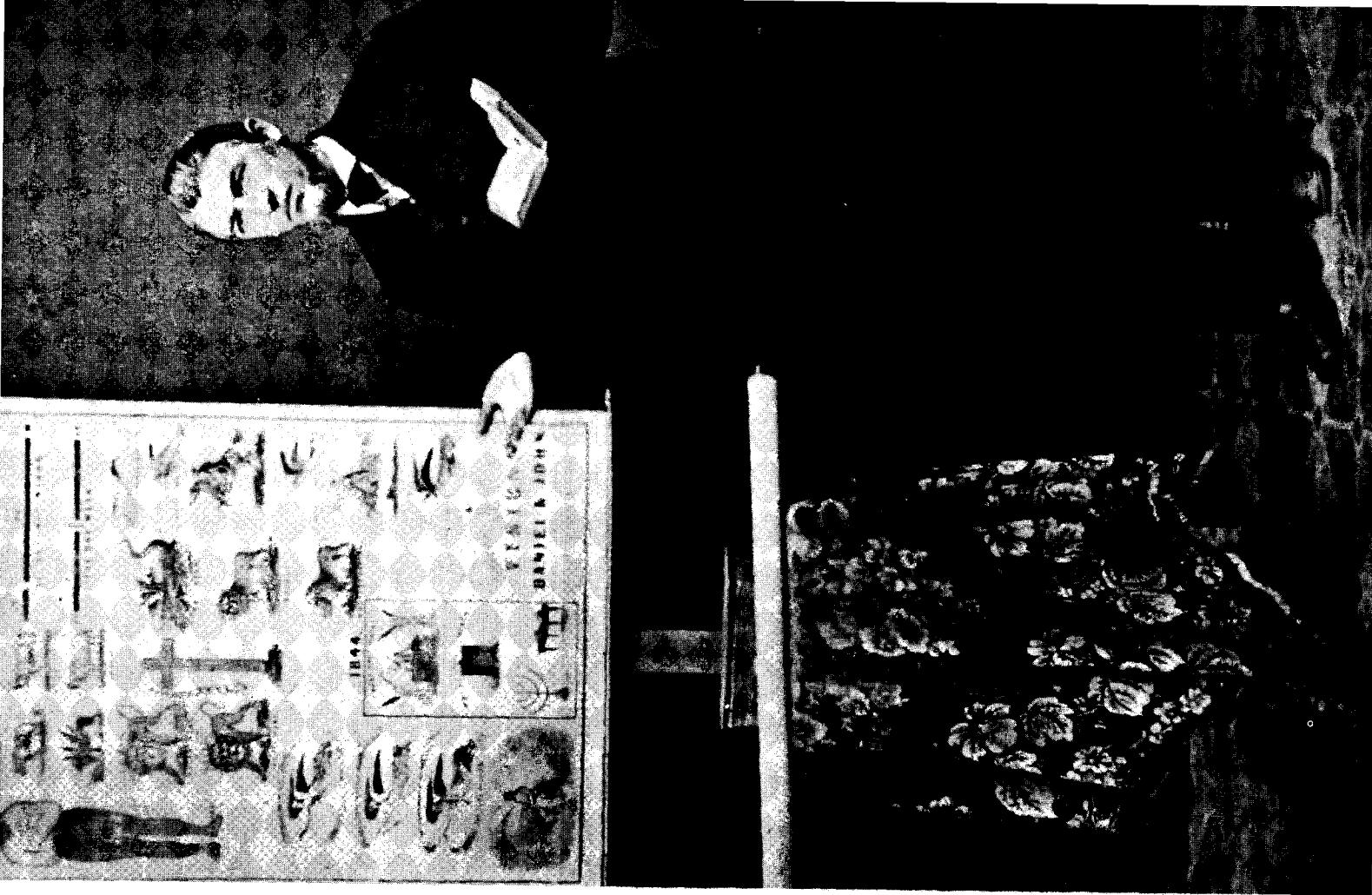
accepting it with all the rest of the faith, and the others drawing back.

They next pitched in Windsor, to the north, then in Piner, then in Santa Rosa, then in Healdsburg—five fires burning, despite continued opposition. At last, at a meeting held that summer, the ministers' council decided "to let the Adventists alone," for the more they opposed the doctrine, "the more it spread."

That spring of 1869, Loughborough was invited to speak in the Munroe schoolhouse, three miles west of Santa Rosa. But on arriving at the place, he was set upon by an angry man already haranguing the crowd, who shoved him out of doors, exclaiming: "Get out of here! You are a liar, a thief, and a blasphemer. You stole my son from the faith of his father. You lied in quoting a text of Scripture." It proved, however, that the text did not read as he thought, but taught the destruction of the wicked instead of their everlasting torment. The little band assembled outside the schoolhouse under a wide-spreading oak, and held a glorious meeting. As the highway ran by this place, and many wagon loads of people were passing, the word of the encounter spread, resulting in calls from various quarters to come and preach.

In the adjoining district of Piner, where a number had been brought into the faith, another meeting was appointed at a schoolhouse for June 19. One man, two of whose married daughters had accepted the faith, declared that Loughborough would never preach again. Arming himself with a club and a butcher knife, he lay in wait at a secluded spot on the road. But Loughborough, knowing nothing of the man's plan, had passed that way early in the morning, to avoid the heat of the day. So the man, coming later, waited in vain. But the news of his act and his intention circulated.

These events caused intense excitement in the county, and people declared that the Adventists should have a meeting place of their own in the city of Santa Rosa. One man donated two lots and \$500; others in the faith and out followed with



gifts; and the result was the first Seventh-day Adventist church building in California, ready for occupancy in November, 1869. Thus was the work established in a corner of what is now the Pacific Union Conference, the largest in numbers and resources in Seventh-day Adventist ranks.⁶

Nearly two years had been spent in the work in Sonoma County, with the result that a stronghold of the faith was there established, never to be thrown down. But in the meantime the work in San Francisco languished. The few brethren there had been greatly disappointed that the initial effort was not made where they had so tenaciously held the ground for eight years. Whether, if their wishes had been followed, the work in California would have been better advanced, is a question that none can answer. The way in the north was providentially opened, and it seemed to be God's leading that the missionaries should start outside the metropolis. This action opened the way for a temporary but not fatal division; what would otherwise have been the development only God knows.

B. G. St. John was a strong pillar of the church. When Kellogg sold his property and went East in 1867, St. John took the leadership in San Francisco. It was at his home that Loughborough and Bourdeau stayed when they first came. He was deeply disappointed that they left the city for Petaluma; nevertheless, he remained loyal, and waited through the months while the work was developing in the north, and in its successes there he rejoiced.

But in the spring of 1871 Miles Grant, a minister of the Advent Christian Church (first-day Adventists), reached California, and St. John saw in the city paper notice of his arrival. As we have noted in chapter 9, the first-day Adventists had become split into several parties, the old-line faction holding to the doctrine of the immortal soul and eternal hell-fire, while other bodies rejected this and, like Seventh-day Adventists, taught immortality only through Christ. The Advent Christian Church was one of these, and was at this time assuming

Merritt E. Cornell, strong preacher and debater, helped Loughborough to pioneer the work in California. This picture of him portrays a typical platform arrangement for Bible lectures of that day, the chart of the prophecies used as a visual device.

an ascendancy among first-day Adventists. The first party, who called themselves the Evangelical Adventists, though they were later to disappear, at that time still were strong, and made constant war on this doctrine.

St. John and his brethren were anxious for this question to be brought before the public, if they could get no more. Also, in a measure the Advent Christians were in accord with Seventh-day Adventists on the prophecies, and were opposed to spiritism. So Elder Grant was taken to the St. John home and was assisted in staging a series of lectures in the city, which the Sabbathkeeping brethren all attended and promoted. Grant succeeded in getting nearly a hundred to commit themselves to his teaching. But at the height of the interest he suddenly left, recommending his followers to join the Methodist church, whose pastor, Bailey, had opened his doors for the meetings.

This advice about half of them followed. But to St. John and some of the others this seemed a betrayal. They drew off, hired a hall on Minna Street, and again sent an urgent request to Elder Loughborough to come and open tent meetings in San Francisco. The work in the north now seeming to have been fairly established, Loughborough acceded. In the spring of 1870 Elder Bourdeau had left for the East and the resumption of work among the French-speaking people, in which he had formerly been engaged; and since that time M. G. Kellogg, who had returned in the latter part of 1868, had been assisting in the tent efforts. Loughborough left Kellogg to hold the fort in the north while he went alone to the city.⁷

In June of 1871 the tent was moved to San Francisco, and pitched on the south side of Market Street, between Fifth and Sixth. M. E. Cornell just at this time came to the Coast, expecting to go on to labor in Oregon and Washington territory. But on arriving, he found that the tent had been pitched and one meeting had been held, and he was solicited to stay and join Loughborough, as he had seventeen years before in that first tent meeting in Battle Creek. This he did. After a

few weeks of meetings in the tent the effort was continued in rented halls, and by the end of the year over fifty had accepted the faith. The expenses of the meetings up to that time were \$630, but \$510 had been contributed, and tithes of the converts amounted to \$1,100 a year in gold, which was above par in the country's currency. With the efforts in the north and this in the city, they had won 208 adherents, and the tithe was \$2,100 in gold.

Outside opposition had been in evidence from the beginning, and still continued. But the enemy of all righteousness, finding that such attacks could not stop the work, now tried boring from within. While Loughborough went back to strengthen the Sonoma churches, Cornell was left in charge of the work in the city. He was a strong preacher and an able debater, and on the front he sustained the cause; but he failed to guard his soul where he had thin armor. Innocent as it seemed, he conducted himself injudiciously with a lady of the congregation, showing a partiality and favor which, while far from the borders of immorality, soon excited comment from the enemies of the new faith. Elder Loughborough, returning, labored with him on the matter, but Cornell's pride and independence were aroused, and he declared that he had a right to walk the streets as he pleased and with whom he pleased. Thus it went on from the middle of December to the middle of January, 1872. Finally the young church was called upon for disciplinary action. A meeting was appointed to consider the matter and to determine their attitude. Some of the church sided with their favorite minister; others saw the danger. A division seemed inevitable.

The meeting was to be at nine o'clock in the morning of January 28. Cornell was still recalcitrant. The night before, Loughborough spent most of the hours in prayer. In the morning he started for the church. On the sidewalk near his boarding place he found his fellow laborer, weeping.

"I am not going to the meeting," he said.

"Not going to the meeting? Why, it relates to your case."

"Yes, I know," replied the now penitent Cornell. "But I am all wrong. You are right. Here is a letter of confession I have written. Take it and read it to the church. It will be better for my sympathizers if I am not present."

"What has made this great change in you?" inquired Loughborough wonderingly.

Said he, "I went to the post office last night, and received a letter from Sister White, from Battle Creek, Michigan. Read this, and you will see how the Lord regards my case. Tell the church I accept it as a testimony from God, and I repent."

The church, examining the facts in the case, saw that what Mrs. White had written could not have come as a result of communications from this scene of action, for there had not been time since the matter developed for such correspondence; and, in fact, neither Loughborough, Cornell, nor any other had written to Mrs. White or anyone in the East about the trouble, trying rather to contain it within the local church. The revelation had been given to Mrs. White as a part of a vision in early December, before the state she saw had developed, in the last of the month. On the morning of January 18 she was awakened with the impression that she must immediately write out that testimony and put it in the mails. She did so, and giving the letter to her son Edson before breakfast, charged him to go to the post office and hand it to the postmaster, which he did, reporting that he saw it go into the mailbag. It took nine days then for the mail to go to California, and there was but one mail a day; the letter therefore reached the scene in the crux of time. If it had come before, there might have been division; if it had arrived later, it would have been too late. But its timing was perfect. It confirmed the church in confidence in the Spirit of revelation working in their leader, Mrs. White.⁸

The work grew, spreading through the Bay region and the northern part of the State; and in October, 1872, the first Seventh-day Adventist camp meeting was held at Windsor, Sonoma County. To this camp meeting James and Ellen White came from the East, making their first visit to the Far West.

They remained in the State for five months, holding meetings, strengthening the young churches, and partaking in the organization of the California Conference on February 15 and 16.

An example of the missionary spirit of the lay members is seen in the case of the Bond brothers. Seth Bond, living near Healdsburg, had come into the faith under the ministrations of Loughborough, Cornell, and Kellogg, in 1872. His pockets filled with tracts and his heart with zeal, he determined to carry the truth to his brother James, a farmer with holdings in Stanislaus County, to the southeast. He found him driving a ten-mule team hitched to a gang plow, and lost no time in beginning his mission. He talked his new faith in the field, and followed it up in the barn, and continued when they went to the house. James's wife, Sarah, a devout Baptist, stood this for a few days, until her patience gave out; and then she said, "Seth, we like to have you visit in our home, but unless you can stop talking this Sabbath business, I'm going to ask you to move on."

"Sarah," he replied, "if you can show me just one text in the New Testament that implies we are obliged to keep the first day of the week, I'll say no more."

"That's easy," she answered.

This was on a Sunday. She induced her husband to postpone his plowing until they could find that text. Together they read the New Testament through, searching, searching; but when four days and a half had passed, and they were at the last verse of Revelation, they looked blankly at each other. No text for Sunday!

Saturday morning, before sunrise, James Bond went out and fed and harnessed his mules, preparing to plow. He came in, held family worship, ate breakfast, and went back to the barn. About nine o'clock his wife looked out to the field and saw the big plow standing idle. Fearing her husband had been kicked by a mule, she hurried out to the barn. There he sat on a box, reading some of the Sabbath tracts his brother had brought. "Why, James!" she cried. "Aren't you working today?"



"No, Sarah. Since reading the New Testament through and failing to find that Sunday text, I've determined to keep God's Sabbath, and I'm beginning today."

"Well, James," said Sarah slowly, "I've been weighing the whole matter myself, and had come to the same decision."

That was the beginning of a career which put both them and their eleven children into the service of the Advent cause, seven of them in foreign fields.⁹

Toward the end of 1873 Elder and Mrs. White made their second visit to California, and remained till near the end of the summer. They used this time not only in counsels and ministerial labor but in establishing the publishing work on the Coast. Oakland, across the Bay from San Francisco, had had a California-characteristic growth, from the few hundreds of Loughborough's first visit in 1868 to 18,000 in 1873. Crossing on the ferry one day, Mrs. White observed to her husband, "Somewhere in Oakland is the place to locate the paper." *The paper, observe!* For as in their early *Present Truth* experience, they had no vision as yet of the tremendous publishing business which was to become the Pacific Press.

But there was only a handful of Seventh-day Adventists in Oakland. Impressed with the potentialities, Elder and Mrs. White decided that the tent (they had only one in California) should be erected here, and a series of meetings begun. The tent was in the north, in charge of Canright and Cornell, who had decided to pitch it at a small mountain town, Cloverdale, above Healdsburg.

The Whites drove north. Arrived at Petaluma, they found that Canright had left a few hours earlier. Though their horses needed shoeing, and a carriage spring was broken, they would not tarry for repairs, but pressed on to Healdsburg. There they found that Canright and Cornell had left for Cloverdale. But the tent and goods were waiting at Seth Bond's, eight miles out, loaded and ready to go on in the morning.

They drove on in the night. They came to the Russian River, deep and rapid-running. At the ford they paused, and

James White, while his wife held one impatient horse, rode the other across to make sure of the footing. Secure! Across this river, they praised the Lord for a safe passage; when, lo, another, even deeper, ford confronted them. Again the careful reconnaissance, the lining up with a mountain peak, and the crossing, though the water came above the footboards. In the dark, at a fork, they missed the road; but arriving at a ranch, they discovered to their great joy the family of a believer, William Harmon. In the morning they were conducted to Seth Bond's, who held the tent and goods while they drove on to Cloverdale. Canright and Cornell had decided this was not the place to pitch, and readily fell in with the suggestion of Oakland.

The Oakland tent meetings ran from April 30 well into June of 1874, and proved a pivot point in the work on the Pacific Coast. First a spiritist manifestation provided opportunity for unmasking this deception and created great interest. Next, a local-option election coming up, the Adventists arrayed themselves strongly on the temperance side, giving to the anti-liquor forces the use of their main tent in the city, and of the new one purchased for East Oakland, while they themselves preached eloquently for prohibition. In the end a church of more than fifty was organized.¹⁰

On June 4, 1874, James White did in California what he had done twenty-five years before in Connecticut—issued the first number of a missionary paper. He titled it the *Signs of the Times*. After publishing six numbers he turned the enterprise over to the California Conference while he returned East to secure funds to put it upon a sound basis. He was to raise \$6,000 in the East for this Western enterprise, on the condition that the California brethren would raise \$4,000.

George I. Butler was sent out to California, in October, to present an alternative to the California brethren—that the Review and Herald establish a book repository on the Pacific Coast. Elder Butler made the proposal at the Yountville camp meeting; and he never was more surprised in his life. The con-

Signs of the Times, the first issue of June 4, 1874, which is portrayed here, has enjoyed a career of distinguished merit as a missionary periodical. Published weekly for many years, it was the forerunner of the present monthly magazine.

gregation resolved to have a publishing house, and with gold coins and pledges they quickly raised \$19,414. Thus the Pacific Press was established, and the *Signs of the Times* assured. The California Sabbathkeepers then numbered 550.

In February, 1875, Elder and Mrs. White returned to California, with a company of workers, including (again) D. M. Canright for evangelistic work, J. H. Waggoner for editorial work, and John H. Morrison for business. On the twelfth of the month a special session of the California Conference was held to determine the location of the new publishing plant which it had been decided must be here established. They fixed upon Oakland, and purchased two lots on Castro Street, James White and John Morrison taking title in their names, with the agreement to relinquish such part of it as should be needed when the time came to build.

That was not long. The Pacific Press Publishing Company was formed April 1, 1875, with a capital stock of \$28,000. Comparison of this with the beginnings in Michigan twenty years before provides a comment not only on the growth of the cause but also on the different environment in which it was established. A replica of the second Review and Herald building, but frame instead of brick, was erected that spring on the Castro location. The Pacific Press, thus founded, has proved through the years one of the strongest institutions of the denomination; and its policy of missionary enterprise has contributed no small part of the extension of the publishing work into the two hundred languages in which Adventist literature is printed today.

James White was the first editor of the *Signs of the Times*, as he had been of the earliest publications. But as he had soon to leave, the responsibility fell upon others until 1875, when J. H. Waggoner took up the duties of editor, and was instrumental in developing that great missionary paper to a high and influential place in Christian periodical literature.

Seventh-day Adventist work at first was concentrated in the Bay region and the north, though Sacramento and sur-

rounding territory to the east were entered by Loughborough and Cornell in 1872. Indeed, it was not long in spreading south, both in the Central or San Joaquin Valley and down the Coast.

In 1873 a camp meeting at Yountville, in the north, attracted the attention of a visitor from the San Joaquin Valley, and he became a convert. This man was Moses J. Church, a pioneer in the valley, the originator of its irrigating system which has made it so great a farming and fruit district, and the man who suggested to the builders of the Central Pacific Railroad the site of Fresno, now the metropolis of the valley. He aroused a great interest in his section, which was developed and enlarged by the first Seventh-day Adventist minister to go there, J. L. Wood. Church also built the Seventh-day Adventist house of worship in Fresno, at the time the "handsomest and most becoming house of worship in Southern California."¹¹

Down the Coast, at Watsonville, in that same year, D. M. Canright, having retired to a farm for a rest, soon was stirred again to preach, and created an interest which was followed up by Loughborough. One of the converts here was William Healey, who became one of the foremost evangelists on the Pacific Coast. The next year San José, in the Santa Clara Valley, was entered, and the work in that section developed.

Southern California proper, which is topographically and climatically a State by itself, received the first Seventh-day Adventist representative in 1874, when John B. Judson, a convert in the north, moved his family to the San Pasqual Valley, at which time he was ordained and made director of the district. Soon the first Seventh-day Adventist church in southern California was formed around his post, and the work was extended. J. L. Wood entered the section in 1879, and in 1880 S. N. Haskell and J. H. Waggoner visited there, and churches in the two principal cities, Los Angeles and San Diego, as well as smaller cities like Santa Ana and San Bernardino, were organized. M. G. Kellogg also moved to the south in 1889, and



labored there until his departure on the *Pitcairn* for the South Seas in 1892.¹² The great development of the work in southern California belongs to the next century.

California, especially the Bay region, proved the nucleus of a great work spreading out to surrounding States. Nevada, always a satellite of California, first received the message in 1878; and though its rather fluid population, ever gravitating toward the California sun, has kept its membership down, it has the honor of being the second of the Pacific Coast States to receive this last gospel mission. It was in Nevada that the message reached that miner, William Hunt, who first introduced the faith into South Africa. In the early 1880's, however, believers were reported also in Arizona and New Mexico, now conferences in themselves.

Oregon and Washington were soon penetrated. The work began in the eastern section of those States, in the Walla Walla Valley. At Milton, Oregon, which is in that valley, just over the State line, in May, 1874, a company of seventeen persons organized themselves as a Seventh-day Adventist church, under the leadership of a former United Brethren minister named Costin, who performed baptism for three of the younger members. The group included the family of J. C. Bunch, with his sons John and Hamilton Bunch. Brother Maxson was elected elder. The members were widely scattered through the Walla Walla Valley, and were able to meet as a whole group only once a month.

Appeals were made for ministerial help, and Elder I. D. Van Horn and his wife came up from California early in 1876,¹³ pitching their gospel tent in the city of Walla Walla, Washington. A number accepted the message, among them being Sergeant A. T. Jones, of the 21st Infantry, Fort Walla Walla, who was to prove a great power in Adventist circles. His term of service soon expiring, he joined the evangelistic group.

At the request of Elder Van Horn, the Milton church was disbanded, its members joining in the formation of the Walla Walla church. Later the tent was moved to Milton and to the

near-by town of Weston; and as a result the Milton church was incorporated in July, 1877, with William Russell as elder. These two churches were the first in the Pacific Northwest.¹³

In the western part of Oregon, in the Willamette Valley, an interest also sprang up. Near Salem lived a family named Starbuck, who had moved from Iowa. The father was reputed to be "queer," for he "kept Saturday for Sunday," and his family, which included a son and several daughters, all held at least to his ideas of diet and hygiene, though son Thomas did not yet keep the Sabbath.

In 1871 Thomas married Myra Gibson, a girl from a neighboring family who hated the tobacco habit of her father and brothers and of nearly all the men of the country, and who found in the abstainer Thomas Starbuck the man of her choice. Neither she nor any of her family except her mother and her grandmother were Christians. She suspected that Thomas might yet become a Saturdaykeeper like his father, but *she* never would!

In 1874 the *Signs of the Times* began to be published in California, and Thomas subscribed. Secretly, for two years, his wife studied the paper, and when Thomas decided to keep the Sabbath she surprised him by joining. In 1877 Elder Van Horn, accompanied by A. T. Jones, moved his tent from the eastern section to Salem, and with the nucleus of two or three families raised up a good church, the third in the Pacific Northwest."¹⁴

Mrs. White in 1878 visited the work in Oregon. She and her husband were living in California, but Elder White had to return to the East because of large interests at stake there. Mrs. White, at this time often in frail health, did not dare to make that arduous trip. Nevertheless, she would not be idle, and in weakness and exhaustion, yet strengthened by miraculous power to meet the need, she not only labored in California but undertook a stormy voyage by sea to strengthen the work in Oregon. She was gladly welcomed by the believers there. The labors of Elder Van Horn and his devoted wife had been

very fruitful in the Northwest. And so were born the conferences of the North Pacific.¹⁵

The development of the health work on the Pacific Coast holds all the romance of pioneering, unromantic as most of it must have seemed to the actors in it. M. G. Kellogg, when he sold his California home and went East in 1867, was a carpenter (as well as all the other things that a pioneer is); but when he came back in 1868 he was a certified physician. That quick transition was effected at Dr. Trall's Hygieo-Therapeutic College at Florence Heights, New Jersey, where in about six months the eager advocate of natural medicine completed his course and received the degree of M.D.

This, however, was not the disreputable thing that it would be today, when "doctor mills" and unorthodox cults, short cuts to medical practice, turn out graduates discountenanced alike by public opinion and the law. Medicine was not then organized as it later became; and whereas James White took the policy of securing physicians from the best-equipped medical schools, such as Bellevue Hospital, a great proportion of the physicians of the time were the product either of apprenticeships with established physicians or of such short-term schools as Dr. Trall's; and there was no law against their being given or assuming the title of medical doctor. Indeed, Dr. Trall's college, brief as was its course, was an advance on the former practice of making physicians.

M. G. Kellogg was distinctly a pioneer. The pioneers of that day were ready and eager to turn their hands to anything that needed to be done; and some of them, at least, did everything remarkably well. Succeeding generations may have refined their techniques and locked their skills within the guilds of trade and profession; but if the pioneers had not hewn out their farms, rolled together their log houses, built their mills, run up their false-front main streets, and also tried their hands at the reform of medicine, their sons and daughters today might still be wrestling with the wilderness and the murk of empiric therapy.

Dr. M. G. Kellogg was willing to do anything, as the ministers in California noted, "even to the working with his hands to support the ministry." He still built houses and mended mills and machinery, preaching meanwhile when called upon or when opportunity offered, and teaching the principles of health and hygiene that he had gained from Mrs. White's instruction, his short course under Dr. Trall, and his own practical, ingenious mind.

In April, 1870, he was engaged with Loughborough in a tent effort at Bloomfield, California, when an epidemic of smallpox broke out in the town. Some twenty-five or thirty persons had been exposed before the disease was recognized. There was one "drug M.D." in the town, and naturally he took charge. Five cases came under his care, but four of them died. The town was in panic. No one dared care for the stricken unless compelled by family ties, and some families were completely invalidated. One wealthy family succeeded in hiring two men at four dollars a day to care for their sick, but others were without help. Nearly half the inhabitants fled, including the two ministers of churches, leaving their flocks to follow their example or face death.

In these circumstances Loughborough and Kellogg felt it their duty to preach by works as well as by words. They took down the tent and went into the homes to nurse the sick. The treatment included no drugs, but quiet, thorough ventilation, water treatments—cool, cold, warm, or hot, as indicated—right diet, and general care. Kellogg took eleven cases and brought them through with the exception of one, a young child already near death when he took the case. He gave directions for others, and Loughborough and some worthy helpers, following directions, had practically the same success; so that while the disease went on its epidemic way in other towns, the plague here was stayed.¹⁶

As a result of this experience, the drugless treatment assumed high standing in that part of California; and Dr. Kellogg, like his Master, left the carpenter's bench to "lay his

hands on a few sick folk, and heal them." His work for the next six years was still varied, largely evangelistic, partly mechanical, but not a little medical. Finally he determined to establish a medical institution on the Pacific Coast. The Battle Creek Sanitarium was now in charge of his younger brother, Dr. John H. Kellogg, who had first taken Dr. Trall's course, then gone on to Bellevue and graduated there with the highest honors. With this education, however, he maintained and developed the principles of natural medicine, which both he and M. G. had imbibed from Mrs. White's teachings and from modification of Trall's.

In 1877 Dr. M. G. Kellogg was introduced to a beautiful site on the side of Howell Mountain, three miles from Saint Helena, California, where a crystal spring gushed forth; and there in 1878 he led in the development of the Rural Health Retreat, the second health institution of the denomination. It became a popular health reform sanitarium. The next year he yielded the place to physicians with more advanced medical training; and the Saint Helena Sanitarium, as it was renamed, has maintained its high standing and progressed with the years and the advancement of medical science, being now the oldest of existing Seventh-day Adventist health institutions.

Later years saw many other sanitaria established in California, especially in the southern part of the State, where Loma Linda, Glendale, and Paradise Valley sanitaria and the White Memorial Hospital in Los Angeles are foremost among health institutions. Oregon and Washington also founded sanitaria, at Portland and Walla Walla.

The educational work of the Pacific Coast will be recited in another chapter. Here mention is made only of the first California Seventh-day Adventist school, the second college of the denomination to be established, which was founded in Healdsburg in 1882, under the direct encouragement and instruction of Mrs. White. This college became responsible for the training of a large number of workers, both for the home and the foreign fields. It was removed in 1909 to an even more

rural location, near Saint Helena, and is now known as Pacific Union College.

The Northwest, Oregon and Washington, were served first by Milton Academy, in eastern Oregon, in 1886, which was removed across the State border in 1892, to become Walla Walla College. Various schools on the secondary level, and many on the elementary, were developed throughout the Pacific Coast, in step with the advancing educational work.

From the beginning the associated churches of the Far West, starting in simple organization but progressively and rapidly developing, were strong in support, not merely of their local work but of the whole cause. They established their base on solid foundations—the publishing work, the health work, the educational work, the missionary work of the church. They gave liberally to the world-wide cause, and proved that the investment in the Pacific Coast States, begun in the venture of 1868, with the liberal policy followed, was one of the most successful of missionary enterprises, returning not the minimum of thirtyfold but nearer the maximum of a hundredfold.

¹ See Appendix.

² H. O. McCumber, *Pioneering the Message in the Golden West*, pp. 34-52.

³ Cornell says that St. John embraced the Sabbath in 1863, but McCumber indicates that he accepted it before Kellogg lectured in the courthouse, which was in 1861.

⁴ *Review and Herald*, July 25, 1871, p. 45.

⁵ J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, p. 276.

⁶ Loughborough, *op. cit.*, pp. 279-281.

⁷ *Review and Herald*, July 25, 1871, p. 45.

⁸ Loughborough, *op. cit.*, pp. 282-286.

⁹ See Appendix.

¹⁰ McCumber, *op. cit.*, pp. 118-124.

¹¹ *Ibid.*, pp. 113-116.

¹² *Ibid.*, pp. 179-189.

¹³ Taylor G. Bunch, *North Pacific Union Gleaner*, May 29, 1928; *Review and Herald*, Oct. 4, 1928, p. 19.

¹⁴ Edith Starbuck, *Crossing the Plains*, pp. 195-215; Taylor G. Bunch, *North Pacific Union Gleaner*, May 29, 1928.

¹⁵ Ellen G. White, *Life Sketches*, pp. 229-234.

¹⁶ *Review and Herald*, Aug. 7, 1870, p. 61.

CHAPTER 9

INTO THE SOUTHLAND

A NOTHER field beckoned, tardily and hesitantly. That was the South. The United States from the beginning had sections, each with its own particular people, social mores, economic conditions, and deepening sense of solidarity. East and West—a West ever being populated from the East, ever rolling its horizons on—were always mildly antagonistic, the frontier broadening men's minds, the cramped quarters of the older settlement fostering conservatism. But the rivalry between North and South, having its roots in colonial interests and conditions, was greater, and grew with the years and the century. Agriculture in the two sections chose its separate systems, one free soil and individualistic, the other slave and oligarchic. Commerce, affected in part by the geography of the two sections but in greater part by the mental bent and education of their peoples, grew to a dominant position in the North, but in the South remained the submissive servant of the soil. Finally the populations became differentiated; the South remained almost wholly English, or at least British in character, while the North received great numbers of other nationalities, particularly German and Scandinavian. Cultural agencies—church, school, home, society—cast the character of the South in the aristocratic mold, that of the North into a melting pot of democracy. And the moral issue at last raised over slavery, inevitably mixed with economic interests and sectional or national pride, brought on the dreadful cleavage that was the Civil War.

It has been said that war between brothers is the most deadly of wars. There is no denying that the war between the North and the South, brethren, engendered blind and deep-seated hatreds, which were exaggerated by the policies and deeds of reconstruction. Yet there is scarcely a parallel in

history to the rapid recovery of amity and brotherhood exhibited in the relations of North and South within a few years after the carnage of the wilderness and the slaughter at Gettysburg. The North, it is true, was hampered in this renaissance by its pharasaic sense of moral right, and the South by its pride and sense of injury; yet the generation that fought in the blue and the gray clasped hands before a decade was gone, and their sons and their sons' sons have buried the issues in the musty books of history.

Seventh-day Adventists made no progress in the South before the Civil War. A stray member or two in Maryland and Virginia and a scattered company in Missouri marked the limits of their advance. They were a small people then, and deeply impregnated with the ideals of liberty which made them abhor slavery. Their origin was in the North, and their progress was westward rather than southward. They looked upon the South as a closed field, where violent men defended their prejudices with guns and whips. But after the war they discovered, to their surprise, that the Southern mind was open to their message of God's law and Christ's coming. The South retained what the circuit riders had given it—a reverence for the Bible and the cardinal principles of Christianity. Moreover, when Adventists responded to the calls, they found, no less to their surprise, that there was in the South a noticeable, even dominant, attitude of open-mindedness and open-heartedness to Northerners who came bent, not on mastership and gain, but on friendship.

The first Seventh-day Adventist minister to enter the South, Elbert B. Lane, wrote for the church paper a summation of his impressions and investigations, which for clarity, keen observation, just weighing of issues, and perception of the true mission of a Christian people, is not to be excelled. It was but six years after the close of the war; reconstruction, with all its inequities, insult, and robbery was in full swing in the Deep South; and the Ku Klux Klan was answering with its whips and ghostly attire. The industry and economy of the

South were in chaos, and men were struggling barehanded to restore a measure of prosperity. Yet Lane found fairness and even cordiality. It is true that he went no farther South than Tennessee (but there, with Gen. Nathan Forrest, the Ku Klux began); and Tennessee, under Andrew Johnson as war governor, had re-entered the Union before the war was finished, and never suffered from carpetbag government. Yet at least its middle and western sections felt a solidarity with the more Southern States which were under the load of reconstruction.

Lane noted that the economic and moral conditions of the freedmen were generally worse than before emancipation; yet he recognized that this was but a transition period, and looked for fair if not early adjustment. He found the Southern white man a friend of the Negro, if he will "keep his place," but deeply resentful and hostile toward the meddling Northerner who sought through the Negro political and pecuniary advantage. Yet he discovered the Southerner to be freehearted, not vindictive toward inoffensive Northerners, but hospitable and as open to reason as people of the North. There was, it is true, strong and sometimes violent opposition to the new faith on the part of the established churches, but no more so than in other sections. He believed the gates were fairly open for evangelistic advance.¹

His report was admittedly optimistic, yet wisely so; for the brethren in the North were dubious about the potential brethren in the South, and needed reassurance. No doubt Lane could have found and reported much evidence to support their fears; there were times later when he, as well as his fellow workers, incidentally reported much prejudice, opposition to "Yankee doctrines," and persecution.

The work went slowly for many years. This was in part due, doubtless, to the conservatism, suspicion, and prejudice of the Southern mind; it was also due in part to the prejudice, misunderstanding, and resistance-breeding drive of the Northern emissaries. A further factor was the policy or lack of policy in the conduct of the Advent mission. Northern men, who little



understood the psychology of the South, ran in for a few weeks or possibly a year, and then pulled out for more familiar scenes. The men who found the way to the Southern mind and heart were the men who stayed by, year after year, and molded their understanding to the Southern temperament and background. Southern converts also played a great part in the gradual uplifting of the work. The Southern field was a hard field, but it was highly educative to the Adventist mind, accustomed thus far to work in the groove of one segment of national society. It was a training school for the world-wide mission of this people.

The principal Adventist pioneers in the South were these six men: Lane, Osborne, Soule, Corliss, Taylor, and Kilgore. E. B. Lane was the pioneer both west and east of the mountains. S. Osborne was scarcely behind him, but his work was more localized in Kentucky and Tennessee. O. Soule wrought mightily on the Cumberland plateau and in middle Tennessee and Kentucky. J. O. Corliss accompanied Lane to Virginia, and afterward labored there alone and in other Southern States. C. O. Taylor first penetrated into the Deep South, in Georgia; and in the course of his Southern career visited also North and South Carolina, Alabama, Mississippi, Louisiana, and Florida. R. M. Kilgore was the first permanent minister in Texas; and afterward, as head of the work east of the Mississippi, did more than all others to build and bind together the cause. Besides these, in the early years D. T. Bourdeau labored for a few weeks in Kentucky, G. K. Owen assisted in middle Tennessee, and R. F. Cottrell labored in Maryland.

The first call from the South, and the first church to be established, was at Edgefield Junction, Tennessee, eight miles north of Nashville. R. K. McCune and a few others of that place received literature through some member of the Tract Society, and accepting the truth they found therein, sent in a request to Battle Creek for a minister to visit them.² E. B. Lane responded in March, 1871. He was greeted by McCune and the little company; and his spirits soared with the warmth

← PAINTING BY FRED COLLINS

In opening work in the South, the only meeting place available at Edgefield Junction, Tennessee, was the railroad station. Here E. B. Lane conducted an evangelistic effort that utilized the waiting rooms, freight room, and even the loading platform.

of the welcome, typified by the balmy evidence of spring, so far ahead of his frozen North.

Looking around for a place to hold meetings, he discovered but one church in the community, and that, surprisingly enough in the South, was Roman Catholic, for which he did not even venture to ask. The schoolhouse was too small. Finally the railway ticket agent offered the station building, a procedure unprecedented and indicative of the free-handed and rather loose business practices of the time and place.

Lane says they were given the use of "the station and telegraph rooms, . . . the white people occupying one room, and the colored the other." If in that small place there were not two waiting rooms, as usual in the South, then the agent's office served as one division of the meeting. These rooms, however, proved too limited in capacity, and the freight room was prepared, and then the platform outside was filled with seats. In a later communication Lane says that his "first congregations there were very small, perhaps ten or twelve, while my last were between two and three hundred."³

He could not remain long, perhaps a month, being then recalled to Indiana, in which State he soon formed a conference. Before he left Tennessee he baptized five, and left others preparing for baptism. But it was two years before he was able to return. The little beacon left burning there in the South flickered and beckoned for help, but it never went out. "*The Review*," wrote McCune, "is the only preacher we have. It is, however, a good one, and comes about the beginning of the Sabbath filled with precious truth and valuable instruction. We should be very lonesome without our weekly visitor. And that is not all: it passes round from hand to hand, and neighbor to neighbor, with a happy greeting for all, until it is about worn out."⁴ He reports four families of ten adults and eight or ten children keeping the Sabbath.

When Lane came back in May of 1873 he stayed only two weeks, lecturing again in the station house; but he strengthened the company by conversions and baptisms, and "left a church

of thirteen." On this visit he reports hearing from a brother in Alabama, G. M. Elliott, a Southern Unionist who had fought in the Federal Army, where he lost his eyesight and was discharged. By some means unstated, while in the North he received knowledge of Seventh-day Adventists, embraced the faith, and after the war returned to his home in Alabama. Without literature and without sight he went about talking the truths of his new faith, and now reported a great interest among the people, who offered to defray the expenses of a Seventh-day Adventist minister if he would come. Apparently this call went unanswered, for lack of a laborer, until Taylor appeared four or five years later.

Kentucky came fast on the heels of Tennessee. Sometime in 1871 Squier Osborne, a Kentuckian who in 1851 had gone West, and received the Seventh-day Adventist faith in Iowa, came back to visit his brother in the middle part of the State. He had been sending literature to that brother, who distributed it in the neighborhood, and many people were anxious to hear S. Osborne preach. He protested that he was not a preacher (he was not ordained till 1872); nevertheless, they prevailed upon him, and hanging up his charts, he gave a series of talks on the Seventh-day Adventist beliefs. How much fruit of his labors at that time he saw is nowhere definitely stated; but other workers refer to various communities with interested persons where now and later he labored. One of his early converts, who became the first Southern-born Adventist preacher (aside from Osborne himself), was R. G. Garrett.

Osborne returned to Iowa, but, with Jacob Hare, was soon commissioned to go into Kentucky; and this action was approved by the General Conference.⁵ Hare did not remain long, but Osborne stayed to the end of his life.

One interesting family that embraced the faith was that of Dr. Coombs, in Nolin, Kentucky. The Coombs had an only child, Bettie, who was a gay girl and a popular belle; and on her they lavished all the attention and advantages that the doctor's rather favorable economic state provided. Relatives

in California who had become Seventh-day Adventists sent them literature, which at first they scarcely noticed; but when their relatives came to visit them in the latter part of 1871, they listened more attentively, and Mrs. Coombs decided to keep the Sabbath. This influenced Bettie a good deal, for she and her mother were close companions; but her youthful pleasures got the better of her, and she backslid. However, when Elder and Mrs. Bourdeau visited them in the spring, she associated with them for some weeks, and their lives won her again to her Saviour.⁶

Elder Bourdeau reports that "Dr. Coombs is deeply interested in our views, and is earnestly seeking for the truth." It appears, however, that the doctor, who was something of a health reformer, though wedded to the use of drugs in his practice, took his time to make up his mind. When Bettie, early in 1874, fell ill, and all he could do for her availed nothing, until she "was nothing but an emaciated invalid, and could neither eat nor take drugs," and when he finally thought there was no possible chance for her recovery, he reluctantly consented to her going to the Battle Creek Health Institute. A six-months stay there restored her; and when she returned she was a marvel to her friends and, it appears, the final argument to her father, who joined her and her mother in the faith.

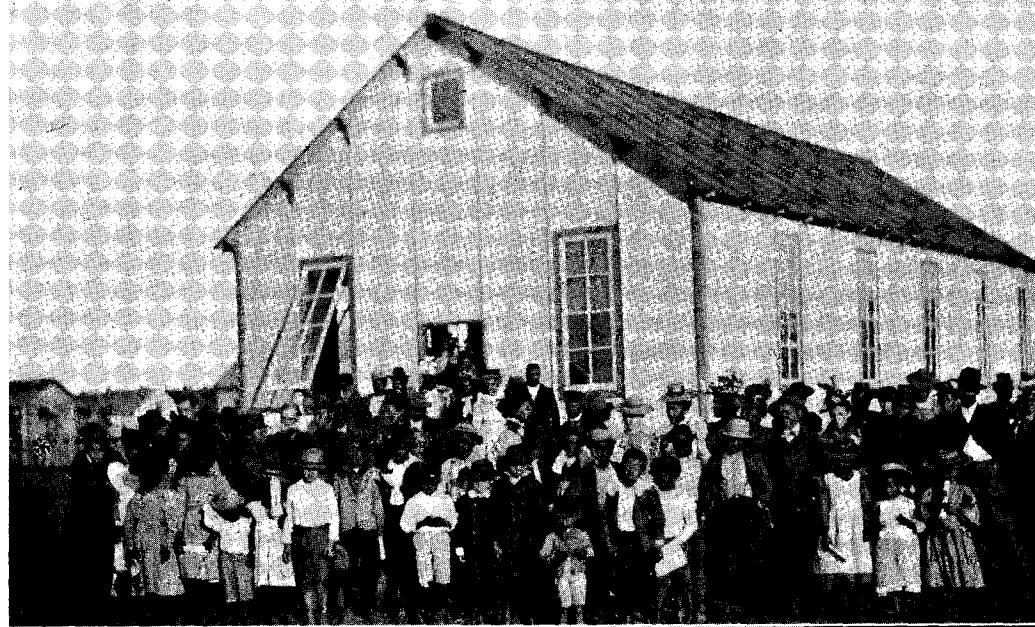
Bettie Coombs went on in the good way, growing in grace, active in service. At the Tennessee-Kentucky Conference in 1876 (it seems to have been organized the previous year) she was elected secretary, with S. Osborne president.⁷ In 1881 she married Elder Willard H. Saxby, a son of that William Saxby who brought S. N. Haskell into the faith. In 1877 Elder Haskell visited the little conference, consisting then of six churches and less than a hundred members; and he wrought them up to take, instead of "twenty-five or fifty dollars' worth" of literature, something nearer to his goal of "five hundred or a thousand dollars' worth." His words of cheer concerning the South were very heartening.⁸ James White also wrote encouragingly, and promised, "If it please God," he and Mrs. White would attend

camp meetings in the South in the fall.⁹ George I. Butler had made a much earlier trip into the South, in 1875, and wrote an appeal for labor to be done there.¹⁰

A frequent co-worker with Elder Osborne was Orlando Soule, who came down in the early part of 1876 to visit a Seventh-day Adventist friend named Wetherby, who had moved from Michigan to settle at Sparta, on the Cumberland plateau in Tennessee.¹¹ Young Soule was solicited to lecture there, and thus began his many years of service in the South.

He first raised up the Mount Gilead church, seven miles from Sparta, his first convert Patrick D. Moyers, one of the earliest Southern-born Adventist preachers, and a strong pillar at Mount Gilead and later at Graysville. Soule pioneered on the plateau and in its valleys, followed in the footsteps of Lane in middle Tennessee, and joined Osborne in labor there and in Kentucky, where he chose his bride from among the converts, and they were married by Elder Osborne in the tent where they had held their meetings.

In western Tennessee the earliest church was at Springville. In 1878 two brothers named Dortch went from this place to Texas. There they heard Elder R. M. Kilgore, and the older, George, accepted the Sabbath. But John, the younger, desiring to forget what he had heard, flung himself back home to Tennessee. On opening his trunk, however, he found a Sabbath tract which George had put in. Thus the subject clung to him; and feeling that he would be lost if he refused to obey, he kept the next Sabbath. His mother was scandalized, and told him she would rather he were dead. But within two months his brother Billy joined him, then his father, then all the other four children at home, and at last the mother. Hearing of an Adventist preacher in the State, G. K. Owen, they sent for him, and he came and raised up a church at Springville, John H. Dortch becoming the first elder.¹² Through trials and persecutions this western outpost held firm, the Dortch clan making great contributions to the cause, in men, money, and morale, in this and other fields.



Maryland appears. A group of five Seventh-day Adventist families from New York moved to Maryland in 1876, where a church, apparently Baltimore, was organized that summer, with W. W. Stebbins as elder. The next winter R. F. Cottrell, veteran worker, visiting them, reported the church active. He stayed in Maryland for some time, working in the peninsula as well as in the vicinity of Baltimore.

Virginia now comes upon the scene. In the latter part of 1875 interested persons in the valley of Virginia wrote to S. H. Lane, asking for ministerial help. Isaac Zirkle, a native of Virginia, had removed to Indiana in 1860, where about ten years later he accepted the Seventh-day Adventist faith under the labors of the brothers E. B. and S. H. Lane. He sent literature to his relatives in Virginia, and they appealed, naturally, to one of the men who brought him the truth.

In response, E. B. Lane and his wife Ellen and J. O. Corliss went to the valley of Virginia in July, 1876; and in New Market and vicinity they gave a series of lectures. Further labor here developed the New Market church, which has been a continuous and strong element in the work in Virginia ever since.¹³ Their first meetings were in schoolhouses, a hall, and a Methodist church, but these being closed against them, they held meetings at times in the open air. The interest spread, and it became a popular practice for a community to stage an open-air meeting and invite the preachers to come.

They wrote: "From a thriving farm region, about thirteen miles north-west of New Market, we received an invitation to come and hold a grove meeting. We went, in company with Bro. Geo. Woods, and held our first meeting Sabbath evening. On reaching the ground our minds were impressed with the feelings and solemnities of a camp-meeting. In a beautiful grove, in front of a nicely built, commodious preacher's stand, extended long rows of seats, while back of these seats, and on the right and left of them, were three altars for lighting the ground, and at their base an ample supply of choice pine knots for that purpose. As night set in, the grounds were so

well lighted that the faces of the large audience were plainly visible.

"Our first discourse was on the soon return of our dear Lord, the people listening with marked attention. The next morning, which was Sunday, at an early hour about one hundred assembled for a prayer and conference meeting. This was followed by a discourse from Mrs. Lane, before several hundred people. We also had discourses in the afternoon and evening with a proportionate attendance.

"We were earnestly solicited to continue the meetings during the week. People came for miles and heard the truth for the first time. One man of wealth and influence, in another locality, urged us to have a similar meeting on his farm, offering to seat and prepare a grove, and to make his house a home for all who would come to labor, and to continue the meeting as long as we might think proper. He also assured us there would be a large audience. We had never visited these parts before, and little expected to find what we saw; for the grove had been prepared for that meeting. It seemed to us that we had attended a camp-meeting; and we felt that a camp-meeting in this State would prove a success."¹⁴

In the spring they obtained a tent from Philadelphia, and pitched in various places, holding forth to large crowds, and gained many adherents in the midst of the usual churchly opposition. The men bore the chief burden of preaching, but Mrs. Lane, who spoke especially on health and temperance topics, drew the largest crowds. She not only preached but, like her fellow worker Angeline Cornell, she labored from house to house. "Mrs. Lane is holding prayer-meetings from house to house, to get the young and others into the work of praying and speaking in meeting." No doubt this personal touch was a great factor in drawing out the crowds, besides the novelty of hearing a woman preach and her undeniable power of public address. In a hard rain "five hundred were gathered to hear Mrs. Lane on the subject of health reform and temperance." "Sunday . . . Mrs. Lane, by urgent request, spoke in a United

Brethren church, at Grove Hill; the house was crowded, and only about half were able to get in."¹⁵

Lane remained here much longer than he did in Tennessee, twenty months; then he went to Michigan, where four years later he closed his work in an untimely death.

Corliss went back north with him, but returned to Virginia six years later, when he organized the Virginia Conference, March 4, 1883. Some of the Virginia men had by this time developed in the ministry, and A. C. Neff and R. D. Hottel, the first and second presidents, left their marks on the work, through long years of service and in the lives of sons and grandsons who followed in their steps.

Next we trace briefly the beginnings of the work in the Deep South. The chief agent in this work was C. O. Taylor. To follow his journeyings and missions is like watching from the air a man threading the forest; now he is in clear view in openings, now hidden under the covering trees. He did not report regularly in the *Review and Herald*, and indeed, his most connected and comprehensive reports are during his stay in Georgia, in the years 1877-78.

Elder Taylor was a prominent worker in the State of New York. He was in the 1844 movement, and shortly after the disappointment accepted the Seventh-day Adventist faith, beginning to preach in 1854. His three young children had died in the 1860's, and they were laid to rest in Adams Center, New York, his home. About 1876 his mind was turned toward the South; and, disposing of his small property, he hitched up his team, and with his wife drove Dixeward. Active members of the Tract Society had sent literature into the South, including the mountain district of western North Carolina, and calls from this section first guided Taylor's course.¹⁶ One of the earliest converts was Samuel H. Kime, who became a Seventh-day Adventist minister and the progenitor of ministers and missionaries.

In the high altitude of historic Watauga County, under the benign brow of Grandfather Mountain, in the Blue Ridge



near the western border of the State, Taylor found a greatly interested group of people. He organized a church at Sands, with L. P. Hodges as elder. Hodges was ordained as a minister in 1880 by J. O. Corliss, and at the same time license to preach was granted S. H. Kime and C. P. Fox. The Sands church contained members from the territory of two churches now existing, Banner Elk and Valle Crucis, at either side of Grandfather Mountain. The Valle Crucis church was organized in 1880, under the name of Clark's Creek church; and there the first Seventh-day Adventist meetinghouse in the South was erected, on Dutch Creek.¹⁷ This church building served the members living both in Valle Crucis and Banner Elk, the latter climbing over the shoulder of Grandfather Mountain to reach it. In 1910 Banner Elk, home of Samuel Kime, was organized into a separate church. Like Daniel's ram with two horns, the higher of which came up last, this mountain community has proved a sturdy body, but Banner Elk is higher both in altitude and in strength, a strong school being established there.

Proceeding on his journey, Taylor passed through South Carolina into southern Georgia, with whose people his mild and sociable nature found peace and brotherhood. He writes glowingly from Quitman: "I find the climate of this country all that I expected. . . . I find the people very friendly and kind. They are glad to have northerners come among them. . . . I improve every opportunity to speak to the people and give them reading. . . . They receive it kindly, and wish to hear more. . . . I do not know of one in all this State that is keeping the Bible Sabbath. . . . The colored people have places of worship by themselves, occupying the same house with the whites, only sitting by themselves. Last Sunday one-third of the congregation were colored persons. They gave good attention, as did all present."¹⁸

It was not long, however, before he discovered a Southerner who had embraced the faith. The *Review and Herald* was the link between them, for Taylor's report to that paper reached

Top—S. H. Lane, Southern pioneer; C. O. Taylor, New York evangelist. Center—R. M. Kilgore, "springs in his Bible" preacher of Texas. Bottom—James Edson White, "skipper" of *The Morning Star*; J. O. Corliss, beloved leader in the South.

the lone scout, J. A. Killingworth, who with his family had accepted the faith through reading in 1872. Taylor also heard from a brother in Saint Augustine, Florida, where later he visited.

In September, after laboring much in the vicinity of his new home, Taylor drove north 240 miles to Griffin, to find the Killingworth family. En route he held some meetings in Houston County, where one of his hearers was a planter and lawyer, J. S. Killen, who soon accepted the faith and brought with him certain friends and some of his servants, his former slaves.¹⁹ The Killen family later furnished a number of workers, four of the boys and two or three of the girls entering the colporteur work, two of them becoming ministers and passing on their faith and work to the third generation.

At the home of a family named Gunn, who had been receiving literature and who were interested, Taylor met a physician eminent in his profession, Dr. J. F. Wright, whose mind had been much exercised over the state of the churches, the state of the dead, the end of the wicked, and the Sabbath. "He was ready to receive the truth, and embraced it gladly."²⁰

Thus the work started in Georgia. From his home in Brooks County, Taylor seems to have made a number of missionary journeys into Florida, Alabama, Mississippi, and Louisiana. He gave the first Seventh-day Adventist address ever heard in New Orleans.²¹ "This field is large," he cried. "I am but a drop in the bucket. Come to our help, you that want a place to labor, come and do good while you can." "Many in this Southern field are waiting for the truth."²² In 1879 Taylor left the South to take his wife to the Battle Creek Sanitarium, where she died; but he was back in the field the next year, and labored widely for two or three years.

Elders J. O. Corliss and J. M. Rees spent some years in the South, the former in general supervision of the unorganized areas, and the latter chiefly in Tennessee, but with a commission also to give as much attention to North Carolina as possible.

West of the Mississippi the message of Seventh-day Adventists came first in the persons of lay workers. The first missionaries went to the freedmen. This was voluntary service, no organization being behind them, though the General Conference of 1865 had called attention to the needs and invited volunteers.²³ But the church was as yet too weak, too lacking in organization and in resources, to sponsor such a work. The layman took it up, going at his own charges.

Early in 1877 Mrs. H. M. Van Slyke reports from Missouri that "as the way has opened with many tokens of the Lord's approval, I am engaged in teaching a colored school in Ray Co."; and "ten colored persons now read the Bible with so much readiness that we are able to finish a chapter at our morning exercises, and all usually engage in singing." "Remember us in your prayers. 'For the poor always ye have with you.'" ²⁴

In the same year Joseph Clarke and his wife, of Ohio, went to Texas, where (in their own small tent) they found a home on the farm of A. B. Rust, twelve miles west of Dallas, and engaged in schoolwork for the freedmen. Clarke writes: "Last evening, Parsons G. M. and F. Jordan, both freedmen, spent the evening here arranging for building a school-house for the freedmen, toward which, the citizens will assist. Until this is done, Mrs. Clarke will teach freedmen's school in a tent. I am hoping to teach school in this vicinity."²⁵

Three brothers, John E., Elbridge G., and A. B. Rust, had removed from Battle Creek to Texas in the spring of 1875. In that same year, considerable interest having been aroused by the brothers, M. E. Cornell came and delivered a short series of lectures in Dallas. The following year D. M. Canright repeated, and organized a church of eighteen members, the first in Texas.

Clarke later reported that both he and his wife were teaching the freedmen. "We intend to do all we can, but our brethren must not expect too much. . . . Possibly it may yet satisfy the most enthusiastic; but if not, it is better to do a little than

rust in selfish repose." On one occasion "I addressed the freedmen. . . . I do not know who were most interested, the speaker or the audience. By a vote they requested us to address them again next Sunday. . . . Fayette Jordan observed that we deserved a beating for not addressing them till this late day (for we have been here since February); and old Aunt Patsy, a devoted and noble freedwoman, who is 'grandma' to most of the children in the school, raised her hands to heaven, and praised the Lord. We felt very happy to say, *Amen and Amen.*"²⁸

The Rust brothers and Clarke, though none of them was ordained, did considerable speaking in the country between Dallas and Cleburne, and loudly called for ministerial help.

The General Conference then took action, apparently the first official move to meet the needs of the South. James White wrote: "The General Conference advised that Elder R. M. Kilgore, of Iowa, take Texas as a field of labor. To this suggestion Elder Kilgore has responded favorably. His choice is Iowa; but now, as well as when an officer in the Northern army, [he] will go wherever ordered. This may be well on his part; but we are brethren. We simply advise that if, after much prayer, it seemeth good to the Holy Ghost and to our beloved Bro. Kilgore to take his good family to the new State of Texas, and there labor to build up a Conference, he will have the cheerful co-operation of the General Conference, so far as that body can advise and help."²⁹

On May 18 comes the report of the April arrival of the Kilgores in Texas, the beginning of a long service, mostly in the South. "We were safely landed last night at midnight at Bro. A. B. Rust's. . . . The brethren in Texas cordially greet us. . . . We are glad to meet with Bro. and Sr. Clark."³⁰

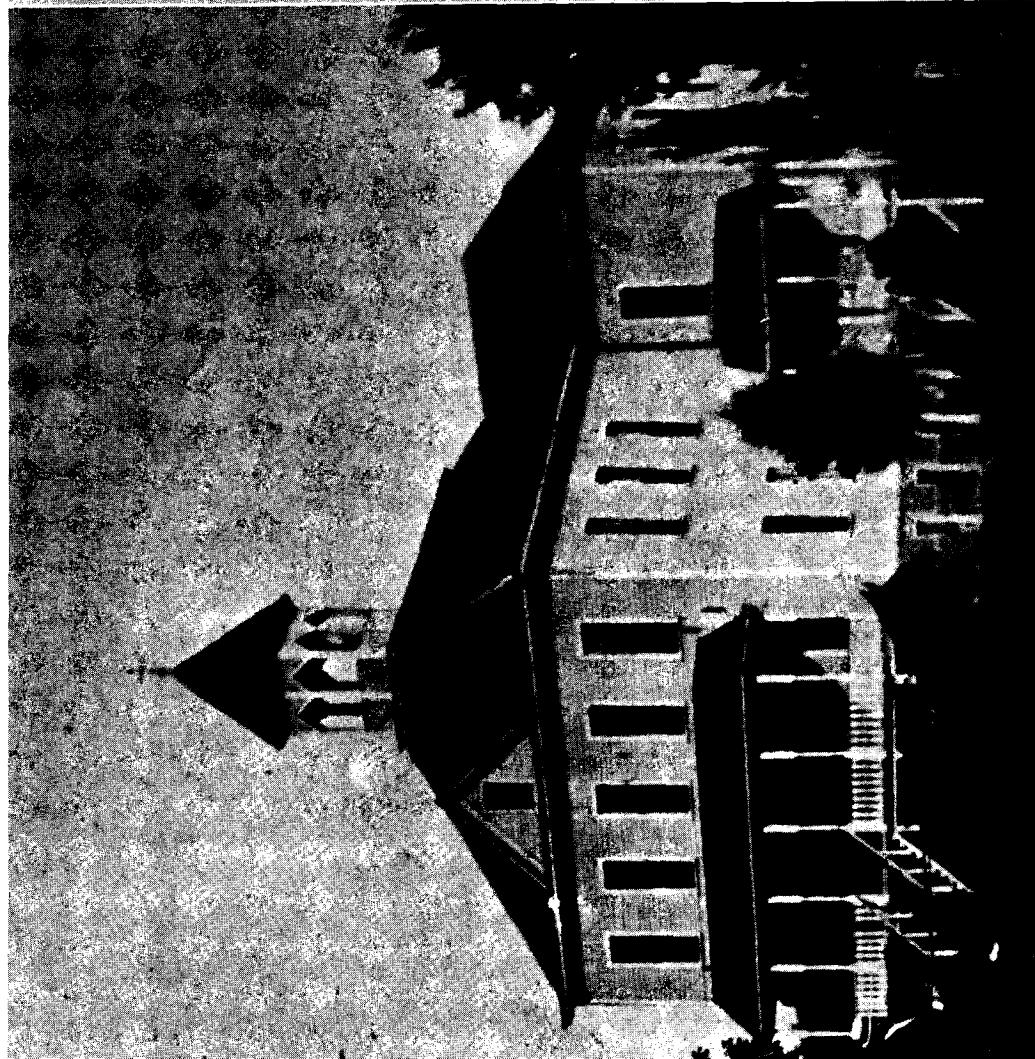
"Bro. Kilgore is now here," writes E. G. Rust, "and has commenced in earnest in his work and labor of love. . . . All feel that they never heard more deep, heart-searching preaching. We all feel grateful to God and our brethren of the General Conference that Bro. Kilgore is with us."³¹

For eight years Elder Kilgore labored mightily in Texas, enduring much opposition from free-swinging Texan ministers and their boisterous following, and receiving much support from independent-minded citizens and officials, who jokingly charged, because of his easy reference to supporting texts, that he had "springs in his Bible." He endured floods, tent burnings, threats of lynch law. In Peoria he was given notice to leave the State within twenty-four hours, or suffer the consequences; but the audience, led by a lawyer, stood solidly in his defense, and the sheriff sent him word to stick by and he would be protected.³⁰ At Cleburne, after gales, a destructive flood, and vociferous, tumultuous opposition, he brought out a large church, and made it one of the strongholds of the cause in the State.³¹ In the end he left a strong conference of eight hundred members, imbued with missionary zeal, which gave it a steady growth.

Elder Kilgore was removed to the North in 1885, to be president of the Illinois Conference; but in 1888 he was selected to head the work in District No. 2. By that time the United States had been divided by the General Conference into sections, numbered as districts. District No. 1 took the Atlantic seaboard down to and including Virginia; District No. 2 comprised all the rest of the Southern States east of the Mississippi.³² This was his field.

He entered the work barehanded, as it were. There was not a Seventh-day Adventist institution of any kind in the South—no sanitarium, no school, no publishing house. The constituency was not more than five hundred white members and about fifty colored. There were five ordained white ministers, and none colored. One weak conference had been formed of the States of Tennessee and Kentucky; the rest of the territory was a "mission field."

Elder Kilgore lamented the lack of attention to the spiritual needs and conversion of the Negro people. There had been some accessions in the early years, not too stable, when freedmen who still loved their former masters, as in the case of Kil-



len, followed them; or when, with the holdover of antebellum days, Negro attendance at white gatherings was customary, and thus some of the colored people heard the message preached. But with the years a great separation between the two races was developing; and to make the gospel effective to the colored people, special evangelists of their own race or of devoted whites became necessary. This changed status the Adventists, inexperienced in racial affairs, were slow to perceive, and moreover there was a lack of material out of which to make Negro workers. C. M. Kinney was given ordination at the first meeting Elder Kilgore held; he was the only ordained colored minister in the denomination, and there was one licentiate. In an early report to the General Conference, Elder Kilgore set forth the conditions and the needs, and he was able to put in motion a greater effort for the colored people, which was soon to take on the proportions of a movement.³³

The vexed question of policy in regard to the color line was settled in his administration. Most of the early Northern workers in the South determined to ignore the social distinctions between white and black, and formed their churches of members of both races. That in a measure had been the practice of the antebellum churches of the South, but in such cases there was a clear social and ecclesiastical distinction between master and servant. After emancipation the Northerner was inclined to erase all distinctions except the very evident difference in education. On the other hand, the sensitiveness of the Southern white mind tended to suspect such church relations as had previously been accepted, and certainly such as the Northerner preached and practiced, as being a factor in the abolition of social barriers between the races. Hence, the Adventist cause sometimes suffered from the charge that they were intent upon subverting social customs and laws. The church had the problem, while maintaining the spirit of universal fraternity in its members, of having to meet externally the ingrained convictions of the races that had been inbred for a long generation.

Graysville Academy in Tennessee, the first school unit in the South, flourished for twenty-five years, with G. W. Colcord (side panel) one of its prime moving spirits. In 1916 it was moved to Ooltewah to become Southern Missionary College.

The matter was debated in General Conference in the sessions from 1877 to 1885, most speakers maintaining that as God is no respecter of persons, Christians should not allow social questions to affect their church polity. The practice of making mixed churches continued, though with little effect upon the Negro, for the colored people in the South were quite as reluctant to break the social rule as were the white people, and there was but a handful of their race in the churches. One wholly colored church in Louisville, which Kinney and the licentiate Barry had raised up, made almost the entire colored constituency.

Kilgore, though brought up with the Northern conception of the race problem, took a statesmanlike view of the situation in its practical aspects; and at the conference of 1890 made a vigorous statement of the case. In view of the obloquy which was being cast upon the Adventist cause in the South, he advocated the separation of white and colored churches. In the end this view prevailed. From the very small, weak work among the colored people at that time, there has grown to the present great proportions a Negro constituency of power and ability, the result in part of the policy then established.

The white work also needed reorganization, or rather organization. After a careful survey he advised the strong development of the colporteur work, for he found this means best suited to open doors. Accordingly a branch office, or "depository," of the Review and Herald was established in Atlanta, Georgia, in charge of Charles F. Curtis, and a "district canvassing agent" of humble pretensions but mighty zeal and competency was found in A. F. Harrison. The colporteur work flourished and helped to pave the way for later evangelism.

Next he turned his attention to education. He believed that the Adventist youth of the South must have a school within their own borders, for they were needed to bolster the Southern work. If they were educated outside, they would likely be lost to the South. There were no funds to start a school officially, but Elder Kilgore induced the missionary-minded G. W. Col-

cord, who had founded Milton Academy in Oregon, to come South and start a private school of academic grade. It was a semiofficial enterprise, and the brethren and sisters in their general meetings were called upon to locate it. After much discussion it was finally decided to locate at the little village of Graysville, in the mountains thirty miles north of Chattanooga, where a church had been built by E. R. Gillett, a Wisconsin man who had moved there in 1885, and who was greatly helped by P. D. Moyers and J. W. Scoles. Graysville thereupon became the headquarters of the Southern work for the next twelve years, and of the schoolwork for twenty-five years.

Elder Colcord, with his wife, came there in 1892, and his nephew Celian joined them as a teacher the next year. From the humble beginnings of the school, over Clouse's general store, it took on greater proportions, with its own buildings and grounds. It was officially taken over by the conference in 1893, and acted as the training school for the South, the parent of the present Southern Missionary College at Ooltewah (Collegedale), Tennessee, where it was removed in 1916.

A sanitarium was built at the foot of Lone Mountain in Graysville in the year 1903, headed by Dr. O. M. Hayward, the first medical secretary of the South; and later by the Drs. M. M. and Stella Martinson. Though this sanitarium no longer exists, the medical work has blossomed into a number of health institutions much greater, and in the private practice of many missionary physicians throughout the South.

Laymen's work, of which Kilgore had seen so much that was favorable in his early experience in Texas, was dear to his heart. In North Carolina he strongly supported the self-supporting work of D. T. Shireman and his wife, Iowa people who had come at their own expense to labor in the mountains. Shireman was a brick mason, carpenter, and general mechanic; but he was more—he was a consecrated agent of Jesus Christ. Without much education himself, he undertook, after initial literature and evangelistic work in North Carolina, to erect a school and orphanage for the children, at Hildebran. It was

his work and the like which Mrs. White so strongly supported in her testimony: "Workers from the Ranks"—"no taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed."³⁴ This was a foretaste of the vigorous layman's movement—educational, medical, industrial, evangelistic—which was later to receive a strong demonstration in the South.

¹ *Review and Herald*, Sept. 26, 1871, pp. 118, 119.

² *Ibid.*, May 2, 1871, p. 158; Dec. 5, 1871, p. 198.

³ *Ibid.*, May 2, 1871, p. 158; Sept. 26, 1871, p. 119.

⁴ *Ibid.*, Dec. 5, 1871, p. 198.

⁵ *Ibid.*, Jan. 2, 1872, p. 20.

⁶ *Ibid.*, May 7, 1872, p. 166.

⁷ *Ibid.*, May 31, 1877, p. 175.

⁸ *Ibid.*, Jan. 10, 1878, p. 14.

⁹ *Ibid.*, May 31, 1877, p. 172.

¹⁰ *Ibid.*, Sept. 30, 1875, p. 101.

¹¹ Interview with Mrs. Patrick D. Moyers, October, 1912.

¹² Letters of October 27 and November 17, 1946, from Mrs. John H. Dortch, of Keene, Texas.

¹³ On the outskirts of New Market at present is located the Shenandoah Academy, a strong school which serves that conference and adjoining territory for youth on the secondary school level.

¹⁴ *Review and Herald*, Aug. 3, 1876, p. 47.

¹⁵ *Ibid.*, Aug. 10, 1876, p. 54; Aug. 24, 1876, p. 70; Aug. 31, 1876; p. 78; Sept. 7, 1876, p. 86.

¹⁶ See Appendix.

¹⁷ See Appendix.

¹⁸ *Review and Herald*, Jan. 4, 1877, p. 7.

¹⁹ *Ibid.*, Oct. 25, 1877, p. 135.

²⁰ *Ibid.*, Oct. 18, 1877, p. 126.

²¹ *Ibid.*, Sept. 7, 1905, pp. 19, 20.

²² *Ibid.*, Sept. 20, p. 101; Oct. 18, 1877, p. 126.

²³ *Ibid.*, May 23, 1865, p. 197.

²⁴ *Ibid.*, Feb. 22, 1877, p. 59.

²⁵ *Ibid.*, March 8, 1877, p. 78.

²⁶ *Ibid.*, May 24, 1877, p. 166.

²⁷ *Ibid.*, March 29, 1877, p. 104.

²⁸ *Ibid.*, May 17, 1877, p. 158.

²⁹ *Ibid.*, May 24, p. 166.

³⁰ *Ibid.*, Oct. 25, 1877, p. 134.

³¹ Near Cleburne, at Keene, is now located the Southwestern Junior College, the training school for this union conference.

³² See Appendix.

³³ *General Conference Bulletin*, 1889, pp. 25-27.

³⁴ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 27.

CHAPTER 10

THE WIDER VISION

IT DID not seem possible to the first Seventh-day Adventists that they should personally carry their message to the far quarters of the earth. No long-drawn-out century stretched before their vision; the Lord was coming—would it be a year? five years? ten? True, the first angel had “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” But that message they at first believed had been given and finished; and they took comfort in the reports they had received in the 1844 movement, that there were voices in other parts of the world—Great Britain, the Continent, far lands of Asia and Africa reached by Joseph Wolff, missionary stations, and ports of nations the world around where literature sent by ship captains had gone; thereby, they trusted, the prophecy had been fulfilled.

The second angel had called them to come out of Babylon, and, so they believed, they had come. Now the third angel’s message was committed to them. They busied themselves first to find its application; then they laid about them lustily to combat the beast and his dimly perceived image and his mark. They were few; they were poor; they were despised and fought against by hereditary foes and former brethren. Child of heavenly royalty, the young church understood little more of its destiny and its career than babes of earth.

They came soon to understand that the three angels’ messages were coalescent, that the second joined the first, and the third joined the first and the second, that they were continuing and increasing to a loud cry. But they looked at the shortness of time; they counted their few men; they inventoried their slender resources—a tract, a paper, “a handout,” nine cents and a York shilling—renewed and increased, it is true, like the widow’s barrel of meal, yet still to be counted in



pence; and they said that it must be that this gospel is to be preached to all the world *in token*. Here in America we meet representatives of every race and every nation. How good the Lord is to bring to our hand Jew and Gentile, Anglo-Saxon, Teuton, Latin, Slav, Indian, Negro, Mongolian! We may reach them here, and so fulfill the terms. Even though there be only ten Chinese, three Hindus, and one Malay, let them but hear a sermon on the coming, or read a tract on the Sabbath, and the message has gone to their nations! It was a comforting rationalization, to bring the supernal down to the practical. How otherwise could they compass the world? Should a giant's work be assigned a child?

But to one who had cried, "Ah, Lord God! behold, I cannot speak; for I am a child," God had replied, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Then the Lord put forth His hand and touched the child's mouth, and said, "Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."¹

Ellen White was of her people. She shared their experiences and their thoughts, but it cannot be said that she shared their fears. Through her early years in the message, and through much of her life, she was afflicted with illnesses and physical weaknesses. In part, this was a common experience of most of the workers, because of transgression of the laws of health.² It may also be regarded in part as fulfillment of the Lord's promise to her in her youth, when in her agony of apprehension she cried out the fear of becoming proud and vainglorious, that if she should be in danger of such an attitude, God would lay His hand upon her in affliction. The greater the revelations to her and through her, the more was she made to depend upon divine sustenance for very life. And none can say that she ever spoke in pride her messages of warning, reproof, encouragement, and direction. Many and many a time in those

lean years, as well as in the more prosperous aftermath, she lifted up the fallen, strengthened the weak hands, and confirmed the feeble knees, saying to them of fearful heart, "Be strong, fear not; behold, your God will come."³ She feared not, because she believed God; her courage was born of her faith. And her vision was cleared, her hopes enlarged, the plans she recommended wise, because of the enlightenment of the Holy Spirit.

It was the common thought of the men of those early days that if the third angel's message were preached throughout the United States, it would thus have been preached to all the world. It was their stock answer to the puzzlement of any of their followers as to how they could carry this message to all the world. Thus, as late as 1859, in answer to a correspondent's query, "Is the Third Angel's Message being given, or to be given except in the United States?" Uriah Smith wrote: "We have no information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first: though this might not perhaps be necessary to fulfill Rev. x, 11, since our own land is composed of people from almost every nation."⁴

But there were statements in some of the earliest utterances of Ellen G. White which indicated a work for this people not limited to their small horizon of that time—the eastern United States, perhaps the Middle West, even the Pacific Coast and the South and all North America. These messages spoke of the influence to be exerted over the whole world. Of her first vision, in December, 1844, she long afterward said: "And then the world was spread out before me and I saw darkness like the pall of death. What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ."⁵ Again, in the vision at Dorchester, Massachusetts, in November, 1848, she was in-

structed to tell James White to start a paper; and "from this small beginning it was shown to me to be like streams of light that went clear round the world."⁶

In later years James White would tell that sayings like these from the Spirit of prophecy troubled the early believers; they could not understand how, with their few numbers and small resources and limited time, they could possibly encompass the world.⁷

And their enemies were not slow to taunt them. Said one soon after this last prediction was made, "It will take you 144,000 years to do what you propose." "What!" they would say, "three preachers—White, Mrs. White, and Bates—with not a penny, with fewer than a hundred followers, none of them with a red cent, going out with a few little tracts to conquer the world! Preposterous assumption!"⁸

Not so preposterous, for they too saw the odds against them, and were slow of heart to grasp the extent of their mission. Like the first few carriers of the gospel, they could see at first only their Judea, possibly their Galilee, tardily their Samaria; and as to the whole world—well, America has samples of the whole world, and we will buckle to and warn them here!

But it could not be contained in North America. Some of these "samples," brought into the faith, remembered their relatives back in the old country; and they reached out to them. Thus, John Sisley, an Englishman, converted here, began to send the church paper to friends back home. And in the summer of 1861 he writes that he had received responses from several, and one said, "I feel thankful to be able to say that I embraced the cause of 'present truth' about nine months ago. It is a cause I love."⁹ Someone sent some literature to Ireland, and in October of this year Margaret Armstrong writes from Tallyvine, Ballybay, Cavan County, that there are five who now are keeping the Sabbath. And Jane Martin adds the stimulating information: "Myself and two children, and governess, keep the seventh-day. My house servant I compel to keep from work."¹⁰ Little glimmers of light, and from these, others spring-

ICELAND

UNITED KINGDOM

SCOTLAND

IRELAND

ENGLAND
1878
LONDON

NETHERLAND

BELGIUM

FRANCE

GERMANY

RUS

AUSTRIA-HUNG

BASEL
SWITZERLAND
1874

ITALY

SPAIN

NORWAY

CHRISTIANIA
(OSLO)
1878

SWEDEN

MARK

ing up in the darkness, multiplying and growing, stronger, stronger, until they become the light of the world! The horizons were lifting, and the messengers must follow.

The 1850's saw the extension of the cause from the little nests in New England and New York into Michigan and the then Northwest, even across the river into Iowa and Minnesota. The 1860's saw organization arrive. The turn of the 1870's took the breath of the little church as it plunged into that almost foreign enterprise, "The message to California." But scarcely had they reached over the continent when the call came to cross the seas.

There appeared among them in 1858 a converted Catholic priest, M. B. Czechowski, a Pole. He had in his early priesthood beheld with dismay the corrupt lives of the clergy, and, after several unavailing protests to superiors, he had reached the pope, who only replied by trying, through subordinates, to bribe him with a lucrative mission to Jerusalem. Czechowski passed through various vicissitudes thereafter for some years, when he left the church, married, and in 1851 came to America. He attended Grande Ligne Mission, a French Protestant school in Canada, where D. T. Bourdeau also was a student. After this he labored for a time in northern New York, converting a number from Catholicism; but his work being destroyed by a Jesuit who pretended conversion, Czechowski left for the West. Here he came upon a Seventh-day Adventist tent meeting in Findlay, Ohio, conducted by G. W. Holt, and accepted the faith.¹¹ He attended a "General Conference" in Battle Creek in May, 1858, and was recommended to the brethren, who raised money to move his family to a more favorable place in New York and to provide for their needs.¹² This, of course, was before church organization or any provision for ministerial support, and gifts were voluntary and spasmodic. Thereafter for five or six years he worked with D. T. Bourdeau and alone among the French in Canada, Vermont, and New York.

Associating with Elder Loughborough in a New York tent meeting in 1864, he urged him to influence the General Con-

ference (organized the year before) to send him as a Seventh-day Adventist representative to Italy. But there was apparent in him a volatility which gave the brethren pause, and they advised him to remain in America longer and become more settled in the faith. Besides, the church organization was very new and frail, unready to wrestle with distant enterprises; and the very next year it fell upon evil times, in the illnesses of the leading men, which greatly hindered progress.

Czechowski thereupon left them and went to the first-day Adventists in Boston, who raised funds and sent him on a mission to Europe. Seventh-day Adventists lost trace of him for four years. He went directly to northern Italy, which had been the land of his dreams, and entered the historic Piedmont Valleys, the home of those ancient foes of Rome, the Waldenses. He made some converts; but being strongly opposed not only by Catholic priests but by Protestant ministers who had missions there, he left after fourteen months and retreated to Switzerland.

Along Switzerland's northwest border he began to labor, teaching not only that Christ was soon coming but that the seventh day is the Sabbath. Here he gained some followers; but he concealed his Sabbathkeeping and teaching from his sponsors in America, nor did he divulge to his converts either his first-day or his seventh-day connections in America. If they asked where he gained this knowledge, he answered, truthfully enough if disingenuously, "From the Bible." The story of his priestly background, his interview with the pope, his conversion to Protestantism, his wanderings from Italy to America and back—all was blended with the doctrines he brought forth to them from the revered Word. His disciples thought they were the only Christians in the world who kept the Sabbath and looked for the coming of the Lord. For this duplicity we may perhaps blame his early education, but it explained somewhat why Seventh-day Adventists were reluctant to send him forth as their representative. We may not judge. God uses instruments according to their constitution, and to

His eye there may appear excellencies and exonerations which we do not see.

At Tramelan, on New Year's Day, 1867, he organized a company of Sabbathkeepers, and he added two or three other companies in the two years he spent in Switzerland. He then went to Rumania, and struck a light, which burned feebly for some years. After some erratic moves he fell ill and died in a hospital in Vienna in 1876.

After he left Switzerland, in 1869, the leader of the Tramelan company, Albert Vuilleumier, who could read English, discovered in papers Czechowski had left behind, a copy of the *Advent Review*, and through this the company obtained the address of the Seventh-day Adventist headquarters. They appealed to America for help, and were invited to send a representative to the General Conference of 1869. They answered by sending young James Erzberger, a theological student in Basel; but he arrived too late for the conference. However, he was taken to the farm home of the Whites in Greenville, Michigan, where he was made a member of the family, and set to work learning to speak English and becoming more thoroughly indoctrinated. He spent some time with tent companies; and when, in September, 1870, he returned to Europe, it was as a minister of the Adventist faith. Later Ademar Vuilleumier, a brother of Albert, came to America and received instruction and help. The company at Tramelan became established in the faith.¹³

They kept appealing for help. Like the importunate widow, year after year they pleaded their need, and every annual General Conference with regret answered that the printed page must suffice, for they had no one to send. But as the General Conference of 1874 drew nigh, the brethren felt that they must move forward in God's providence. Testimonies from Mrs. White had continued to urge broader plans. In December, 1871, she gave a message on "Missionary Work," which included such exhortations as these: "Young men should be qualifying themselves by becoming familiar with other lan-

guages, that God may use them as mediums to communicate His saving truth to those of other nations. . . . Our publications should be printed in other languages, that foreign nations may be reached. . . . Missionaries are needed to go to other nations to preach the truth. . . . Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work."¹⁴

In 1874 she wrote: "You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world."¹⁵ She made specific mention of Europe, Australia, the islands of the seas, all nations, tongues, and peoples.

At this time the only periodicals published by the denomination were issued from Battle Creek. The strong publishing work on the Pacific Coast was only about to begin. California was looking hopefully yet dubiously at awakening interest in Oregon to the north. The challenge rang out: "Missionary labor must be put forth in California, Australia, Oregon, and other territory far more extensively than our people have imagined, or ever contemplated and planned. . . . Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God."¹⁶

Some work had been begun among foreign-speaking peoples in the United States. The first language attempted was French, and that because two brothers, A. C. and D. T. Bourdeau, French Americans in Vermont, had accepted the faith in 1857, and translated a few tracts into French for use in their work. Then some German tracts and a pamphlet or two were published. A large settlement of Hollanders in west Michigan attracted the attention of the pioneers, and a Dutch tract was gotten out. But in the lack of aggressive workers for both these

peoples, the literature did not move satisfactorily, and the timid venture stood as a warning signpost when in 1866 John G. Matteson, who had labored diligently and self-sacrificingly among the Danes and Norwegians of the Northwest, applied to the Review and Herald to publish some tracts and pamphlets in that language.

He came, apparently, at an unfortunate time. Elder James White was in the midst of his long illness, and no strong man had replaced him; the managers of the Review and Herald just then had not much experience in the work, and they little appreciated the needs of the cause on all its facets. They more or less gently rebuffed him. "Look at those German and Dutch publications," they said. "We cannot sell them. We could not sell your Danish-Norwegian literature. We have no funds to tie up indefinitely in-useless publications." It was this spirit of timidity and lack of enterprise which Mrs. White was continually rebuking.

But the publishing house men did not know their John Matteson. "Let me go into the office and learn to set type," he requested. "I will do the work, and I will get the money for the printing." He went back to Wisconsin, raised \$1,000 among his compatriots, and returned to Battle Creek. Reluctantly they introduced him to the foreman of the composing room, who grudgingly gave him a book of instructions. Never was an apprentice quicker in his course. In three weeks he had set the type for his first tract, and he kept on with other tracts and pamphlets, and then a book for which he had prepared the manuscript, *Liv og Död* (*Life and Health*); and paced by Matteson, followed by the Olsens, seized upon by the rank and file, the literature began to move. By 1872 the need for a Danish-Norwegian paper was answered in the first foreign-language periodical of Seventh-day Adventists, *Advent Tidende*, and it was going not only to the Scandinavians in America but to many of their relatives across the sea.¹⁷

Publications in other languages followed. A Swedish constituency had been built up, and in 1874 the Review and Herald



brought forth a Swedish paper, *Sanningens Harold*, edited by C. Carlstedt, and later for a long period by August Swedberg. American periodicals in other European languages, however, appeared considerably later, and their publication centered at the Pacific Press branch at Brookfield, Illinois.

Thus the stage was set for the living messenger to go to peoples in Europe. "Whom shall we send?" was the question that confronted the General Conference in the August meeting of 1874. "Send the best," was the reply. Most of the front-rank men were unavailable. Joseph Bates was in his grave. James White was again, in 1874, elected president of the General Conference. John Loughborough was engaged in developing the young work in California. J. H. Waggoner was being called to edit the new missionary paper, *Signs of the Times*. A number of younger men were in harness, and some were wheel horses; but the mission to Europe demanded special qualifications of experience, judgment, learning, and zeal. And the finger pointed to John N. Andrews, and he was called. "We sent you the best man among us," said Mrs. White afterward to the European believers.

Andrews accepted. Says John Corliss of the experience: "A camp-meeting was appointed to convene a short distance west of Battle Creek, in the summer of 1874,¹⁸ just prior to the departure of our first missionary to a foreign field, and Elder Andrews was present. When the expansion of the message was dwelt upon, and notice was given that he would soon leave for Europe, a change came over the meeting, and Elder Andrews, who had never before appeared so solemn, at once seemed altered in appearance. His face shone with such pronounced brightness that, as I saw him and heard his apparently inspired words of quiet contentment to be anywhere with the Lord, I thought of the story of Stephen,"¹⁹ whose face was "as it had been the face of an angel."

Elder Andrews' wife had died in 1872. With his son Charles and his daughter Mary, and with Ademar Vuilleumier, who was returning to his native land, he sailed from Boston on Sep-

tember 15, 1874. After visiting scattered Sabbathkeepers in the British Isles, they arrived in Switzerland late in October.

Europe at the moment was quiet. The Franco-Prussian War (1870-71) had crushed France, with the loss of Alsace-Lorraine and with the imposition of a heavy indemnity. Through troubled scenes the nation had at last emerged as the Third Republic. Germany, flushed with victory, under Bismarck dominated the Continent. Italy, where Garibaldi and his red-shirted patriots had long struggled for freedom, saw the whole peninsula united under Victor Emmanuel, with Rome his capital, as the pope was dispossessed in 1870. Switzerland, historic home of liberty, stood like its Alps through all the surging waves of revolution and war. Stable in government, tripartite in language, it was the best point from which to begin the work in Europe.

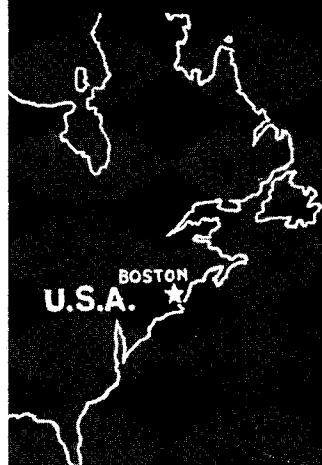
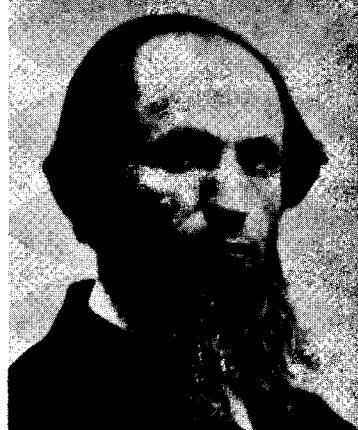
It was indeed a new field, though the native workers, James Erzberger and Albert Vuilleumier, had put forth their best efforts, and had gained some believers. Here and there a little company or a lone Sabbathkeeper lifted the hand: in the Waldensian Valleys a great woman, Catherine Revel; in Naples Dr. Ribton and A. Biglia; in Rumania Thomas G. Aslan, a convert of Czechowski's; and not only in Tramelan but Locle, Chaux-de-Fonds, Fleurier, Bienna, and Buckten in Switzerland, the nucleus of the cause. But the work was wholly unorganized —no headquarters, no directing head, no buildings, no facilities, no plan. The workers must build from the ground up. The field was named the Central European Mission.

On November 1 the first conference of the European believers was held at Neuchatel, Switzerland, with the six companies represented. Two more conferences were held, the second in January of the new year, at Chaux-de-Fonds. Here finally the work was planned and organization effected; 2,000 francs had already been raised to start operations, with special mind to publishing, and this meeting was for organization, for communion, and for worship. It was a season of encouragement to all, an introduction to the principles, the polity, and the

spirit of Seventh-day Adventists. To many who were present it was not only this but their first occasion of celebrating the ordinances of the Lord's house and of personal testimony in social meeting. Thus within thirty years from its germination in America, the movement reached across the sea.

At this meeting they also launched the work in Germany. A little while before, there had come to the house of a sister in Basel a beggar, asking for food and shelter. The lady allowed him to stay overnight, and improved the opportunity to talk the Advent and the Sabbath to him. This unpromising case yielded rich returns; for when he understood that there were here people who kept the seventh-day Sabbath, he volunteered the information that in his wanderings he had come across just such a company of seventh-day Christians in Germany, at Elberfeld, Prussia, and he gave the address of their pastor. The brethren opened correspondence with him, and were invited to visit. What became of the beggar we do not know, but surely he deserved to lie in Abraham's bosom.

Accordingly, at the Chaux-de-Fonds meeting 300 francs were contributed to finance the trip, and the day after the meeting closed, Elder Andrews and Erzberger started for Prussia. They found a company of forty-six Sabbathkeepers, under the pastoral care of J. H. Lindermann, a former minister of the Reformed Church. Fifteen years before, he had, from his study of the Bible, accepted, first, believer's baptism, and then the Sabbath. Some of his flock followed him in his first move, none at first in his second. But, faithful and humble and persistent, he continued, and through the years he gathered this company around him, all unknowing of any other Sabbathkeepers in the world. Together they had also found out the truth of the soon coming of Christ. They rejoiced with tears at this visit of Andrews and Erzberger, and at the news they brought of the movement and the people of the Sabbath faith in America. Eagerly they drank in the whole message. After a month Andrews returned to Switzerland, leaving Erzberger to labor in Germany. And so began the work in that country which was



eventually to become the greatest stronghold of Seventh-day Adventists in Europe.²⁰

Back in Switzerland the brethren began receiving inquiries and calls from all Western Europe, in answer to the advertisements they had inserted in newspapers. Andrews devoted himself to the perfection of his French, and soon was preparing and publishing tracts. In 1876 he launched the first European Seventh-day Adventist periodical, the French *Les Signes des Temps*. This paper, teaching not only the truths of the Advent message but the health principles of the people it represented, came through this latter feature particularly to be noted among the rising advocates of temperance, and gained favor with the most intelligent and thoughtful people.

In that year they received as a valuable recruit D. T. Bourdeau, with his family. He, being French and fluent in use of the language, immediately began lectures, and also helped in translating desired works into French, and in writing for the paper. Soon he entered France as an evangelist. He worked also in Italy. This first service of his was for little more than a year, when he returned to America; but in 1882 he came back and labored for a much longer term. In the first year and a half of Elder Andrews' work, he lived in various towns of Switzerland, where there were companies of Sabbathkeepers; but when the enterprise of the paper was planned, it was decided to fix headquarters at the city of Basel, on the northern border, in close proximity to both Germany and France. There the paper was produced by hired printers; and there, eight years later, the first Seventh-day Adventist publishing house in Europe was built.

Andrews not only wrote and published but journeyed and taught. He visited the Waldensian Valleys, where Czechowski had left a few Sabbathkeepers. He went into Italy, baptizing and commissioning Dr. H. P. Ribton,²¹ at Naples, who started the work in Italy and later in Egypt. He gave attention to the German field, where Erzberger was leading out strongly. His health was declining; tuberculosis fastened upon him, and he

saw that his days were numbered. Still he worked on and on, giving the last ounces of his strength from his bed to the day of his death in 1883. In 1882 three new periodicals in as many languages were begun: the German *Herold der Wahrheit*, the Italian *L'Ultimo Messaggio* (The Last Message), and the Rumanian *Adeverulu Present* (Present Truth).²²

Meanwhile other countries in Europe were being entered. Several hundred Scandinavian believers in America, especially Norwegians, had within two years after Andrews' departure decided that it was time to send a missionary to follow the literature they had been pouring into the old country. The obvious man was John G. Matteson, who had led in the Scandinavian movement in America.

In May, 1877, he sailed with his wife for Denmark. His children, whom he temporarily placed with friends, followed the next year. After fifteen months of ministerial labor among a people where he found much sympathy and some fruit, he removed in September of 1878 to Norway, his place in Denmark being taken by two brothers, one of whom, Knud Brorsen, remained faithfully by the work through many years, until it was well established. He was the first president of the Danish Conference, organized in 1880, the first outside North America. The people of Denmark have a high general level of education, and it was apparent that those who would teach the truth must be well qualified. The Danish believers early started schools, the first being in Copenhagen, in 1890. A high school was opened by M. M. Olsen in 1893, in Frederikshavn, in the north, where a strong center of the work had been established.²³

Norway proved a land more open to the gospel than Denmark, and the work, growing here through much opposition and many trials—bedded in poverty, and at first without much help from America—won out at last, to make the center of the Scandinavian field. The publishing work was established at Christiana (now Oslo), beginning in 1879 in temporary quarters, and finding a permanent home in 1886 in the second publishing house built in Europe.



Early workers at Southampton, England, with the Lough-boroughs at the extreme right, and S. N. Haskell to their left.

Within eighteen months after arrival they had begun to publish a paper, *Tidernes Tegn* (Signs of the Times), and several tracts and small works, which a missionary society organized of their members sold widely, beginning the almost untried and then precarious business of colportage. All phases of the work were new to these pioneers. Elder Matteson and his family essayed to be the printers, and their very sketchy knowledge of the business resulted in many trials and errors—cranky hand press, wrong type of paper, unsuitable ink which required a week to dry on the papers hung up on a line. "We could not at first do very good work," he naively reports; "yet the papers could be read."²⁴

Sweden, like Norway, was entered first by papers and tracts sent from America. One of the Swedish converts, John P. Rosqvist, was here the heroic pioneer. His first service was in colporteur work, then in preaching. The laws of Sweden respecting religion being much more restrictive than those of Norway, he met much opposition from the priests of the

established church, backed up by the civil courts, and he was for a time imprisoned in Orebro Prison. But the work continued, and Sweden was added to the roll of strong supporters of the Advent faith. Matteson and O. Johnson, another Swedish convert, labored there afterward. A mission school was opened in Stockholm in 1890 by J. M. Erickson, and in 1898 the more permanent Nyhyttan school was established.

Finland, a Scandinavian country but then incorporated in Russia, was entered in 1892, first by colporteurs, then by O. Johnson and a company of workers, who through threats, restrictions, and hardships started the work there.

In 1897 David Ostlund, of Norway, sailed from Denmark to open the work in Iceland. On the steamer he heard two Icelanders talking upon religion, one of whom was very Scriptural in his teaching. Ostlund went to him and said, "Please tell me, are you an Adventist?" "Yes, I am," said the man, "and my wife is one also. We have kept the Sabbath about a year and a half. . . . We read, in the *Sendebud*, that a missionary was to be sent there [to Iceland], and we thought it would be difficult for him to get along among strangers. Therefore, . . . we sold our little farm in America. . . ; we have got this far." So the mission was begun.²⁶ Soon an Icelandic paper, *Fraekorn* (Seed Corn), was started, and attained a circulation of four thousand, highest of all papers in the island. Nils Anderson led the colporteurs, who had to go by foot or horse over the trails and through the rivers, but who sowed the land with literature.²⁷

The family of Andrew Olsen, of Wisconsin, who gave four stalwart sons to the ministry, was well represented in the work in Scandinavia, three of the four at some time working there. E. G. Olsen came in 1884, to carry evangelistic and administrative work. M. M. Olsen labored in Denmark. Their older brother, O. A., came in 1886, as superintendent of the whole field, and strongly built for the three years he was permitted to remain; in 1888 he was elected president of the General Conference, and perforce returned in May, 1889, to America.

England was the third European field to be entered. The first worker was William Ings, an Englishman who received the Adventist faith in America, and in 1877 joined the mission in Switzerland. In 1878 he went to England. Though sometimes preaching, he did most of his fruitful work in literature, and especially in ship work, sending thousands of papers, tracts, and books to many ports of the world. The early work centered in Southampton; and here, at the end of 1878, J. N. Loughborough arrived, answering the summons of the General Conference, stirred by the calls of Ings. The first baptisms in Great Britain were administered by Elder Loughborough on February 8, 1880. He and his wife were assisted by Elder Ings, and an experienced Bible instructor, Maud Sisley, joined them. Later, Jennie Thayer, close companion of Maria Huntley in the tract and missionary work, connected with the mission. She was elected secretary of the mission, and also did most of the copy handling for the paper, which was begun in 1882 as a supplement to the American *Signs of the Times*, and in 1884 changed to an all-English paper called *Present Truth*.

Reinforcements were sent, strong considering the resources of the denomination; but Great Britain, especially Scotland and Ireland, proved a hard fortress to reduce. Through the next two decades some of the most prominent workers were in the English field, including: A. A. John, M. C. Wilcox, D. A. Robinson, S. H. Lane, R. F. Andrews, W. W. Prescott, W. A. Spicer, E. J. Waggoner, O. A. Olsen, E. E. Andross, H. R. Salisbury, H. C. Lacey, Drs. D. H. and Loretta Kress. George R. Drew, coming in 1882, greatly developed the colporteur work. Institutional work in publishing, health, and educational fields was established. The growth of the work in England, though at first disappointingly slow, proved sound and sure.²⁷

The first overseas mission field, sown with the seed of the last gospel message, cultivated with zeal, enriched with sufferings, privations, and persecutions, returned at last an ample harvest to the cause. The vision of the church had been tre-

mendously widened. No more a snuggling down into the nest of local or regional preaching, no more a counting of the cities walled up to heaven. The pillar of cloud and fire had moved forward, and this people must march with it. "Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God."

¹ Jeremiah 1:6-10.

² See chapter 19 of the present work.

³ Isaiah 35:4.

⁴ *Review and Herald*, Feb. 3, 1859, p. 87.

⁵ Arthur L. White, *The Prophetic Gift in Action*, p. 4.

⁶ Ellen G. White, *Life Sketches*, p. 125.

⁷ W. A. Spicer, *Pioneer Days of the Advent Message*, p. 100.

⁸ J. N. Loughborough, *The Great Second Advent Movement*, p. 275.

⁹ *Review and Herald*, July 2, 1861, p. 47.

¹⁰ *Ibid.*, Nov. 19, 1861, p. 198.

¹¹ Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 258-59. See Appendix.

¹² *Review and Herald*, May 13, 1858, p. 208; May 27, 1858, p. 13.

¹³ Loughborough, *The Great Second Advent Movement*, pp. 403-405; *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, pp. 10, 11.

¹⁴ Ellen G. White, *Life Sketches*, pp. 204-206.

¹⁵ *Ibid.*, pp. 208, 209.

¹⁶ *Ibid.*, p. 209.

¹⁷ Loughborough, *The Great Second Advent Movement*, pp. 413-415.

¹⁸ The General Conference was held in connection with this camp meeting. While an understanding with Andrews was had before this time, the formal action to send him to Europe was taken August 14.

¹⁹ *Review and Herald*, Sept. 6, 1923, pp. 6, 7.

²⁰ *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, pp. 16-28.

²¹ *Ibid.*, pp. 28-31.

²² *Ibid.*, p. 42.

²³ *Missionary Magazine*, October, 1898, pp. 368-370.

²⁴ *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, pp. 66, 67.

²⁵ *Review and Herald*, Jan. 4, 1898, p. 12.

²⁶ *General Conference Bulletin*, 1909, p. 127.

²⁷ *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, pp. 79-90.

CHAPTER 11

THE FATEFUL EIGHTIES

THE 1880's were a crucible for the Seventh-day Adventist cause. The church had attained a certain stature. Its cradle days were past; it was, for the times, well organized; its vision had broadened to take in the whole world. Thus a generation had been consumed. Now, as the church entered the eighties, it was to come into trials which would test and sift and purify its body and its soul.

The first pioneers were worn with the toils of the way; they were passing to younger hands the responsibilities they had so long borne; and some of them the Lord called to rest. The younger men took hold with vigor. The foreign mission work, so new, was strongly supported. Australia followed Europe; then came South Africa and the islands of the sea; and the Hand pointed to the rest of the world. The literature work, which had been born with the message, now acquired greater proportions, and began that expansion and development which has ever since marked it as a chief arm of the church. The health reform, the healing work, took deeper roots, and put forth more branches. The educational program, wavering for a moment, was renewed with vigor and reached out toward the reforms which underlay the rejuvenation of the church. Persecution appeared, and the glowing coals of liberty were blown into a flame. Deeper yet, the foundations of the faith were to be examined, contested, settled; and in the experience, every man's work was to be made manifest, as revealed by the Spirit's fire, whether it was of wood and hay and stubble, or of silver, gold, and precious stones.

Three patriarchs of the church yielded up their lives in this decade—White, Andrews, Waggoner.

At the General Conference of 1880, held in camp at Battle Creek, Michigan, James White, who had during three separate

periods carried the burden of the presidency, laid it down with finality; and the younger George I. Butler, who once before acted as president, was again elected, to remain at the helm through the next eight strenuous years. Elder White seemed at this time in better health than for some years past. He felt that it was time for his younger companions in the faith to shoulder the administrative burdens, and leave him more free to devote time to study, exposition, writing, and the cheering and inspiring of his people and his fellow workers.

Accordingly he and Mrs. White proposed to spend time at their home in Battle Creek in writing on the themes which appealed to their minds and hearts. During the winter of 1880-81 Elder White was occupied in binding off the ends of the business enterprises of the church of which he had been the chief director, and assisting his successors in taking hold. With the coming of spring he and his wife settled themselves to study and write.

But it was difficult to resist the appeals which were constantly coming, to attend meetings and actively lead in the field. In the latter part of July they set out by carriage to fulfill an appointment at a tent meeting in Charlotte, Michigan. A sudden change in the weather, from oppressive heat to chilling cold, brought illness upon him, and on their return to Battle Creek the next week, on Monday, August 1, he was stricken with a malignant form of malaria, and the next day Mrs. White was also laid low.

They were taken to the sanitarium, where her malady began to yield to treatment. But Elder White's case grew more desperate with the days; and on Friday his wife was informed that death was near. She rose and went to his bedside. He could speak only in monosyllables. He manifested no surprise when she told him she thought he was dying.

"Is Jesus precious to you?"

"Yes; oh, yes."

"Have you no desire to live?"

"No," he faintly answered.

With Elder Smith and other brethren, she knelt by his bedside and prayed for him. A peaceful expression rested on his countenance.

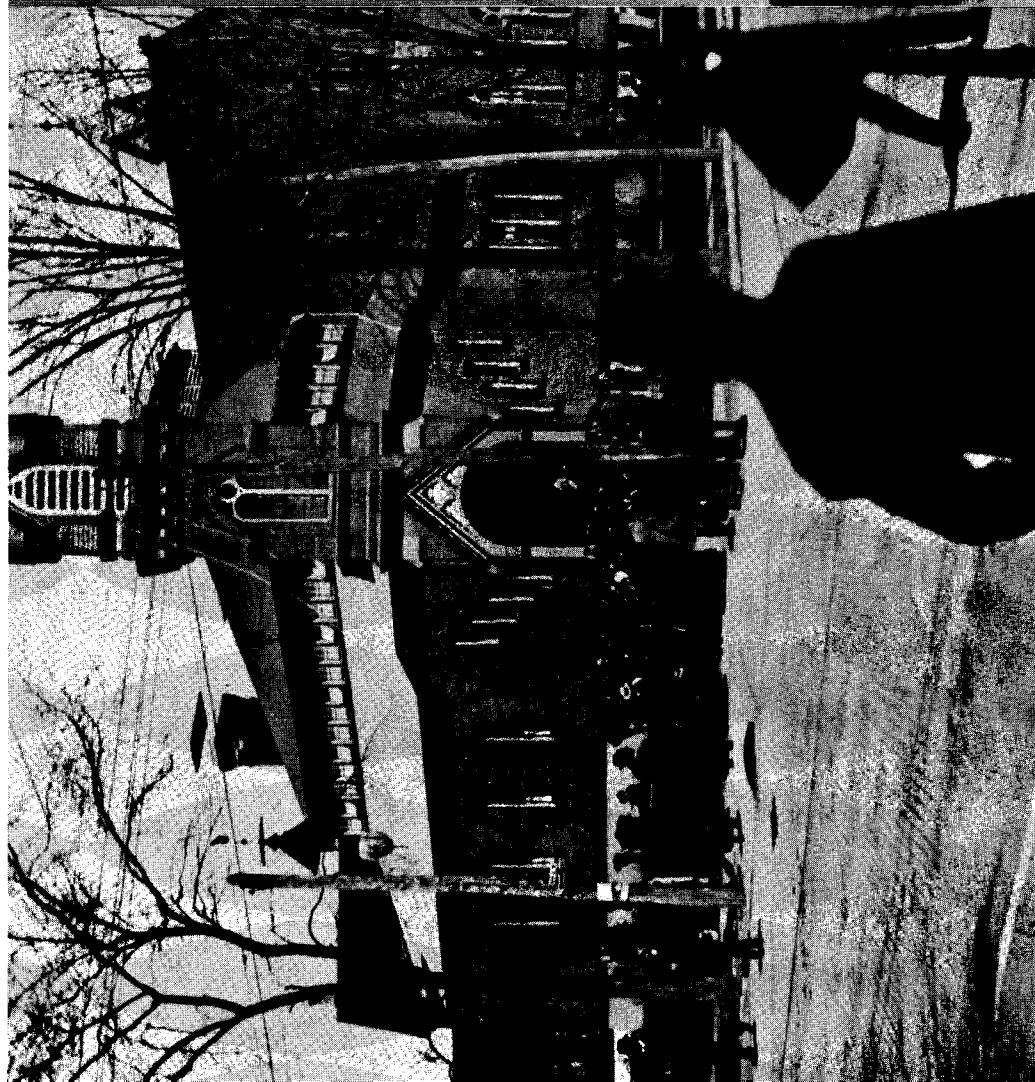
She said to him, "Jesus loves you. The everlasting arms are beneath you."

"Yes; yes," he said.

Dr. Kellogg and his helpers did all in their power to hold him back from death, and he rallied and lived through the night. But the next day his strength failed, and at 5 P.M., Sabbath, August 6, 1881, he quietly breathed his life away without a struggle or a groan.

Mrs. White in her weakened condition was prostrated. For hours her life seemed to hold but by a breath. Yet the grace of God sustained her, and she revived. She said: "When he upon whose large affections I had leaned, with whom I had labored for thirty-five years, was taken away, I could lay my hands upon his eyes, and say, 'I commit my treasure to Thee until the morning of the resurrection.' . . . At times I felt that I could not have my husband die. But these words seemed to be impressed on my mind: 'Be still, and know that I am God.' Ps. 46:10. I keenly feel my loss, but dare not give myself up to useless grief. This would not bring back the dead. And I am not so selfish as to wish, if I could, to bring him from his peaceful slumber to engage again in the battles of life. Like a tired warrior, he has lain down to sleep. I will look with pleasure upon his resting place. The best way in which I and my children can honor the memory of him who has fallen, is to take the work where he left it, and in the strength of Jesus carry it forward to completion. We will be thankful for the years of usefulness that were granted to him; and for his sake, and for Christ's sake, we will learn from his death a lesson which we shall never forget."¹

In Oak Hill Cemetery, Battle Creek, lie the mortal remains of James White, apostle of the Second Advent message. There, thirty-four years later, her lifework nobly accomplished, Ellen G. White was laid at his side.

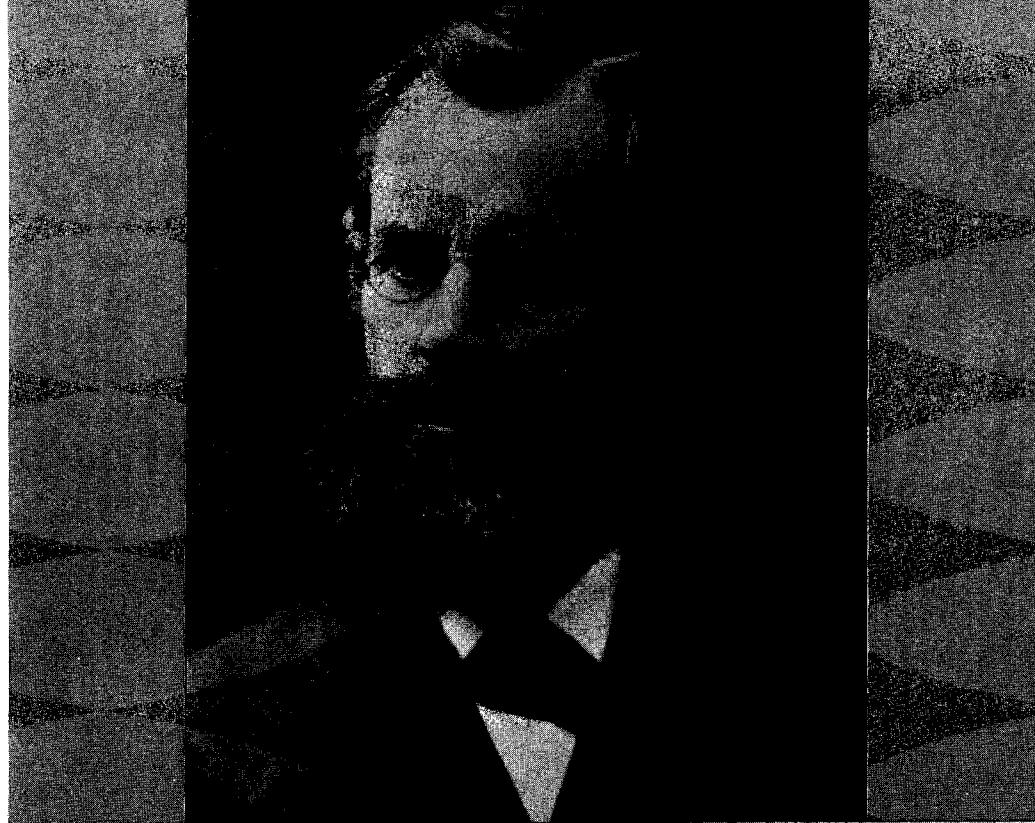


But two years had passed when, on October 21, 1883, his friend and co-laborer, John Nevins Andrews, died in Basel, Switzerland, and was there buried. Student, writer, preacher, editor, administrator, quiet but dynamic leader in every phase of the work, first missionary of Seventh-day Adventists to be sent abroad, he devoted every ounce of his energy, every moment of his time, every particle of his thought, to the forwarding of the cause he loved. He died in the midst of an inspiring conference of his brethren in Europe, seeing the tree of life he had there planted already taking deep root.

He had borne many sorrows with Christian resignation and courage. His beloved wife had suddenly died, with her infant daughter. Bereaved, he bore up, to carry yet heavier burdens in the work. His bonny daughter, Mary, in her middle teens, had entered into his plans, with promise of brilliant service in the French language and cause, only to fall victim, in 1878, at the age of seventeen, to the same dread disease from which her father later died. Through all bereavements and disappointments his courage and tenacity of purpose never failed, for his hand was held in God's. And as he saw the grim reaper approach, his faith triumphed over death. "On Sunday morning, at his request, a few friends met in his room for prayer, after which he seemed much relieved, but continued to fail steadily until five o'clock, P.M., when he quietly and peacefully fell asleep in Jesus."²

Third to fall was Joseph Harvey Waggoner, great leader, friend, and co-worker of White and Andrews. His was a mighty influence. A cogent reasoner; a writer with crystal-clear, simple style; an eloquent preacher; a personal worker; an editor of the highest order, battling for pure doctrine, for religious liberty, for health, for missionary zeal—there was not his like in versatility and force, save the two whom he briefly survived: James White, eight years, and John Andrews, six.

Like Andrews, though well advanced in years, he dropped his great responsibilities in the United States when the call came to fill the gap in the young European mission. He went



to Europe in 1886, especially to superintend the publishing work at Basel. For over two years he was engaged in the European mission, visiting and helping the various fields, but chiefly attending to his editorial duties. He had just completed writing his last book, *From Eden to Eden*, when, on the morning of April 17, 1889, he died from a stroke of apoplexy as he went to kindle his fire in the kitchen. Both he and John Andrews are buried in Basel.

Though leaders fell, their comrades carried on, and the veterans stood not alone. Thirty to forty years of service yet remained in these pioneers: Ellen G. White, John N. Loughborough, Stephen N. Haskell, Uriah Smith, George I. Butler, the Bourdeau brothers, J. G. Matteson, Isaac Sanborn, J. O. Corliss, Robert M. Kilgore, Rufus A. Underwood, Joseph H. Morrison, William Covert. And rallying around them, pressing into the ranks, came younger men, some scarcely their juniors, others but youth: O. A. Olsen, A. T. Jones, E. J. Waggoner, W. W. Prescott, J. H. Kellogg, W. C. White, B. L. Whitney, L. R. Conradi, W. A. Spicer, A. G. Daniells, and a host of others who were to expand and to build and to develop the work world wide.

At the death of Elder Andrews the headship of the Central European Mission devolved upon B. L. Whitney, who had been in the field for several months already. He carried on the work strongly for the six years he lived, he also then succumbing to the plague of tuberculosis which carried away several of the early American workers in Switzerland. He was succeeded by D. A. Robinson, who kept his base in Great Britain, until 1895, when H. P. Holser took the directorship, having been located, since his arrival in 1888, in Basel.

The foothold in overseas enterprise which had been gained by the European missions, was not neglected by the American body. They could be called "foreign missions" only in a very insular manner of thinking; they were but an extension to kindred peoples of a message which happened to be begun in America. But they were the first fruits of a broader concept

John Nevins Andrews, who pioneered the work in Europe, died only a short time before construction began on the first European publishing house, shown here, erected in 1884-1885 at Basel, Switzerland, under the leadership of George I. Butler.

of the mission of the church, and they opened a beachhead for an occupation not of Europe only but of all the world. The scanty capital of the denomination was stretched to maintain and increase these missions. Doubtless there will never come a time when the apparent resources of the church will equal the demands for its services; but this is in the design of God, who will make the weak things of the world to confound the things which are mighty, and who, inviting His servants to place their dependence wholly upon Him, puts behind them the infinite resources of heaven.

The General Conference sent men to occupy the field, meagerly, it is true, but yet stretching its budget. And it sent as visitors and counselors its most competent workers. In 1882-83 S. N. Haskell spent nearly a year in Europe, organizing, directing, encouraging. He gave new life to the publishing work; he inspired faithfulness and energy in the missionary efforts of all the believers; he coordinated the hitherto unrelated activities of the scattered missions; and he left the European work on a basis of conscious unity and increased zeal. In 1883 George I. Butler, president of the General Conference, went to Europe, accompanied by a number of new, experienced recruits for the field: M. C. Wilcox and others to England, A. C. Bourdeau and others to the Central European field. Butler spent over three months there, where his broad vision, tremendous energy, and organizing ability were of incalculable benefit to all the fields—the British Isles, Scandinavia, and the Continent from Holland to Rumania, from Prussia to Italy, and the center of them all, Switzerland. Under his direction the Swiss conference was formed, the confederation consisting of five Swiss churches, two German, and one each Italian and Rumanian—all there were on the Continent. He implemented and built on Haskell's plan for a European Council in which the three fields were represented—Central Europe, Scandinavia, and Great Britain.

He also inaugurated the plan for the erection of the first Seventh-day Adventist publishing house in Europe. This build-

ing was designed by L. Hansen, of Christiania, Norway, who came down to superintend it. It was finished early in 1885; and H. W. Kellogg, an experienced leader in the publishing work, came over from America to see to the purchase and installation of equipment. His services made this one of the most complete and best-equipped printing establishments in Switzerland. Richard H. Coggeshall, from the Review and Herald office, came with him to take charge of the plant.³

In that same spring and summer Dr. J. H. Kellogg, with his wife and sister, spent some months in Europe in medical research and observation, and he gave much time to the several fields of Adventist work. He was of great assistance in shaping and improving the health and hygienic conditions of the workers and plants in all the European missions.⁴

But it was the extended visit of Mrs. E. G. White and her son William, with other helpers, in 1885-87 that proved the greatest source of enlightenment, improvement, and progress. Responding to a pressing invitation from the European believers, Mrs. White, though in frail health, ventured upon her first transocean voyage, and arrived in Basel on September 3. The visit of W. C. White had also been especially requested, because of his experience in publishing work. When Elder Butler was there two years before, the decision had been taken to build a publishing house, the first printing establishment erected by Seventh-day Adventists in Europe. This handsome and serviceable four-story building, of stone, iron, and brick, was already occupied when the White party arrived, and W. C. found immediate need of his services in fashioning the enterprise here, as also those in England and Norway.⁵

One week after their arrival, the meetings began, first of the Swiss Conference, then of the European Council. At these meetings the addresses of Mrs. White were both highly practical and deeply spiritual, showing a wisdom in their counsel concerning attitude and operation which came from the True Witness. Their coverage of the problems involved in this new field, so strange to most of the workers, and of the spirit and power of



Christ in the meeting of them, deserve renewed study today in the prosecution of the gospel work in all the world.⁶

Mrs. White and her helpers spent many months in most of the several fields—Scandinavia, England, Germany, Switzerland, Italy, and France. To the counsel and inspiration of her labors there may be ascribed in great part the solid progress, under many trials and hindrances, of the work in Europe, which became in time the second great stronghold of the Adventist cause. She maintained the possibility of the colporteur work and of tent meetings, against the doubt of experimenters; and the event proved the correctness of her vision. Her visit also served to inform and broaden her own concepts, and to reinforce her appeals for the world-wide mission of the church. She and her son returned to the United States in 1887, in time for the General Conference of that year.

The medical work, centering at first in the Battle Creek Sanitarium, received great impetus in this period. Dr. John Harvey Kellogg became the head of the institution in 1876. Young, vigorous, inspirational, and devoted to the program of Christian service through the healing art and teaching, Dr. Kellogg advanced to a high position both the institution and the field services for which it gave training. The Battle Creek Sanitarium, in the last two decades of the century, came to be not merely the largest in the world but a wholly unique institution for recovery of health and teaching of the laws of health. Its superintendent stood in the front ranks of the nation's physicians and surgeons, and the successive classes of medical workers, both physicians and nurses, which it produced, were noted not alone for their professional skill but for their selfless Christian ministry.

¹ Ellen G. White, *Life Sketches*, pp. 253, 254.

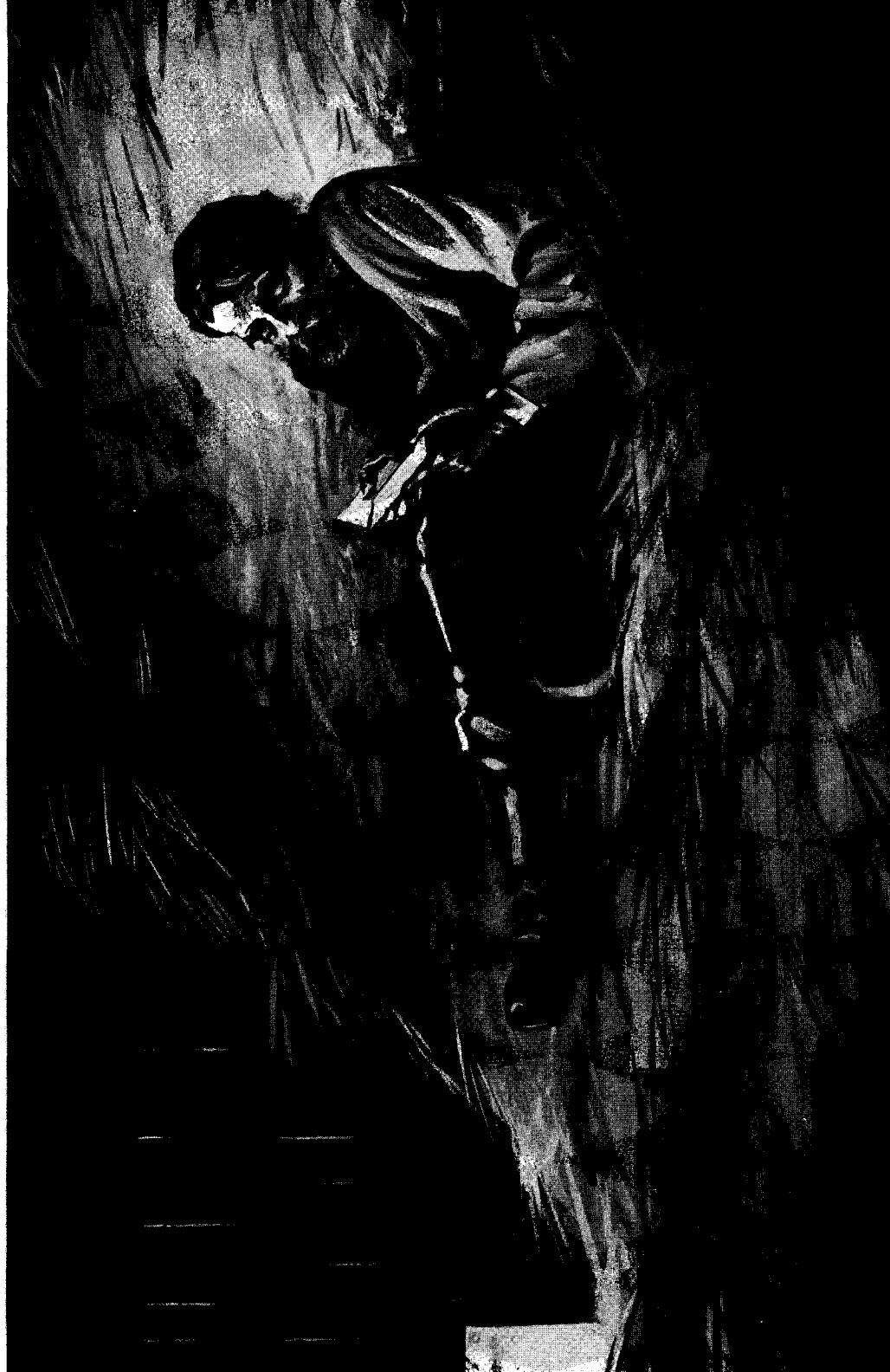
² *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, p. 40.

³ *Ibid.*, pp. 43-48.

⁴ *Ibid.*, pp. 38, 39.

⁵ *Ibid.*, pp. 51, 159 ff.

⁶ *Ibid.*, pp. 119-158.



CHAPTER 12

RECEPTION IN RUSSIA

TO THE Christian, there are no sealed doors anywhere in the world. Many a foe erects the barriers, shuts the doors, utters a "Come not hither"; but the gentle, insistent pressure of Christian truth and service finally conquers. The hand of God, potent but unseen, opens the doors. Sometimes it is by political changes within nations; sometimes, by the interposition of more enlightened, even if selfish, nations who conquer and rule; sometimes it is by diplomatic pressure, when the prestige of great powers is employed to secure more liberal and tolerant attitudes. Such are not the direct agents of Christianity, but they serve. The conquering nations may be motivated by ideas of dominance and gain; yet their triumph, affording space for the establishment of order and a greater degree of freedom, is turned to the removal of many obstacles in the way of Christian emissaries.

But the messengers of Christ wait not for the interference of political powers to open the way. The weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds. The Christian banner has through all the ages been advanced into the territory of the devil by the consecration, the daring, the single-minded devotion of its men and women who counted not their lives dear to themselves, so that they might win for Christ. In the face of prohibitions, persecutions, imprisonment, and death, they have pushed the gospel mission into the haunts of savagery and the lairs of bigotry. They may not, while time lasts, see religious freedom wholly triumph over tyranny; but, past every barrier and through every pain, they carry the salvation of Christ to sick and perishing humanity.

Russia under the czars was a fortress of autocracy. Civil liberties were at a minimum, and religious liberty was cir-

cumscribed to a sphere so narrow as to strangle its life. The Greek Church, the Orthodox, dominated religion. And, being wedded with the state, it had the power to crush, outwardly at least, all opposition. There were, it is true, some non-conformist churches, but they were given metes and bounds, to stir out of which meant fines, imprisonment, and banishment to Siberia. The only reason such dissident sects were tolerated at all was that the interests of the state clashed with the interests of the established church. From the time of Peter the Great, German emigrants had been welcomed to Russia, because of their intelligence and skill. In the course of nearly two centuries they had become an invaluable part of the population of western Russia—farmers, mechanics, miners, merchants, physicians, teachers. As a part of the inducement to them, they were given the right to worship in their own way; and most of them were Protestants.

These and various other populations of different religions, including Jewish and Mohammedan, were accorded the right to practice the religion of their fathers, and the right to leave that religion and join the Greek Church. But woe to the man who should try to leave the Orthodox church and join any other. Priests and people were encouraged to proselyte, but ministers and people of nonconformist churches were forbidden to propagate their religion, on pain of banishment. No clergyman of any other church was ever admitted, as such, to Russia; if he entered, it must be in some disguise, or under some secular pretext.

Among the foreign-language peoples in the United States who were reached by the Second Advent message, the Germans were very late. This was not designed; quite the contrary, publications in German followed the French immediately. But there appeared at the first no outstanding leader among them, as there was for the French and the Danes and Norwegians. It was late in the 1870's before ministers of ability and energy appeared among the Germans. Henry Shultz, brought into the faith in Kansas in 1875, was one such. L. R. Conradi, a young

man, was converted in 1879. The Shrock brothers, J. S. and S. S., came in about the same time.

The message reached German-Russians first in Minnesota and the Dakotas. These were immigrants from among the German population in South Russia, and particularly the Crimea. Like their Scandinavian brethren, they sent literature back to friends in the homeland. Some of this literature came into the hands of a man in the Crimea in 1879. He read it, and, fearful of its teaching, kept it secret for three years. But then, one day, being in a confidential mood with a neighbor, Gerhardt Perk, like himself a member of the Church of the Brethren, he said to him: "For three years I have had some very dangerous publications in my house. I have never given them to any one to read. Indeed, these publications are so dangerous that even an earnest member of the Brethren Church might be led astray by them."

Perk was immediately curious. "Let me have some of these tracts," he begged.

But no, the man was unwilling. Finally, however, he said, "Well, I will lend you one piece, if you will promise never to tell."

So Perk received the tract *The Third Angel's Message*. He took it out to his barn, climbed up into the haymow, read it through three times, copied the address of the publishers, and wrote to them. But he dared not say anything about it to anyone. He received from the American publishers a supply of German Adventist literature, but could not decide to obey what he felt to be truth.

In that same year he became an agent for the British and Foreign Bible Society, and traveled widely, selling Bibles. This was permitted in Russia, though no man might preach from the Bible, save an Orthodox priest—if he would.

Shortly Perk set out with a thousand dollars' worth of Bibles for a fair in the city of Irbit, Siberia; but on the way he lost the entire stock. For four weeks he tried to locate them, but could not. The fair closed, and he had lost his opportunity.

He was afraid the Bible Society, for which he had been working only a short time, would suspect his honesty, and he would lose his position. Driven to desperation, he fasted and prayed for three days, and lo! he found his books. Rejoicing over this, he looked about to find sales for them. Near his lodging place was a large railroad shop, employing thousands of men. Perk went to the superintendent, and asked permission to sell the Bibles among the men; for surely, he told him, this Book would make men better in life and in work. The superintendent said, "Certainly, sell them. Here! I'll send an official along with you, to help you sell them." And so efficient was the official that every Bible, save a few damaged copies, was sold in one day.

Reflecting upon these many favors, he decided that since God had so signally manifested His providences, He would provide for him if he obeyed His Word. And he forthwith became the first Seventh-day Adventist in Russia. Shortly he took up the work of selling Seventh-day Adventist publications, a much more hazardous occupation; for whereas the Bible was ostensibly the Holy Book of all Christians, Seventh-day Adventist literature, which called attention to neglected truths of the Bible, was an open invitation to leave the jurisdiction of the priests and become a proselyte to another faith. Nevertheless, Gerhardt Perk persevered, and carefully, cautiously pursued his colporteur way.¹

Early in 1886 L. R. Conradi came from America, at the behest of the General Conference, to labor in the European German field. He engaged with Elders Erzberger, Bourdeau, and Vuilleumier in a joint German-French effort at Lausanne, Switzerland, where a church was begun. Almost immediately, however, he received appeals from Brother Perk, urging him to come to Russia, where no Adventist minister had ever been. He responded quickly. The last of June he left Basel, and by rail and steamer journeyed to the Russian border. Being warned that no minister would be admitted to the country, he declared himself a printer, having served an apprenticeship in

the Review and Herald in his college days. The Russian consul signed his passport; and, crossing the border, he soon arrived at Odessa, where on July 12 he took a steamer on the Black Sea for Eupatoria, a port in the Crimea, forty miles north of Sebastopol.

Perk joining him, they traveled together to several places, finding about fifty Sabbathkeepers, speaking publicly in some places, and being greeted by Baptists and Lutherans, sometimes with open arms, sometimes with stones, especially when the Sabbath question was introduced. In all this he was violating the Russian law, which forbade preaching and proselytizing. Perhaps he was encouraged to do this because of the immunity of Perk and others in distributing literature, and perhaps he was presuming somewhat upon the prestige of his American citizenship; but he was soon to find out that Russia *amour propre* did not consider the one a precedent or the other a formidable defense.

The crisis came at Berdebulat, where they organized a church and went forth to baptize. The baptismal place was an arm of the Black Sea, near a Russian town; and the roof tops were crowded with villagers, to watch the novel scene. No sooner had they returned to their meeting place, and entered upon the ordinances of the church, than they were interrupted by a summons to Conradi to appear before the sheriff. Perk went with him to act as interpreter. The investigation followed the usual pattern of inquisition.

They were accused of teaching Jewish heresy, of public baptism, and of proselytizing Russians. The church people were examined closely, to discover evidence that the foreign pastor Conradi had proselytized; but as he had only organized a company who had already accepted the faith, they testified that he had not proselytized them. He had, however, baptized. As usual, the Sabbath appeared as the great point of offense. The brethren refused to sign an agreement that they would not work on Sunday. Conradi and Perk were then put under bond to appear before the judge in Perekop. Still



they apprehended little danger, believing that before a fair judge they could clear themselves.

Sunday they journeyed to Perekop, and presented themselves before the Isprafnik, the highest officer of the district, and gave him a sealed letter from the sheriff. At first he treated them kindly, but after reading the letter, he eyed them sternly, and exclaimed, "We want no preachers in Russia." He hustled them across the road to a tiny jail, and thrust them into a cell with an earth floor and nothing in it. The brother who had brought them from Berdebulat received from them instructions to write to Basel, and with an anxious air he hurried away. Toward evening their door was opened, and two policemen led them out through the town to the prison, a large three-story building with a white wall about it. The policemen knocked at the gate. A bell rang. The gate was opened, and they passed into the enclosure, which they were not to leave for forty days.

After being examined by the jailer and his clerk, they were listed as teachers of Jewish heresy. Their money was taken and counted, about one hundred dollars. Their watches, knives, and pencils, save a short one nestled in a vest pocket, were taken. Their clothing was removed, and prison garb was given them—linen shirt, linen trousers, a gray mantle, and a pair of slippers. They begged to retain their own clothing; and when they offered to pay for the privilege, this was granted. Also their German Bibles were allowed them.

They appreciated, however, the fact that they were not separated, for Perk was the only means of Conradi's communication with his Russian jailers, and their Christian fellowship was sweet. Even though their cell on the second floor was but seven feet by twelve, though its furnishings were only a wooden framework for a bed, a water pail, a slop bucket, and a tallow candle, though the place was infested with vermin, though their hope for early trial and early release was frustrated again and again; still they stayed their hearts on God, praying that their extremity would prove His opportunity.

← PAINTING BY RUSSELL HARLAN

Accused of Jewish heresy, of public baptism, and of proselytizing, Gerhardt Perk and L. R. Conradi were thrown into a Russian jail for forty days on the ultimate offense of refusing to promise that they would not work on Sunday.

At first they bought better food than the prison fare; but as the days stretched on, they were fain to conserve something by going back to the black bread and *borscht*, a sour vegetable soup with a little meat in it, but not too daintily prepared in the prison kitchen. Their Russian brethren came on Tuesday, bringing two pillows and some overcoats, and they had a short interview. Every Sunday but one thereafter they came the long journey of thirty-five miles, bringing fruit and bread, but seldom were they allowed to visit the two prisoners, these taking what comfort they could from seeing them waiting and praying on a distant hill.

The second day of their imprisonment the Isprafnik visited them, but only to inform them that their cases were referred to the governor at Simferopol. They were taken down to the office to see the jailer cursing a prisoner, and beating him in the face. The man, trembling, dared make no move, save to remove his slipper and spit his blood into it. After the jailer got over his rage Conradi was permitted to write letters to the American consuls at Odessa and Saint Petersburg, and to send a telegram to the head of the mission at Basel, which read thus: "Whitney, Basle. In jail for Jewish heresy. Write to American consul."

It was ten days before they received the reaction from the Basel office, a wire which said, "Whitney in jail. Told police. Could not be found," and discovered that the sending operator had changed their telegram to read, "Whitney in jail, Basle." The Swiss operator had dutifully reported to the police. Another dispatch at that late date set the matter right, and Whitney promptly got into action.

They waited, their imprisonment varied by lengthy examinations, by a little daily exercise in the courtyard, and by the limited visits of their brethren. They were asked whether they would furnish bond for a thousand rubles, \$500. They signed for that, and the brethren hastened to sell their grain early to raise the amount. It was then refused, however, except as surety for Perk, Conradi to be left in prison. As he could

communicate only through Perk, the brethren decided to leave them both there, and their money was returned to them. Afterward they found that they had received a better price for their grain than if they had kept it for later sale.

Meanwhile, Elder Whitney had appealed to the American minister at Saint Petersburg, who not only wrote to the Russian Minister of Foreign Affairs, but went to see him personally, and assured him that the men imprisoned were not Jews but Christians. His personal intervention doubtless hastened action from the higher authorities. Meanwhile Conradi had heard from the consul at Odessa, who deplored Conradi's having contravened the religious laws of Russia, but promised to do all he could to hasten the trial. The American minister wrote similarly, with a little more encouragement. Neither from Odessa, Simferopol, nor Saint Petersburg, however, did there come any hint of relief, though drunken jailer, mellow judge, and other officials were not wanting in hints of Siberian banishment, and veiled or open requests for bribes.

The mill ground slowly, but at last the grist came out. On September 5 the Isprafnik gave the first encouragement that they both might be liberated on bail. On the eighth the procuror, the highest law officer of the district government, came, and in anticipation of his visit they were again clothed in prison garb, and all other purchased comforts were taken from their cell. This official informed them, however, that the next day the judge would set them free.

On the morrow they were called into the office, and a whole package of letters was handed Conradi—not letters to him, but letters he had written to his wife, his brethren, and his friends. They had never been sent. Their clothes and valuables were returned, including their passports and what was left of their money; and they were told to hurry to find their brethren and tell them they need not appear for examination, as they had been ordered to do the following day. It was evident that proceedings for a trial had been interrupted by orders from above.

They telegraphed their release to Basel, hired the best rig they could find, an old one-horse lumber wagon, and went on their way to meet the brethren at Berdebulat. What a joyous meeting! Their friends had been kept in as much uncertainty as they, and their coming was entirely unexpected. It was Friday, and providentially all the brethren from the several companies had appointed a Sabbath meeting at this place.

A little later that day they were further surprised and rejoiced when Oscar Roth, from Basel, walked in. He had come all that way to see what could be done for their release. No letters having reached them, they too were in the dark as to the fate of their imprisoned brethren, and had used every means at their command to hasten their freedom, by sending the young French representative through the frontier to find them. He rejoiced with them. A happy Sabbath!

They knew now they were marked men. And yet all the anxieties and sufferings they had experienced told for the forwarding of the cause in Russia. They themselves went more cautiously, but their enemies too acted more circumspectly; for the far-distant and fabulous America had spoken in their behalf, and had gotten results.²

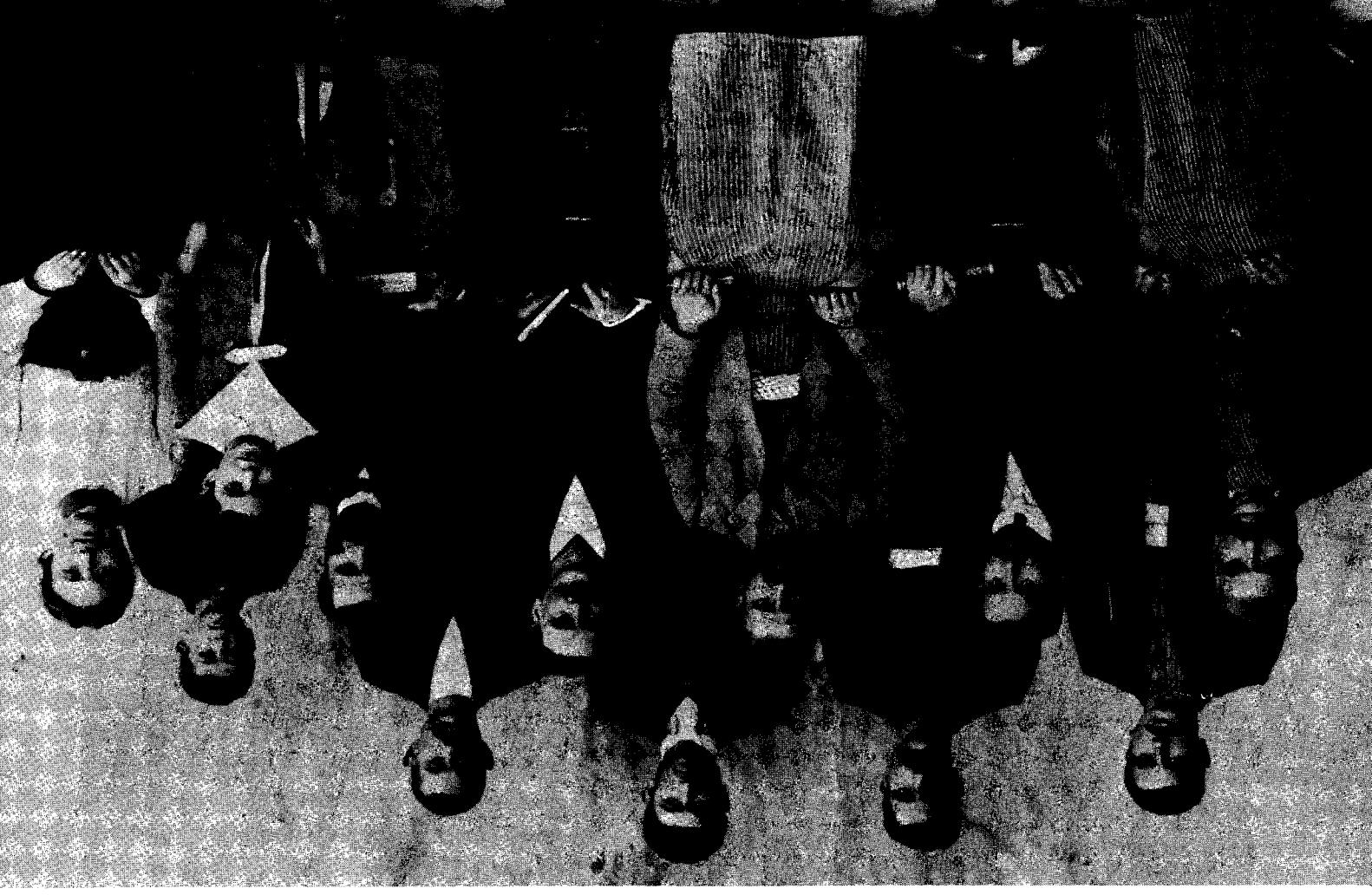
Conradi and Roth, with Perk, visited in other parts of Russia, where interest had begun and there were some brethren. From Odessa they sailed on the Black Sea to the mouth of the Dnieper River, up which they journeyed to visit some interested persons, and then went by train east to the Volga River, where other friends were visited. Returning to Moscow, the three parted company, Perk to go home, Roth to return by the southern route, and Conradi to go back West direct from Moscow. The first adventure was ended, the beginning of a series of thrilling episodes in an ever-growing work, which today, behind the iron curtain, finds many thousands of Seventh-day Adventists witnessing and laboring in the Soviet Republics.

Russia's southern neighbor, Turkey, was entered almost as soon as Russia itself. Turkey was and is a Mohammedan

country, and the enmity of Moslems against Christians is traditional. Yet while at times suffering from this enmity, Adventist workers found more vindictive opposition from Protestant missionaries, who often denounced them to the authorities, than from the nation's rulers. Wherever the Sabbath banner waves, there the advocates of the false Sabbath will be found in the foremost ranks of enemies. The Turkish Government, under pressure from Western powers, had arrived at the point of tolerating Christian missions, but only such societies as received official permits might operate. The new faith, when it was discovered, had no such permit; Catholics could not be expected to sponsor it, and Protestant sects would not.

Armenians, a large element in the Turkish population, and nominally Christian, were in ancient times a nation, but they were overwhelmed in the Mohammedan deluge from the sixth to the fourteenth centuries, and incorporated finally in the Turkish nation. The Armenian, or Gregorian, church is one of the oldest Christian sects; and as they were tenacious both of political and of religious faith, they suffered persecutions individually and as a people, their business acuteness also having an adverse effect. It was from among them and the Greeks, also a large element in the population of Turkey, that Protestant sects, including the Adventists, found the most of their converts.

In the year 1888 a shoemaker in San José, California, R. S. Anthony, accepted the Adventist faith. He was a Greek, but his nationality and his speech were Turkish. No sooner had he received the message of the Advent and the Sabbath than he determined to carry it to his native land. So he sold his business, and sailed for Turkey, arriving in Constantinople in February, 1889. He began to talk his faith to Armenians and Greeks, which caused no little stir. And, strange to say, it was the Quakers, that peace-loving and tolerant society, who complained of him to the Turkish authorities, and had him arrested. He suffered two weeks' imprisonment, but then the



puzzled Turks, who could find no fault in him, gave him release. He found employment in a shoeshop, at two dollars a week, and while working at his trade, like Paul of old, taught privately from house to house. He gathered a little company together in the faith, one a Jew, one an Armenian, one a Greek, and so on.

Within a year there joined them a young Armenian, small in stature, and slight, but very active, who was to become the great apostle to the Turkish people. This was Z. G. Baharian, who for twenty-five years, to the day of his death in the first world war, carried the banner of truth through all that land, and brought many workers, great and small, into the cause.³

Baharian was invited to Basel, and there he received two years' training in the faith. On his return he translated tracts and Bible lessons into Armenian, and multigraphed them by the thousands, by this simple means producing the first literature for Turkey. In 1892 he turned to the printing press, placing his manuscript with a local printer. But permit to publish had to be obtained from the authorities, and this was difficult. The printer, perhaps with some double-dealing, suggested bribing the authorities. Baharian would not stoop to this, but he left the copy with the printer. One day when work was slack the printer put his employees to setting type on the idle manuscript, and this came to be a fill-in job for every slack day. Soon finding that considerable work had been put into the job, the printer bestirred himself and got the permit. Thus the tracts were printed, and began to circulate.

Baharian and Anthony were arrested and imprisoned for this; but when the authorities found the permit was in order, they were released. The national director of police then interviewed Baharian and received an exposition of the faith; whereupon he said: "Now I see that you are a good man. Only take care not to publish circulars in this manner. Consider, the Protestant representatives raised a complaint against you, stating that they refuse you. But I pity you. We do not

Notable among these early Middle East workers is the Baharian family (extreme right). Z. G. Baharian was an apostle to the Turkish people, translating the first literature for them. At his left is W. H. Wakeham, pioneer in the Levant and Egypt.

interfere with the doctrines of anybody. Only be careful not to stir up the people."⁴

Thus the work was introduced into Turkey, and through the last decade of the century made progress amid opposition, imprisonment, mob action, and riot. As the new century dawned, the Turkish field reported more than five hundred believers.

¹ *General Conference Bulletin*, 1909, pp. 52, 53.

² *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, pp. 250-271.

³ *Review and Herald*, June 10, 1890, p. 362.

⁴ *Ibid.*, Jan. 17, 1893, p. 38.

CHAPTER 18

RELIGIOUS LIBERTY

THE Christian has a common interest with all citizens in civil rights, and he has the freeman's concern to preserve them; but it is when the rights of conscience are imperiled that he becomes the peculiar champion of liberty. He can with equanimity relinquish temporal comforts, but he cannot yield for himself or others liberty of soul. None but the Christian religion asserts man's inherent right to worship or not to worship, and whom he shall worship and how he shall worship, according to his belief and desire. Many a religious system grants the privilege of worship within certain bounds, the liberty of believing and thinking and serving according to its prescription; but there is no other religion except pure Christianity which, trusting wholly to the persuasive power of love, denies to itself and to all others the right to coerce men in their spiritual life.

It is a proper test for any church or any religious group, in determining whether it is Christian, to observe what attitude it takes toward this question of other men's liberties. The law of God is a law of love, mild, persuasive, but as invincible as the law of the germinating seed, with roots that cleave the rocks and dissolve the elements, to nourish the tree in the sunshine. The law of the state is a law of force, harsh, coercive, demanding, suited to man's secular state, yet as incapable of bringing forth life as the granite cliff that blocks the way or offers a precipice from which to leap. For the church to abandon the law of love for the law of force, to compel submission to its dicta, is a rank betrayal of Christ. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

It has been the distinctive role of minorities through all history to be the champions of religious liberty. And this very



naturally. For it is the great temptation of majorities to become arrogant, to forget justice when opposed to self-interest, to ignore the rights of the individual when they run contrary to the mind of the mass, to oppress men who have not the power to enforce their will. This is even more true in the religious field than in the civil, because there reside in the ecclesiastical psyche the conviction that its way alone is right and the urge to assure every man's eternal salvation by making him conform to the right. This egoistic attitude is the explanation of the anomaly of good men as well as evil men becoming persecutors. And only God at the judgment day can separate the tares from the wheat.

It remains for the man and the party whose religious convictions are assaulted, to maintain their religious rights, and in so doing to champion, wittingly or unwittingly, the most profound of man's liberties. For the soul that is free may break the chains from off men's hands and set the feet upon a rising plane of progress. It is the highest triumph of such a minority when it champions not its own rights merely but the associated rights of men whose belief and practice may run counter to what they hold as truth. This is the way of God, who binds no man's conscience but gives free will to every creature to choose salvation or damnation.

The sphere of civil government is to ensure to its constituent members the basic rights of innocent life, of liberties uninvaded and uninvading, and of reasonable opportunity for the securing of wealth and knowledge and skill which presumably may help to ensure happiness. For this purpose civil governments are ordained of God; and so long as they adhere to this objective, they are sustained by the Ruler of all, even though, because of the fallibility of men, they may administer the law imperfectly and faultily.

But civil government has no business as a mediator between man and God. The belief that it has springs from the racial memory of early and perfect government and from a perception of the need of moral and spiritual education to create

good society. The divinely instituted form of government was patriarchal. The father of the family, the clan, the race, was set by God as the ruler in civil, social, and spiritual matters. He was both chief and priest; and in this dual role he dealt with the spiritual as well as the social welfare of his people. But neither monarchism (or any form of autocracy), which under Nimrod usurped the powers and functions of patriarchy, nor democracy, which in the Greek states sought to supplant autocracy, received by inheritance the right to control or shape the soul of man. The king has no divine right by appointment, as had the patriarch. Nimrod, the rebel, established his kingdom by force, and absolute rulers since have followed in his steps. Democracy, professedly the rule of the people, distributes the power of government from the rule of one to the rule of many; but it thereby acquires no rights in the spiritual realm.

With the passing of the patriarchal system, with the assumption of government by kings or other agents of force, state and church were by right divorced; because the king, the governor, the civil power, cannot be trusted as a spiritual guide; and the priest, the clergy, the ecclesiastical power, cannot be trusted with the sword. There was a divine experiment in the case of Israel, the establishment of a theocracy which was indeed on the patriarchal order. But Israel repudiated it in principle when it elected to have a king, "like all the nations"; and with the rejection of their Messiah, Israel finally put a period to theocracy and the remnants of the patriarchal system. Thereafter, under the order established by Christ, Caesar was granted the right to rule in civil matters, that there might be law among men; but God, Sovereign over all, withheld from Caesar the right to rule in matters of conscience. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."¹

In the small and basic unit of society, the family, God's plan of government still holds. The little child is incapable of completely and wisely governing himself; therefore, by the

ordination of God the parents must instruct and control him. Wise parents progressively train the child in self-control and lawful choice; so that by the time he reaches adolescence he should be capable of administering a large measure of self-government, and at maturity should be fitted not only to govern himself completely but to take his place in the government of his community and nation, as well as of his family. On such early nondemocratic training depends the success of democracy.

Family government likewise is applicable to larger organizations, as the church and the school, if administered in love. But beyond these voluntary social organizations civil government must divest itself of all sacerdotal functions; because the huge and varied aggregations of peoples which compose nations are not fitted to the patriarchal concept of government, and mature men and women are in their spiritual lives not subject to the will either of one or of a majority. Transgression of this prime law has ever resulted in oppression and persecution.

Whenever civil government enacts and enforces laws establishing, promoting, or interfering with forms and beliefs of religion—religion which keeps its own field and does not threaten the rights of others—civil government is out of bounds, and opposed to the law of God. And this is true notwithstanding the fact that moral training, which is the basis of good citizenship, is dependent for motivation upon true religion. This is an ingredient of patriotism which cannot be produced by law, which is most naturally fostered by the church and the home, the gratuitous gift of righteous men and women to the state and to society. Children trained in the ways of God become the soundest constituents of a noble state; but the only way the state can help to ensure such training is by defending the right of the church and the home to give it without interference.

The damaging union of church and state, though frequently welcomed by political rulers as a means of power, has



always been at the instigation of the religious element, and in the Christian Era has been caused by the will of the church—an errant and apostate church—rather than by the aggression of purely civil authorities. The priest has aspired to be the king, or to be above the king, and therefore sovereign over all. From the time when Leo, bishop of Rome, assumed to crown the kneeling Charlemagne, through the time when Henry IV stood a barefoot penitent in the pope's Canossa, to the days when the proud and weak young Charles, head of the Holy Roman Empire, bent his neck to the priest's foot at Worms, the recreant and false church has assumed to rule so much of the world as it could command.

Nor did the mischief end with the curtailment of the Papacy; for the virus of temporal power, shot into the veins of Christendom, remained to plague the churches but half reformed from their harlot mother. Europe saw the most virulent and horrible persecutions, the most bloody wars, the utmost devastation, up to the period of Napoleon, from the efforts of wrangling churches to dominate their peoples. The struggle was carried over into the New World, where for a time and to a high degree the principles of religious liberty triumphed.

America, "time's noblest offspring" among civil governments, brought forth a miracle in liberty. Not only in its beginning did it minimize control of the individual by the state in civil matters, but it presented that prodigy of liberality, that the majority should freely grant to minorities liberty of belief and worship. Not without a struggle was this freedom gained. The Old World settlers of that territory which came to be the United States of America were more or less steeped in the intolerance of their age; yet there was in them the seed of liberty and of fairness. New England contained for a century the battle for liberty of conscience, which set a Roger Williams against a John Cotton, and an Ann Hutchinson against a Governor Winthrop. Virginia entrenched its church behind the state, only to be blasted out by a Thomas Jefferson and a James Madison. Midway between them, William Penn established a

← PAINTING BY E. SCHWOISER

In demonstration of his claim to infallibility and the right to depose kings, Pope Gregory VII in the eleventh century summoned Henry IV of Germany to Canossa, where for three days he was kept barefoot in an outer court to await papal judgment.



state where liberty of conscience for everyone was maintained by that persecuted people, the Quakers. In the end the grand principle of freedom was brought forth in the first ten amendments to the Constitution, which America knows as its Bill of Rights.

The First Amendment to the Constitution includes the declaration that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Noble principle, distilled in the minds of America's greatest patriots and statesmen! But while the basic law of the land thus declares for religious liberty, and while the National Legislature has so far maintained that principle, the several constituent States of the Union formed in prerevolutionary times embodied in their laws some elements of religious coercion; and they have been followed in certain respects by States since formed. Public opinion has indeed in great part blocked the enforcement of such laws; but like the germs of disease suppressed but not eradicated in the human system, they are present to take advantage of any decline in popular resistance, and have at times broken out in virulent persecution.

Most persistent of these religious enactments are the laws establishing Sunday as a legal rest day and day of worship, and providing penalties for working on it. The Sunday law, indeed, is from the beginning the very heart of the Blue Laws, "respecting an establishment of religion" and "prohibiting the free exercise thereof." Other religious laws provided for Government support of the clergy and of church schools, compulsory attendance at church, penalties for profanity and for the dissemination of atheistic or heretical ideas. These have all been abrogated by general consent, though continued agitation for state support of parochial schools has sometimes resulted in partial success. Sunday laws, however, have been maintained on the statute books in nearly all States of the Union; and though in general they are a dead letter, at times local bigotry has taken advantage of their existence to institute

Not without a struggle was the principle of religious liberty written into our American Constitution. New England for a century was the battleground for forces opposing liberty of conscience, of which Roger Williams was a notable champion.

persecution of religious minorities. Sunday, a papal substitute for the Sabbath, is the center of a caricatured Christianity, its sign, its mark; and the zeal of that religion's devotees is typically expressed through attempted enforcement of Sunday observance upon all dissident people. Though liberty triumph over all else, this Jebus of bigotry remains to be conquered.

The Seventh Day Baptists suffered from such laws in the last of the eighteenth century, despite the new Federal Constitution, and their protest to President Washington brought forth from him a sympathetic response and protestation of his abhorrence of such action.² Again in the 1830's enforcement of the Sunday laws and resulting persecution stirred the Seventh Day Baptists both to public appeal for justice and to that fervor of evangelism which, as one result, brought the Sabbath truth to the people who were to become the Seventh-day Adventists.

A people devoted from their beginning to the study of prophecy, and perceiving in the current of contemporary events the continued fulfillment of prophecy, Seventh-day Adventists were early challenged to an interpretation of the symbols in Revelation 13 and reference to them in chapter 14. Their distinction as a people or a movement, indeed, they found in the three angels of Revelation 14, with their successive and coalescing messages. The third angel (verses 9-11) warns with a loud voice against worship of the beast or his image and against receiving his mark. What this beast, what this image, what this mark, could be determined only by a study of the preceding symbols in the twelfth and thirteenth chapters. In common with the majority of Protestant expositors, they applied the symbol of the dragon of the twelfth chapter primarily to Satan and thence to his agent the Roman Empire in the pagan form; and they applied the symbol of the leopard beast in the first ten verses of the thirteenth chapter to the papal power.

Then, beginning with the eleventh verse, there is presented another beast, whose peculiarity from all previous symbolic

beasts is that he came up, not out of the sea ("peoples, and multitudes, and nations, and tongues." Revelation 17:15), but out of the earth, with quiet and room to expand and to grow. His appearance too was distinctive. No fearful apparition of a beast with many heads and many horns and horrific claws and tail, nor a conglomerate of several beasts, but a fairly normal creature; and, wonder above all, with "two horns like a lamb." Nevertheless, he was not a lamb, for "he spake as a dragon," and quickly he is seen exercising "all the power of the first beast before him," and commanding men to "make an image to the beast" and "to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had the mark."

This two-horned beast was a mystery to expositors before 1850. One here and one there made a conjecture—that it represented England, or France, or the Papacy; but more authoritative commentators agree with Josiah Litch when he said, "As for this two-horned beast of Revelation 13, I confess that I do not know to what power it applies. The revelation is yet in the future." In the first three or four years of their formation as a people, Seventh-day Adventists partook of this uncertainty. But soon the logic of the case led them to a conclusion not too pleasing to patriotism, but in consonance with the trend of their whole message, which perceived through prophecy the deterioration of society and government to the time of the final crisis, and the rescue of the world by the coming of Christ. Study and discussion eventuated in the belief that this symbol portrays the United States of America.

This interpretation was first hinted at by James White and Hiram Edson in 1850, then plainly declared by Andrews, Bates, White, and Nichols in 1851.³ In 1854 J. N. Loughborough wrote two articles on the subject, which were later brought out in pamphlet form *The Two-horned Beast*; and the position was finally crystallized in book form by Uriah Smith.⁴

The predictive prophecies, like all other parts of the Bible, contain deeper meanings than may on first inspection be seen.



Like a landscape perceived first from the distance of a fortunate height, their outstanding features mark the general contours which, on closer approach, resolve themselves into detail, and invite more minute investigation and reprobate appreciation. So these chapters. The Adventists' early survey caught in them the salient features of religio-political powers backed by the evil genius of the race, the church which they persecuted, the final crisis of the gospel mission, signalized by the symbolic angels with a threefold message, a nation at first neutral but inclining to imitation of its predecessors and at last creating a replica of the persecuting church and state, its final dictum, the insigne of its power, and the disastrous consequences to all who should submit. All these they perceived, and to them they attached their interpretation, correct in outline, but awaiting fuller understanding. The picture passes on, in succeeding chapters, to the final overthrow of evil in the glorious Advent of Christ.

Although their interpretation stands vindicated by further study and the procession of events, closer inspection adds to its substance and its life. The eye pierces the facade of deluded men to the animating spirit of evil behind them, in the consciousness that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."⁵ The decline and corruption of a beloved nation becomes not the innate depravity of a benignant government itself but the disease fastened upon it by the infection of an alien philosophy and system; and the duty to ward off that disease as long as possible becomes imperative. The messages of the angels reveal deeper meanings—of searching into the things of God, of purification of life, of building character upon the divine pattern. The mark of the beast goes beyond the insigne of a hierarchy, into the stamp upon human nature of rebellion against God's law and resulting depravity. The seal of God is revealed, behind the Sabbath sign of obedience and love, as the stamp of God's approval upon a character formed

in the image of Christ. Thus the message of divine revelation expands and glows with ever deeper meaning with the unrolling of the scroll of public events.

The lamblike nature of American Government was clearly seen in the matchless liberties, both civil and religious, which it proclaimed and ensured; but the rumblings of the dragon voice were soon heard. As already noted, religious legislation was common in some of the colonies; and in the early history of the nation Sabbathkeepers suffered from Sunday legislation and its enforcement. By the middle of the nineteenth century the influence of liberal-minded statesmen and leaders of thought in the nation had established the calm of a dead center in the persecution whirlwind. There is no persecution recorded on either immediate side of 1850.

Yet the urge of ecclesiastics to entrench their Sunday in the statute law of the land was manifest in the movement, fortified by many petitions, from 1812 to 1830, to have Congress stop the transportation and delivery of the mails on Sunday. This movement, countered by adverse petitions, was blocked by recommendations of the Committee on Post Offices and Post Roads, and action of Congress, culminating in the report, in 1830, written by the chairman of that committee, Col. Richard M. Johnson,⁶ of Kentucky, revealing the movement as religious in nature and contrary to the Constitution of the United States and the genius of true Christianity. This report, adopted by the House, put a quietus on Federal Sunday legislation for half a century.⁷

The spirit of church-state union still smoldered, however, and in 1863 took shape in the organization of the National Reform Association, which proposed a change in the Constitution of the United States that should "declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."⁸

This organization worked feverishly to fan again the flame of religious intolerance. Their efforts to inspire a revision of the Constitution failed, and they turned their attention to the creation of a national Sunday law. They have never yet succeeded in this effort, but, with their allies in many church organizations, they have succeeded in getting temporary Federal legislation closing the gates of a world's fair and one or two limited fairs, as a condition of Federal appropriations.

On May 21, 1888, Senator H. W. Blair, of New Hampshire, introduced a bill in the Fiftieth Congress, designed to enforce Sunday, nation wide, as "a day of religious worship." This bill being successfully opposed on the ground that it was religious legislation prohibited by the First Amendment of the Constitution, it was reintroduced by Senator Blair in the Fifty-first Congress, minus the religious wording, but with the same object. This was also defeated in committee. The same year, 1889, an entering wedge was attempted through the introduction of the Breckinridge Bill to compel Sunday observance in the District of Columbia, which is controlled by Congress. It shared the same fate.

But the defeat of these bills was no easy accomplishment. The nation's awareness of the danger of lurking religious dominance of the state had faded since 1830. Its guard was down, and the active propaganda of several church bodies supported the design of the National Reform Association. Against it, however, rose the ancient American spirit of liberty. Seventh Day Baptists, Seventh-day Adventists, and some liberal-minded representatives of labor and other secular bodies opposed it in the committee hearings. Their arguments were effective, despite the efforts of Senator Blair, who was chairman, and the committee turned down the legislation.

This was the first time that Seventh-day Adventists appeared in legislative halls as champions of the principle of separation of church and state. They were represented there by A. T. Jones and J. O. Corliss. The growing threat had aroused them in the middle of the century's ninth decade. In 1886 they

began the publication, under editorship of J. H. Waggoner, of *The American Sentinel*, which, with other religious liberty literature, flooded the mails, and acquired great influence in the next quarter century. It was succeeded in 1906 by the magazine *Liberty*.⁹

In 1887 the General Conference appointed a committee on religious liberty,¹⁰ which not only gave active service through press and platform, and provided legal aid for Seventh-day Adventists indicted for Sunday labor but roused the whole denomination to fight for liberty. The Sunday-law advocates were astonished at this emergence of a body small yet so determined in opposition, and vented their resentment in the remark of a National Reform Association spokesman: "These seventh-day people are assuming proportions altogether inconsistent with their importance."¹¹ So did the Maccabees, and the Waldenses, and the Moravians, and such dissenters as Roger Williams.

On July 21, 1889, this committee was merged into the organization of the Religious Liberty Association, with an initial membership of 110, which soon swelled to many thousands, and with the following officers, most of whom had been on the first committee: C. Eldridge, president; D. T. Jones, vice-president; W. H. McKee, secretary; A. F. Ballenger, assistant secretary, W. H. Edwards, treasurer; and the editorial committee: W. H. McKee, A. T. Jones, J. O. Corliss, E. J. Waggoner, W. A. Colcord. Within a few years its most prominent spokesmen appear as A. T. Jones, J. O. Corliss, and A. O. Tait, corresponding editor. The association continued until reorganization in 1903 resolved it into the Religious Liberty Department of the General Conference.

In the meantime persecution had reared its ugly head. The early Seventh-day Adventists, while meeting sufficient abuse from the tongues and sometimes the hands of opponents, were not subjected to prosecution in the courts for Sunday labor. It must be admitted that in the fervor of their new faith some of the less balanced were provocative of public resentment, even as were the Quakers in colonial Massachusetts, and some

of the early Christians of the first centuries who craved martyrdom. Some Seventh-day Adventists felt they must preach the true Sabbath by chopping wood in their front yards as their neighbors went by to church, or by hanging out their washing on Sunday morning where the preacher might take it for his text. One brother in Maine whose business was railroad construction, craving even more emphatic protest against the pope's Sunday, set off a charge of powder under a rock ledge at church time. Miscalculating, however, he produced an explosion that shook the town, whereupon he thought it prudent to retire to the forest primeval for a while. These were, not exactly the lunatic fringe, but perhaps the order of Simon Zelotes among the disciples.

The most of the body, while more sane in their attitude, held to the position diligently taught by A. T. Jones and others, that obedience to the fourth commandment required work on Sunday; for, "six days shalt thou labour." They were industrious, and no alternative appeared to them than to use their Sunday time on their business. Generally they sought to be unobtrusive in this labor, working out of sight of all but the most inquisitive of Sundaykeepers. Their absence from church, however, was as obnoxious to some of their former coreligionists as to any Puritan of the seventeenth century; and the ill success of the stand-pat theologians in refuting the Sabbath arguments only inflamed their anger against the Sabbath-keepers. Without the case presented by the Adventists of Sunday labor, religious bigotry would doubtless have sought revenge for secession from their churches and the advocacy of disturbing Bible truths; but the opportunity would not have been so obvious.¹²

Not until the Seventh-day Adventist people began to heed the counsel of Mrs. White as to Sunday labor did they adopt the wiser course. She wrote, "When the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary ef-



fort.”¹⁸ Such a course, prescribed in fuller detail in the instruction that followed, not merely avoids the force of the law, but opens up a field of Christian service which is the true mission of this people. Assistance in Sunday schools when requested, ministry to the sick and the needy, the giving of Bible studies, and, at home, the writing of missionary letters and the sending of literature, as well as home tasks, may fill the day, and so fulfill the divine law. It neither expresses nor implies allegiance to Sunday, but it does budget Christian service in the week's activities.

The Sabbath day was provided for refreshment of body, mind, and soul, in cessation from labor, in study of God's Word and works, in communion and ministry in one's family and with fellow believers in Sabbath school, church, and homes—an amplification of the restricted spiritual communion and service of the weekdays; Sunday is used as an expansion of the missionary activities of the week. This does indeed curtail the Sabbathkeeper's exercise in gainful labor, but with his simple habits of life that may be endured, while his spiritual faculties are, in Christian ministry, given greater exercise. Sunday labor is not abjured, though its nature is changed; and the Sabbathkeeper holds himself as free as ever to work at any task on Sunday, though, in the words of Paul, “All things are lawful unto me, but all things are not expedient.”

Under the spur of religious opposition to the promulgation of the Sabbath-and-Advent message, and with the opening given by Sunday labor on the part of Sabbathkeepers, the latent bigotry of the nation, or sections of the nation, began to appear. Vermont, Michigan, and California each had a case of a Seventh-day Adventist being arrested for Sunday labor; but in each instance the charge was either dropped or dismissed by judge or jury, and in California the final result was the revocation of all Sunday laws. However, the South was another matter. The Sunday laws of Georgia, Arkansas, Tennessee, Missouri, Maryland, and Virginia were within a brief space of time invoked for persecution of Seventh-day Adventists.

The vengeful spirit was first manifested in Georgia in 1878, the first year after the introduction of Seventh-day Adventism in that State. Mr. Samuel Mitchell, of Quitman, Brooks County, was convicted of Sunday work, and sentenced to thirty days in jail. The filthy conditions so affected his health that he was an invalid henceforth, and died a year and a half afterward. Eleven years later Georgia again figured in persecution, Mr. Day Conklin being convicted of cutting firewood on Sunday, in an emergency, as he had done the previous day, the Sabbath, to keep his family from freezing. And this was followed in 1893 by the trial of W. A. McCutcheon, a Seventh-day Adventist minister, and E. C. Keck, a teacher. After various legal manipulations, however, these cases were finally thrown out of court.

Arkansas early took a hand, first by the legislature's repealing in 1884, the exemption clause for believers in the seventh-day Sabbath. Prosecutions immediately followed of J. W. Scoles, a Seventh-day Adventist minister, and about twenty others, most of whom were convicted and fined. Two years later, the animus of this repeal having become apparent to fair-minded legislators, a bill was introduced by Senator R. H. Crockett, a grandson of Davy Crockett, to restore the exemption clause, and it passed with only two votes against it, both being from clergyman members.

Tennessee followed hard after, in 1885, William Dortch, Sr., W. H. Parker, and James Stem, of Henry County, being fined, imprisoned, and worked in the chain gang. In 1889 the celebrated case of R. M. King, of Obion County, Tennessee, was opened, with his conviction for Sunday work. His case was carried through successive State and Federal courts, arriving at last in the Supreme Court of the United States. It was not brought to trial, on account of the death of Mr. King.¹⁴

Persecution was held in abeyance for a while, until the King conviction was disposed of, and then opened up again in the same locality. In May, 1892, five Seventh-day Adventists in Henry County, Tennessee, were brought to trial, and refusing

counsel, they appeared for themselves, were convicted, and jailed. They also were worked in the chain gang; but the sheriff, to his great credit, resisted and thwarted the proposed action of the county board to make them work on the Sabbath.

The Religious Liberty Association, aided by all the members of the denomination, then scattered religious liberty literature throughout the United States, particularly in Tennessee, 300,000 pages of it being sent to ministers in that State, and an equal amount to lawyers, editors, and others. While amelioration of persecution was an object, the broader design was to enlighten minds and awaken consciences of American citizens; and this educational objective was in great part reached.

In the fall of the same year the local enemies of religious liberty announced that they were out to eradicate Adventism. They not only indicted male members of the church but haled children of the Adventist families before the grand jury, questioning them as to whether their mothers and sisters had worked on Sunday. The prosecuting attorney declared that they would arrest every Seventh-day Adventist man, woman, and child, and jail them till all Sunday work was stopped.

However, in view of their easy victory the previous spring, they grew careless, expecting no legal obstacles. In consequence, the indictments were so loosely and inaccurately drawn that when the trial came, all but one of them were thrown out on technicalities. Moreover, while the State's attorney received many letters urging the prosecution, no one of the writers would appear as prosecuting witness; and he was obliged to subpoena members of the families indicted as witnesses.

Mr. James T. Ringgold,¹⁵ of the Baltimore bar, a gentleman of liberal and enlightened views, offered to defend these men without charge, and his offer was gladly accepted. He requested the Religious Liberty Association to engage a Tennessee attorney to assist him, and accordingly they employed Mr. W. L. Carter of the local bar, who as a justice of the peace had once before thrown out of court an attempted prosecution of Adventists for Sunday labor. Two other Tennesseans

of prominence also volunteered for the defense. They were W. P. Tolley, former State Senator, and ex-Governor Porter.¹⁶

The prosecuting attorney was much chagrined when he saw the array of legal talent opposed to him, and especially the Senator and Governor, the latter of whom, a resident of Paris, he counted as a personal friend. In a private consultation with Mr. Ringgold, he was advised to nol-pros the cases, because he had nothing to stand upon. He replied that he would gladly do this, but did not dare, because so many were urging him to prosecute. He did his best, then, to convict the defendants. One of the witnesses he called was Ambrose, the ten-year-old son of W. D. (Billy) Dortch; but when questioned on the meaning of the oath, the little boy cagily or affrightedly answered consistently in the negative, and the judge declared him incompetent as a witness.¹⁷

Several of the defendants were sworn as state's witnesses, and had to testify against their brethren and themselves. The only two witnesses not Seventh-day Adventists were two boys of the community, who were voice pupils of Billy Dortch's, and who unwillingly testified that on seeking him out on a Sunday morning for a lesson, they found him at work in his field at home. It was near a church, they were led to testify.

"What church?" asked the attorney for the defense.

"The Seventh-day Adventist church," they answered.

All the evidence went to prove that the work the defendants had done was performed in their fields near their homes, which were on roads far from the public highway. The work was unobtrusively done, without intent to disturb anyone, and only diligent snooping could have discovered their activities. The complainants then were unwilling to appear as witnesses. Nevertheless, for this innocent and industrious activity, these men, universally acknowledged as the best of citizens, were subjected to the indignity of being haled into court, and but for the failure of the prosecution, would, like previous cases, have been fined, jailed, and worked in the chain gang.

In the end, after a passionate plea to the jury to convict, the prosecuting attorney entered a plea for the state of not guilty, and all but one of the cases was dismissed. This was the end of the prosecution for Sunday labor in west Tennessee; but east Tennessee, three years later, tried the same process at Graysville, in Rhea County (county seat, Dayton), where eighteen of the brethren were indicted, convicted, and sentenced to the chain gang. This included the principal and a teacher of the Adventist school there, the school having to close in consequence.

Missouri, Maryland, and Virginia also took part in this persecution. In every case, in every State, the testimony of witnesses showed that the prosecution came because of religious animosity of churchmen in the community. Often the witnesses themselves admitted that they worked on Sunday at the same time, and religious leaders and in some cases the officiating justices betrayed their hatred of the religion for which the victims suffered.

But the fight for religious liberty was not lost. As a consequence of the distribution of literature and the public discussion of the question, a more liberal spirit, both on the part of citizens and of legislators, was induced, and since that time there have been few cases of indictment for Sunday labor. This is no more evidence of a conclusive victory, however, than were the interims of peace between the early and the middle and the middle and the late episodes of persecution.

Subtle forces are at work, sometimes in the seemingly fair disguise of benefit to the public weal, to obtain by flank movement legislation which failed of realization under the old attempted reforms by mass movement. Often innocent-looking "riders" on a bill submitted to Congress have implications in them inimical to the free exercise of religion. The spirit of intolerance still works, and "eternal vigilance is the price of liberty."

Indeed, in view of the prophecies concerning the final attitude and action of the United States people and Govern-

ment, Seventh-day Adventists confidently predict a "time of trouble" before the coming of Christ, in which the ruling powers, incited by recreant Protestantism allied to Catholicism and Spiritualism, will institute such oppression as will exceed anything previous ages of persecution can show. But out of it all "thy people shall be delivered."

¹ Matthew 22:21.

² *American State Papers* (1911 ed.), p. 171.

³ *Present Truth*, April, 1850, p. 66; *Advent Review Extra*, September, 1850, p. 9; *Review and Herald*, Aug. 5, 1851, p. 4; *Ibid.*, Aug. 19, 1851, p. 12; *Ibid.*, Sept. 2, 1851, pp. 22, 23.

⁴ *Review and Herald*, March 21, March 28, 1854; Uriah Smith, *The Prophecies of Daniel and the Revelation* (1944 ed.), pp. 561-623. See Appendix.

⁵ Ephesians 6:12.

⁶ See Appendix.

⁷ *American State Papers*, p. 226.

⁸ From Article 2 of the constitution of the National Reform Association, in *American State Papers*, p. 343.

⁹ *Liberty*, published by *Review and Herald*, Washington, D.C. Not to be confused with the secular magazine *Liberty*, a MacFadden publication, which adopted the name several years after the religious liberty magazine had been established.

¹⁰ *General Conference Bulletin*, 1887, no. 4, p. 2.

¹¹ *Ibid.*, no. 5, p. 3.

¹² See Appendix.

¹³ Ellen G. White, *Testimonies for the Church*, vol. 9, p. 232.

¹⁴ *American State Papers*, pp. 676-706.

¹⁵ See Appendix.

¹⁶ See Appendix.

¹⁷ See Appendix.

CHAPTER 14

SUBVERSIVE ELEMENTS

THE saddest experience in Christian fellowship is the departure of loved co-workers from the faith. Yet it is a constantly recurring experience. It has been so from the beginning of time. It was so in the experience of Christ. The multitude for a while hailed Him as their Leader, their promised Messiah. Four thousand of them, five thousand, perhaps with women and children ten thousand, ate of the miraculous bounty that came from a few loaves and fishes; and then, enthusiastic, pressed forward to make Him king. But He halted them; He disappeared. And when next they saw Him, "Show us a sign!" they cried. "Our fathers ate manna in the wilderness, not one day, not a week, but for forty years. Bread! Give us bread!"

And when from their materialistic concept He sought to turn their minds to the spiritual, they rebelled. "I am the bread of life," He said, "I am the living bread which came down from heaven. Not one day, not a week merely, not forty years, but forever, eat of this bread, and ye shall live."

"How can it be?" they asked in scorn. And from that day many of His disciples went back, and walked no more with Him.

Then said Jesus to the twelve, "Will ye also go away?"

It was a testing time. The disciples had cherished that popular acclaim of their Master. They had looked for His temporal kingship; they had hailed the multitude's adoration of Him; and their hopes sank as they saw them departing, misunderstanding, misinterpreting, opposing now where they had believed. And the challenge of Jesus fell upon their ears, "Will ye also go away?"

Simon Peter answered Him, "Lord, to whom shall we go? thou hast the words of eternal life."

Sweet were the assurances of confidence and faith in the ears of the Master. "We believe and are sure that thou art that Christ, the Son of the living God." So agreed every one of the twelve. And yet there was one of them who was to prove traitor, one who had shared that greatest of honors of close companionship with the Master, one who had preached and healed and organized and held high position, who was yet to turn his back upon his Lord, and go down to perdition.

Jesus said, "Have not I chosen you twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.¹

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"²

The Adventist company of the last threefold gospel message must share in the experience of their fathers and their Lord. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."³

Men are not saved by belonging to a church, by preaching its message, by suffering persecution, or by holding office. Men are saved only by receiving the life of Jesus Christ; men are sanctified by maintaining that connection with Him daily, moment by moment, through all of life. When a man joins the church in pride and self-sufficiency, in the hope of temporal preferment and high honors, he may, like Judas Iscariot, come under the divine influence that seems to change his life, and indeed is capable of changing his life completely. But if he reverts to his selfish ambition, he becomes again alien to Christianity. He takes his eyes off Jesus, and he begins to sink.

The early defections from the Seventh-day Adventist cause were clearly cases of men unconverted, blessed for a time as they perceived the virtues of Christ, but lost because they looked at themselves rather than at the Master. The Messenger Party in the second decade of the cause was started by men passionate and unruly, who resented reproof; and they perished miserably. Cranmer, who sought to pick up the remnants of their party, was estranged because he did not, and in his own strength could not, reform his life; and he too went out in darkness. Stephenson and Hall, cherishing error of doctrine, and resenting the witness of the Spirit against their heresy, fell into mental derangement. Snook and Brinkerhoff, proud of their talents, envious of the leaders, arose, like Korah, Dathan, and Abiram, who "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them."⁴ Though these two men quickly fell by the way, they alone of all the schismatics left a party, which, though small and weak, still partakes of that spirit of jealousy and hatred. This is a lesson which all men since, and we ourselves, should learn: You cannot make a platform with criticism; you cannot create a church with negations; you cannot build a cause by tearing down another.

It remained for one who had held true through many a trial, who was eloquent and cogent in debate, who had held high positions in the denomination, and who had been helped and strengthened time and again by those against whom at last he turned, to crown the perfidy of the malcontents. He formed no party, but he turned his pen against the truths he had advocated, and he poured vituperation upon those he had professed to love and doubtless had loved.

Dudley M. Canright, born in Michigan, was living in Albion, New York, in 1859, when under the labors of James and Ellen White he became a Sabbathkeeper. In May, 1864, he was licensed to preach as a Seventh-day Adventist minister, beginning his work with I. D. Van Horn. In 1865 Elder White



ordained him to the ministry. He remained with this people for twenty-two years more, during most of which time he was in the ministry. He was blessed with a good degree of earnestness, with fair ability, and with ambition to succeed. His defects in this array of talents will be noted later.

He labored in New York State, then in Michigan. From here he was sent into New England, and there labored hard and successfully in building up the work where it had been torn down. In 1874 he was sent to California, to work in connection with J. N. Loughborough, and he took a prominent part in the building of the cause there. His readiness to debate was here manifested in his coming to grips with ministers of different denominations, a tendency against which he as well as others was warned by Mrs. White.⁵

After returning from California, he made a short visit to Texas, organizing the first church there, at Dallas. From this time on he filled positions in various connections, laboring again in the East, and becoming president of a conference. He was a member of the General Conference Committee, and in 1879, because of the illness of James White, who was then president, he was chosen chairman of that year's session. He wrote several tracts, pamphlets, and small books, setting forth the doctrines of the last gospel message.

Like many other ministers in those early days, he was at times closely associated with Elder and Mrs. White. For long periods he lived in their family, and his testimony to the virtues and Christian graces of both of them, and particularly of Mrs. White, is in sharp contrast with the scorn and slander he later poured upon her. Thus, in the third of a series of articles entitled "A Plain Talk to the Murmurers," in the church paper, he said this:

"As to the Christian character of Sr. White I beg leave to say that I think I know something about it. I have been acquainted with Sr. White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house

and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Bro. and Sr. White. As a minister, I have had to deal with all kinds of persons and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance.

"I know Sr. White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sr. White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly.

"I have heard Sr. White speak hundreds of times, have read all her testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the testi-

monies to be of the same Spirit and of the same tenor as the Scriptures.”⁶

As to his defects, they are fairly summarized in an article by George I. Butler, president of the General Conference, in the church paper: “He was never noted for patience, forbearance, or special regard for the opinions of others. He was a person who formed his conclusions remarkably quick, and was inclined to be rash; and though in the main a genial, pleasant, frank companion, yet his desire to have his own way sometimes got him into trouble. He never could bear reproof with patience, or feel composed when his way was crossed. When he came to mingle in important matters with brethren in prominent positions, these and other traits naturally got him into trouble. S. D. Adventists believe in order, and that positions of responsibility should be respected. Eld. C. had little respect for any one’s opinion unless it coincided with his own. The reader can readily see that very naturally there would be friction. He always hated reproof, hence bore it like a fractious child. So he had some unpleasant experiences, as we well remember.

“On such occasions the Elder was immediately greatly troubled with doubts. When everything went pleasantly, he could usually see things with clearness. When he was ‘abused,’ as he always thought he was when things did not go to suit him, the evidences of our faith began immediately to grow dim. Dark clouds of unbelief floated over his mental sky, and he felt that everything was going by the board. Here was the Elder’s special weakness. He is a strong man in certain directions when all goes smoothly, but very weak in adversity. He failed to ‘endure hardness as a good soldier of Jesus Christ.’ He was good in a fight, and appeared at best advantage when in a hot debate. This was his forte. But when things apparently were against him, he seemed to have no staying, recuperative qualities.

“These weaknesses began to manifest themselves as far back as 1870. In the last of December of that year he held a

debate with Eld. Johnson, Presbyterian, in Monroe, Iowa. The writer was present. Eld. C. was not feeling in good spirits through the debate, though he presented his arguments quite clearly and met with success. The night following the debate I occupied a room with him. I was greatly astonished to find him under powerful temptation to give up religion and the Bible, and become an absolute infidel. I labored with him all night long; neither of us slept a wink. In the morning he seemed more calm, and a few weeks later he came to the General Conference at Battle Creek, Mich., made some confessions of his feelings, and went away in a much happier state of mind. He went on quite zealously for two or three years."⁷

Again in 1873, while on a visit to the mountains of Colorado with Elder and Mrs. White, to recuperate his health, he received some reproof, whereupon, aggrieved, he quit preaching, went to California, and worked for some time on a farm. He nearly gave up all Christianity; but his brethren worked for him, and he finally recovered and began preaching again.

In October, 1880, he was again discouraged. Elder Butler says, "He became discouraged, we never knew from what special cause." But from the testimonies of several, it seems that this discouragement was due to disappointment in not being elected president of the General Conference. The previous year he had occupied the chair, in the absence of President White, and evidently he considered himself in line for what he regarded as the highest position. After the election of Elder Butler at that conference, Canright exclaimed to his cousin, "I'll never preach for this people again."⁸ He did, however, but with an up-and-down experience.

He had for a few weeks previous been studying with a teacher of elocution in Chicago. A friend of his, D. W. Reavis, having just graduated from Battle Creek College, accompanied him and took the same course, as did several other graduates. In his reminiscences Reavis records their experience together, and he ascribes Canright's disloyalty to "an

abnormal desire to be great, . . . to be popular." "He was so greatly admired and openly praised by our workers and the laity, that he finally reached the conclusion he had inherent ability—that the message he was proclaiming was a hindrance to him rather than the exclusive source of his power."

The school they attended was Professor Hamill's School of Oratory. Canright was the bright particular star in the class, and through Hamill's recommendation he was invited to occupy the pulpits of several ministers during their summer vacations. Reavis agreed to be his critic on the art of oratory which they were learning in the school. Says Reavis:

"One Sunday night, in the largest church of the West Side, he spoke on 'The Saints' Inheritance' to more than 3,000 people, and I took a seat in the gallery directly in front of him, to see every gesture and to hear every tone, form of voice, emphasis, stress, and pitch, and all the rest. But that was as far as I got in my part of the service, for he so quickly and eloquently launched into this, his favorite theme, that I, with the entire congregation, became entirely absorbed in the Biblical facts he was so convincingly presenting. I never thought of anything else until he had finished.

"After the benediction I could not get to him for more than half an hour, because of the many people crowding around him, complimenting and thanking him for his masterly discourse. On all sides I could hear people saying it was the most wonderful sermon they had ever heard. I knew it was not the oratorical manner of the delivery, but the Bible truth clearly and feelingly presented, that had appealed to the people—it was the power in that timely message. It made a deep, lasting impression upon my mind. I saw that the power was all in the truth, and not in the speaker."

At last they were alone, and went into a city park just across the street, then almost deserted because of the late hour. They sat down to talk over the occasion, and to consider the criticism. But Reavis had no criticism. He frankly confessed that he had been so completely carried away with the soul-inspiring address

that he did not once think of oratorical rules. Then they sat in silence for some time.

"Suddenly the elder sprang to his feet, and said, 'D. W., I believe I could become a great man were it not for our unpopular message.'

"I made no immediate reply, for I was shocked to hear a great preacher make such a statement; to think of the message, for which I had given up the world, in the estimation of its leading minister, being inferior to, and in the way of the progress of men, was almost paralyzing. Then I got up and stepped in front of the elder and said with much feeling, 'D. M., the message made you all you are, and the day you leave it, you will retrace your steps back to where it found you.'

"But in his mind the die was evidently cast. The decision had doubtless been secretly made in his mind for some time, but had not before been expressed in words. From that night the elder was not quite the same toward our people and the work at large. He continued as a worker for several years afterward, but was retrograding in power all the time. The feeling that being an Adventist was his principal hindrance increasing as time passed, he finally reached the conclusion that he could achieve his goal of fame through denouncing the unpopular doctrines of the denomination, and he finally worked himself out of the denomination and into his self-imposed task of attempting to 'expose' it."⁹

He was rescued again from his declension in 1880; but only for two years, after which he went to live at Otsego, Michigan, and began to farm. He returned again in 1884, at a camp meeting in Jackson, Michigan, and here he confessed the great darkness of mind he had felt for a long time. After this, for a while he seemed a changed man, and labored as a minister until January, 1887, when he lapsed again. This was his final leap. Says D. W. Reavis:

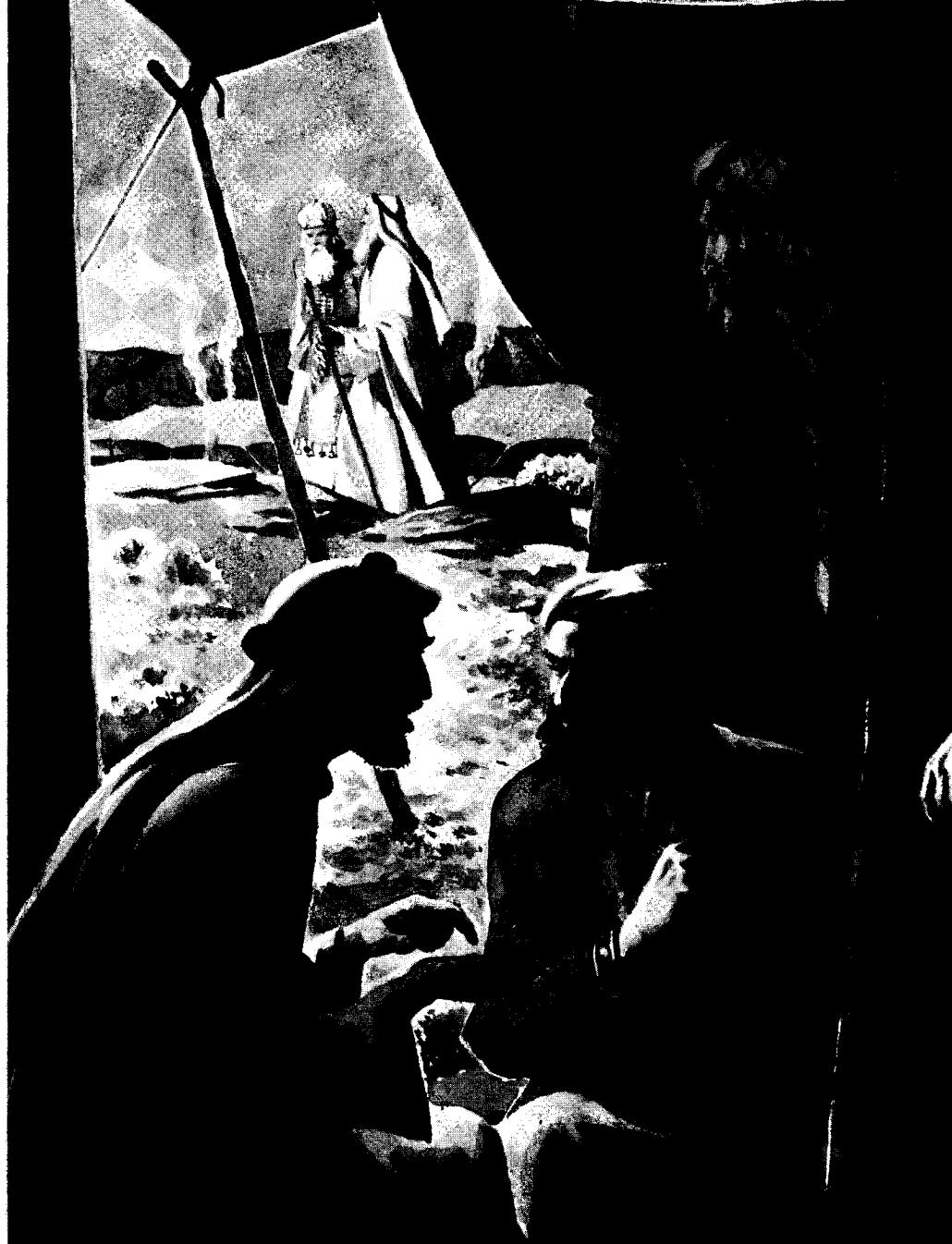
"All the years intervening between the time of our Chicago association in 1880, and 1903, I occasionally corresponded with

Elder Canright, always attempting to do all in my power to save him from wrecking his life and injuring the cause he had done so much to build up. At times I felt hopeful, but every time my encouragement was smothered in still blacker clouds.

"I finally prevailed upon him to attend a general meeting of our workers in Battle Creek in 1903, with the view of meeting many of the old workers and having a heart-to-heart talk together. He was delighted with the reception given him by all the old workers, and greatly pleased with the cordiality of the new workers. All through the meetings he would laugh with his eyes full of tears. The poor man seemed to exist simultaneously in two distinct parts—uncontrollable joy and relentless grief.

"Finally when he came to the Review and Herald office, where I was then working, to tell me good-by before returning to his home in Grand Rapids, Michigan, we went back in a dark storeroom alone to have a talk, and we spent a long time there in this last, personal, heart-to-heart visit. I reminded him of what I had told him years before in Chicago, and he frankly admitted that what I predicted had come to pass, and that he wished the past could be blotted out and that he was back in our work just as he was at the beginning, before any ruinous thoughts of himself had entered his heart.

"I tried to get him to say to the workers there assembled just what he had said to me, assuring him that they would be glad to forgive all and to take him back in full confidence. I never heard any one weep and moan in such deep contrition as that once leading light in our message did. It was heart-breaking even to hear him. He said he wished he could come back to the fold as I suggested, but after long, heartbreaking moans and weeping, he said: 'I would be glad to come back, but I can't! It's too late! I am forever gone! gone!' As he wept on my shoulder, he thanked me for all I had tried to do to save him from that sad hour. He said, 'D. W., whatever you do, don't ever fight the message.' "¹⁰ He never came closer to reconciliation with his brethren than at that hour.



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Through all this alternation of sad and joyous experiences, his brethren sought to save him. Mrs. White was a mother to him, holding out her hands of warning, correction, and help. He rewarded her Christian solicitude and love with unmanly attacks. It seemed that, as with Saul of Gibeah, an evil spirit was in possession of his mind. He seemed to long for recovery, but he despaired of it. And in the intervals of his despair he wrote the attacks which he collected into his *Seventh-day Adventism Renounced*,¹¹ a book compounded of personal attacks and exploded antinomian arguments which he himself had often demolished. The fact that it is used today by opponents is proof of the desperate straits to which they are reduced in meeting the clear truths of the Bible.

At intervals during the thirty-one years he yet lived, Canright again and again advised those who had remained in the faith to adhere to it. His own brother, Jasper, whom he had brought with the rest of the family into the message, said to him: "'Now, Dudley, . . . you are leaving the Adventists. Do you advise me also to leave them?'"

"He turned on me almost furiously. "No!" he declared. "You stay with them. You will ruin your life if you leave them."'"¹²

Various others of his Adventist relatives and friends received the same advice from him, while yet he was fighting the cause he recommended to them. F. M. Wilcox, long editor of the *Review and Herald*, when a young man met Canright in Battle Creek, where he was seeking relief at the sanitarium for an ailment. "One day I sat down beside him," says Elder Wilcox, "and after a pleasant greeting, we had the following conversation: I said, 'Elder Canright, you may not recall that you organized the little church to which I first belonged in northern New York. I have followed your work through the years, and have regretted to see that you have separated from your former brethren. I am now engaged in the ministry of the Seventh-day Adventist Church, and I would like to ask what your counsel is to me. Shall I do as you have done?'

"He dropped his head and meditated for a full minute. Then he inquired, 'Do you believe the things you preach?'

"I said, 'I do with all my heart.'

"He then asked, 'Are you in difficulty with any of your brethren?'

"I said, 'Not in any way. I have always worked very harmoniously with my associates.'

"Then he said, 'My counsel to you is to remain right where you are.'"¹⁸

The animosity of all these schismatics has been uniformly directed with special venom against two articles of faith: the Sabbath, and the Spirit of prophecy. This, too, is predicted in the prophecy: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The commandments of God are the law of God, and "the testimony of Jesus is the Spirit of prophecy."¹⁹

And why this attack upon the law of God? Because its heart, the fourth commandment, "The seventh day is the sabbath of the Lord thy God," is the banner of Christ, the rallying point of the loyal, the remnant of the church's seed. And why this hatred of the Spirit of prophecy and of her through whom it was manifest in these last days? Because it is the gift of the Holy Spirit, to guide and to uplift the church. Opponents conceive that if they can discredit Ellen G. White, they will take the wind out of the sails of the people who keep God's holy law, and whom they hate. The shift to personalities is the most popular of the *non sequitur* fallacies.

But the Seventh-day Adventist faith is not built upon Mrs. White or her writings. It is built upon the Bible. This is declared by her time and again. In the beginning of her ministry she wrote, "I recommend to you, dear reader, the word of God as the rule of your faith and practise. By that word we are to be judged. God has, in that word, promised to give visions in the 'LAST DAYS;' not for a new rule of faith, but for the comfort of His people, and to correct those who err from

Bible truth."¹⁵ And this position she has repeated again and again.

Of his experience in 1880 Canright wrote four years later: "Some five years since I received another testimony while under discouragement. This I did not receive at all well, but felt hard toward Sr. White, and soon quit the work entirely. But I found no comfort that way, and so, after a short time, went to preaching again. Still I was not heartily in sympathy with all parts of the work, especially the testimonies. I thought I would preach practical truths largely, and as much of the message as I liked; but this did not work, as the brethren were not satisfied, neither was I. So I went to farming, resolved to live a devoted life, and to do all I could that way. But I soon found my doubts and fears increasing, and my devotion decreasing, till, at length, I found myself largely swallowed up in my work, with little time, taste, or interest for religious work. I felt sure that the testimonies were not reliable, and that other things held by our people were not correct. So it always is when a person lets go of one point of the truth—he begins to drift he knows not whither.

"A short time since I attended the Northern Michigan camp-meeting with Eld. Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp-meeting, we continued the investigation, and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say that I believed the testimonies. All my hard feelings toward Sr. White vanished in a moment, and I felt a tender love towards her. Everything looked different. Then I felt how wrong, sinful, and in the dark, I had been. My sins came up before me as never before in all my life. Like Job I cried,

'Wherefore I abhor myself, and repent in dust and ashes.' "¹⁶

Would that he might have kept his experience of reconciliation; but alas, he stumbled again, and went out into the night. Did his former brethren heap calumny upon his head, as he heaped it on Mrs. White? They sorrowed at his course; they met his charges; they told the truth about him; but for the man they had pity.

"Revile him not, the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall!

. . . .

"Scorn! would the angels laugh, to mark
A bright soul driven,
Fiend-goaded, down the endless dark,
From hope and heaven!"

—WHITTIER.

Behind the front of his skepticism, underneath his ranting, there remained a hollow sense of loss, a residual respect for the voice that had sought to hold him back from ruin and had followed him with love. L. H. Christian, on a visit to Grand Rapids about 1914, talked with D. M. Canright, then living on a farm. In regard to Mrs. White he said: "I knew her well. I lived in her home as a young man for some time, and I want to say to you, Brother Christian, that I have never met a woman so godly and kind, and at the same time helpful and practical, as Sister White. She was certainly a spiritual woman. She was a woman of prayer and of deep personal faith in the Lord Jesus." ¹⁷

One last tribute he was permitted to give. On July 26, 1915, Ellen G. White lay in state in the old Tabernacle at Battle Creek. With his brother Jasper, Dudley Canright attended the funeral. They filed past the casket with the great concourse who had come to pay their last respects. They came back to their pew, and stood while the congregation was still passing by. Then Canright suggested that they go down again,

to take one more look. They joined the passing throng, and again stood by the bier. D. M. Canright rested his hand on the side of the casket, and with tears rolling down his cheeks, said brokenly, "There is a noble Christian woman gone!"¹⁸ L. H. Christian, who stood there as one of the guard of honor, said that Dudley Canright reached out his hand and "took hold of her right hand that had done all that writing." "A noble Christian woman gone!" At the door he said to Christian, "Brother Christian, she was the most godly woman. She lived near to Jesus, and taught the way of light. Anyone who follows her teachings will surely be saved."¹⁹

What matter the storms of the voyage if you stay with the ship? What heed to a vagrant wave against its side? The course is set; the chart is correct; the helm is true; the harbor is near. All the grand truths of the last gospel message call us to their teaching and their living. All the terrors of a distracted world appeal to us for enlightenment and help. Before the stupendous events of the last days which we face, the roar of fates beyond the control of man, the imminent end of earth's nations, before the coming of the King of kings, before the judgment, before the eternal death of generations of men and the rescue and glorification of the saints of all time, before scenes that in magnitude excel all that earth has ever seen, how shall we take heed to trivialities? Shall these separate us from Christ, from His salvation, and from His glory?

One lesson alone remains: pride, worldly ambition, self-seeking, are not for the disciple of Christ. Let every power be consecrated to unselfish service for Christ and humanity. And let him that thinketh he standeth take heed lest he fall.

We face tremendous tests beyond the province of hard words. "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. . . . The brother shall betray the brother to death, and the father the son; and children shall rise up against

their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.”²⁰

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us.”²¹

“Will ye also go away?”

“Lord, to whom shall we go? Thou hast the words of eternal life.”

¹ John 6.

² Matthew 10:24, 25.

³ Matthew 7:21-23.

⁴ Numbers 16:3.

⁵ Ellen G. White, *Testimonies for the Church*, vol. 3, pp. 212-221.

⁶ *Review and Herald*, April 26, 1877, p. 132.

⁷ *Review and Herald Extra*, December, 1887, pp. 2, 3.

⁸ Testimony of W. E. Videto, in interview July 14, 1946.

⁹ D. W. Reavis, *I Remember*, pp. 117-120.

¹⁰ *Ibid.*

¹¹ See Appendix.

¹² *Review and Herald*, Sept. 20, 1945, p. 4.

¹³ *Ibid.*, Aug. 22, 1940, p. 12.

¹⁴ Revelation 12:17; 19:10.

¹⁵ Ellen G. White, *Early Writings*, p. 78.

¹⁶ *Review and Herald*, Oct. 7, 1884.

¹⁷ L. H. Christian letter to R. L. Odom, Feb. 20, 1945.

¹⁸ *Review and Herald*, June 21, 1945, p. 5.

¹⁹ L. H. Christian letter to R. L. Odom, Feb. 20, 1945.

²⁰ Mark 13:9-13.

²¹ Romans 8:35-37.

CHAPTER 15

THE ISSUES OF 1888¹

THE greatest event of the eighties in the experience of Seventh-day Adventists was the recovery, or the restatement and new consciousness, of their faith in the basic doctrine of Christianity. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."²

Justification by faith, the foundation truth of salvation through Christ, is the most difficult of all truths to keep in the experience of the Christian. It is easy of profession, but elusive in application. Because of the inherent pride and self-sufficiency of man, he commonly ascribes his salvation to his good works, and as commonly denies that he does so. Either he strives meticulously to observe the letter of the law, or he boasts that he is not under the law but under grace, and all his works are good. These two apparent opposites are in reality at one on the fundamental issue. Both are in opposition to God's law; the one a slave, the other an outlaw. The antithesis of these positions is the truth as it is in Jesus: that the infinite life of God, manifested in Christ, keeps perfectly the immutable and holy law of God, and that life through Christ is ministered to the Christian. This has been the fundamental issue in the church in every age: on the one hand salvation by works—ostensible obedience, confession, absolution, indulgences, penances, ascetic practices; on the other hand salvation through the imputed and imparted righteousness of Christ, with the consequence that obedience springs from the new life. It has marked not only individuals but parties, systems, and churches. Often justification by faith has been imperfectly perceived by those who espoused it.

The doctrine, indeed, is assailed from both sides, by the legalists on the one hand, and by the antinomians on the other hand—appellations that designate not parties but at-

titudes. They both profess allegiance to the doctrine, but each vitiates it in his life. The legalist says, "Certainly we are saved by the sacrifice of Christ; but you have to keep the law, or you can't be saved." The antinomian says, "The law was nailed to the cross; all a man has to do to be saved is to believe in Jesus Christ." The one quotes James; the other expounds Paul. Neither comprehends either James or Paul. The legalist is pragmatic; the antinomian is sophistical. Above them both, high in the sublime thoughts of God, lies the truth: first, that the law is holy, just, and good, the expression of God's nature, the way of life; and second, that no man can keep the law unless Christ, the perfect lawkeeper, lives in him, empowering him to do what he cannot do of himself, and fashioning him progressively in the image of God.³

The controversy, indeed, is caused by the limitations of men's intellects, that and the pride of opinion. They are few who can stride with the sweep and sometimes the involvement of Paul's logic, especially as strained through the screen of the Elizabethan speech of our common Bible versions. But there are many ambitious amateur theologians; their arguing furnishes mental exercise and, they claim, spiritual gain. As a backwoods church elder put it: "The good Book says, 'Without controversy great is the mystery of godliness.' Ye cain't git the gospel if ye don't argufy."

Justification—the forgiveness of sin, the making of a man to be righteous in God's sight—is an experience, not an argument. It is the new birth. The babe may not understand how he was born, but he knows that he is alive. Afterward he may or he may not learn the science; just now he is enjoying the effects. The mind may help the soul to understand the theology of the new birth, but there have been many born into the family of God who have never been able to explain the process. Without doubt a knowledge of true theology clarifies the science of Christianity; and they who can add to virtue, knowledge, are better able to give a reason for their faith and to be teachers of men. Yet many there are who, like the thief on

the cross, have a promise of heaven without a theological course, and who, like the children upon whose heads Jesus laid His hands, are the pattern of the kingdom.

Sweep away all the dialectics of sectarians, and you come to the kernel of the science of salvation, which is Christ. Receive Christ into the life, and you live. Out of that life come all the virtues, all the graces, all the powers, all the wisdom of the Christian. And how achieve this experience? By reception of the Word of God, illumined and vitalized by the Holy Spirit. Christ is the life and the love of God. He is revealed partly in His works, more fully in His Word. Study the Bible, drink in its revelations and its teachings, open the mind to the lessons of God in nature, study the controls of the Divine Hand in human history, and you are receiving Christ. This process, continued day by day, year by year, transforms the man from his natural self into the image of the Divine. Christ dwells within, and there is harmony with God; the law of God is kept. This ensures justification by faith; this brings sanctification; this induces Christian service. No other formula, no other process, can make the Christian.⁴ Like the creation of God, it is simple, yet profound. With it, man lives; without it, no matter how learned in theology, man dies.

The men and women who founded the Seventh-day Adventist Church had an experience in Christ. Their conversion was in the order of the Spirit; Jesus was precious to their souls. Through trials and privations and persecutions they endured as seeing Him who is invisible. They kept the law of God because that law was written in their hearts by the indwelling Christ.

Some there were who joined them who had less of the Spirit, whose religion was will worship; and these were the loiterers, the stragglers, the apostates. Some there were who saw Jesus walking on the water and cried, "Lord, if it be thou, bid me come unto thee"; and He said, "Come." If they kept their eyes fastened upon Him, they too walked; but if they took their eyes off Him, to behold their own accomplishments, they



sank. If, in consciousness of their error, any cried, "Lord, save me," the all-powerful hand was stretched out. But others, trusting in their own righteousness, perished.

One of the great truths propounded by Seventh-day Adventists and peculiar in their theology, is the doctrine of the sanctuary in heaven and Jesus' service there as His people's High Priest. That service eventuates in the cleansing of the sanctuary, immediately preceding the coming of Christ in His glory. This truth is wrapped up with the atonement. No one can understand it truly without knowing and accepting the prime doctrine of Christianity, the vicarious atonement of Christ and the acceptance of His sacrifice and His merits as the atoning power. Righteousness by faith is inherent in the sanctuary truth. Thus it was set in the framework and the substance of the threefold message.

Yet it was possible, as it is possible with all truths of Christianity, to accept its theory without experiencing its power. And though it is indubitable that the sanctuary doctrine, coupled to the imminent Second Advent, was a tremendous motive and sustaining power in the history of the early Seventh-day Adventist Church, and that all its implications were apparent to its principal advocates, it is, nevertheless, true that it came in the cases of many to be a tenet of religion rather than personal transformation. To some it was the living Word of God; to others it was the shell of truth.

It was the constant office of the Spirit of prophecy (and we see it in those early times, when disciples were few, more vividly even than now) to elevate; to save; to cry, "Look to Jesus"; to bring souls out of their sin, out of their complacency, out of their self-righteousness; to bow at the feet of the Master of life and receive His power to live. There could have been no Seventh-day Adventism without Christ, no allegiance to His law without His grace, no power to endure and to progress without His stretched-out hand.

Yet it was not strange that, as men are, many should lose sight of the Saviour and look to themselves and their studied

obedience to the law as their hope of heaven. Seventh-day Adventists were the advocates of the immutability of the law of God, the whole law, and particularly, because of its being flouted, that part of the law which revealed the Sabbath. They engaged in battle in its behalf; they were beset on every side by their foes. Like the Dauphin at Poitiers, they cried out to their father, between thrust and parry: "Have a care on your right, sir! Have a care on your left!" As Samuel Rhodes wrote to James White, "Be of good cheer, my dear tried brother, and in Jesus' name press the battle to the gate!"

Without a doubt the fathers of the Second Advent cause believed in the atoning grace of Christ as the sole means of salvation. It was acknowledged by Andrews, Waggoner, Smith, Loughborough, Cottrell, James White. And perhaps every member said amen. Yet, because in the minds of most the doctrine was assumed as the basic truth rather than emphasized as the dominant truth, it was in great measure lost sight of. The trend was to legalism. "Surely, Christ saves us; but whoever knowingly breaks the Sabbath cannot be saved." A half truth on an unsound base. The implication was that whoever observed the seventh day as the Sabbath thereby earned a part of his salvation; therefore, it was by his works that he was saved—with the help of Christ. True enough, Sabbathbreaking is an evidence of unregeneracy; but the unregeneracy comes before the Sabbathbreaking, and it is the state of unregeneracy, rather than its works, which prevents salvation. The unregenerate man has no power to keep the law. He must first receive Christ; he will then be a new man, and the keeping of the law will follow. For the reception of Christ's love and life within the soul inclines and enables man to keep the law of God, including the fourth commandment. He is not saved because he keeps the Sabbath; he keeps the Sabbath because he is saved; and Sabbathkeeping is more than observing the day. The curse of the law, which is the curse of God, is upon them who disobey; but Christ saves, and by His imparted obedience brings the saved one out from under the curse. "For by grace

are ye saved through faith; and that not of yourselves: it is the gift of God.”⁵

The complacency which was settling upon this church, and the superciliousness which is the peculiar temptation of a people contemned by the world but conscious of a special mission for God, were rudely shattered when, in 1856, James White and Ellen G. White led out in the application of the Laodicean message to Seventh-day Adventists. Before that, the church had blithely placed the onus on those they called first-day Adventists. These were the “Laodiceans,” who were “luke-warm,” conceited in the belief that they were “rich, and increased with goods, and have need of nothing,” but who were ignorant of the truth that they were “wretched, and miserable, and poor, and blind, and naked.”⁶

It was a shock to be told, you, we, are the Laodicean church. We have prided ourselves on our knowledge, our obedience, our faithfulness, and we have neglected to put on Christ, who alone can take away the filthy rags of our own righteousness, and clothe us with the white raiment of His purity, who alone can anoint our eyes with the eyesalve of His Spirit, and make us to see and know the truth.⁷

Like an electric shock the Laodicean message ran through the ranks. “I accept,” “I accept,” “I accept,” ticked off the messages from all quarters to the common exchange of the church. It revivified the doctrine of the sanctuary; it turned the eyes of the people from themselves to their true source of peace and power, Christ. It was a cleansing message, and it wrought mightily in the hearts of Seventh-day Adventists. There was a turning to God, a clearing of their skirts from Pharisaism and self-righteousness, a greater zeal in heralding the message. It was a lifting up of the doctrine of justification by faith, the first reformation on the fundamentals of Christian truth. If it had had free course, it would soon have finished the gospel message in glory.

But the work done was not thorough enough. The people generally were content with half measures, a little stirring, and

then a settling back on the lees. Like that king of Israel whom Elisha bade smite the ground with his arrows as the sign of his victories over his enemies, and who "smote thrice, and stayed," they were content with a little victory. And being so content they backslid.

Their ministers engaged in debating with their opponents, and they triumphed over them on the question of the perpetuity of the law. To their credit be it said they did not often seek debate, for not only were they mindful of the warnings by Mrs. White against its influence on them, but in themselves they sensed the threat of polemics to the Spirit of Christ. But they were frequently challenged, and they did not fear to fight. The regularity of their triumphs begot in some of them, as they were warned it would, a spirit of self-sufficiency and personal prowess that was the ruination of their Christianity.⁸ Some of their great debaters passed out from their ranks. Case was an example. Moses Hull was another, an able and eager debater. Snook and his second, Brinkerhoff, were ready to take on all comers. Canright gloried in polemics. And it came to be the pride of many lay members that their champions were unbeatable on Bible grounds. It was likewise a byword in the religious world: "No one loves a fight," it was said, "like a Seven Day Advent, except a Campbellite."

Again came the rebuke of the True Witness. Seventeen years had passed after the first application of the message to the Laodicean church, when in 1873 it was repeated. "As a people, we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness."⁹

What the repentance was that was called for from the Laodiceans, Mrs. White portrayed in her teachings and writings. It was the forsaking of trust in their own righteousness and the finding of salvation in the merits of Christ, the re-

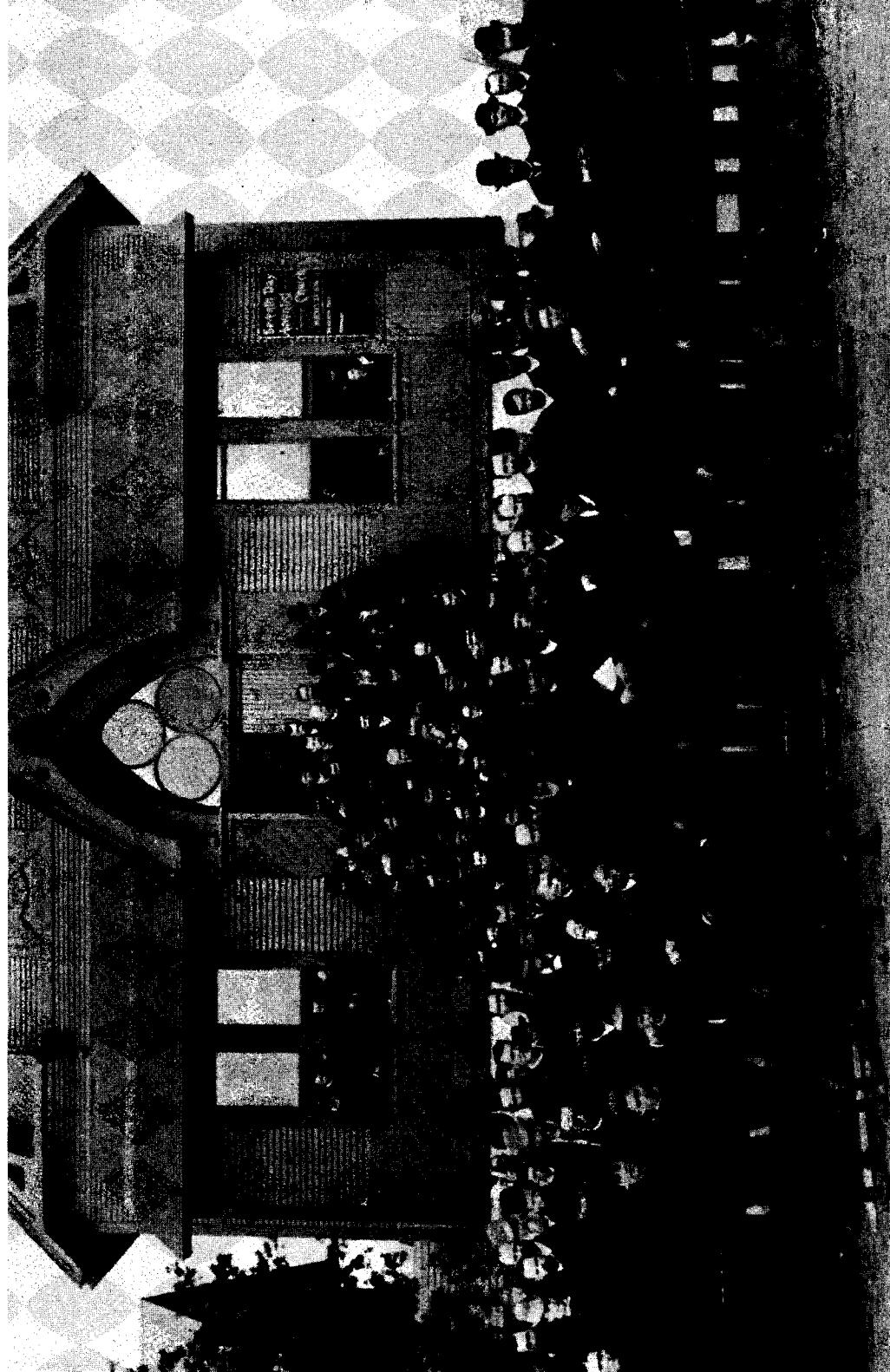
ceiving of the law of God into the heart and life and living it forth as befitted the new creature. "The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."¹⁰

During the eighties, alongside the dangerous indifference and lack of spiritual perception of some, there went on in others a deepening conversion to the great truths embodied in justification by faith. New men were coming on the scene, men with a message bearing the ancient truth of salvation by grace cast in new language and with renewed power.

Most emphatic was the instruction from the pen of Mrs. White during this period. Her addresses at the camp meetings, her articles in the church paper, the *Review and Herald*, and in the missionary paper, *Signs of the Times*, and her expositions in certain of her books now coming forth—all stressed the impotence of man's efforts for himself, the gracious provision made for his salvation, the necessity of his wholly consecrating himself to God, and the glorious privilege of oneness with Christ.

Out on the Pacific Coast that veteran editor and writer, J. H. Waggoner, one of the pioneers, who had as early as 1868 published in *The Atonement* a clear exposition of justification by faith, grasped the importance of the current issue. He took younger men, and filled them with the vision of Christ. His own son, E. J. Waggoner, was one of these; A. T. Jones was another.¹¹ And when in 1887 the elder Waggoner was called to Europe, these two young men particularly rose with might to carry on the message.

Unlike as garden fruit and apples of the desert were these two, yet they teamed together in close fellowship and coopera-



tion. Young Waggoner was not even like his father, tall and massive; he was short, stocky, somewhat diffident. Jones was a towering, angular man, with a loping gait and uncouth posturings and gestures. Waggoner was a product of the schools, with a leonine head well packed with learning, and with a silver tongue. Jones was largely self-taught, a convert found as a private in the United States Army, who had studied day and night to amass a great store of historical and Biblical knowledge. Not only was he naturally abrupt, but he cultivated singularity of speech and manner, early discovering that it was an asset with his audiences. But these two caught the flame of the gospel together, and they went forth supplementing and reinforcing each other in their work of setting the church on fire.

The General Conference of 1888 was appointed to meet in Minneapolis, Minnesota, October 17. It was well understood that there would be conflict there. The preaching of Waggoner and Jones was trying to some of the older men in the cause. They took exception particularly to Waggoner's exegesis of Galatians. Paul's assertion that "Christ hath redeemed us from the curse of the law," apparently so contradictory of his presentation of "the law" in Romans as "holy, just, and good," had led them to apply the law in Galatians to the ceremonial law, which was fulfilled and abrogated by the sacrifice of Christ. But Waggoner was applying the law in Galatians, in general, to the moral law, eternal yet incapable of redeeming lost man through an obedience he could not effectuate, the law which served to bring men to Christ but could do no more. This seemed to them like treason to the historic Adventist position on the two laws.

Then there was another issue. It was a minor matter, indeed, but it rubbed already stubborn fur the wrong way. Jones had made history and the fulfillment of prophecy in history a special field for himself;¹² and he came up in comment on Daniel 2 and 7 and Revelation 12, with a list of the kingdoms or nations represented by the ten toes and the ten horns, a

list somewhat different from the list that Uriah Smith had presented. In place of Smith's Huns, Jones put the Alemanni.

To argue this trifling historical issue, in the presence of the tremendous subjects of the atonement and the law of God, was like concentrating several corps on the capture of a cabin while the fate of the battle was trembling over the field. But to Smith the possession of the cabin seemed important. It was his cabin; if he should retire from this point, he might be routed everywhere. Jones boldly pushed his views in a series of lectures in which this was only one point. He had the advantage of the initiative; he and Waggoner, with Mrs. White, were the main speakers in a preliminary institute begun a week before the conference opened. Waggoner took the subjects of the atonement and the law; Jones also preached on justification by faith, but devoted himself mainly to the subject of prophecy and its fulfillment. Their opponents, defending what they regarded as historic views, had their say; but the controversy was too much under cover to reach open conflict. That much lobbying was done with such opposing views at stake was natural.

The conflict, indeed, involved personalities quite as much as preaching. Jones, and especially Waggoner, were young men, and their voices, with the note of authority in them, were resented by not a few of the older men. George I. Butler was president of the General Conference, but eight years of service through one of the most strenuous periods had told upon his vitality. Once during the term he had broken down and had to retire for a rest cure. As this Minneapolis Conference approached, he announced that illness would prevent his attending, and he retired to Florida. But it was well understood that he sympathized with Smith rather than with Jones and Waggoner. In his place S. N. Haskell was appointed chairman of the conference; and in the new election O. A. Olsen was chosen as president.

Jones was aggressive, and at times obstreperous, and he gave just cause for resentment,¹³ yet most of his hearers could forgive occasional crudities in view of his evident sincerity and

his forceful presentation. Not so with some of the older ministers. Uriah Smith was a modest man, unobtrusive, retiring. He always preferred an obscure seat to the limelight; yet his ability had kept him in the front ranks of the church's theologians, and his lovable qualities made him friends from high to low.

Some of these men rallied about him at the conference, such leaders as J. H. Morrison, I. D. Van Horn, W. H. Littlejohn, R. A. Underwood. Others, with not less affection but greater disinterestedness, sought to discern the truth through the veil of human imperfections, and especially were they guided by the counsels of Mrs. White, which never shone with clearer luster than at the Minneapolis Conference. Of that class were S. N. Haskell, W. C. White, O. A. Olsen, R. M. Kilgore, W. W. Prescott, J. O. Corliss. Many others vacillated, torn between previously held views plus personal pique at the messengers, and a growing conviction that here was truth above and beyond the accustomed level of their thinking and study.

The net result was confusion, wrangling, deterioration of Christian spirit, the threat of a split which would tear the church in sunder. Never before in the history of this people had there been an issue so grave, in which not one party alone, but both parties, were at fault. The conservatives, crying, "Stand by the old landmarks," branded the new teachers as radical, subversive, undisciplined; the progressives, shouting, "Christ is all," declared that the church could not stand except on the truth they were proclaiming; and yet, however much they were justified, they gave evidence that they were not wholly sanctified. Much later Mrs. White wrote, "I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth."¹⁴

Mrs. White stood like a rock in the midst of the storm. In the institute before the conference, and all through the conference, she was calmly, seriously, earnestly giving spiritual addresses calculated to draw men to Christ. She did not take a

position on the law in Galatians, declaring that it required more study; but on the subject of justification by faith she was emphatic. In her addresses she consistently presented, not in the argumentative form of the principal protagonists, but with the measured, moving conviction of the Holy Spirit, the same truth of justification only through the merits of Christ; and she pleaded with men to look upon their Saviour and learn of Him, forgetting and forsaking their pride of opinion and their jealousy. In the heat of the controversy this counsel was accepted by some, but upon most it had little effect at the time.

The last day, in her last address, she changed her tone entirely. She had stood pleading with men to take Christ; for the most part they had turned away. Now, like her Master in the temple, she lashed out with burning words. Her address was extemporaneous, and it was therefore perhaps more searching than if planned:

"Now our meeting is drawing to a close, and not one confession has been made. There has not been a single break so as to let the Spirit of God in. . . . I have been awake since two o'clock, and I have been praying, but I can not see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. . . .

"I never was more alarmed than at the present time. Now I have been taken down through the first rebellion [of Lucifer] and saw the workings of Satan, and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder Butler was not here that that subject should not be taken up. I know this is not of God, and I shall not feel free until I have told you. . . .

"Well, one says your prayers and your talks run in the channel with Dr. Waggoner's]. I want to tell you, my brethren, that I have not taken any position [on the law in Galatians]. I have had no talk with the doctor nor with anyone on this

subject, and am not prepared to take a position yet. By their fruits ye shall know them. . . . If Elder Waggoner's views were wrong, [yet] what business has anyone to get up and say what they did here yesterday? If we have the truth, it will stand. These truths that we have been handling for years, must Elder Butler come and tell us what they are? . . .

"One brother asked me if I thought there was any new light that we should have, or any new truths? . . . Well, shall we stop searching the Scriptures because we have the light on the law of God, and the testimony of His Spirit? No, brethren. I tell you in the fear of God, 'Cease from man, whose breath is in his nostrils.' How can you listen to all that I have been telling you all through these meetings, and not know for yourselves what is truth? If you will search the Scriptures on your knees, then you will know them, and you will be able to give to every man that asketh you a reason of the hope that is within you."¹⁵

It was after the conference adjourned and men had had time to reflect more calmly on the issues, that there came a gradual turning to the right and a resulting unity. Yet that reform was not immediate. The people throughout the field were waiting, wondering. Some hailed the new light joyously; others waited for their respected leaders to guide them.

Uriah Smith was the secretary of the conference, and his reports in the *Review and Herald* and the *General Conference Bulletin* reflect the evenness of his temper and his evident effort to be impartial despite his partisanship. They give no hint of the tumult of clerical passions there let loose. He calmly says:

"A series of instructive lectures has been given on 'Justification by faith,' by Eld. E. J. Waggoner. The closing one was given this morning. With the foundation principles all are agreed, but there are some differences in regard to the interpretation of several passages. The lectures have tended to a more thorough investigation of the truth, and it is hoped that the unity of the faith will be reached on this important question."¹⁶ He was equally even-handed in mentioning Elder

Jones's lectures, and he was warmly appreciative of Mrs. White's talks and instruction.

But later he lost some of his aplomb, and as editor of the *Review and Herald* shot some shafts of assertion and sarcasm. Questions from subscribers poured in as to whether Jones and Waggoner were teaching the truth. Smith, believing as he did, could not defend them. He declared that he believed in justification by faith, that indeed it had always been a doctrine of the church, but that it must be coupled with obedience to the law, or it was worthless. This insistence by Jones and Waggoner upon faith alone as the saving power he felt was ignoring the authority of the law and was tending to antinomianism. He said: "But, it is asked, if a man undertakes to keep the law in his own strength and work out his own righteousness, can he do it? Is he not clothing himself with filthy rags? To what class of people such a query would apply, we do not know. We do know, however, that there is not a Seventh-day Adventist in the land who has not been taught better than to suppose that in his own strength he could keep the commandments, or do anything without Christ; and it is a waste of time to build an argument for any people on premises which they never assume."¹⁷ Here spoke the Laodicean.

W. H. Littlejohn also entered the lists on the side of Smith. He issued a tract entitled *Justification by Faith*, which seemed to be a defense of Smith's position. Several years later he wrote an article directly attacking the reform movement. He quoted Smith, "with pleasure," on the fact that the denomination had always held the doctrine, and only a few had failed to accept it. He refused to admit that "we as a people have relied for justification upon our own works instead of the righteousness of Christ."

On the other side, the ears and hearts of the people were progressively captured by the advocates of Christ's imputed righteousness. Jones, Waggoner, and Mrs. White visited camp meetings from coast to coast, and everywhere they proclaimed the glad tidings of justification through the merits of Jesus

Christ. The missionary paper *Signs of the Times* also carried the message far more distinctly than the *Review and Herald*. E. J. Waggoner, after his father's departure for Europe, became its editor, and he continued its message of free grace. Jones was a frequent contributor, and Mrs. White also wrote for the paper on the same subject.

She championed the cause of reform, and it was chiefly this support, indeed, which won for it the hearts of the people. Recognizing the faults of its principal preachers, correcting and counseling them, she yet espoused their teaching, and she herself continued to preach it with even greater clearness and power. At the camp meeting in Rome, New York, the following summer Mrs. White said: "I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what [I] have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband."¹⁸

Gradually there came the turning and the gathering into the unity of the faith. In 1891 Mrs. White described in a personal letter the confessions of three prominent actors over the part they had played at the Minneapolis Conference. In 1893 she wrote a letter to another, reminding him of his opposition there to the message, and his groping in darkness since.¹⁹ His reply said in part, "This communication by your hand to me I heartily accept as a testimony from the Lord. It reveals to me the sad condition I have been in since the Minneapolis meeting; and this reproof from the Lord is just and true."²⁰ Jones himself long after wrote that one of the leading figures in the opposition "cleared himself of all connection with that opposition, and put himself body, soul, and spirit, into the truth and blessing of righteousness by faith, in one of the finest and noblest confessions that I have ever heard."²¹



Mrs. White's testimonies of warning and correction were given impartially, not alone to those who opposed the message, but also to the ardent and sometimes critical Jones. Thus, in 1893, when at the General Conference he spoke on "The Third Angel's Message," he took occasion to unite the audience with him in censure of the brethren who opposed him.²² Mrs. White wrote him from Australia, to which land she had removed, warning him against censoriousness, and further cautioning him against extreme statements: "In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works."²³ Why? Because the absence of good works indicates the absence of life in Jesus Christ. Says James, "Faith, if it hath not works, is dead."²⁴

Addressing those who persisted in opposing the revival movement, Mrs. White said: "I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. . . . But there are those who despise the men and the message they bore. They have taunted them with being fanatics, extremists, enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God."²⁵

There was both a cutting and a healing power in the messages she sent, carrying the gospel of righteousness and of

good will in Christ, which in general brought the erstwhile estranged brethren together. A notable change came into the utterances of A. T. Jones, a spirit breathing more of the love which was in the message he preached. And Uriah Smith was recovering from his soreness. In 1897 Jones was made editor in chief of the *Review and Herald*, and Smith took second place. But they worked together in harmony and Christian love through Jones's editorship, which ended in 1901.

As we look back on the controversy we perceive that it was the rancors aroused by personalities, much more than the differences in beliefs, which caused the difficulty. The party of Butler, Smith, and Morrison believed in the theory of justification by faith, and they only failed to make clear the proper relation between faith and works, thus seeming to elevate works into a cause rather than a result. The party of Waggoner and Jones believed in the performance of good works; but, perceiving that good works had attained in the minds of the brethren the position of the means rather than the effect of salvation through faith in Christ, they bore almost exclusively upon faith as the factor in salvation. Minds which could calmly reason could harmonize these views, but neither side was disposed to consider the other side calmly.

From the one side Waggoner was regarded as a conceited upstart, and Jones as a barbarian; and from the other side the older brethren were looked upon as ossified specimens of a period now past. The vigor of the younger men made them the greater targets, and they were not wholly without fault in conceit and arrogance. The fact that they could not be downed, and that they had the support of Mrs. White, intensified the animosity of their critics, some of whom resorted to cavil and tirade that darkened their perception of the truth, and weakened their spiritual influence.

Smith and Littlejohn were technically correct in saying that justification by faith had always been a tenet in the doctrine of Seventh-day Adventists; and Smith's statement that there was not a Seventh-day Adventist in the land who had not been

taught that he could not keep the law without Christ, while over optimistic, was at least within the tradition of the elders. But the fruit of the teaching of those first four decades betrayed its inadequacy. Men rested from sunset to sunset on Saturday, and claimed credit for keeping the Sabbath; they declared that Christ was quickly coming, but in their conduct hardly revealed that He had come to them; they assented that the body is the temple of the Holy Spirit, yet on one point and another defiled it; they preached that the judgment is in the future, yet judged and criticized their fellow men; they paid tithes and gave offerings and felt merit therein, yet apparently forgot that the poor widow cast in more than they all. Thus they clothed themselves with imperfect works, filthy rags, and failed, each for himself, to search the Scriptures on his knees and find the heavenly eyesalve and the white raiment of Christ's righteousness.

This was the picture God presented to the church in Laodicea and in this revival of the message of justification by faith, which was but another form of the Laodicean message. He did not say that they were worse than the world; and, measured by human standards, they were not; indeed, they were more moral, more just, more zealous, than the majority of professed Christians. But God's standards are high, and His people cannot compare themselves with other standards. The truths of justification by faith, sanctification through faith, and final perfection, suggest a wholly selfless life. No more is there rivalry and jealousy, no more anxiety about one's personal salvation, no more fearfulness about getting to heaven, no more controversy about belonging in the 144,000. Heaven is within, where Christ dwells, and rewards are in the spirit, in the companionship of Jesus. The Second Advent is desired, not for selfish, personal benefit, but as the remedy for the woes of the world. The complete Christian is willing, as was his Master on the cross, to give even his eternal life for the salvation of others. When this goal of oneness with Christ is contemplated, how futile appear the ambitions of earth, how small the ac-

complishments of men! To that high estate of divine manhood none can attain by his own efforts; but by the inflowing of the Word of God, the life of Christ, he can lay down his life that he may take it again. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."²⁸

Jones and Waggoner had caught a vision of this supreme glory of Christ, and they were sent of God to reveal it. Yet the vividness of the truth at times led them to meet the opposition with extreme statements, which shut out works altogether from the experience of the Christian, as though faith could live and not work. Nor did they make altogether clear Paul's shifting references to "the law"—that law which to the Jew was all of Moses, and needed definitions when moral, ceremonial, or civil law was intended. Moreover, sharing the infirmities of men, they sometimes failed to show the humility and the love which righteousness by faith imparts.

The conflict between the two concepts neither originated in the eighties nor was concluded in the nineties. It is a time-lasting conflict, the controversy between Christ and Satan. And it continues today. Some of the extreme teaching of Jones and Waggoner is observable still in the mystical pronouncements of those who make faith all and works nothing, and who, seeking to explain the mystery of the new birth, make it less profound by making it less comprehensible. But far more subtle is the conviction set in the minds of most professed Christians, and expressed by some, as it was in the cognition if not the philosophy of Smith, that man must strive to be good and to do good, and that when he has done all he can, Christ will come to his aid and help him to do the rest. In this confused credo of salvation partly by works and partly with auxiliary power, many trust today. The Laodicean message is for such.

But the eighties and the nineties saw the revival and re-statement in power of the indispensable, prime doctrine of Christianity, that justification and sanctification are through

the reception of Christ in the life. That teaching was sorely needed then; and even though sent through imperfect channels, it became an inspiring message which rescued the church from the danger of legalism, and opened minds to the sublime reaches of the gospel. The last decade of the century saw the church developing, through this gospel, into a company prepared to fulfill the mission of God.

It was not a final accomplishment. As twice before the church had been redeemed from inactivity and self-satisfaction through the message of the sanctuary and through the message to the Laodiceans, so now it was aroused by the revived message of justification by faith. Yet it requires constant renewal in the consciousness of the church and of every individual. For satisfaction with truth inherited is the peculiar danger of the Laodicean church. Let them who think they stand, beware lest they fall.

¹ A valuable treatise on the discussion in this chapter is a thesis in manuscript form by Norval Frederick Pease, *Justification and Righteousness by Faith in the Seventh-day Adventist Church Before 1900*. Files of the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. I am indebted to it for reference to several authorities, as well as for general inspiration.

² Galatians 2:16.

³ See Appendix.

⁴ See Appendix.

⁵ Ephesians 2:8.

⁶ Revelation 3:16, 17.

⁷ Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 141-146, 185-195.

⁸ *Ibid.*, vol. 3, pp. 212-221.

⁹ *Ibid.*, p. 253.

¹⁰ Ellen G. White, *Patriarchs and Prophets*, p. 372.

¹¹ A. T. Jones in *General Conference Bulletin*, 1889, p. 44.

¹² During the period of his ministry in the Seventh-day Adventist Church, and in his prime, he wrote some monumental histories, now out of print: *Empires of the Bible*, *Empires of Prophecy*, *Ecclesiastical Empire*, *The Two Republics*, etc. He preached and wrote upon three main themes: the atonement, Biblical prophecy, and religious liberty.

¹³ See Appendix.

¹⁴ Ellen G. White letter 179, 1902.

¹⁵ Ellen G. White MS. 9, 1888.

¹⁶ *General Conference Bulletin*, Oct. 26, 1888, p. 3.

¹⁷ *Review and Herald*, June 11, 1889, p. 376.

¹⁸ Ellen G. White, Sermon at Rome, New York, June 17, 1889, MS. 5, 1889, pp. 9, 10.

¹⁹ Ellen G. White letter V-61, 1893.

²⁰ I. D. Van Horn letter to Mrs. E. G. White, March 9, 1893.

²¹ A. T. Jones letter to Claude E. Holmes, May 12, 1921.

²² *General Conference Bulletin*, 1893.

²³ Ellen G. White, *Notebook Leaflets*, vol. 1, No. 21, 1945.

²⁴ James 2:17.

²⁵ Ellen G. White, *Testimonies to Ministers*, pp. 96, 97.

²⁶ Galatians 2:20.



CHAPTER 16

THE SOUTHERN HEMISPHERE

Up to the middle eighties all the work of Seventh-day Adventists was in the Northern Hemisphere—North America and Europe, with a finger in Asia Minor. Then the Southern Hemisphere began to awaken—first Australia, then South Africa, then the island world, then South America, then India. In the 1890's Japan was the first of the Oriental lands to hear the message. The rest of the world was to follow in the early years of the twentieth century.

Mrs. White was urging broader plans to send the Advent message over all the world. It was at the session of the General Conference in a camp meeting near Battle Creek, in 1874, the session at which J. N. Andrews was dedicated to the first overseas appointment; and the hearts of the hearers were waiting for further marching orders. She stated that God had revealed to her scenes in various countries, where publishing houses were pouring out literature containing present truth. At this point Elder White asked her, "What countries, Ellen, have you seen?" She replied, "The only one I can distinctly remember is Australia."

A young man, John O. Corliss, was in the audience. He had been taken as a hired man by the Whites in 1861; and gradually, under the tutelage chiefly of Joseph Bates, he had developed into a preacher. Stirred by this statement of Mrs. White's, he resolved to be the pioneer to that far-off land; so he wrote a note to James White, telling him that he was ready to go and asking to be sent. James White, buried under a thousand burdens, and with no secretarial help, hurriedly scrawled under Corliss's signature, "We are not ready to open work in Australia. When we are, will let you know. J. W.," and returned the letter to him.¹ Corliss waited ten years for that summons, but he did not forget, and he was not forgotten.

When the call came, he was ready, and he was one of the first company that went with S. N. Haskell to Australia.

On May 10, 1885, the party sailed from San Francisco for Australia. In it were S. N. Haskell; J. O. Corliss and family; M. C. Israel and family; Henry L. Scott, a printer; and William Arnold, an experienced colporteur. June 7, they landed at Sydney, New South Wales; but they tarried there very briefly, deciding on a location in Melbourne, the capital of Victoria, and within a month they were settled in one of its suburbs, Richmond. It was the winter of the antipodes, cold and wet, and their reception was wet and cold. Americans, brash Americans, any Americans, were not too welcome in Australia; and when they came bearing such gifts as a strange Sabbath and a proclamation of the end of the world, they found the conservative population, and particularly the ministers of the churches, quite antagonistic.

S. N. Haskell was an apostle of personal missionary work and of the use of literature. The party put this policy into practice, having at first perforce to use literature printed in America. They made friends among the professional and business people, who thought a new religion distinctly if peculiarly Christian might be a good thing for Australia. In some degree these counteracted the influence of the clergy, some of whom threatened to discipline any of their members who should admit the strangers to their homes. Sometimes Bible readings in private homes were broken up by disturbers; yet the Bible readings had great effect, as had also the papers and tracts which, failing to find many places for their literature racks, the party placed in the iron railings in the parks, whence passers-by took them.

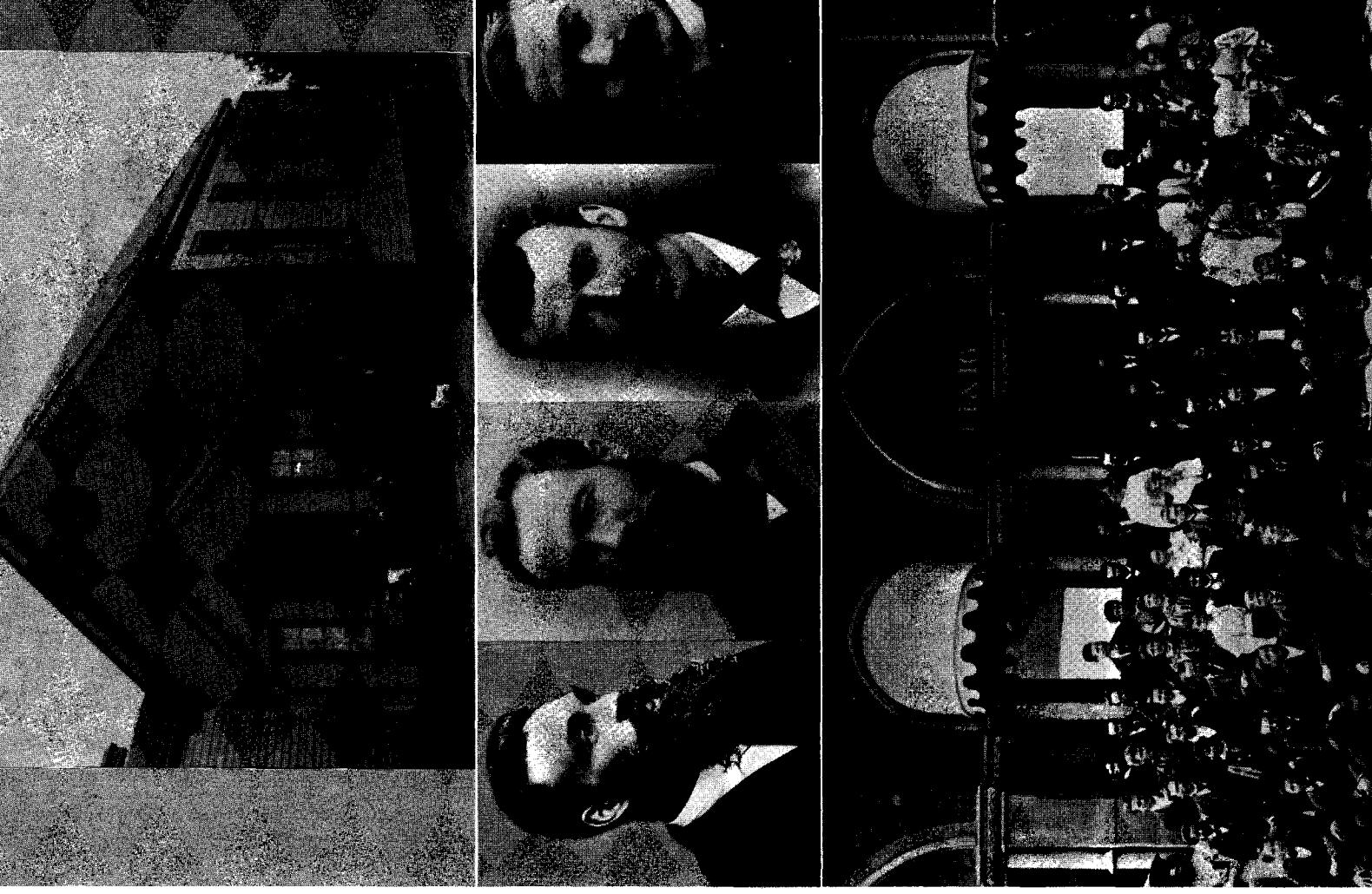
Finding churches closed against them, the lecture halls high priced in rentals, the workers resolved to resort to tent meetings. Their first tent was delivered to them in September, three months after their landing. They had by this time made a considerable impression. Arnold had entered upon the work of selling books; and though for the first six weeks he sold

not a book, he persevered with fasting and prayer, when lo! the sales resistance broke, and he began getting subscriptions for ten, twelve, fifteen a day. Corliss and Israel had gone to different towns for house-to-house visiting and cottage meetings; and all the company were distributing literature and holding private meetings as the way opened. The tent was pitched in North Fitzroy, another suburb of Melbourne, and they had good audiences and raised a large company. North Fitzroy became the headquarters for many years, and still has a large church.

Australia presented the spectacle of "united families" far more than was the rule in America. When one person became interested he started work for relatives, and more often than not they all became of one mind. For instance, a worthy Presbyterian deacon began to keep the Sabbath. His nephew, a highly educated young man, went to convince him of his error, but instead caught the conviction and went home a Sabbath-keeper. Then he labored ardently for his parents, brothers and sisters, uncles and aunts, until all but one of a group of fourteen relatives joined. This was typical of the cause in Australia.

The combination of literature distribution, house-to-house work, and tent meetings, with attendant publicity favorable and unfavorable, soon created a wide-spread interest; and, once started, the message proceeded with power through town and country. Various points in New South Wales, Victoria, and South Australia were reached, and individual members and companies began to dot the landscape.

It was decided to start a publishing plant of their own, with a monthly paper and other publications; for they were at great disadvantage in having only literature from America. Therefore in a little over six months after their landing they launched the *Bible Echo and Signs of the Times*. Appeals to the new converts to assist in this met with ready response; and though the bulk of the initial expense was finally met by the workers and funds from the General Conference, in a remarkably short time the publishing enterprise became self-sup-



porting. A printing outfit costing over \$4,000 was purchased and installed in rented quarters—the stable, in fact, of their rented house. Two young men, W. H. B. Miller and J. H. Woods, who had just begun a printing business, sold out on accepting the faith and gave their services to the new enterprise. In January, 1886, appeared the first number of the *Bible Echo*.²

Meanwhile, in October, Haskell had made a trip to New Zealand, a thousand miles to the southeast, with the primary design of getting agents for the forthcoming paper. In Auckland he came upon an independent church who, like a number of American denominations, called themselves simply Christians. They had no connection with any such American church, however, and in their beliefs were largely like the Sunday-keeping Adventists. This church gave him openings for talks, and he presented both the Second Advent and the Sabbath. In consequence several began to keep the Sabbath. Among these was a man named Edward Hare. His father, Joseph Hare, a native of Ireland, was a local preacher for the Methodists at Kaeo, in the far north; and to his station, at Edward's request, Elder Haskell repaired. There the numerous family of Joseph Hare nearly all embraced the faith, and they and their children have furnished great talent, zeal, and energy to the cause, not merely in Australia, but in mission fields and in America. Robert, one of the sons, relinquishing all his plans, sailed within a month for America and enrolled in Healdsburg College.³

Haskell returned to Australia to assist in getting out the first number of the *Bible Echo*, of which J. O. Corliss was made editor. Having in nine months' time laid the foundations of the work in the Australian field, Haskell left it in the hands of his co-workers, and in March, 1886, sailed for America, on the way stopping in New Zealand to visit his converts, to baptize, and to organize the first church, at Kaeo, Joseph Hare's home. As the result of less than a year's work in a field wholly strange to the workers, there were in Australia over two hundred

Seventh-day Adventists, and in New Zealand forty or fifty believers. Now in Australasia there are nearly thirty thousand.

Haskell's report at home, and his stirring messages, began a train of missionary movements toward Australia and the islands. The friends in New Zealand, he said, were ready to support even two ministers and a schoolteacher, if they could be sent. One minister was sent that same year, the young Arthur G. Daniells; a second, W. D. Curtis, went in the early part of 1887; and Robert Hare, returning in 1888, took hold in the evangelistic work. The first Seventh-day Adventist church building in the Southern hemisphere was erected in 1887 at Auckland.

Elder Daniells was called to Australia in 1890, to assist Elder Haskell, on his third visit, in a Bible institute in Melbourne; and his services henceforth were in the Australian field. In 1887, also, G. C. Tenney and W. L. H. Baker came to Australia, the former as editor and the latter as an evangelist. The cause was greatly strengthened in 1891 by the coming of Mrs. E. G. White and a company of workers, as will be presented in the last chapter. The message spread over all the continent, as well as in New Zealand and Tasmania, and sons and daughters were speedily engaged in the work.

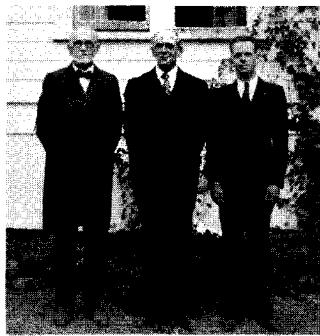
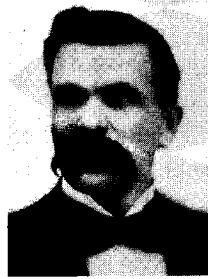
This small but vigorous British community of states, with a population numbering then but three million, and today no more than nine million, proved fruitful soil for the Second Advent message. The work has grown and developed until Australasia has become, after America and Europe, the third greatest stronghold of the faith, implemented with institutions—educational, publishing, and health—and sending forth its sons and daughters to help evangelize and uplift the vast island field, and India, and Africa, and the whole world.

Lights, little lights! which increased, and grew brighter, and multiplied, streaming forth from their beginnings until they compassed the earth. Next came Africa. The light was kindled in the southern part of the continent, among the white people, destined to spread northward among the native peoples and to

meet in Ethiopia the missions extending from the Mediterranean and Atlantic coasts into the interior. There was also a dual mission to the white people; for they are composed of two nationalities, the Dutch and the English, and literature and much of the oral teaching must be divided between the two languages.

A Boer family in the Transvaal named Wessels was led to the Sabbath through private Bible study. One son, Peter, first had an experience of being healed by prayer. This set him to studying his Bible, a study in which he found the truth about baptism. But the deacon of his Dutch Reformed Church retorted that the mode of baptism was not important, and if he was going to take the Bible literally, he ought to keep Saturday for the Sabbath. This remark only half registered, and served merely to make him keep Sunday more strictly. Then, reproving one of his brothers for inspanning his oxen on Sunday, he received a second jolt when his brother likewise told him he would do better to keep the seventh day instead of the first. And this he very soon decided to do. He brought his father and mother and other members of the family into the same faith.

Then he met another Sabbathkeeper. What! Out there in the diamond fields? Yes. The searching hand of literature had gone before. A miner by the name of William Hunt had come to the Kimberley fields from California, where in the 1870's he had heard some lectures by J. N. Loughborough. He carried with him some literature, and later sent from Africa for more. This he distributed, and some of it fell into the hands of a man named Van Druten. It was this man with whom Peter Wessels became acquainted shortly after taking his stand on the Sabbath. They two searched out William Hunt, got the address of the American Seventh-day Adventists, and entered an earnest plea, along with a gift of \$250, that a minister might be sent to them. The General Conference was by this time wide awake to the world-wide challenge; and in response they sent Elders D. A. Robinson and C. L. Boyd, with their wives, and



with two colporteurs, George Burleigh and R. S. Anthony, who all arrived in Cape Town in July, 1887.⁴

The work developed. S. N. Haskell, in his world-circling trip in 1889-90, with his secretary, Percy T. Magan, visited and labored here; and in 1897 O. A. Olsen, just released from the presidency of the General Conference, spent a year in the field. In 1892 the Cape Conference was organized. Headquarters were established in Claremont, a suburb of Cape Town. The publishing work was begun; a school, an orphanage, and a sanitarium were started. The work spread up into the interior.

The native work was first begun by the opening of Solusi Mission (named from a native chief, Solusi), in Matebeleland, in 1894. This was just after the crushing of the powerful Matebele tribe, and the district was incorporated in the new British province of Rhodesia, named after Cecil Rhodes, empire builder and premier of Cape Colony. Rhodes made a grant of 12,000 acres to the mission, thirty-five miles west of Bulawayo, a tract that contained a number of native kraals, a good wooded site for the buildings, and much tillable land.

The first missionary on the ground was Fred Sparrow, soon reinforced by the families of G. B. Tripp, F. B. Armitage, W. H. Anderson, and by Dr. A. S. Carmichael. Eight months later the Matebeles rose in rebellion, driving the mission party to retreat for six months to British protection. After their return the hardships endured resulted in the death of half the mission party; but reinforcements filled the depleted ranks, and Solusi Mission lived on, to beget other missions and training schools.

Other early laborers in Africa were A. T. Robinson and W. S. Hyatt, in succession overseers of the entire field, I. J. Hankins, A. Druillard and his wife, J. L. Shaw, and Fred L. Mead. The work pierced into the Orange Free State and the Transvaal; and after the Boer War in 1900 had brought those states into the Union of South Africa, the work both among the whites and the natives received new impetus, readying for the great forward movement in the century following.

Among the workers who established the cause in Africa were the following: Left to right—W. H. Anderson, C. L. Boyd, G. B. Tripp. The three men in the lower group are A. T. Robinson, D. A. Robinson, and V. E. Robinson.



Next to hear the message were the islands of the sea and their adjacent lands. What in Adventist nomenclature is known as Inter-America consists of the West Indies and the continental lands between the United States and Brazil-Ecuador. For the most part these are Spanish speaking; but the Bahamas, Jamaica, Barbados, and Trinidad speak English; and Martinique and Haiti, French. A variegated field indeed, much of it to be reached only by boat and plane and laborious trails; yet from its small beginnings it has attained now the status of a division conference, ranking with the twelve other divisions that embrace the earth.

Naturally the English field was entered first, and that by means of literature. In 1883 a ship captain in New York Harbor reluctantly agreed with a ship missionary to distribute some Seventh-day Adventist literature at ports of call. Arrived at Georgetown, British Guiana, the captain stepped ashore and flung a package wide, exclaiming, "I have fulfilled my promise." An old man loitering there picked up a *Signs of the Times*, and took it home. A woman caller saw the paper on his table, obtained permission to carry it away, and from reading it became a Sabbathkeeper. She sent the paper to a sister in Barbados, and before it was worn out a number there accepted the faith. They appealed to the International Tract Society in Battle Creek, and soon a colporteur went to British Guiana. In 1886 he reported the first Sabbath meeting in that field.⁵ In 1887 George A. King, founder of the colporteur work, went to the English-speaking lands, and sold a thousand dollars' worth of books. Not much later William Arnold, after his return from Australia, made five trips into this field, and placed over five thousand books.

The Spanish-speaking regions first had attention given to them in 1891, when Elder and Mrs. F. J. Hutchins cruised along the Central American shore, combining ministerial, dental, and colporteur work. Hutchins labored in that field for eleven years, and laid down his life there at last. By his advice the General Conference built a small schooner they named

Top panel—G. W. Caviness baptizing a Mexican believer in the Pacific Ocean. Bottom panel—Crew of the ship Pitcairn, built two years after John I. Tay (first row, right) brought his report from Pitcairn Island.

the *Herald*, captained by Hutchins, who came to be known in those hurricane-ridden seas as "The Storm King."

Mexico was entered first in 1893 by a party under D. T. Jones, a party consisting chiefly of physicians and teachers, who carried on medical and educational work for some years in Guadalajara. In 1897 George W. Caviness came from the presidency of Battle Creek College to represent Seventh-day Adventists on an interdenominational committee for a better Spanish translation of the Scriptures, and he remained in evangelistic work in Mexico City for many years. The work in Mexico had many vicissitudes, but it struck root, and survived.

Gradually the work grew, in Mexico, the islands of the West Indies, the Central American countries, and the northern coast nations of South America. Partly because of its proximity to the homeland of the message, the Inter-American field has, doubtless more than any other, received the services of a great number of Seventh-day Adventist missionaries—ministers, teachers, physicians, colporteurs, and lay workers, many of whom, before or after their service there, were known in every part of the world. The institutional establishment with which it is now well furnished came, however, after the turn of the century.

We turn to the Pacific, where the history pivots on Pitcairn. This romantic little island, which all the world knows, so remote and secluded but with so stormy a history, had a lure to Adventists. James White and John Loughborough in 1876 sent a friendly letter and a box of literature, but no word of their receipt ever came; nevertheless, as was later learned, the literature prepared the soil of their minds for the seed sowing.

The island was hard to reach, there being only infrequent and uncertain calls by chance vessels. But a ship carpenter named John I. Tay, who had accepted the Seventh-day Adventist faith in San Francisco, had designs on Pitcairn, of which he had heard from his boyhood. So he worked his way to Tahiti, from there found passage on a British man-of-war, and arrived off Pitcairn. October 18, 1886.

By special vote of the islanders, he was invited to stay until opportunity should offer for departure by another boat. He was there five weeks, in which time he revolutionized the island in its religion, every one of the inhabitants turning to keep the Sabbath and accepting the whole faith. Being only a deacon, he could not baptize; but he promised, on leaving, to use his utmost endeavors to send them ministerial representatives.

His report thrilled the church in America, and the General Conference voted, in 1889, to purchase or build a vessel for service in the South Seas. A. J. Cudney was selected to go with Tay on the mission. While Tay waited for him in Tahiti, Cudney outfitted a vessel, the *Phoebe Chapman*, in Honolulu, and set sail; but the vessel was lost at sea, no word ever coming from it.

Then America took hold in earnest. The Sabbath schools rallied enthusiastically to the enterprise, and raised \$12,000 to build a trim little schooner, which they named the *Pitcairn*. (All told, its building and outfitting cost \$19,000.) On this vessel, October 20, 1890, there set sail for the South Seas a missionary party consisting of E. H. Gates, A. J. Read, John I. Tay, and their wives, with Capt. J. M. Marsh at the head of a crew of seven.

Great was the rejoicing on Pitcairn when on November 25 the vessel hove in sight, and the missionaries were landed on the island. Examinations were held, baptisms performed, and the church on Pitcairn was organized. Elder Gates and his wife remained to teach and build while the rest of the company went on to other islands. Elder and Mrs. Read settled on the Society Islands, and John I. Tay and his wife on Fiji. There he died in 1892, and there he is buried. "The dream of his boyhood had been realized. He had seen Pitcairn Island and had been privileged to bring to it and other islands of the Pacific a knowledge of the faith he had so much loved."⁶

The *Pitcairn* made six voyages in all during the 1890's, carrying successive waves of missionaries to the islands. Pitcairn

Island itself, where a school was established, for many years under Miss Hattie Andre, furnished missionaries to a number of the islands.

Work in this vast island field began in the last decade of the century, and the roots of the gospel tree were firmly fixed in strategic places. It was the missionary vessel *Pitcairn*, its journeyings over the seas, the contacts it made with the great island field, and the keen interest and deeper appreciation of the mission work which it aroused at home, that spotlighted the evangel to the nations, and beckoned the church on to new conquests. "And when the Master Mariner closes His logbook on the last voyage to earthly life, He will take one fond look at the course traversed by the 'Pitcairn,' and will reckon its worth among the larger services of His people."

South America was opened to the last gospel message in the 1890's. A French colonist living in Argentina saw a printed account of a Seventh-day Adventist baptism on the shores of Lake Geneva, in Switzerland, and being greatly interested, sent for literature, which resulted in his accepting the Sabbath, with a number of his friends. A German Seventh-day Adventist in Kansas who had lived in Argentina, corresponded with some of his relatives and friends there, one of whom wrote that if he had someone to keep the Sabbath with him, he would keep it. Thereupon the Kansas brother and several of his neighbors emigrated to the southern continent, and opened the work there in 1890. The next year three colporteurs—R. W. Snyder, C. A. Nowlin, and A. B. Stauffer—came and pioneered the literature work, not only in Argentina but in Uruguay and Brazil. On the West Coast, Chile was entered in 1894 by the colporteurs T. H. Davis and F. W. Bishop.

The first ministerial help was furnished in 1894, by Frank H. Westphal, who came to work among the Germans in Argentina, but whose long service of over thirty years came to embrace all languages and nationalities. His younger brother, J. W. Westphal, followed him in 1901, to develop into the

head of all the South American work, and its great organizer. Frank Westphal pioneered on foot, on horseback, in wagons, in the cities, on the pampas, across the rivers and the mountains, up into Brazil, over into Chile. He sowed with the sowers, threshed with the threshers, rode with the *vaqueros*; and everywhere preached the new life-giving religion.

"*Aqua caliente! agua caliente!*" laughed his companions on their pallets by the fire in the little mud hut on the Argentine plains. At the evening meal he had astonished them by refusing their Paraguay tea, passed around in a calabash, calling instead for "hot water."

In the province of Santa Fe a family named Kalbermatter, Swiss Catholic settlers, half converts who had caught the glimmerings of the message from a book lent by a colporteur where he could sell none, drew around the minister at a table in their home, lighted their pipes, and assured him they were deeply interested in the truths he proclaimed, and would listen all night. The room was soon choking with tobacco fumes. The next day, in a meeting attended principally by women and children from the community, Westphal presented some health principles, teaching those who were present that they must keep their bodies pure, as the temples of the Holy Spirit. In the evening he was again in the same home, and found all the pipes bundled together and hung from the ceiling. They explained that some of their small children, attending the day's meeting, had reported there was something evil about the pipes, and they should be hanged.⁷

The 1890's saw the threefold message well on the way to establishment in the southern and eastern parts of South America; but the West (Peru), the center (Bolivia), and the north (Ecuador, Colombia, and Venezuela, the last two attached to the Inter-American field), waited until the new century had opened.

Headquarters of the work for the entire continent (except the north) were established in Florida, a suburb of Buenos Aires. [In 1952, for administrative reasons, the office was moved



to Montevideo, Uruguay.] Argentina started a missionary paper in 1897, *El Faro (Lighthouse)*, which was later combined with the Chilean paper, *Las Señales de los Tiempos* (The Signs of the Times), finally becoming *El Atalaya* (The Watchman), the great paper for all the Spanish-speaking South Americans. The Portuguese of Brazil were, considerably later, furnished with their version of *The Watchman*, *O Atalaia*.

On a Monday afternoon late in September, 1898, a general assembly in Entre Ríos Province was about to begin its last meeting when in the distance appeared the figure of a man trudging along on foot toward the encampment, carrying his Bible in one hand and his satchel in the other. Elder Westphal called a halt to the opening of the meeting until he should arrive. To his surprise, he recognized him as Luis Ernst, a young man from Uruguay.

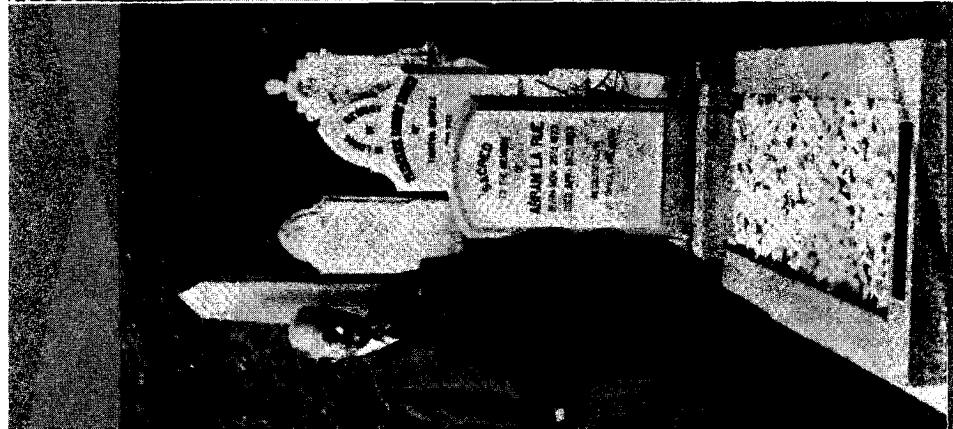
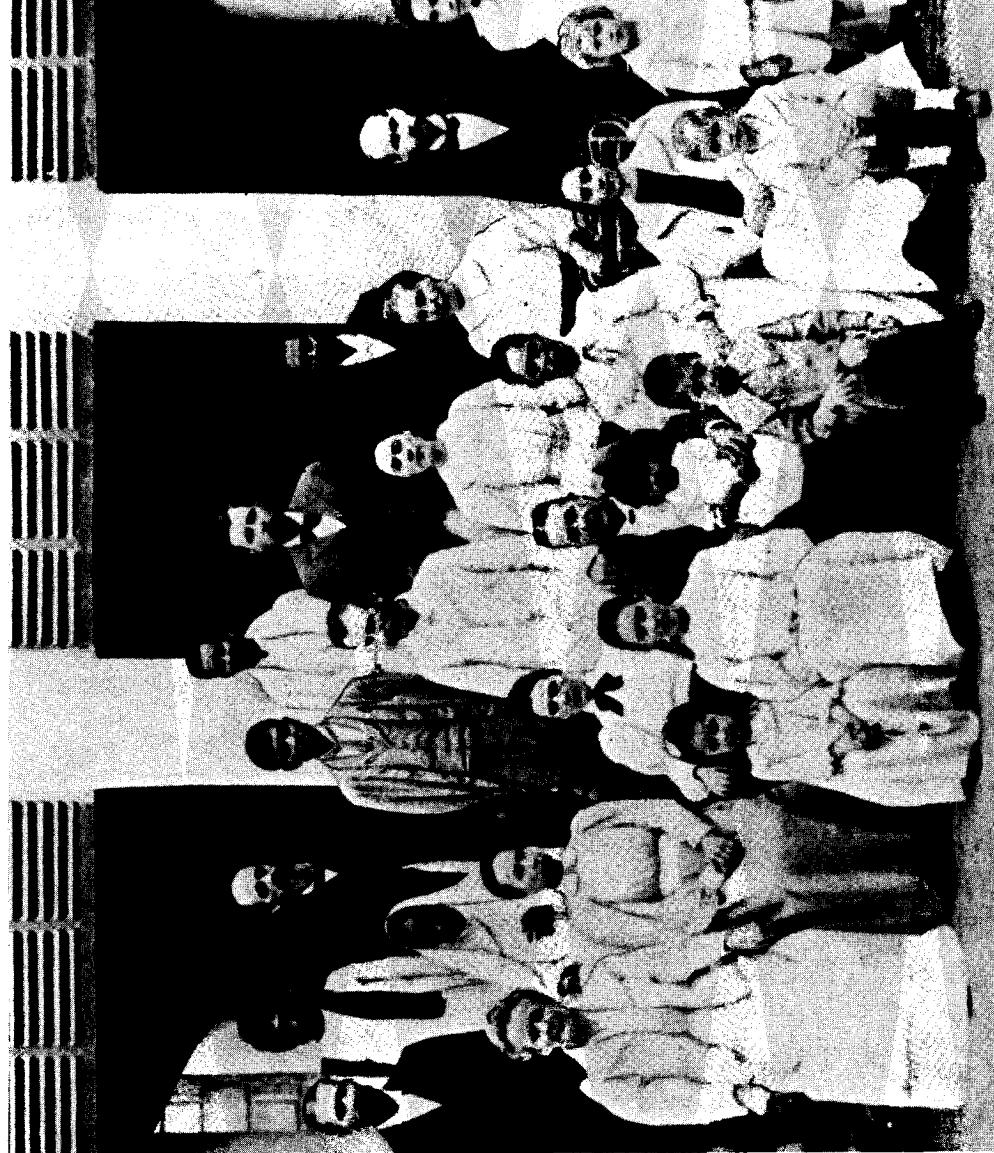
"Welcome, Luis! Where are you going?"

"I have come to the general meeting because I want to attend school and prepare to give the message. I have sold my land and cattle, and turned over my cheese business to my brother, so that I may be free for training."

The meeting that followed had a new subject to discuss, the necessity of opening a school for the young people of the faith. "Here is a young man from Uruguay who wants to be trained for the ministry, and he came here expecting to find a school established. How shall we respond to such an appeal?"

They agreed they ought to start a school. One brother donated forty acres of land; others pledged some money; some promised one to four acres of wheat when the harvest should come, in February. Ernst accepted an invitation to travel and labor and study with Elder Westphal till then.

But locusts damaged the wheat crop, and the funds collected were only enough to purchase the brick for the building. The workers and their brethren started to build, labor free. A well must be dug. A French brother gave his services for this; but at forty feet down he struck a stratum of treacherous soil, and feared to go deeper.



Luis Ernst arrived on the scene just then: "How are you getting along?"

"The well digger has quit, because he's afraid the soil will fall in on him. Without water we can't continue building."

Ernst went behind a big pile of bricks, and they heard him praying: "O Lord, the work is stopped because the well digging has stopped. If Thou wilt protect me, I will go down in the well and dig."

Down he went, and sunk the well twenty-five feet deeper, to a fine stream of water. Although the earth often fell in at night, never did it fall on him while digging. At last he bricked it up, and the work went on.

But the brethren could go no further, for the locusts had done them so much damage that they could not furnish money to finish. Then the workers rallied, and gave liberally out of their poverty. At that the farmers took heart, and they all raised enough to buy the roofing and the doors and windows; and with their donated labor they put it up. Westphal acted as hodcarrier; and N. Z. Town, who was to head the school, was cook.

Other young men had come in—Santiago Mangold, George Block, Ignacio and Pedro Kalbermatter. While studying, they worked at the finishing of the school; and in 1900 it opened, with N. Z. Town and J. A. Leland as teachers. It has grown into the River Plate College, one of the largest of our South American schools.⁸

Thus, as the nineteenth century came to its fullness, the work took partial root in the southern continent. The publishing work, beyond the printing of the two or three papers, waited, both in Argentina and in Brazil, for two or three years yet. The medical work started with the coming of the first physician in 1901. Meanwhile the preacher and the colporteur carried on.

India, that citadel of false religions, land of glamour and of gloom, focus of earliest efforts to Christianize, was entered in the early 1890's. S. N. Haskell, on his world-girdling trip in

1889-90 visited the country, and afterward used his best endeavors to have the work opened there. By his influence, Miss Georgia Burrus, a Bible instructor, went to Calcutta on a self-supporting basis in 1895. Assisted and partially supported by individuals, she learned the Bengali language, engaged in zenana work, later married Luther J. Burgess, and they two gave long and fruitful service to India.

The literature work among English-speaking people had been begun in 1893, when two colporteurs from America and two from Australia entered the field. Shortly after Miss Burrus arrived, she was joined by a party consisting of D. A. Robinson, that knight-errant of missions, and his wife and Miss May Taylor. Miss Taylor later marrying W. W. Quantock, another couple were given for long service in the Indian field. Elder Robinson gave the last of his life to India, dying there in 1899.

During the famine of 1895 the workers gave much of their time and labor to relief of the suffering. An orphan home was opened in Karmatar, 168 miles west of Calcutta, and it was placed in charge of Mr. and Mrs. F. W. Brown, recently come from America. Elder Brown died, however, in the same epidemic of smallpox that took Elder Robinson.

A medical work was started in 1896, when a party headed by Dr. O. G. Place, a physician of experience, opened a small sanitarium in Calcutta. Two of the nurses with him, Miss Samantha Whiteis and Miss Maggie Green (afterward Mrs. I. D. Richardson), gave long and valuable service to that field. When Dr. Place returned to America, Drs. R. S. and Olive Ingersoll took his place, and greatly developed the medical work in India.

In May, 1898, appeared the first number of a paper, *The Oriental Watchman*, edited by W. A. Spicer, who came from his post in England that year. The work through this decade was chiefly for English-speaking people, though efforts were made also to pierce the wall of paganism. But the great crusade for Hindus and other Indian peoples waited for its impetus

a dozen years and more. The death of Elder Robinson brought W. A. Spicer to the superintendency of the mission, but he was left undisturbed for only a year, when he was recalled for service in America.

China proper was untouched by Seventh-day Adventists before the new century. But from 1888 on, they had a foothold on its border. Abram La Rue, once a seaman but now a missionary-minded man of advanced years, went first to Hawaii, and from Hawaii to the coast of China, and carried on a self-supporting missionary work in the British colony of Hong Kong. He had pleaded from the first to go to China, but the General Conference thought his age against him and his qualifications too small to open the China work; so they advised him to work "on one of the islands of the Pacific." Hong Kong is an island, and he interpreted his commission to include it. He supplied his simple needs by selling health foods and denominational books, while he gave away papers.

Knowing only his own language, he had perforce to restrict his labors to English-speaking people mainly, and he did a good work, not only on the visiting ships, but among the settled British inhabitants. His ship work also sent the literature to far distant points, and many in the islands and other lands received and accepted the truth. Anxious also to reach the Chinese, he engaged a native to translate two tracts into Mandarin, which tracts he circulated diligently, but could not follow up the work because he did not know the language. He held his post, however, until overtaken by old age and reinforced by the first Seventh-day Adventist missionaries sent out in 1902. He died in 1903. Abram La Rue, simple, kindly old seaman, not highly educated, but filled with a spirit of love and devotion, was our pioneer in China.⁹

Japan, one of the most difficult fields to Christianize, had comparatively early attention from Seventh-day Adventists. In San Francisco some Japanese immigrants were introduced to the faith in the early 1890's, and from among their number several students went to Healdsburg College. One of these was

T. H. Okohira, the first native-born worker to enter the Seventh-day Adventist mission. At the conclusion of his course at Healdsburg College, he was accompanied to Japan by Prof. W. C. Grainger, who resigned his presidency of the college to enter the Japanese work. Thus the faith was introduced into Japan before China proper was entered.

The work was begun in Tokyo by starting a language school for Japanese who wished to learn English. The Bible was made a part of the curriculum, serving as the highest example of English literature. A church was organized there in 1897. The same year, Okohira opened a work in the city of Kobe, and for a while a medical work was carried on there. A small monthly paper was started in Tokyo, but the death of Elder Grainger in 1899 hindered the project. Other workers were sent, and the work in Japan, though meeting with many difficulties, continued into an expansion in the twentieth century, branching out into Korea (Chosen), and establishing in both countries educational and medical work.¹⁰

Thus we survey the world, seen from Seventh-day Adventist eyes, as we reach the end of the era. Beginning in eastern America, the message and mission spread first through the United States, then to Europe. It found lodging in Australia and New Zealand, leaped to South Africa, spread to the islands of the seas, entered Latin America, India, Japan, and lighted a tiny flame off the China coast. The great heathen lands as yet lay mostly beyond its reach. But the day was at hand.

¹ J. N. Loughborough, *The Great Second Advent Movement*, p. 421; S. N. Haskell in *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, p. 94; *Review and Herald*, Aug. 23, 1923, p. 8. Corliss gives the year of the General Conference as 1875, in which he is in error by one year.

² *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, pp. 71-108.

³ See Appendix.

⁴ *Review and Herald*, May 16, 1893, p. 310.

⁵ *Ibid.*, Dec. 7, 1886, p. 758.

⁶ Rosalind A. Young, *Story of Pitcairn Island*, pp. 230-243; Loughborough, *op. cit.*, pp. 427-431.

⁷ F. H. Westphal, *Pioneering in the Neglected Continent*, pp. 51-56.

⁸ *Ibid.*, pp. 44-50.

⁹ May Carr Hanley, and Ruth Wheeler, *Pastor La Rue*.

¹⁰ *Ibid.*, pp. 159-168.

CHAPTER 17

FOUNDING MEDICAL INSTITUTIONS

THE medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world." "The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time the body is not to say to the arm, 'I have no need of thee.' The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other."¹

It was a unique experiment, a hoped-for demonstration of the comprehensive nature of the Christian faith—this joining of the gospel of bodily health to the gospel of spiritual health. Many Christian physicians there had been, some physical Christians. But to set forth a philosophy and a regimen of health as an integral part of the religion of a whole church—where had it ever been heard of? The principles of such a system had indeed been declared in the apostolic age, and the Bible was explicit as to the interrelations of cleanliness and godliness. In the old dispensation a whole people, Israel, had been given laws of health which they more or less observed through their long career. But the Christian church, early departing from the principles of health, spiritual, mental, and physical, paid little heed to the teaching of Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."² It remained for the last-day church to gather up the discarded truth, to accept the essence of the Mosaic health code, to go beyond it in the light of modern science and greater revelation, and to send the lifeblood of Christian faith pulsing through it. It thus became to the last gospel message its right arm.

The beginning of this health movement among Seventh-day Adventists has been presented, up to the decade of the 1870's. Then began a growth and a great expansion. The Battle Creek Sanitarium was dedicated not only to the salvaging of human bodies but to the saving of souls, and not only to this service to the world but to an education of the people it represented (and of as many others as would heed) in the science of rational living and the arts of missionary medicine.

As soon as the sanitarium had been placed on a secure footing, with the dedication of the new and well-equipped building in 1878, and had acquired a corps of thoroughly trained physicians who were capable of being instructors, the School of Hygiene was opened. Doctors Kellogg and Kate Lindsay were at the head of the faculty, assisted by Doctors Fairfield and Sprague, who had just finished their training at Bellevue.

The school was not intended as a medical college, though some had urged that it take this position, and in the loose medical practice of the time it could easily have passed its graduates as M.D.'s. But the course given was so thorough in the basic sciences of medicine—physiology, anatomy, hygiene, chemistry, physics, and mental philosophy (the beginning of the modern science of psychiatry)—that its certificate of proficiency was accepted in medical colleges as a part of the regular medical course.

The period of instruction was three months. The school had an attendance of 150 the first year; and for the several years that it continued, its patronage was great. A large number were fitted for important service as medical missionaries and for public work as lecturers and demonstrators in the health and temperance work then beginning. It was the first educational service in the field of health given by the denomination, which has since kept in the forefront of the health movement.

In 1883 the sanitarium advertised to begin a three-month course in nursing, massage, electrotherapy, and "other branches of the practical medical department." This was in the spring.

Only two young women appeared, however, to enter the course. The training of nurses was a new thing, and as yet it occupied an infinitesimal place in the thinking of women. Florence Nightingale had opened in England her first nurses' training school only twenty-three years before, and it was but eleven years since the first class of trained nurses in America had been graduated from Bellevue Hospital.

But in the fall of that year another call was made for young women to enter a school of nursing,³ and by that time the leaven had worked so well that the sanitarium was swamped with applicants. The faculty also had a broadened vision, for it lengthened the course to six months, to include "all the branches of practical and theoretical study necessary to qualify competent persons to become first-class professional nurses." And at the end of this six months, the course was extended to two years, which became the standard.

Dr. Kate Lindsay was the founder and mother of this school of nursing; and Dr. Anna Stewart, her able assistant. Scarcely a greater contrast between two women could be imagined: Dr. Lindsay tall, spare, gray of eye and gray of garb, making her progress through halls and wards and lecture rooms with a swinging stride that left a wake as of a battleship; and Dr. Stewart short, plump, with beaming brown eyes and a hovering instinct that could not be hidden beneath the professional austerity of a gynecocrat. Dr. Anna, it must be recorded, strove with intense and almost panting zeal to approximate the rigor of her older confrere, but succeeded mostly in revealing through the rents in her official armor the charming colors of her domesticity. Dr. Kate, on the other hand, sailed her course serenely, if sometimes stormily, oblivious of other patterns; and it was the common saying that her most admired model was the ubiquitous "Maria," the papier-maché manikin which, swathed in robes of black, was carried on the shoulder of a porter to almost all Dr. Kate's lectures. Yet, each in her sphere, the two teachers were followed, obeyed, and loved by the girls who composed the first nursing classes in the

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denomination, and some of whom afterward made notable history in their profession.

As a successor to the pioneer School of Hygiene, Dr. Kellogg organized in 1889 the Health and Temperance Missionary School. It broadened the list of subjects taught in the former school, and extended the course to four months. The General Conference endorsed the action of the sanitarium, and asked conference officials and ministers to recommend capable young men and women to this school. Out of it came such notable medical missionaries as W. H. Wakeham, A. A. John, G. H. Baber, and Mrs. D. H. Kress. The school intensified and broadened the tide of health and temperance work now being undertaken by the denomination.⁴

Temperance (which to the general public meant abstinence from alcoholic liquors, but which to Seventh-day Adventists had a broader meaning) had from the beginning been a part of the religion of this people. Joseph Bates participated in the earliest efforts in America at conquering the liquor evil; he was joined by James and Ellen White, John Andrews, and others in the fight against the use of tobacco; and after the introduction of health principles in 1863 by Mrs. White the whole denomination was enlisted more or less earnestly in a program of reform in diet and other hygiene.

When the Reform Clubs and the Woman's Christian Temperance Union began their crusade in 1874 to abolish the liquor traffic, they were enthusiastically joined by the advocates of temperance within the Seventh-day Adventist ranks. Mrs. White became a noted and welcome speaker on temperance subjects, often to immense audiences.⁵ Her teaching went much deeper than the use of alcohol. "What power can the tobacco-devotee have to stay the progress of intemperance?" she asked. "There must be a revolution in our world upon the subject of tobacco before the ax is laid at the root of the tree. We press the subject still closer. Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor. And we come still closer home, to the daily meals,

the tables spread in Christian households. Is temperance practiced in all things? Are the reforms which are essential to health and happiness carried out there?"⁶

With her leadership the ministers and lay members of the Seventh-day Adventist Church lined up solidly to fight the liquor traffic "by pen and voice and vote." Dr. Kellogg, heading the medical work of the church, was a prominent leader in the ranks of temperance and prohibition. As editor of *Good Health* (*Health Reformer* under a new name), his voice, from the ranks of the medical profession, was a potent force in the cause.

Besides the general health magazine, *Good Health*, there was founded in 1891 the *Medical Missionary*, which was addressed primarily to the denomination and that select group of missionary-minded people who were attracted to its philanthropic service. The pages of this magazine, continued for nearly twenty years, were filled not only with the teaching of the Christ life in service but with reports and accounts of medical missionary exploits, opportunities, and prospects. It gained great influence and power in the humanitarian world.

In the last days of 1878 and the first of 1879 there was organized, in the Review and Herald chapel at Battle Creek, the American Health and Temperance Association, with Dr. Kellogg as president. Its platform was a great advance beyond those of other temperance organizations; for it called not only for abstinence from all liquors but from tobacco, tea, coffee, opium, and all other narcotics and stimulants in any form. Harking back to the 1830's, this was called the Teetotal Pledge. And they who took it stood in the highest order of membership of the A.H.T.A. But for the weaker ones who could not quite attain to this height, a second and lower order was formed, with a pledge against only rum and tobacco. Yet still with pitying eye, they glanced back to see the stumbling steps of them who must have their pipes and their coffee, as well as their pepper and mustard and flesh-pots, and they were fain to gather them into the lowest order, with merely an anti-

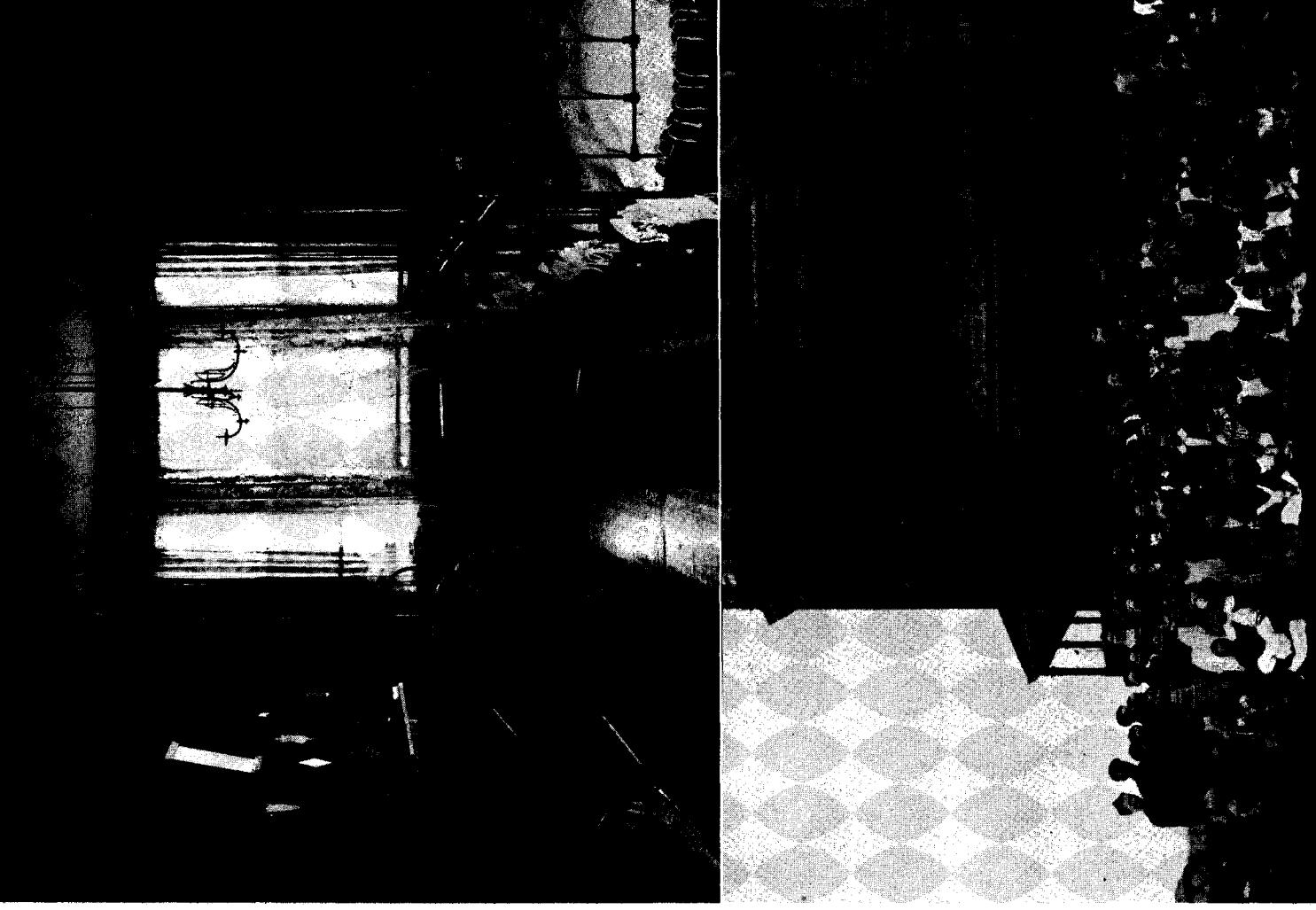
whisky pledge. The second and third orders, however, never got anywhere. If any man ever signed the antiwhisky or anti-rum-and-antitobacco pledge, it is not recorded; and the swift cavalry of the health and temperance army was never hampered by the plodding progress of a stick-in-the-mud mixed multitude. The camp meetings became recruiting grounds; conversions and reconversions multiplied; lectures were given; pledges were signed; and genuine reforms were made. The Health and Temperance Association had great influence on the general public, and in the Seventh-day Adventist Church it was instrumental in reviving and purifying the health movement.

Remembering also the Cold Water Army of the days of Bates, the association formed a children's contingent; and veterans today whose memories go back to the 1880's will recall the enthusiasm with which their child minds received the message of temperance and clean living, the signing of the children's pretty pledge, the thrill of handing a temperance tract to the town drunkard, the singing of songs at temperance rallies at home, and in the faces of tolerant, plug-gnawing "Uncle Charlie" and grinning "Long Tom":

"Chewing in the parlor, spitting on the floor"
"Yonder Rum's camp-lights are burning"
"Dare to be a Daniel"—

by means of which that abstemious and lion-defying hero became our champion and we his youthful companions, ready to march forward into the fiery furnace.

The medical institutions of the denomination had by 1890 been increased to three: the Battle Creek Sanitarium, the Rural Health Retreat (Saint Helena Sanitarium), and the Mount Vernon (Ohio) Sanitarium. The first of these had by that time become the largest institution of its kind in the world; the second continues even to this day as the oldest existing Seventh-day Adventist health institution; the third lived but a few years. However, during this decade, and especially in the last two or three years of it, the number of sanitariums increased to twenty-seven, with a still larger number of city treatment



rooms. Prominent among these institutions were the Colorado Sanitarium (1896), Dr. W. H. Riley and then Dr. Howard Rand; the Chicago Sanitarium (later, Hinsdale Sanitarium), Dr. David Paulson; the Portland (Oregon) Sanitarium (1896), Drs. W. R. Simmons and W. B. Holden; the New England Sanitarium (1899), Dr. C. C. Nicola; the Caterham Sanitarium (England), Dr. A. B. Olsen; the Institut Sanitaire (Basel, Switzerland), Dr. P. A. de Forest; the Skodsborg Sanitarium (Denmark), Dr. J. C. Ottosen; the Calcutta Sanitarium (India), Dr. R. S. Ingersoll; and a health retreat at Avondale, Australia.

In 1893 the American Health and Temperance Association was merged into the newly organized Seventh-day Adventist Medical Missionary and Benevolent Association, which was incorporated to hold property and to administer funds for charitable as well as medical purposes. Under this charter the association, with funds donated by a former patient at the sanitarium, Mrs. Haskell of Chicago, built the \$50,000 Haskell Home for orphans in the outskirts of Battle Creek; and with funds gathered from Seventh-day Adventists established with it the James White Memorial Home for the aged. In 1896 the name of the organization was slightly changed to International Medical Missionary and Benevolent Association. The Battle Creek Sanitarium was held by the affiliated Michigan Sanitarium and Benevolent Association; and similar corporations were formed to hold the several sanitarium properties in different States and countries. All these associations, however, were closely bound up with the International Medical Missionary and Benevolent Association.

This expansion of the medical work called for trained personnel, and in anticipation Dr. Kellogg was constantly and sometimes desperately pleading and planning for the training of nurses and physicians. It would be futile to depend on chance physicians coming into the faith, or, if brought up in it, receiving their training in the medical schools of the world. Such physicians would rarely have the vision of the work, and seldom if ever understand the principles and methods of the

The Haskell Home for orphans on the outskirts of Battle Creek, built at the bequest of a Chicago philanthropist, did a meritorious work in the 1890's. One of the dormitory rooms and the façade of the building are shown here.

denominational medical missionary work. They, like the ministers and teachers of the denomination, must be trained by it.

But how? The establishment of a medical college, with the equipment and facilities demanded for thorough scientific training, would be an immense undertaking, too great, it seemed, for a church as yet numbering only from thirty to forty thousand members. Schools of the type of Dr. Trall's Hygieo-Therapeutic College, in which most of the early Seventh-day Adventist physicians had received training, were no longer reputable, and soon were closed by law. Dr. Kellogg resisted the proposal to make the preparatory course offered at the Battle Creek Sanitarium into such a pseudo college. Yet physicians they must have.

The School of Hygiene, we have seen, and its successor the Health and Temperance Missionary School, had provided a course which was accepted in medical schools as a part of the regular medical course. This was a development of the earlier practice of medical colleges, to allow the first year of the course to be taken at home under the tutelage of a competent physician. With this advantage, arrangements were now made with the University of Michigan to receive into the medical course students from the Battle Creek Sanitarium, after an initial year there, permitting them to graduate in three years. The first class went to Ann Arbor in 1891. A home for these students was established there, on Jefferson Street, under the care of D. H. and Loretta Kress, who were themselves taking the course. Before being admitted to the course the candidates were carefully screened at Battle Creek, to assure as far as possible their loyalty and consecration.

Great results came at first from this policy, which was approved by Mrs. White. Among the young men and women thus trained who afterward held responsible places and did great work throughout the world, were the Doctors Daniel and Loretta Kress, David Paulson, Alfred B. Olsen, Howard F. Rand, George W. Burleigh, Abbie Winegar, Frank Moran, William A. George, F. E. Braucht, and George H. Dow. Several

of them took their last year at Bellevue Hospital. Their life at Ann Arbor was carefully planned to include Bible study, missionary service, and the maintenance of their faith and devotion. Besides witnessing in the school of medicine, as they had constantly to do, they conducted Bible studies, Sabbath schools, and Sunday schools; gave out literature; and helped the poor, sick, and needy.

In 1893 David Paulson was taking his last year of medicine in New York, at Bellevue. He had a room in the mission home of Dr. George D. Dowkontt, the first apostle in America of medical missions and of the training of medical missionaries. Dr. Dowkontt, with small resources, was sponsoring and helping young men to get a medical education for the purpose of giving their lives to foreign missions. At first his students were given reduced rates by the medical schools of New York, but at this time that favor had been withdrawn. Dr. Dowkontt then addressed himself to raising a \$50,000 fund, the *sine qua non* for the establishment of a medical missionary college. The enterprise dragged; he had now but \$5,000.

Young Paulson, an earnest, single-minded, devoted Christian, joined with Dr. Dowkontt and a few friends in daily prayers for the way to open for the doctor to establish a medical missionary school. "One morning," wrote Dr. Paulson years afterward, "'the truth flashed into my mind that what I was asking God to do in New York would be done in Battle Creek. I was so confident that this would take place that when a few weeks later, on my return, I met Doctor Kellogg at two o'clock at night, he said to me, 'What great thing do you suppose the Board did tonight?' I replied immediately, 'Started a medical school.' In surprise, he said, 'How did you find out so soon?' I said, 'That is just what I have been praying and looking for.'" 7

The sanitarium board had indeed at this time taken action favoring the establishment of a medical school, but it was not to eventuate until two years later. Conditions had greatly changed in the denominational medical fortunes since the days

when Dr. Kellogg refused to consider setting up a medical college at Battle Creek. The sanitarium had grown and developed until it was the largest and best-equipped health institution in the world, and for medical and surgical opportunity for students could not be excelled. In Chicago various types of medical and philanthropic work had been developed for the poor and the outcast; the sanitarium had two or three small centers in that city, and had formed friendly and helpful relations with physicians and institutions, affording increased clinical opportunity. On surveying the assets, the board of the Medical Missionary and Benevolent Association became convinced that, although it was still a tremendous undertaking, they were warranted in going forward to establish a medical missionary college.

Experience at Ann Arbor had led them to desire more favorable conditions for the training of their young people in medicine. For all the care exercised to select only consecrated and stable students, some had not been proof against the temptations and lures of the university environment; nor was the teaching wholly in consonance with the principles of Seventh-day Adventists. Mrs. White, now in Australia, sent warnings of the dangers to most Seventh-day Adventist students of attendance at the universities, where they came under non-Christian and sometimes loose-living influences. To a medical student in Ann Arbor she wrote: "In no time in your life . . . have you been more critically placed than you are while prosecuting your medical studies in Ann Arbor. . . . Cling to the wisdom which is revealed to you in the word of God, for it will bind you, if you obey its teachings, to the throne of God."⁸

Driven by necessity and by concern for the welfare of students and the success of the medical missionary work, the Seventh-day Adventist Medical Missionary and Benevolent Association, in June, 1896, voted to establish a school to be known as the American Medical Missionary College. It was incorporated under the laws of Illinois, its headquarters to be Chicago, but a large part of the instruction to be given in

Battle Creek. Its faculty included most of the doctors in the Battle Creek Sanitarium, several of the best equipped of the graduates from the Ann Arbor and Bellevue schools, and, in Chicago, a number of high-ranking physicians and surgeons who volunteered their services.

The college opened the first of October, 1896. A portion of the main building of Battle Creek College (which had been increased threefold since its initiation) was leased; and with the facilities of the sanitarium this provided sufficient room and equipment for the first years. In Chicago the properties in which the city work was carried on provided a base, and other laboratory and clinical opportunities were afforded by local hospitals. A recent unexpected gift of \$40,000 served to launch the enterprise.

The first class enrolled forty-one students, and succeeding classes raised the attendance to about 150. The first graduates came forth in 1899; and in its connection with the denomination of some ten years the school provided more than two hundred graduates, who filled calls to multiplying sanitaria and foreign medical missionary service, and served in the end as a source of capable and experienced medical personnel to carry on the missionary and educational work of the church.

Dr. Dowkontt's dream of a medical missionary college in New York was never realized there; but the American Medical Missionary College (and, years later, the Loma Linda College of Medical Evangelists) more than compassed his ideal. Dr. Dowkontt often visited the sanitarium and the college, counseled with the faculty, advised the students, and thanked God for the fulfillment of his hopes and prayers.

¹ Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 229, 288.

² 1 Corinthians 3:16, 17.

³ *Review and Herald*, Oct. 23, 1883, p. 672.

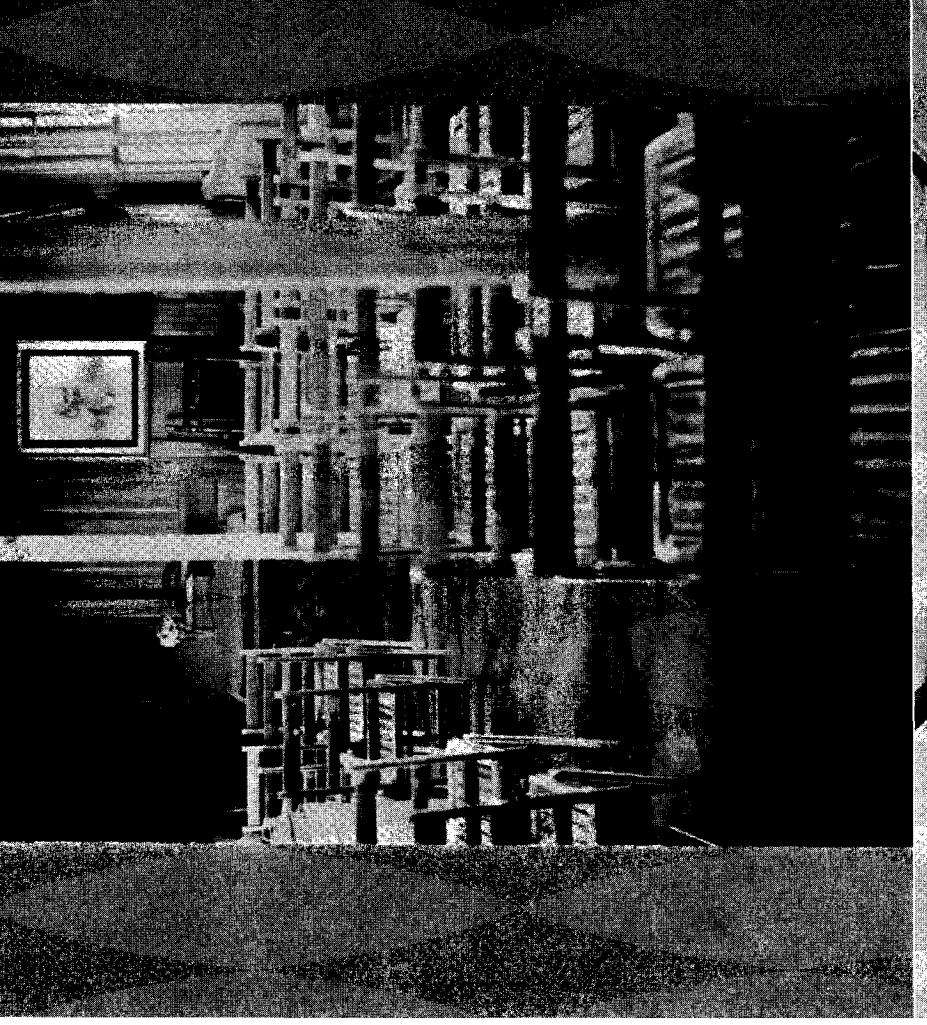
⁴ Dorcas E. Robinson, *The Story of Our Health Message*, pp. 210, 211.

⁵ At the Groveland camp meeting, near Boston, in the summer of 1876, she addressed an audience of 20,000, and that before the "loud speaker" had even been thought of.

⁶ White, *op. cit.*, vol. 3, pp. 569, 570.

⁷ Robinson, *op. cit.*, pp. 229, 230.

⁸ *Ibid.*, p. 237.



CHAPTER 18

AMERICAN NEGRO EVANGELISM

God moves in a mysterious way His wonders to perform," wrote Cowper. And in nothing has the saying more pertinent application than in the case of the American Negro and his evangelization. America in the centuries of discovery had a native population, which, however, at least north of the Rio Grande, was displaced by two alien races, one a European, the other an African. The European came of his own volition; the African, against his will. But both have thrived while the American Indian has diminished. One tenth of the population of the United States is Negro in some degree; and as Booker T. Washington remarked, "Negro blood is the strongest blood in the world: one drop in a white man's veins makes him a Negro."

The crude social conscience and economic vision of the seventeenth century approved of slavery, and thereby upset the balance of the world, whose Creator not only "made of one blood all nations of men," but "determined the times before appointed, and the bounds of their habitation." The Englishmen who purchased of the Dutch trader at Jamestown, a year before the *Mayflower's* landfall, nineteen Negro men and women, understood not at all either the immorality of their social ethics or the grave political problems of which their act was the seed. Two hundred years of the African slave trade, with domestic multiplication, planted in the United States over four million black slaves; and when emancipation came with the Civil War, the Negro had stamped his ineffaceable mark upon the economy and the society of America. Eighty succeeding years, though they have seen great progress in the education and accomplishments of the Negro in America, have in some areas increased rather than lessened the racial tension, and created in America an issue which has global repercussions.

Yet, notwithstanding all the evils of slavery, its unrequited labor, its brutal punishments, its violation of family relations and rights, its insult and injury to inherent human dignities, God turned its plague to a profit, its bane to a blessing. One of the noblest of Negro leaders has said: "When we rid ourselves of prejudice, or racial feeling, and look facts in the face, we must acknowledge that, notwithstanding the cruelty and moral wrong of slavery, the ten million Negroes inhabiting this country, who themselves or whose ancestors went through the school of American slavery, are in a stronger and more hopeful condition, materially, intellectually, morally, and religiously, than is true of an equal number of black people in any other portion of the globe."¹

No thanks to slavery. But servitude required transportation, and thus the New World received its great quota of Africans, and they received an introduction to transplanted European civilization. From no favorable viewpoint did they see it, true; they were made the trodden floor, and their vision of the temple of Christian America was taken prone and suffering. Yet there were ameliorating conditions. Many slave owners were humane, some were sincere Christians. Individual servants (the cultured Southerner never used the term *slave*) were favored, taught, converted. Some made their mark, not alone upon their people, but upon the white public. And, despite the untoward conditions, the evangelization of the slave was effected by noblehearted Christian men.

The conscience of Christian America marched forward, with many a slip and many a halt, it is true, branded and shackled by cupidity, scorn, and indifference; but emancipation came at last, and with it a tremendous work of educating the freedman. In this work various agencies participated, the American Missionary Society, started by the Congregational Church but becoming nondenominational, being the foremost; and some independent enterprises were begun which had great influence, such as General Samuel C. Armstrong's Hampton Institute, in Virginia. Out of this coeducational,

industrial-training school grew great results, not least of which was Booker T. Washington's Tuskegee Institute in Alabama.

Seventh-day Adventist efforts for the Negro at the close of the Civil War were small and unintegrated. Mrs. Van Slyke in Missouri and Joseph Clarke and his wife in Texas were the only teachers for the freedmen of whom we have record. When J. S. Killen, of Georgia, received the Adventist faith in 1878, some of his servants came with him; and one of them, Edmund Killen, already a preacher, proclaimed the message among his people, resulting in a number of adherents. But though there was an interest among Seventh-day Adventists, resources were small, experience was less, and initiative not great. In 1892 the superintendent of the Southern field, R. M. Kilgore, reported that there were no more than fifty colored Sabbathkeepers in the South. He pleaded for schools and for workers. The General Conference went so far as to recommend that "local schools for . . . colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee after careful investigation of all the circumstances."² They also appointed a special agent, Henry S. Shaw, to superintend and foster the work among the colored people.³ Shaw, though a white man, was so dark that he sometimes passed as one of those who had a drop of "the strongest blood" in his veins. He was earnest, consecrated, and cheerful; and the upward swing in the Adventist Negro work was in no small part due to his labors. At the beginning of his superintendency there was one colored minister, C. M. Kinney,⁴ and two licentiates, A. Barry and T. B. Buckner, both of whom were soon ordained.

In the course of the next three years a start in education was made, by establishing a school on a farm near Huntsville, Alabama; but the inauguration of elementary schools for the education of children and of illiterate adults was due to quite another enterprise. The voice of Ellen G. White had been raised before in behalf of the Negro people and their right to

receive the benefits of the last gospel message, in health, in social betterment, in education, in the hope and joy of the Advent message. Her manuscript testimonies, however, at first received scant notice. They were brought to the fore, and published in a booklet named *The Southern Work*, by the awakened attention and energies of her older son, James Edson White.

The two surviving sons of James and Ellen White, Edson and William, exhibited diverse traits of character plainly derived from father and mother. William, the younger, was like his mother, constant, enterprising but cautious, a solid and careful builder. Edson, the older, had much of his father's enterprise and drive, and an overamount of his eccentricity. James White was saved from serious ill consequences of his enthusiasms both by his own balance of qualities and by his wife's counsel, but his son had not the same good fortune. He was resourceful, energetic, inventive, and he had a good deal of executive ability; but he was sometimes flighty and erratic. He built considerable businesses at different times, chiefly publishing enterprises, but they were liable to explode.

In 1893 James Edson White was in private business in Chicago, and his spiritual state was low. His mother was in Australia, but her letters spoke to his heart. He began again to seek God, and the Lord answered his seeking with a new revelation of His grace. He determined that he must resume work for Christ. He went to Battle Creek, and receiving permission to search for hidden treasure, he was rummaging in the attic of the General Conference when a soiled copy of the manuscript testimonies on the colored work attracted his attention. He took it with him, read and studied it night and day, and soon was fired with the determination to enter the field thus portrayed and which was practically unoccupied.

Characteristically he contrived a way which did not appeal to his sober-minded brethren, but which, with the force of his enthusiasm, was carried through to great success. He had for two or three years been steamboating on the upper Mississippi,



The Mississippi River boat *The Morning Star*. It housed a home for workers, a chapel, and a printshop.

and had become a pilot and captain on the Father of Waters. Now he proposed to build a river boat on the little Kalamazoo, at Allegan, pilot it down the river, across Lake Michigan, through the Chicago Canal and the Illinois River to the Mississippi, and so on down to the Deep South. And he did.

The boat was seventy-two feet long, with a hull twelve feet wide at the bottom, and cabin space under the deck, over which was stretched an awning, which provided an outdoor meeting place. He proposed to use this boat as a home for the workers, a chapel for the converts, a printing establishment, and various other enterprises. It was named the *Morning Star*.

The *Morning Star* was brought stage by stage to the lower Mississippi, and anchored off Vicksburg. Its mission was surprisingly and successfully financed by one of White's shoe-string projects—a simple little book he wrote, *The Gospel Primer*, with the primary object of having something Biblical

with which to teach illiterate Negroes to read, but with the secondary purpose, which soon came to fill the horizon, of furnishing money to the mission. Half of its twenty-five-cent price went to the colporteur, the rest to the printer and the mission. Enthusiastically taken up by thousands of church members, the *Primer* sold by the million. Later other books were written and sold, climaxed by *The Coming King*, which for many years led all subscription books on the Second Advent.

Volunteers made up the company of workers, from White's first partner, a businessman named W. O. Palmer, to successive groups of canvassers, teachers, nurses, mechanics, who accrued on the trip from Michigan through Illinois, past Tennessee, down to Mississippi, and later were recruited from all over the United States. Among these were his wife, Mrs. Emma White, Miss M. M. Osborne, Fred Halladay, Dr. Kynett, the nurses Lydia Kynett and Ida Wekel, E. W. Carey, L. A. Hansen and wife, F. W. Rogers and wife, Vincent Crawford and wife, and scores of others.

The mission was privately launched and privately supported; it was not a conference project. But the interest of the Adventist public was thoroughly enlisted. Mrs. White's supporting messages were partly responsible for this, and also not a little, J. E. White's fertile publicity methods. His *Gospel Herald*, a monthly paper telling the gospel story in simple style, but not forgetting to mention its sponsors' work or its supporters' generosities, was an Arnold von Winkelried that opened the way through opposing spears to a great missionary and publishing work in the South. It died, but through the gap poured in succession *The Southern Watchman*, *The Watchman Magazine*, *Our Times*, *The Message Magazine*.

White's initial expedition was, indeed, as it seemed to the Battle Creek critics, a quixotic enterprise; and it is doubtful that any other combination of qualities than those in Edson White could ever have carried it through to success. A boat indeed! an ark to carry a band of innocent visionaries into the

maw of the Yankee-hating South! None of them had any experience in the work for the Negro, or in meeting the deep-seated grim convictions of the Southerner about white supremacy. And to go into the very blackest part of the Black Belt, the Yazoo Valley, where the Negro outnumbered the White twenty to one and in some places one hundred to one, where the white rider kept a tight rein, a ready whip, and an itching spur on his dusky steed!

But the challenge brought into play the viking qualities of James Edson White. Whether at the helm of his boat or building schoolhouses, whether dealing with officials or placating white planters and vengeful blacks, or organizing industries and teaching humble and eager learners, he rode the crest of the waves, and always came to safe harbor.⁵ Sometimes choleric, again the soul of diplomacy; sometimes the eloquent preacher, and then the skillful river captain snatching the refugees from the levees and housetops in the raging flood, alternately planning great enterprises and pinching the toes of his socks for pennies to pay the bills, James Edson White was the challenger to Christian adventure and the despair of conventional workers. Except for the encouraging messages from his mother in the far antipodes, which on the one hand fended off his critics and on the other lifted up his soul in God, he must time and again have sunk in despair. But it was given to him, this impulsive, generous-souled, erratic adventurer in the work of God, to plant a standard and to rally round it an increasing company of crusaders for the work among the Negroes, where the timid attempts of preceding decades had dismally failed.

The work in Vicksburg was begun by visiting Sunday schools and churches, in one of which two white women missionaries who afterward joined their ranks, had preceded them. Then, as the *Morning Star* deck became a familiar meeting place, and the Sabbath began to gather adherents, night schools were started to teach the illiterate; a chapel was erected in the city, with a charming reading room of unbelievable hominess that made a model for their own cabins. Soon the work extended

up the Yazoo River, and branch stations were established at various points.

Chief means used were the school, the literature work, the teaching of health habits and of industries. As fast as colored believers could be trained, they were turned into pastors and teachers. The aim was to man Negro schools with Negro teachers, but the demands so outgrew the supply that in a number of cases white teachers from the North were employed. These sometimes, by the chemical combination of their carbide enthusiasm with the waters of Southern passion, produced flames that make great reading now, but at the time were far from comfortable. Nevertheless, the work grew, until ten years after the initial effort there were nearly fifty small schools in six States, and the establishment of higher schools for the advancing students had been effected.

The work that began with the *Morning Star* eventuated in the formation of the Southern Missionary Society, which conducted schools, carried on evangelistic work, taught principles of health, provided charities, and did publishing work. The headquarters were moved to Nashville, where a printing establishment of some size was begun, later to be turned over to the conference and to become the Southern Publishing Association. The work of J. E. White in the South continued for some years after his mother's return from Australia, and her visits to the South were stimulating and encouraging. When for age Edson White had to retire, and turned over the assets and properties of the society to the conference, he could behold the Negro work established on a sound basis and with a growing development.

Meanwhile there was progress in other quarters and by other men. H. S. Shaw, appointed by the General Conference to superintend the Negro work, was a resourceful man, and energetic. Beginning at the Ohio River, he worked Southward to encourage and build. And he did not disdain to work with his hands as well as with his eloquent tongue. For several months he worked with the *Morning Star* enterprise in Mississippi, and

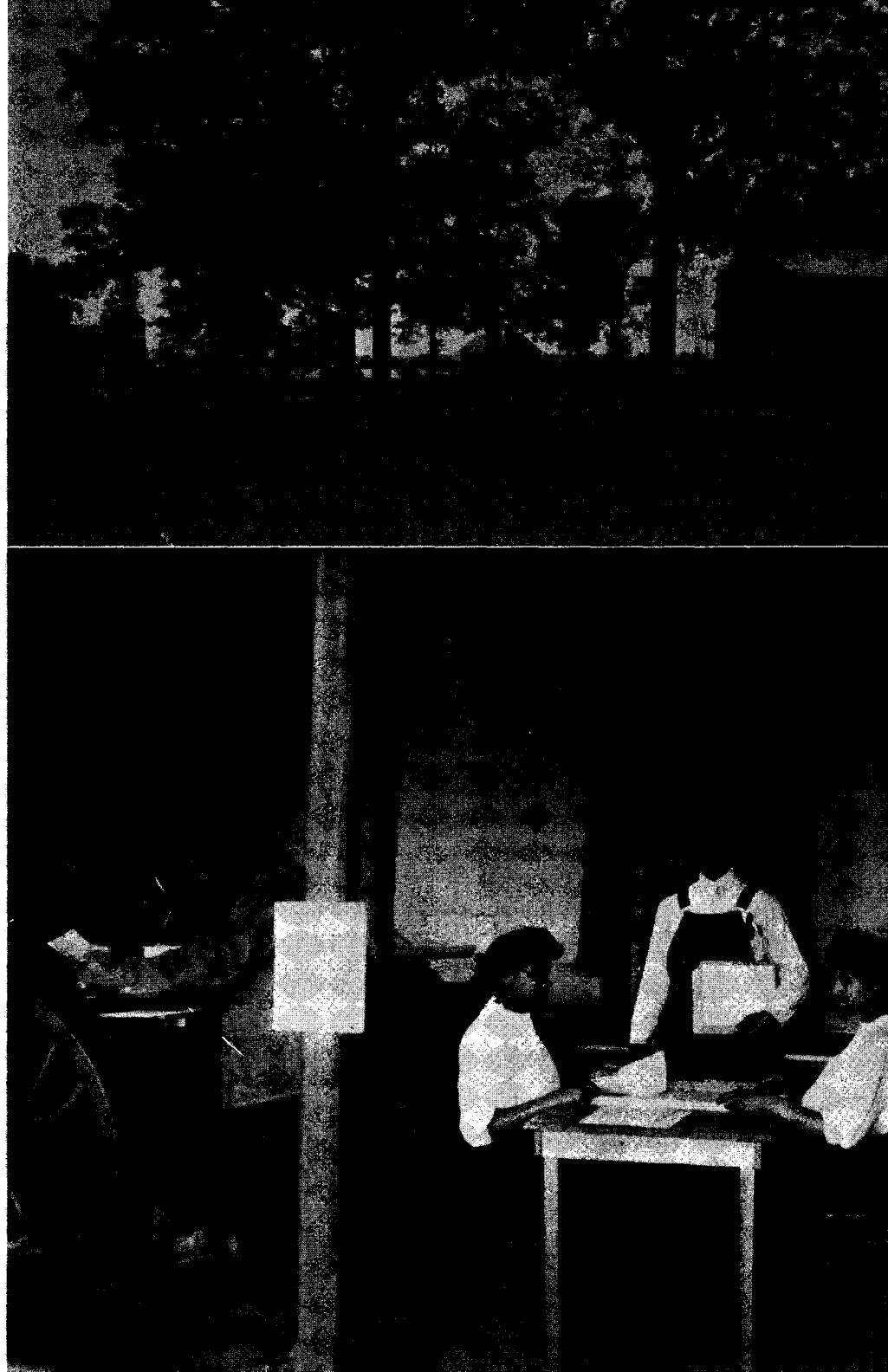
he helped establish their schools beginning to dot the adjoining territory.

M. C. Sturdevant began here in the South his work for the Negro which he so magnificently carried on, later, in the heart of Africa. There were developing also Negro ministers, some of whom have already been named. Some of the Negro teachers early trained by the Southern Missionary Society not only carried on the educational work successfully but became pastors and evangelists. Among these were Thomas Murphy, Frank Bryant, M. C. Strachan, Franklin Warnick.

One of the most vigorous and successful of workers was Anna Knight, of Mississippi, who received knowledge of the Adventist faith while still a girl, through correspondence and literature. Over great obstacles she obtained an education, including nurse's training, and opened a school in her home community, which she left in the hands of a younger sister when she was called as a missionary to India. Returning after some years, when a hostile element had burned down the school, she rebuilt and re-established it, meeting the opposition with Christian fortitude. This work was finally aligned with the Southern Missionary Society's work, and she went on to wider activities.

A more advanced educational work was done under the wing of the General Conference. Stirred to action by the appeals of Ellen G. White and the developing work of J. E. White, these Southern workers took steps to establish a training school for colored workers in the heart of the South. Taking lessons not only from the educational principles enunciated by Mrs. White but from the examples of certain Negro schools under other missionary agencies, the General Conference planned this school to be agricultural and industrial as well as normal and theological.

An estate was purchased in 1895 in the north of Alabama, near the city of Huntsville. It was an old plantation, the land worn out, the buildings falling to pieces. S. M. Jacobs, of Iowa, came with his family to open the work. Two students arrived



on the first day, one from Vicksburg, the other from Birmingham. The president of the General Conference, O. A. Olsen, and the superintendent of the district, George A. Irwin, put on their overalls and worked with the others for a token week of interest.

The first need was a supply of water. The old well was choked full of debris, and was rumored, furthermore, to be the burial place of a Yankee cavalryman. At first they hauled water from a spring on the hill. Then they set up a windmill over a well in the field; but two hours' pumping ran it dry. Then they set to work to clear the old well by the house. For two days they dug down through seventeen feet of mud mixed with knives, pitchforks, clevises, plow points, rocks, and what not. The only evidence of the Yankee cavalryman was a spur that appeared on the second day, an object that induced the telling of the story, whereupon the two students declared they would never go down into that well again. Somebody else finished the job.

Gradually the place was reduced to order, the barren fields were restored by cover crops and the little fertilizer the place could produce. And three years after first treatment, one ten-acre field gave a harvest of 270 bushels of wheat. A triumph! A scientific program of crop rotation and use of legumes built up the farm finally to a record of fertility.

The good will of the neighbors was cultivated. There was some prejudice among white farmers, but unexpected cooperation from the school in their farm needs made friends, and the school's reputation in country and town grew. One neighbor had indulged in some very harsh criticism. Then his barn burned, with all his work animals and his tools. Mr. Jacobs loaded up five or six cultivators, took his younger son and some students over, and said to the man, "We have come to plow your corn."

The man looked hard at him. "Is that the kind of man you are?" he asked.

"Yes, that's the kind of man I am. Why not?"

The first training school for Negro workers was established in 1895 at Huntsville, Alabama, known later as Oakwood College. The top panel shows the original buildings, and the bottom panel a corner of the printshop, one of its several industries.

"Well, if that's the kind of man you are, I've got something to do. Mr. Jacobs, I've said some mighty hard things against you for starting that school. Now I ask you to forgive me for all I've said."

"Why, I had forgiven you long ago," said Jacobs. "If not, I wouldn't have come over here."

Out into the field they went. "Now, boys," said their leader, "if you've ever done an honest day's work, do one today." And they did. Noon came, and Jacobs told the boys to get their lunches from the wagon.

"No, sir," said the man. "My wife is getting dinner, and you shall eat at my house." That day not only the field was cultivated but the heart of a neighbor was also. The next day they went over to Byrd Terry's, a colored brother, and helped him with his wheat; and the twin reports of these acts of Christian grace to white and black alike went arm in arm about the country.

The schoolwork that first summer was given in night classes, conducted by the two older Jacobs children, Clara and Lewin. About twenty were in attendance the first year. Year by year the school advanced, however, new buildings being added and new work conducted. The program has been maintained of combined agricultural and industrial work with classroom study, and Oakwood College stands today a school with a fine record of students trained for various branches of the work, some in America and some in foreign fields.

The five to seven years that filled in the last end of the century saw a good beginning in the Negro work in America, which made the foundation for the later great advancement in the half century since that time, in the prime home mission.

¹ Booker T. Washington, *Up From Slavery*, p. 16.

² *Seventh-day Adventist Year Book* (1893), p. 62.

³ *General Conference Bulletin*, vol. 5, no. 13, Feb. 21, 1893, pp. 311, 312.

⁴ See Appendix.

⁵ See Appendix.

CHAPTER 19

THE CHURCH SCHOOL MOVEMENT

AND all thy children," is the promise of the prophet, "shall be taught of the Lord; and great shall be the peace of thy children."¹ Education lies at the foundation of all accomplishment. The training which the child and the youth receive determines the aim and the performance of the individual and the group. Whether that education shall be of the devil devilish or of the world worldly or of Christ Christian, is the issue on which the church must give battle.

The Seventh-day Adventist people were favored from the beginning with clear directives as to the necessity of education early and late, of the character that education should take, and of the means to attain to it. Tardy and partial though their acceptance, they have nevertheless profited by the instruction given, and have established an educational system that begins with the cradle and never ends. To make this system effective and effectual is the ever-present task.

Their educational edifice, it is confessed, was begun at the top. Ellen G. White's first utterances as to education (and, it may be said, her latest) stressed the importance of the foundation, the training given in the home; and she built on that basis a sure and true structure.² Although it was, and is, acknowledged that the home training should be Christian, and that the school age should likewise be Christianly instructed, an effective organization for the fostering of this ideal has been slow in coming. Theological training, it was apparent to the pioneers, must be given the oncoming ministry; but it seemed to them, or to some of them, that juvenile education might make shift with existing worldly agencies and with the common sense of parents. They established a college, and more colleges, also secondary schools (ever ambitious to become colleges), and here and there, mostly in connection with the higher institu-

tions, elementary schools. But to make a universal graded system, available to all the children and youth, that seemed an enterprise as chimerical as the world-wide mission of the church seemed to the first believers. After establishing their first college they waited a quarter of a century before beginning definitely to build beneath their top story the necessary underpinning of the elementary and secondary schools. And a half century was gone before they laid, scientifically and systematically, the foundation of home education, by training parents.

There was at the same time, and there still remains, conflict, often hidden and unconscious, between the revealed plan of Christian education and the education received from the world. Christian education is based on the Word of God; secular education in the Western world rests, however unacknowledged and emended, upon pagan concepts, voiced typically by the ancient Greek philosophers. And professedly Christian schools have too often been made the prisoners of the pagan powers—in philosophy, in science, in literature, in recreation, in government, in objectives. The issue and the rescue are foreshadowed in the prophetic utterance: “Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.”³

The most significant and vital development of the 1890's was the clearer and stronger enunciation of educational truth, and the springing up of the elementary church school work. For upon this development depended in great part the evolution and growth of the world-wide mission which the church has experienced in the twentieth century.

In 1891 Mrs. White went to Australia, where she remained nine years. She was accompanied by her son, W. C. White, by George B. Starr, and by a corps of assistants. Her presence on the scene in those early days of the message in that southern continent had a decided molding influence on the work—evan-

gelistic, publishing, medical, and educational. It is with the educational phase that we are here concerned; and indeed, to this she gave, as it deserved, the greater share of her thought, counsel, and personal attention.

She was far from America, the heart of the work, as far as she could physically be; but her pen was employed in those messages which, appealing to loyal and spiritual hearts, still held incalculable power. It was during this period that, besides all her other labors and writings, she spoke forth those urgent, glowing, vital messages which constitute the educational section of volume 6 of *Testimonies for the Church*, and prepared much of the matter which later appeared in that compendium of pedagogical wisdom, *Education*. These messages were having their effect not only in the land of her adoption but in America and over all the world.

She had scarcely touched the soil of Australia when she began to ensure the establishment of a school. The work in that field was but five years old; there were no more than five hundred believers, and not many more in New Zealand and Tasmania. But among them were many youth, whose only chance for an education under church auspices was to take the long journey to America—for most of them an impossible project. There must be for them in their own land a school of advanced grade. At the same time she urged the Christian education of the children. "Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school, where their children and youth can be instructed. . . . Schools should be established, if there are no more than six children to attend."⁴

The audacity of this educational program took the breath of the Australian brethren, but it also took hold of their imaginations and their spirit of enterprise. America had had seven thousand believers when it established the first school. Here was young Australasia with less than a thousand, already supporting a publishing enterprise; and she was called upon to lengthen her cords, strengthen her stakes, enlarge the place of

her tent, and start an educational program more extensive, compared to constituency, than America had even yet tried. But there were loyal hearts and strong. Australian Adventists were thankful and proud that their leader had come to live with them and had elected them as the spearhead in the educational reform and expansion.

George B. Starr was a devoted apostle, at hand to support the enterprise; George C. Tenney was a power in the editorial work. A. G. Daniells had been called from New Zealand to take the presidency here. O. A. Olsen, president of the General Conference, made an extended visit in 1893-94; S. N. Haskell made one of his inspiring sojourns here. And among the men of Australia and its neighboring islands were developing workers tried and true; such as, Robert and Metcalf Hare, A. W. Anderson, N. D. Faulkhead, A. W. Semmens, and young C. H. Watson, much later a president not only of the Australasian Division but of the General Conference. Australasia was to become for a time the leader in educational reform and progress.

Yet there were obstacles great and forbidding. The constituency was small, and while liberal, not wealthy. The population of Australia was, beyond that of any other land, concentrated in the cities; Sydney and Melbourne held from a third to a half of the inhabitants of their states, and other cities made the urban population exceed the rural three to one. One of the educational principles was that the school should be located on the land, and teach a variety of industrial subjects. This was Mrs. White's long-range objective, and not so long either. For the immediate need a Bible training school was established in rented quarters in Melbourne, but the promotion of the permanent school was constantly pressed. For nearly a year, in 1893, Mrs. White was in New Zealand, but the subject of a general school was ever in her mind, and she kept it before the people.

To many of the constituency the idea of getting a large tract of land far from city centers was repugnant. They held



Leaders in early Adventist education: P. T. Magan (top), H. R. Salisbury, W. Sanderson, Frederick Griggs.

that the purchase of thirty or forty acres near Sydney or Melbourne would be much more sensible. But Mrs. White held firmly to the ideals which had been thwarted in Battle Creek College, of ample room under rural, even pioneer, conditions, and she supported her belief through messages which became a part of basic instruction in education: "The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man. . . . The schools established by

those who teach . . . the truth for this time should bring fresh . . . incentives into all lines of practical labor."⁵

In May, 1894, a country estate was located in New South Wales at Cooranbong, seventy-five miles north of Sydney, 1,450 acres at the low price of \$4,500. To some of the investigators it seemed a forbidding site. It was mostly covered with virgin forest, towering eucalyptus trees, patches of scrub, and swamp, much of which had been swept by a forest fire not long before. The soil they thought was poor; and in this idea they received ready support from government experts, who said it was more than poor; it was worthless; "it wouldn't support a bandicoot."

What! Bring city students out to cut down the giant trees, and find their lodging and their learning among the stumps, on worthless soil? Yes, answered Mrs. White, this was to be a school of the prophets, and did not the sons of the prophets hew down the trees, even with borrowed tools?⁶ And the experts "have borne false witness against the land. It will bear fruit." Well was the word spoken; and well was it justified in the later harvests of field and orchard. The land was not rich; it was of only medium fertility; but that gave the greater opportunity for the exercise of agricultural science, which has been abundantly rewarded.

They met one day in a fisherman's hut to discuss the prospect. One of them was ill, and the first petition offered was for his physical blessing. Instantaneously complete healing came, and Mrs. White exclaimed, "Brethren, God is here with us! Why did He come so near, and grant us this signal blessing? I accept it as evidence that we are in the right place."

They stepped out by faith, purchased the land, went in with their axes, set up a sawmill, called the youth of Australia to come. And the youth responded. City bred though most of them were, with the characteristic ardor of youth they hailed the opportunity as a great adventure for God. An old hotel in Cooranbong, one and a fourth miles away, was leased, and tents were pitched, all of which accommodated the school family and working force. The loft of the sawmill was also used as a

men's dormitory, as well as an assembly hall. The boys went into the woods and cut down the trees; they worked in the sawmill, and when some land had been cleared they planted orchards. Members of the Wessels family in South Africa gave \$5,000 and loaned Mrs. White another \$5,000 to invest in the school, which gave it a good financial start.⁷

A school offering two classes was opened March 6, 1895, and continued for thirty weeks. Metcalf Hare, one of the sons of Joseph Hare of New Zealand, was engaged as treasurer and business manager; and pitching his tent by the sawmill, he housed his family there for the first two years.

In November, H. Camden Lacey, member of an English family, early converts in Hobart, Tasmania, who had completed his education in America, at Healdsburg and Battle Creek Colleges, came with his American wife, and conducted a night school in the loft of the sawmill.

Space will not permit a recital of the pioneering work done in this Avondale School, as it was at first called, from the many flowing streams on the place. There were times of distress, times of discouragement, times when the work lagged. But Mrs. White moved to the place with her family, built a cottage for their home, and, like Elisha of old, made the iron to swim when it was lost. Some of the most inspiring messages come out of this period of stress and hardship.⁸

The first building, Bethel Hall, for a girls' home, was erected late in 1896. On October 5 a group of about thirty-five gathered at the site, and watched Mrs. White lay the corner brick. The work had moved hard for these months, the prospects seemed not too bright, and the little company was solemn-faced. Turning from her ceremonial task, Mrs. White observed the dusky atmosphere, and addressed the family: "Cheer up, children! This is a resurrection, not a funeral!"

The girls' home was completed, and the foundations for a one-story dining hall were laid. Funds were low; and the school board, fearing that a third building for school purposes could not soon be built, decided to add a second story. This



**Early Australian educators: H. C. Lacey and C. B. Hughes,
self-sacrificing pioneers at the Avondale school.**

they did. One end of it served as chapel; the other as a men's dormitory, greatly relieving the old sawmill.

The formal opening of the school was on April 28, 1897. There were four teachers: Professor and Mrs. Lacey, and Elder and Mrs. Haskell, the latter two devoting themselves to Bible teaching. As for students, there were on the opening day just two.⁹ This, however, was very temporary, for the school attendance rapidly increased. When one month later Prof. C. B. Hughes and his wife arrived from America, he to act as principal, they found thirty students, and the number increased to sixty before the end of the school year.

Avondale was to be the model school of higher grade for all the Adventist world. It was to be marked with simplicity, industry, devotion, adherence to the pattern. And beyond all other schools by then established, it did that. It did not easily slide into the position. Its teachers were godly men and women, but they were not faultless, and they had to contend, as all Christian teachers have to contend, with the trends and im-

pulses of youth who, for all their good intent and effort, have the handicap of early education in the world. Messages of reproof and correction as well as of encouragement and praise came from Mrs. White. As in no previous enterprise, her hand was on the work of education, and that school came forth, not perfect, it is true, but far in advance of anything yet seen, a tower of beauty set upon a hill. America took heed. Avondale was distant, but her light shone far.

Battle Creek College in the middle 1890's was under the presidency of G. W. Caviness. It had connected with it a preparatory school of twelve grades, under the principalship of Frederick Griggs. The testimonies coming from Mrs. White were carefully studied. There was as yet no normal school in connection with the college (or with any Adventist college),¹⁰ and Professor Griggs advocated the establishment of such a department for the training of elementary teachers to man the church schools called for. There was some opposition on the faculty to this proposal, but it was finally adopted, and Professor Griggs took postgraduate work in the University of Buffalo School of Pedagogy to prepare for headship of the normal school. This department was established in 1896-97.

In the spring of 1897 E. A. Sutherland, who had made a shining mark as an educational reformer at Walla Walla College, was called to the presidency of the Battle Creek institution. He was a student of the testimonies of Mrs. White on education, and a firm believer in them. These made the blueprint. So far as the situation of the college permitted, industries were restored and established. An attempt at agriculture was made, by going out beyond the city limits and purchasing a farm, to which some students made daily pilgrimages for work. Unsatisfactory though this was, it yet pointed the way and the program which Battle Creek College was soon to take into the country.

The immediate revolution came, however, in the field of elementary education. In the spring of 1897 President Sutherland received a letter from Albert Alkire, a farmer living near

Bear Lake, Michigan, twenty miles from Manistee. He called for a teacher for his five children and others who might be gathered in. The Alkires had come into the Adventist faith eight years before, under the ministry of Luther Warren, a young, earnest, consecrated minister who founded the first Young People's Society in the Seventh-day Adventist Church, and who was also the advocate of church schools. He taught them, says their daughter, "everything that Adventists ought to know"—the message of the coming, the Sabbath, immortality through Christ, tithing, family worship, principles and science of healthful living, and then, most radical of all, that their children should not be sent to the world's schools.

The Alkires were wholehearted disciples. Frugal, simple-living farmers, they had little of this world's goods, but they had the gold of Christian faith and fellowship. In response to Warren's teaching, Mrs. Alkire herself had now for eight years taught her children. But they felt they must have a trained teacher, for the oldest of their children was ready for the fifth grade. Hence the father's letter.

President Sutherland answered the letter, and sought to provide a teacher. There was more or less correspondence during the summer, and toward fall a teacher was secured, and the Alkires were informed that she was coming. Instead, she wrote inquiring about conditions. Where did they intend to hold school? Would the teacher have a private, comfortable room? Was there a bathroom? How far was it to town?

The mother replied to her that perhaps their accommodations would be regarded as very simple. Their house was small: two rooms and a shed on the first floor, a stairway out of the kitchen to the upstairs, which was divided by board partitions into two rooms for the family and a small one for the teacher. The school must be held in their front room. Their baths they took in the washtub by the stove. And that stove and the kitchen stove made the only heating provision. The sanitation arrangements were outside, as was the case everywhere in the country then.



**One of the first home schools was established in 1897 by the
Alkire family of Bear Lake, Michigan.**

The candidate thereupon declared that was no place for a teacher, and declined to go. By this time autumn had arrived, and Battle Creek College was in session. President Sutherland, Professor Griggs, and Miss M. Bessie DeGraw were the principal teachers in the normal department. A special course was instituted, including (to strengthen the practical side) classes in simple treatments and in cooking. Several other requests for schools had come in, and the first of November a call was made for volunteers from among the advanced students, to leave their training for the emergency. A number responded.

Then dire news came from Bear Lake. Mr. Alkire had sickened and died November 7. But the mother said to her children, "Your father wanted you to have a Christian education, and by God's help I'll see that you have it." Her report brought Professor Griggs up to investigate, and he met with the church on Sabbath. Mrs. Alkire hoped that the church would unite with her in supporting a school; but, though there was some enthusiasm, the idea was so new and the pioneering

so great that none of them seemed to know just how to proceed with establishing away out there in the country, a school that all their children could attend. None but the widowed mother! Her determination was so great that her brother, George Appleton, living near her, and the church elder, Carl Conzelman, who lived at Onekama, rallied to her support; and the renewed request was taken back to Battle Creek.

Now things moved. Five schools were established within two or three weeks of one another, in late November and early December. These, with their teachers, were for Farmersburg, Indiana, Mattie Pease; Farnsworth, Indiana, Maude Atherton; Bear Lake, Michigan, Maud Wolcott; Erie, Pennsylvania, B. A. Wolcott; Milwaukee, Wisconsin, Minnie Hart. Also the school at the Haskell Home for orphans, at Battle Creek, taught by Mae Pines, was included. Before another twelvemonth there were fifteen such schools, and the movement grew with the years.

There was not a little opposition in the denomination to the starting of this elementary church school work. The charge was made that this was an unnecessary burden on believers, since the public schools were open; and that the evangelistic work of the church and its foreign mission work would suffer from a diversion of funds to local schoolwork. But there was also support of the enterprise from those who saw much farther and deeper; and when the word reached Australia, Mrs. White strongly supported it by her letters. How short-sighted was the opposition is now apparent to all, when the effect of the educational system, of which this was a necessary extension, is observed upon both the domestic and the overseas work in every phase.

These early church schools were pioneer enterprises. There had been flashes of attempts at elementary church school education before. Indeed, most of the higher schools had started with elementary teaching, and to every one of them was still attached a grade school. But the new schools, which were the beginning of the great world-wide movement for a complete

educational program covering childhood, youth, and maturity, were striking out in new lines.

In some respects the ideas of these teachers may have been extreme; but the reformer must use what comes to his hand, and he must always be far in advance, at the front end of a rope the rear end of which drags the reluctant acquiescent. These student teachers had been receiving an education which held that the Bible is to be the foundation of all education, and this was interpreted, in part, to mean that it was to be the textbook. They sought to make it so, in reading, in arithmetic, in physiology, as well as in sacred history, ethics, and doctrine. They eschewed worldly texts; and though they had schoolbooks on grammar, physiology, and geography, prepared long before by denominational educators, and although the college hastened to produce new readers and an arithmetic, these first teachers had plenty of experience in improvising and exploring methods and devices.

Observe, for instance, this first school at Bear Lake, which was, perhaps, under more primitive conditions than any of the others, though all of them had meager equipment. The school is held in the front room of a farmhouse, many miles from the railroad. The snows are piled high overhead in the drifts; and the teacher, a city girl, scarce sees the ground while she is there, nor finds diversion in aught else than the companionship of her children and their parents. The home has recently suffered the loss of the father, and the saddened mother, bravely carrying on with her five children, must yet many a time weep on the teen-age teacher's shoulder. Besides the children of the home, another girl, daughter of the church elder, is housed with them in the half-finished second story, where the teacher also has a little room without heat. Other children from the farm community and the church attend, thirteen in all.

The blackboard is a homemade affair of pine boards, smoothed, sandpapered, and painted. The desks are rough tables. The Bible is the reader, with selected passages for the primary and the more advanced grades; and this Book, which



has been the primer for many a great Christian leader's childhood, though not scientifically formed as a reader, is effective in the teaching of the art here. Arithmetical science is taught orally, and examples are found from daily tasks and the Bible. Geography is coupled to Christian missions, physiology and hygiene to the dinner table, the daily chores, and the difficult weekly bath. The stories of old, of patriarchs, prophets, apostles, martyrs, and missionaries, are an eagerly looked-for part of the daily program. The morning season of prayer is precious; and, with accompaniment of the cabinet organ in the corner, the songs of childhood and of Zion ring through the frosty air, especially their favorite, "Let a Little Sunshine In." Church is five miles away, but only once, when the thermometer registers far below zero, does the entire family fail to make the trip; and then the teacher, who is superintendent of the Sabbath school, with the oldest girl makes it on foot, freezing her ears and nose in the ordeal.

The coming of this teacher was looked forward to with both joy and apprehension. Would she, like the first candidate, think the conditions too hard? Would she be homesick, and self-centered, and unable to bear the burden? Or rather, would she be a chosen instrument to match the consecration and sacrifice of this devoted family? "O God," prayed the mother, "let her be one who can help to take the burden, who will love the children, who is consecrated in heart and soul."

She came by train, and stage, and private conveyance, that early December day, to the church elder's house in Onekama, and stayed there over Sabbath, but attended church at Bear Lake. On Sunday Mr. Conzelman took her to the scene of her future labors. The family lined up to greet her: mother, worn but welcoming; Laura, the sturdy; Alice, the sweet and tearful; Ralph, the shy; Maurice, the matter-of-fact; and little Jennie. They saw a pretty, quiet, inwardly quaking but thoroughly determined young teacher. Their hearts went out to her at once, this fair flower of the more southern clime, and they took her into their home circle. In response, her heart encircled

**The Bear Lake, Michigan, church school in its second year.
Under primitive conditions, self-sacrificing teachers undertook
the elementary training of the children who would become min-
isters, nurses, teachers, and other workers.**

them, her children, her people. They could not let her out of their sight; and indeed, she could not get out. For days she could catch the eyes of the littlest ones glued to the knotholes in the board partition of her room, until the mother, learning of that, straightened them out.

But oh, what waves of homesickness swept over her—young city girl, just out from under her mother's wing! The girls hung around her, the boys spun their half-spool tops to entertain her; and she sat and smiled while the tears ran down her cheeks. That first night she was in an agony, half its hours in tears. But in the morning Jennie was popped into her bed; and shortly she heard the voice of Laura, helping her mother with the breakfast, singing the old familiar hymn, "Rock of Ages, Cleft for Me." Suddenly her homesickness fled. "Why," she thought, "this is God's country! These are my people! They sing the same songs!" And never again did the waves so nearly overwhelm her. The day was busy, with organization and initial lessons, and the round of family life. And that day she taught them the song that was to prove their theme song throughout the year:

"Do you fear the foe will in the conflict win?
Is it dark without you, darker still within?
Clear the darkened windows, open wide the door,
Let a little sunshine in!"

A day came when the mother, overburdened by her sorrows and the difficulties in the way, silently slipped along the snow-banked path to the barn, climbed into the straw loft, and poured out her anguished soul in prayer. She knew the time was short for her children's Christian education, the older ones must soon take their father's place on the farm; the neighbors were mostly skeptical and critical, her husband's people, non-Adventists, were all against this her "foolishness"; and the financial cost was hard for her to meet. "O God of the fatherless and the widow," she prayed, "give me a token of Thy love and care. The burden is too great. I feel forsaken. I cannot bear the load. O God, I pray——"

Maurice came tearing into the schoolroom: "The house is afire!" he shouted. They rushed outside. There a little flame was licking away in the middle of the roof.

"Have you a ladder?" cried the teacher.

Yes, they had an old and rickety one, which none of them dared mount.

"Get it!"

And they brought it from the barn, while still the mother prayed on, unknowing. They planted the ladder, and Laura, the intrepid, feeling the responsibility upon her, climbed to the roof and threw water on the flame. Alice and the teacher ran upstairs, and standing on chairs, doused the inside smoking roof.

Through it all the mother prayed, "O God, give me a token!" And when at last she came out, it was to discover that the token had been given; for the fire, which might have become the final crushing blow, was quenched. And a still, small voice said to her, "I am the Father of the fatherless, the husband of the widow. I am the Lord thy God."¹²

To the teacher, remuneration was a secondary consideration. Her reward was not in dollars but in young souls; and she came back the second year to teach, after the summer school. The family had made great efforts to improve conditions: her room was papered (with *Youth's Instructors*), and a stove had been put in to warm it. This teacher, and all the teachers of those early church schools, received \$15 a month and board, a sum often hard for the supporters of the school to raise. But the joy of heaven was in the hearts of the teachers, and it was reflected in the lives of the children. Workers in the cause of Christ came out of that school and out of all the schools, some of them ministers, Bible instructors, nurses, physicians, teachers, literature workers. The thin white line of the soldiers of Christ ringing the world today is composed very largely of the recruits gathered in and initially trained by those early church schools.

The movement grew, despite all obstacles and hindrances.

Elementary church schools multiplied. The need for upper-level schools was quickly sensed, and what were called intermediate schools covering the tenth grade, and academies equivalent to the high school, were established. Cedar Lake, Michigan, was the first of these academies. It had, indeed, been founded in the 1880's, by the zeal of parents who felt keenly the need of their children. Prof. G. W. Caviness and his wife were the first teachers, before they went to South Lancaster. Now it was reorganized and made a part of the growing system, Prof. J. G. Lamson being its first principal. A second school was started in 1899 in Wisconsin, near Marshfield, in a very rural section, and named Bethel Academy. Prof. J. E. Tenney, a teacher in the college, went over and became its first head. The many secondary schools now systematically covering the earth, and furnishing the link between the elementary school and the college, are evidence of continuing progress.

Without question the great educational development which began in the 1890's, marked not only by the establishment of several colleges but particularly by the church school movement which brought the elementary and the secondary schools in as a part of the educational system, has been a prime source of the missionary vigor and sustained power of the Second Advent message since that time. The insurance of a supply of missionary-minded men and women, of the consecration of the youth to the great cause of carrying the gospel to all the world, of the devotion of men and women to the finishing of God's work in the earth, is the contribution of the schools of the church. To the pioneers in this movement be given due honor, and to God the glory.

* * * * *

We stand here, at the end of the century, upon the threshold of new and great events. We look back over fifty-five years of growth, from a beginning like that of a mustard seed, and we see a tree spreading its branches over a great part of the earth, and reaching out to the unknown and unentered fields. The

horizons that were so narrow have widened tremendously. The messengers who traveled by horse and buggy now compass the earth by steamer and train; the hired press in a loft has become great publishing houses dotting the world scene; the health message, born in a sea captain's personal reform, embraces great institutions of healing and teaching and service in town and jungle, with hundreds of trained and devoted ministers; the school which started in the cast-off housing of a printshop is at work in homes and schoolhouses little and great and in extensive institutions, preparing for the fulfillment of their mission men and women who have been called to a mighty work. These people have outgrown the vision of their beginnings, but they have not yet reached their prime. The horizons have lifted, but they will grow wider still.

We turn our eyes to the twentieth century and its hopes.

¹ Isaiah 54:13.

² Ellen G. White, *Testimonies for the Church*, vol. 3, pp. 131-138; Ellen G. White, *Counsels to Teachers*, pp. 107-109.

³ Zechariah 9:12, 13.

⁴ White, *Testimonies for the Church*, vol. 6, pp. 198, 199.

⁵ Ellen G. White, *Special Testimonies on Education*, pp. 84-104, quoted in *Life Sketches*, pp. 350-356.

⁶ 2 Kings 6:1-7.

⁷ Ellen G. White, *Life Sketches*, pp. 349-378.

⁸ Some of these messages may be read in *Counsels to Teachers*, pages 98-104, 348-354; and the wisdom which built the school may be traced through all of *Education*, *Counsels to Teachers*, and *Fundamentals of Christian Education*.

⁹ *Life Sketches*, page 365, states there were ten students on the opening day, but Professor Lacey says this is an error. One of the two students was his younger sister; the other, a boy from New Zealand.

¹⁰ Battle Creek College in the beginning started out to train teachers as well as other workers. The second catalog, for the year 1875-76, announces a normal department, "designed especially for teachers in our District, Grammar, and High Schools." The department was continued, according to catalogs, until the year 1881-82. At that point the school was closed for a year, and when it was reopened in 1883 there was no mention of a normal department. Evidently, therefore, it lapsed from that date until it was re-established, under Professor Griggs, in 1896.

The concept of a system of denominational schools, elementary and secondary, leading up to the college, was not, apparently, entertained by our educational corps until the church school movement began in 1897, under instructions from Mrs. White, given first in Australia, where she was then residing.

¹¹ The specific instruction for the establishment of elementary church schools is to be found in most condensed form in *Testimonies for the Church*, volume 6, in the section on "Education," and particularly in the chapter "Church Schools," pages 193-205.

¹² The data concerning the Bear Lake school has been gathered from Dr. E. A. Sutherland, Prof. Frederick Griggs, Mrs. Maud Wolcott Spalding, Mrs. Laura Alkire Magoon, and from personal knowledge.

APPENDIX

Page 10.⁵ In July, 1946, with my son, Dr. Ronald Spalding, I visited the farm of E. H. Root, now included in the holdings of his grandson, Ruel Root, who operates a very productive fruit farm. The church at Wright, of which he is the elder, was first raised up by J. B. Fribie in 1861, Wright being one of the charter members of the Michigan Conference. On a lot in the Root farm is the second church structure, the first having been removed from the spot, and afterward torn down. This second church building was completed in 1869, the year after the camp meeting, but the old record books in the Root farmhouse tell the efforts of the church from before the camp meeting to raise the funds for the new building. The farm home of E. H. Root burned down in 1944; his grandson occupies a home down the road on the other side of the church.

Just behind his house, in the midst of one of his extensive orchards, is the site of the camp meeting. We stood on the spot of the central assembly place, encircled and enclosed by heavy-laden apple trees, and tried to visualize the scene. There was a slight depression where we stood, and Brother Root indicated where, on one side, the speakers' stand was erected, while on the other side the scarcely perceptible slope was occupied by the log-and-plank seats. Around this open space circled the tents. This was the sugar bush. It stood about a hundred rods northwest of the old Root homestead. There were then only about forty acres cleared on the farm.

A few rods away, a little distance behind the church, is the township cemetery, where are buried a number of the early pioneers, including E. H. Root and his wife and Dr. J. H. Ginley, the second head of the Battle Creek Health Institute.

Page 81.⁵ The tradition in New Ipswich, New Hampshire, is that this organization took place there in Union Hall, still standing. Maine and Vermont were early organized into conferences, while the southern part of New England remained a mission field, of which in the 1860's S. N. Haskell was the director. But in 1870 the New England Conference was organized, said to comprise the whole of New England (*Proceedings of the General Conference, Review and Herald*, March 22, 1870); yet the Vermont and the Maine conferences seem to have maintained their separate organizations; and later the Southern New England Conference was formed, not including the other two. At the present time there are two conferences: Northern New England, including Maine, New Hampshire, and Vermont; and Southern New England, containing Massachusetts, Rhode Island, and Connecticut.

Page 92.⁵ The educational writings of Mrs. White, running through her early *Testimonies* (e.g., "Parental Responsibility," vol. 1; "Christian Recreation," vol. 2; "Proper Education," vol. 3; "Our College," vol. 4), have flowered into volumes devoted wholly to the subject, such as *Counsels to Teachers*, *Fundamentals of Christian Education*, *Ministry of Healing*, and the incomparable pearl, *Education*.

Page 116.⁴ While not pupil under Professor Bell in the years of his schoolteaching, I had the privilege of being tutored in grammar and rhetoric by him at a later date, when he was taking private pupils. And I can, therefore, testify to the interest and enthusiasm he aroused, the thoroughness in study he required, and the brilliant illumination of his subject which he always brought to the task.

Page 119.⁶ No known records of the time mention the disposal of Hussey's house, though later reminiscent accounts say that he built a new residence, as here stated. Considering the probable value of his mansion, however, the historian is loath to suppose that it was torn down; and the conjecture seems plausible that he removed it to the nearby new site, rather than that he allowed it to be torn down and then built another. This residence, whether the original or a new one, is still to be seen (1946), moved a little way down Manchester Street, and at present labeled "North Lodge," a home for nurses of the later Battle Creek Sanitarium.

The old Battle Creek College, flanked on north and south by later additions, though unused and boarded up, still stands, with one of its dormitories. It remains one of the two original Seventh-day Adventist buildings in Battle Creek, the other being the second brick office of the *Review and Herald*, standing on the southwest corner of Washington and Main (Michigan Avenue). From the neglected state of the college building, however, it would appear to have no long expectancy of life.

Page 120.⁶ Brownsberger was made not only president of the college but secretary of the General Conference. Thirty-five years later, after extended and sometimes sore experience, Professor Brownsberger said to me of those times, "I was a young educated fool." The self-condemnation of a man may not be taken at face value, yet age offers a retrospect

that to the sincere man is often most just; and our study of the issues of that early educational period confirms the opinion that Bell was in accord with Mrs. White's teachings and held the right view, whereas the ministerial backers of the enterprise and the president were greatly influenced by the conventional education of the day.

Page 127.⁷ Nominally, W. W. Prescott was president of three colleges—Battle Creek, Union, and Walla Walla; and Loughhead and Sutherland were his deputies as principals; but, as in the case of the first year of Battle Creek College, the principals were in effect, and the following year by formal election, the presidents of their respective colleges.

Page 135.¹ Dr. W. C. Palmer and his wife Phoebe lived in New York City. Their home was ever open to Christian wayfarers, and especially to the family of Charles Fitch. The identity of this hymn writer is established in a semi-diary of Fitch's, in my possession, in which is a poem addressed to Zervilia Fitch, Charles's wife, in the handwriting of the author and signed by Phoebe Palmer. And there are also letters from Fitch to the Palmers.

Page 142.¹ Four years previous, however, there was published in the *Review and Herald* of February 6, 1855, page 174, a letter addressed to James White by Daniel Eaton of California—the place not given. Eaton had evidently been in California less than a year, as he speaks of having met James White in "Oswego City" (presumably Oswego, N.Y.) the previous spring. From his letter he seems to have accepted fully the Seventh-day Adventist faith, having been rescued from the influence of spiritism by "some of the Advent brethren," who "took me by the hand." He mentions no family or other relatives. In the *Review* of June 12, 1855, page 248, he writes from Yreka, California, acknowledging receipt of a supply of literature. But nothing more is recorded of him. He is the only believer heard from in California before Kellogg's arrival, and we are in the dark as to his further experience.

Page 155.⁹ The Bond family measures with the Farnsworth and Hare families in multiple service. James, the father, sold his stock and his farm, and went to medical college in San Francisco. After graduating, he practiced in the city, and later in Kings County, always a strong supporter of the message, and, with his devoted wife, a trainer of missionaries. Will, the oldest son, was for forty years elder of his home church. The third son, Dr. E. C. Bond, likewise served as church elder till the day of his death. The oldest girl, Emma, wife of a devoted Christian physician, was an earnest church worker. Five sons became ministers, and they and two sisters served in both home and foreign fields: J. Ernest, Frank Starr, Walter Guy (these two pioneers in Spain), C. Lester, Harry C., Edith Irene, and Jessie May. (Letter from C. L. Bond, Feb. 17, 1947.)

Page 179.¹⁰ According to Corliss, this literature was sent by two ladies, one living in Haverhill, Massachusetts, the other in Mill Grove, New York. (*Review and Herald*, Dec. 16, 1880, p. 397.) Mill Grove was the home of R. F. Cottrell, and it is presumed that he informed Taylor of the interest in the mountains, information which Taylor utilized on his way South.

Page 181.¹¹ This old church building was last used for meetings in 1910, new meeting-houses being then built in Valle Crucis (at the head of Clark's Creek) and in Banner Elk. The old building passed into non-Adventist hands, and though still standing (1946), has been used as a storage room for farm products. I went in and sat on the preachers' bench on the shaky platform, these two alone remaining of the church furniture. The pulpit was removed to the Asheville Agricultural School at Fletcher, where it perished in a fire.

Page 185.²² District No. 3 comprised the Lake States, except Wisconsin, most of the present Lake Union Conference; District No. 4 consisted of the trans-Mississippi States in the North (the present Northern Union), plus Wisconsin and Nebraska; District No. 5 ran from Missouri to Texas, in general the present Southwestern Union Conference and part of the Central Union; District No. 6 contained California, adjacent States on the east, and States north, now the Pacific Union and the North Pacific Union. (*General Conference Bulletin*, 1889, p. 90.) Later the arrangement was extended to territory outside the United States, District No. 7 being Australasia, and District No. 8, Europe. (*Ibid.*, 1893, p. 478.)

Page 197.¹¹ Czechowski published at Boston, in 1861, an autobiography, *Thrilling Narrative, for short, or, title page, Thrilling and Instructive Developments, an Experience of Fifteen Years as Roman Catholic Clergyman and Priest*. Access to a copy was given me through the courtesy of the owner, Arthur W. Browne, of Mountain View, California. The book carries Czechowski's story only to his arrival in America. His connection with the Seventh-day Adventist people is not included, and nowhere, except in a reference to the heathen origin of Sunday (p. 155), is there any indication of his new faith. The autobiography does, however, serve to correct a number of erroneous or apocryphal statements made about him, which probably had their origin in some of his oral remarks. Thus, his visit in 1844 to Rome, where he had an audience with Pope Gregory XVI, was undertaken, not primarily because of his zeal for the church, but because he had to flee on account of political machinations. Poland, his native land, had in the early part of the eighteenth century been dismembered and divided among Russia, Prussia, and Austria. Czechowski,

like many other Polish priests, joined himself to the underground movement of patriots, and was discovered. His adventures in escaping to Italy did indeed make a "thrilling narrative." The pope did not directly offer to make him "bishop of Jerusalem," but through subordinates offered him a mission to Jerusalem which might result in riches and honors, and lead to a bishopric. He did not go into the front door of the Vatican a devout Catholic and out of the back door in less than an hour a Protestant, though he was greatly disillusioned by his visit, and he may sometime have made that remark; but it was six years before he left the Catholic Church, and within that time he did some of his most fruitful work as a priest, in Silesia, as well as a good share of patriotic activity. His imprisonment was not for abandonment of the Catholic Church but because of suspicion by the Prussian Government of political intrigue, and it was not for two years but for one. Upon his release from prison, he was exiled to France, where he was not allowed to stay. He then made his way to Switzerland, and it was there, in 1850, that he finally decided to leave the church. He married, not "a nun," but the daughter of a Savoyan hotel proprietor. After a short trial at bookbinding in Brussels, whence he was driven by the Jesuits, he went to England, and from there he and his wife sailed for America, arriving in New York in 1851.

Page 249.⁴ The comparatively peaceful emergence of the United States as a nation is represented by the locale of its origin, the stable earth, as contrasted to the stormy sea from which the others arose. The lamblike horns of the beast typify the mild government, assuring both civil and religious liberty. But the dragon voice betrays the character that shall yet be revealed in persecution of the people of God, and in keeping with this are the actions of the beast in its alliance with the previous persecuting powers. There is in its history a progression from its beneficent infancy to its malignant end.

The first pictorial representation of this beast by the Seventh-day Adventists on their prophetic chart was no work of art. The terrifying descriptions of the beasts of Daniel and the Revelation had resulted in pictures by no means defamatory nor yet attractive. The milder appearance of the two-horned beast on the scroll of the prophet induced an attempt to present something less ugly that only succeeded in producing a figure which their opponents justifiably, if inaccurately, called a "horned hog." The prophet's very obvious description of the American bison, with his two lamblike horns and his hoarse bellow, was long overlooked. The early limners of the prophetic symbols were not consummate artists; but there is little room for reproach from a historic Christian church whose unimaginative painters still persist in putting bird's wings on angels and portraying Noah's ark as an army barracks deposited in a scow.

Page 252.⁵ Col. Richard Mentor Johnson (1780-1850) served in the War of 1812 at the head of Kentucky volunteers, deciding the Battle of the Thames, where Tecumseh died at his hand. He was a member of the House of Representatives from 1807 to 1819, Senator from 1819 to 1829, again Representative from 1829 to 1837, in which year he became Vice-President of the United States. In 1840 he continued on the Democratic ticket as Vice-President, with President Van Buren, but the Democrats that year were defeated. Thereafter Colonel Johnson lived mainly in retirement, though he was a member of the State legislature when he died.

Page 255.¹² The flaw in the argument so presented was felt by more moderate spokesmen, since no one would be held guilty of sin if he voluntarily ceased work on Sunday, and the qualification was made that the sin consisted in obeying a law which required rest on Sunday as an act of worship.

Page 259.¹⁵ James T. Ringgold, a member of the Episcopalian Church, had independently, before he had any knowledge of Seventh-day Adventists, written a book attacking the spirit and aim of Sunday legislation. This came to the attention of A. O. Tait, corresponding secretary of the Religious Liberty Association, who opened correspondence with Mr. Ringgold, and furnished him literature on the principles of liberty published by that association. When the Tennessee prosecutions came up, Mr. Ringgold volunteered to enter the defense free of charge. His employment, and his subsequent study of the principles of liberty championed by Seventh-day Adventists, elicited this testimony from him: "I may say that the first great principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious organization of which I had ever heard—and that was the absolute separation, not merely of other churches from the state, but of every form of religious belief, including even your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood that toleration and zeal could never exist together. Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet, not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe."—*General Conference Bulletin*, 1893, p. 436.

Page 260.¹⁶ James Davis Porter, born and died in Paris, Tennessee (1828-1912). A prominent lawyer, legislator, soldier of Tennessee, judge of the Twelfth Judicial Circuit,

1870-1874; governor of Tennessee, 1874-1878; United States Assistant Secretary of State, 1885-1889. The year following this trial he was appointed minister to Chile, a position he occupied until 1897.

Page 260.¹⁷ Mr. Ringgold related this story about the case: "An interesting as well as amusing incident occurred in one of the cases. One of the witnesses for the State was a little boy about ten years old. The little fellow had evidently been impressed with the idea that he was to be charged with something or other, and that he might be ordered out to be hung at any moment, and so he took the position of the Irishman, who, when called before the judge and asked if he pleaded Guilty or Not Guilty, said it was impossible for him to tell which he was until he had heard the evidence. Well, the judge in this case asked the little fellow his name. He gave that all right; then he asked him if he knew anything about swearing as a witness. 'No, sir,' was the answer. 'Do you know what will become of a witness that does not swear to the truth?' 'No, sir.' 'Do you know what would become of a boy who didn't tell the truth?' 'No, sir.' 'Do you know anything about heaven or hell?' 'No, sir.' 'Ever been told anything about them?' 'No, sir.' You see he was not going to commit himself until he had heard the evidence! The State's attorney excused that witness."—*General Conference Bulletin*, 1893, p. 480.

Page 275.¹⁸ The character of this book is well shown by an episode in a mission field, India, in the year 1898. Some opponents of the Adventist faith, which was then just beginning in that field, thought to defeat it by sending for a supply of Canright's book. When they arrived and had been distributed to those who seemed interested in the message, and had been read, the Seventh-day Adventist missionary would say to one of these readers, "Now you have read Mr. Canright's book. You know all the arguments he has. Now take your Bible and tell us why you keep Sunday." Not one could do that simple thing. And the Word triumphed.

And this is the book which the less perspicacious of our opponents, despairing of any saner champion, present as the unanswerable argument, vociferating that Seventh-day Adventists have never answered it and have no answer. Without elevating it into a major problem there has been sufficient answer: two or three tracts in succession—*Canright versus Canright, What Did D. M. Canright Renounce?* a book by W. H. Branson, *In Defense of the Faith—A Reply to Canright*. The message of Seventh-day Adventists is not negative; they have a gospel to affirm. There may be occasional need to refute the slanders of apostates, but this is minor; their great work is to proclaim the positive, constructive truths of the last gospel message. It is true of Canright's writings as it was of the slanders of Case and Bezzo of the *Messenger* party, concerning which Mrs. White wrote, "Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it and come down to answer such falsehoods, misrepresentations, and slanders as the *Messenger* party have fed upon and have scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down."—*Testimonies for the Church*, vol. 1, p. 123.

Page 282.¹⁹ *The law* is a Biblical term as loosely used as *the soul*, and consequently often misunderstood. It has a dozen variant meanings, four of which may suffice to cover the field of our present interest. First, the law, in the broadest Jewish sense, comprised all the divine doctrine (Psalm 1:2; John 10:34), in which sense it included not only the statutes but the psalms and the prophecies. Second, in a somewhat restricted sense it meant the Mosaic legislation, comprised in the last four books of the Pentateuch (John 1:17), and in this sense it included the Decalogue, the ritual of the Jewish sanctuary service, and the civil and criminal codes. Third, in a still more limited sense it was used of the ritualistic or ceremonial laws pertaining to the sanctuary service (Ephesians 2:15; Colossians 2:14), and it was this law, or this part of the law (in the second sense), which naturally was abolished by the fulfillment of its typical meanings in the great antitype Christ. Fourth, in a sense most space restricted in the Scriptures yet most comprehensive of human behavior, the law was the moral law, the Decalogue, or Ten Commandments, and by extension all the moral ideas and rules emanating from or connected with it. (Matthew 5:17-19; Romans 7:12, 14.) When a New Testament writer speaks of "the law" he may be speaking in any one of these senses, or even outside of them, and of which one he speaks it is not always easy, from the immediate passage, to determine. His meaning must be determined by reference to the whole theological picture.

Page 283.²⁰ This may be called the natural law of Christian growth, just as in the vegetable world planting the seed, germination, growth, flowering, and fruitage make the natural method of propagation. It is admitted that there are examples of instantaneous conversion, and it may be presumed of sanctification and perfection. The thief on the cross, instantly converted, was promised Paradise, though he had not time to develop the Christian life naturally. Just so in the plant world, Christ turned water instantly into wine, whereas the natural process would have been for the water during a season to gather other constituents through the vine to make wine. These all are in the realm of miracles.

Page 292.²¹ An example is related by one in attendance. "Elders Uriah Smith and A. T. Jones were discussing some features in connection with the Ten Kingdoms into which western Rome was divided. One day Elder Smith, in his characteristic modesty, stated

that he did not claim originality for the views he held on the subject, that he had taken statements of such men as Clarke, Barnes, Scott, and other men, and drawn his conclusions from such authorities. In opening his reply, Elder Jones, in his characteristic style, began by saying, "Elder Smith has told you that he does not know anything about this matter. I do; and I don't want you to blame me for what he does not know." This rash statement called forth an open rebuke from Sister White, who was present in the meeting."—A. T. Robinson, MS., Jan. 30, 1931.

Page 309.³ Joseph Hare had nine children by his first wife. After her death he married a widow who had five children. There were born to them five more. After some of the children were married, there were frequently as many as twenty-eight persons around the Hare board on festive occasions, a family comparable to William Farnsworth's. Elder Haskell reported in 1886 that forty members of Joseph Hare's family, children and grandchildren, had accepted the Seventh-day Adventist faith.

Of Joseph's children, William, the eldest, had two daughters well known in the work: Maggie, long a secretary to Mrs. White; and Jessie, matron at Pacific Union College.

His sixth son, Metcalf, had two sons prominent in the work: Milton, a conference president in America, and later a physician; and Robert A., physician and medical superintendent of one of our largest sanatoriums. The sons of Milton are also in the work in America: Milton, Jr., a teacher, and Harold, a minister.

Robert, the seventh son, finished his education at Healdsburg College, married, and returned to New Zealand and Australia, where he has shone as evangelist and one of the denomination's most-loved preachers. Two of his sons are Reuben, once vice-president, now secretary of the Australasian Division Conference; and Eric B., missionary to Burma, beloved youth worker, and associate secretary in the General Conference Sabbath School Department. Ruth, Nettie, and Enid were, with their husbands, missionaries in Fiji, China, the East Indies, and are now at work in Australia, New Zealand, and America. Two children of Eric served in mission fields in educational work: Eileen, now deceased, in India; Leonard in Burma.

Stephen, first born of the second union, came to America later as an evangelist, and was chaplain at Loma Linda Sanitarium until his death.

Practically all the numerous descendants are active workers in the church, in clerical or lay capacities. An exemplary family, caught by a month's visit from the prince of missionary workers, S. N. Haskell.

Page 343.⁴ Charles M. Kinney, the first Negro ordained to the ministry by Seventh-day Adventists, was born in Richmond, Virginia, in 1855. After emancipation he worked his way West, and in 1878 was in Reno, Nevada, where he heard J. N. Loughborough and Mrs. White in a tent meeting, and accepted the Seventh-day Adventist faith. He spent two years in Healdsburg College, then did missionary work in several Western States and in West Virginia. In 1889 he was assigned by the General Conference to the work in Louisville, Kentucky, "provided the colored brethren there are willing to co-operate with him in his work, and to assist him financially as far as they are able."—*Review and Herald*, April 9, 1889, p. 235. The same year he was ordained at Nashville. His long and fruitful labors have made him the pastor emeritus of the Adventist Negro people. Still living (1947) at the age of ninety-two, he is resident at the Riverside Sanitarium, near Nashville.

Page 347.⁵ J. E. White's style of plain preaching, with the use of many illustrations, captivated his simple auditors. For years after he had gone, they talked of him and his ways. "White's the man!" exclaimed one of them to me twenty years afterward, "White's the great man! He could do anything—preach, and teach, and work. One day he had us all guessing how long a stick was. He was showing 'em how guessing wouldn't do. They guessed everything—ten inches, and twenty inches, and two feet. Then he took his rule and measured it; it was eight and one-fourth inches. So, he said, are the Ten Commandments the rule of our lives. You can't just guess at what is right. You have got to lay down the Ten Commandment rule to measure your living."

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