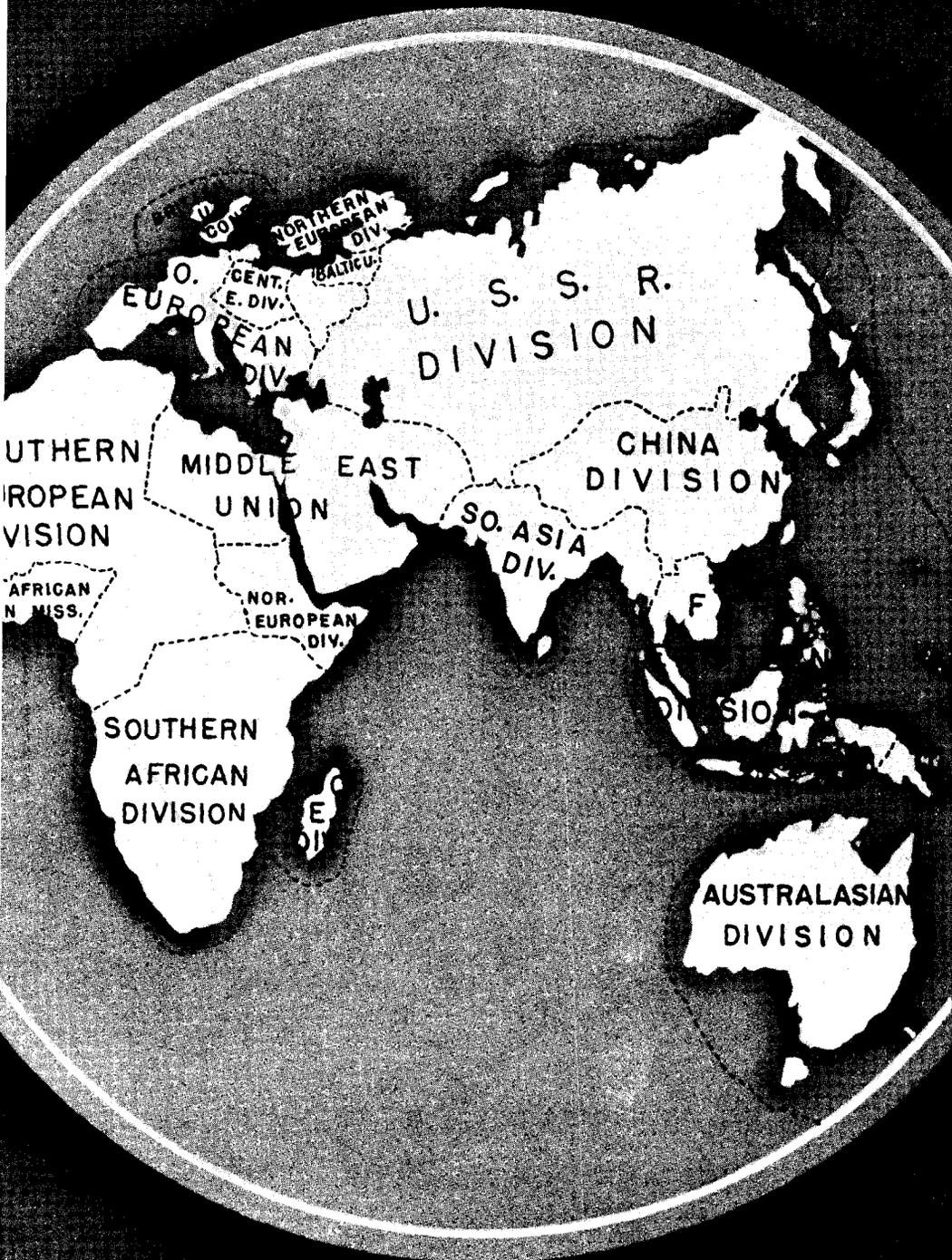


SEVENTH-DAY ADVENTISTS



UNION CONFERENCES ORGANIZED 1901
DIVISIONAL CONFERENCES ORGANIZED 1913

Origin and History
of
Seventh-day Adventists

VOLUME THREE

FRONTISPIECE

PAINTING BY HARRY ANDERSON

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The sands of time are running out as Christ reminds His remnant people of the great commission given to His disciples before His ascension: "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you alway."

INTO ALL THE WORLD



Origin and History
of
Seventh-day Adventists

A revision of the books *Captains of the Host*
and *Christ's Last Legion*

VOLUME THREE

by

Arthur Whitefield Spalding

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CONTENTS

<i>Chapter</i>	<i>Page</i>
1. A Century of Power	7
2. The Great Conference	19
3. College in the Country	47
4. Removal of Headquarters	66
5. Multitude of Counselors	82
6. Far Lands and Near	93
7. The Youth Movement	116
8. Dealing With Apostasy	130
9. Medical Evangelism	145
10. Founding Rural Institutions	168
11. Ingathering for Missions	187
12. Home Training the Basic Education	196
13. Working With Juniors	207
14. Literature Evangelism	219
15. A More Excellent Ministry	243
16. Last Days of God's Messenger	269
17. English America	287
18. Ministering to Minorities	311
19. European Countries	333
20. Australasia	359
Bibliography	400
Index	405



CHAPTER 1

A CENTURY OF POWER

TWO and a half millenniums ago a prophet beloved of God stood by the great river Tigris, in the land of the Persian Empire, and saw a vision of time to its end. Gaunt and fasting and prayerful for three full weeks, seeking to know the mysteries in visions before vouchsafed to him, he had come out of the city to meditate, in the midst of the works of God, upon the fate of his people and of nations and of the race. A retinue of companions and servants surrounded and followed him, for he was also president of the king's council; yet he walked alone, for his thoughts were beyond their thoughts, and he went to an audience where men of lesser mold might not intrude.

Then he lifted up his eyes and looked, and behold, there stood as it seemed a man clothed in white linen, with a girdle of gold about his loins. His body glowed amber as the topaz, his face was dazzling as the lightnings, his eyes were stars of fire, and his voice was as the sound of mighty waters.

None but Daniel saw this vision; for a great quaking fell upon the men who were with him, and they fled to hide themselves. But Daniel stood, and steadfastly beheld, and felt his comeliness depart as the dust, while his strength oozed out of him until he sank to the ground in a deep faint, yet hearing the sound of the voice of the Almighty.

Then came another, Gabriel, who stands in the presence of God; and he laid his hand upon the prostrate prophet, and set him up on his hands and knees. And he said to him, "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent." Then the man Daniel stood trembling.

"Fear not, Daniel. I have come to make thee understand what shall befall thy people in the latter days. There shall

be years, and generations, and centuries, and millenniums, for the vision is long. Yet shall it come to its end, when Michael, thy great prince, shall stand up, and thy people shall be delivered."

The man Daniel bowed his head and was dumb, for there was left in him no strength to speak. Then one in the likeness of the sons of men came and touched his lips, and he murmured in weakness. And yet again the angel came and touched him, and he was revived, and he said, "Let my Lord speak; for thou hast strengthened me."

Then before the seer was unrolled the great scroll of prophecy, which generation by generation and age by age should become the history of the world. Three kings yet to be in Persia, then the mighty conqueror from Macedonia and Greece. And after his kingdom should be broken, four in its place. Then the kings of the South and the kings of the North. And the Romans. And that far dim galaxy of kingdoms and principalities and powers out of the forests and morasses of a yet savage continent. And last, across vast seas, in distant time, a giant of the West.¹

In all this welter of world politics the eye of the prophet held to the central theme: the salvation, welfare, and final triumph of God's people. For this people, changing as it might from age to age in complexion, in understanding, in immediate mission, kept nevertheless the vital fire of kinship with the Divine. And this people makes on earth the nucleus and the living cell, through all of time, of that universal realm of eternity, the kingdom of God.

In the end of his vision it was said to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."² Not until the time of the end, twenty-three centuries later, was the seal broken, and the contents and meanings of the prophecies of Daniel were made clear.

"Knowledge shall be increased." As in a pyrotechnic display of human intelligence, the vision closes with this pre-

view of the modern burst of science: Knowledge, first of all, of the divine oracles, of the plan of salvation, of the love of God; for without this all other knowledge, all scientific achievement, all inventions of men, would be purposeless and self-destructive. Then knowledge also of man, the sciences of his physical being, of his mentality, of the meaning of his history. And knowledge of the physical world outside of man but focusing upon his existence and his career—sciences of handicraft, of transportation, of communication; sciences of physics, of chemistry, of dynamics; sciences of biology and medicine and microcosms and the universe.

This prophecy we see being fulfilled. The increase of knowledge in our time is without precedent.

As the time of the end approached, God poured forth His Spirit upon chosen men, enlightening their minds with reference to His purposes and plan. He guided men who pressed beyond the curtain of the Old World and discovered great continents wherein to build governments of liberty. He gave knowledge to men who sought to improve the conditions of their fellow men, lightening their burdens, increasing their means of communication and transportation, multiplying a thousandfold their means of spreading the truth. The Bible was read in the common tongue, and reached toward that day when it should be distributed over all the earth. The sacred oracles were better understood, their ancient mysteries gradually unfolded. The ministry of Christ was more fully revealed, and the blessed hope of His coming brightened toward the dawn.

On the other hand, seeking to checkmate this movement for righteousness, the devil turned many a discovery from its beneficent purpose to his hateful design. He made slaves of men, filling the New World with them beyond all precedent in the Old. He used the press in the dissemination of evil. He caught the labor-saving devices and made them the instruments of numbing monotony and virtual slavery. He thrust forth his hand and took the inventions of science to his foul

employment of war, and drenched the earth with blood and misery. He captured some of the greatest intellects of the age, who twisted the revelation of God in His creation into fantastic theories and consigned the Word of God to the realm of fables. The higher the race reached for knowledge, the tighter wound the dragon coils about them, ensuring that they should know evil rather than good. Thus was the stage set for the last act of the drama.

Stirrings of the new era of science were evident two centuries before the time of the end. Men, made restless and inquisitive by powers they did not always recognize, ventured out to explore an unknown world, and nations became voyagers and merchantmen. Marco Polo, Da Gama, Columbus, Cabot; Venice, Portugal, Spain, England. And as the world widened, hand in hand with the expansion went the spread of knowledge through the new art of printing. Knowledge was increased both by adventure and by invention.

Still men toiled as they had toiled for ages, with only the help of a few domesticated animals and water falling over a wheel. Still they bent their backs to dig in the soil and to lift the weight of their building. Still they walked on their visits, or rode in cumbersome wagons, or were wafted in ships by the wind. Still they made their fire by flint and steel, and kept it alive by candle and fagot. Still they cried their news along the street, or sent their couriers on horseback, or lighted their signal fires on lofty hilltops. Still they threw their wastes about them, and when their bloodletting and their empiric medicines could not cure their diseases, they lifted resigned hands to heaven and gave up the ghost. Knowledge was too wonderful for them.

Then came the nineteenth century, and the twentieth, the time of the end: the age of steam, the age of electricity, the age of the ether, the age of chemical affinities, the age of atomic fission. As from a mortar, man shot to dizzy heights in science, invention, application of his new-found knowledge to all the fields of human activities and thought. Inventions—

a thousand, ten thousand, a hundred thousand, a million—mushroomed and pyramided and overflowed, to make men accomplish more, have more ease, go faster, talk farther, see more, control more, make more, destroy more, aspire to be like the gods, knowing good and evil.

Home industries became mills, factories, laboratories, huge aggregations of loom, vat, forge, foundry, assembly line, salesroom. Men ran to and fro: first the steamboat, then the locomotive, then the automobile; then the airplane carried them around the world in the time it took to yoke up the ox team. Men peered within organisms and into space, below, above, beyond. They found worlds in particles, elements in the universe. The lightning they chained to their chariots of travel, of speech, of creation; with it they lighted their nights, they energized their machines, they analyzed and healed their bodies.

Like an avalanche that gathers weight and momentum with its progress, science roared through the nineteenth century with increasing force. When it comes to the twentieth century it appears in overwhelming power, until it seems to have reached the apex of the serpent's promise to men, "Ye shall be as gods." Propulsive power ascended from steam to gas to electricity to jetting explosives. The sleek car on the smooth pavement mocks the mud-hampered oxcart of yesterday; it is in turn left at its starting point by the jet-driven airplane that shoots across the continent in hours and girdles the globe in days. News that once would have spent months and years in reaching us, not only thunders in our ears, but pictures itself before our eyes the moment it is born. The motes of the sunbeam are made to yield the massive power of the engine; the microscopic cell opens secrets of energy and of healing. Man stands at the door of the Master of life, and knocks. And lo, to his astonishment, it opens a crack; the atom, indivisible unit of matter, is rent asunder, and vents upon the dismayed head of the intruder the thunders of creation and the blasts of doom.



Here, then, at the end of time, stand opposed for the final conflict the forces of good and evil. Knowledge has made men to be as gods. Which gods—the gods of heaven, or the gods of hell? For the battle of the ages, the battle which will be the last battle, the battle that settles for eternity the issues that time has brought forth, the contestants are panoplied with the livery and the armor of their leaders. God, the ineffable, the Creator of all beings and all things, the God of heaven, bestows His name and His power upon His followers: "I have said, Ye are gods."³ Satan, the rebel, the god of this world, gathering his tarnished glories about him, proclaims to his myrmidons, "Ye shall be as gods."⁴ The battle joins, with the crash and roar of elements beyond the imagination of bards pagan or Christian. Mighty battles there have been through the course of time, battles in fact and in fable: battles of giants, battles of heroes, battles of titans, battles of angels. This is a battle of gods.

How stand the forces on either side? How balance the powers?

On the rebel's side are the rabble, but also men of distinction—magnates, nobles, lords; inventors, artists, craftsmen; scholars, doctors, captains. Men of genius, men of action. A mighty company, the great of earth, are gathered together against the Lord and against His Christ.

On the side of Christ are arrayed a company, seemingly few, yet, allied with all the universe of God and all the power of God, overwhelming, an invincible force. "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."⁵ For this last conflict God is preparing a people who shall be the marvel of the ages. They are filled with the spirit of truth and wisdom; they are inured to hardship and persecution; they are ministers to their fellow men's necessities; they are one with God. Answering to the increase of knowledge and

← PAINTING BY M. LEONE BRACKER

COURTESY, BALTIMORE & OHIO RAILWAY

In 1844, the year the voice of the first angel of Revelation 14:6, 7 began to sound, after many setbacks Samuel Morse sent his first telegraph message from the Supreme Court room in Washington to Baltimore, "What hath God wrought!"

power in the material world, they are armed with the power of righteousness; they are God's answer to the destructive use of science by the adversary. They shall finally accomplish the purpose of the Almighty in the earth: they shall complete the gospel work and prove the falsity of Satan's charges. "In their mouth was found no guile: for they are without fault before the throne of God," and through the countless ages of eternity, leading the hosts of the redeemed, they shall "follow the Lamb whithersoever He goeth."⁶

Not by any show of hands is this company discovered. No membership in a church, no profession of faith, determines who will be counted in the army of Christ. But whoso loves God, seeks righteousness, follows after truth, gives himself to ministry, he is marked with the seal of God, and his name is written in the Lamb's book of life.⁷ Yet it is inevitable that they who so enter the service of Christ will find fellowship together, and it is of advantage that they organize themselves into a church agency to effectuate their purposes. Some will attach themselves to this organization who are not of the church of Christ. Many there will be of the mixed multitude who will never go into the Promised Land. Yet in the living embryo there is the hope of the perfect body, and destiny. This faithful company, this nucleus of the kingdom of God on earth, is the instrument by which Christ will finish the wars of God, and conquer.

What are the characteristics of this last legion of Christ?

They teach and exemplify the love of God, opposed to the hatred, envy, rivalry, and war of the world.

They defend the divine law, which the world would breach and destroy. Over them flies the Sabbath banner, the sign and seal of obedience and love. And they maintain the revealed science of God against the pseudoscience of the world.

They proclaim the imminent coming of Christ in glory. Hope of the ages, bright goal of the saints through six millenniums, that day approaches, to climax the conflict of

the universe and restore purity and grace to the redeemed of God.

They are seers of the invisible. Enlightened by the testimony of Jesus, they perceive the true meaning of human history; they know in essence the events of the future; they recognize both the influence of the demonic world and the controlling hand of God in human affairs. They are not deceived by the spirits of devils working miracles or muttering counsel or inciting to riot. Their confidence is in God, and they endure as seeing Him who is invisible.

They are conservators of health and vitality. The life they receive from God they hold in sacred trust. They are temperate and self-controlled in all matters physical, mental, and spiritual. No body-destroying vices, no dissipating habits of mind, no complexities of spirit, are in their experience. Their labors are purposeful and their recreations truly re-creative. They take the gifts of God and labor to improve them, that they may be fit for service. And the health and strength so nurtured they give in glad service to their fellow men.

They teach the truth. Perceiving the widening breach between the education of the world and the education of Christ, they are diligent to teach their children and all others, not the fables of men, but the wisdom of God. They leave the works of men in the city to seek the works of God in the country, where they and their children may come to know truth and love. They establish schools, from the home to the seminary, and with all their might they uphold the simple and profound truths of God against the errors of men.

They are sustained by communion with God, even as their Master was daily revived by seasons of prayer and by study of the Scriptures and the creation. Knowing full well the approach of earth's final agony and the ordeal through which the people of God must pass, conscious of their own weakness and insufficiency, they put their trust in Christ for triumph. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst

of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge."⁸

They are the ministers of peace and joy. They follow their Master in service of hand and tongue and spirit for the healing and relief of suffering mankind. And in the midst of the confusion of men, the wrack of nations in war and catastrophe, the fear, the desperation, the frenzy of demon-ridden humanity, they steadfastly proclaim the news of salvation and the coming in glory of the King of kings.

Here is power! transcendent power! power that brought the world into being, that set the life in the soil, that stanches the wound and revivifies the ailing life, that year by year and season by season sets forth the joy of the resurrection, in bursting bud and living leaf and flower and fruit. Here is power! omnipotent power! that lights the suns and the worlds and the vast infinitude of the heavens, and by every glowing morn sets hope in the darkened lives of men. Here is power! divine power! that calls to chaos, and it becomes order; that calls to the sunbeam, and it becomes the spectrum; that speaks to the lightning, and it governs the world; that holds the earth in its hand as it holds the atom, and that in the soul of man, in silence deep, declares, "Be still, and know that I am God."

This is the century of power. This is the age of which it was prophesied: "Many shall run to and fro, and knowledge shall be increased." Knowledge of truth shall overcome the knowledge of error; and the power of righteousness shall triumph over the power of evil. Men, rebelling against the decree and the name of God, may make their bricks and burn them thoroughly, and scoop their slime for mortar, and build their Babel to reach to heaven.⁹ But their puny inventions and their fearful secrets, allied to all the diabolic power of Beelzebub, are but the shaking of a spear against the fire of God. For it is also prophesied:

“At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. . . . And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”¹⁰

¹ Daniel 10, 11; Revelation 13:11-18.

² Daniel 12:4.

³ Psalms 82:6.

⁴ Genesis 3:5.

⁵ 1 Corinthians 1:26, 27.

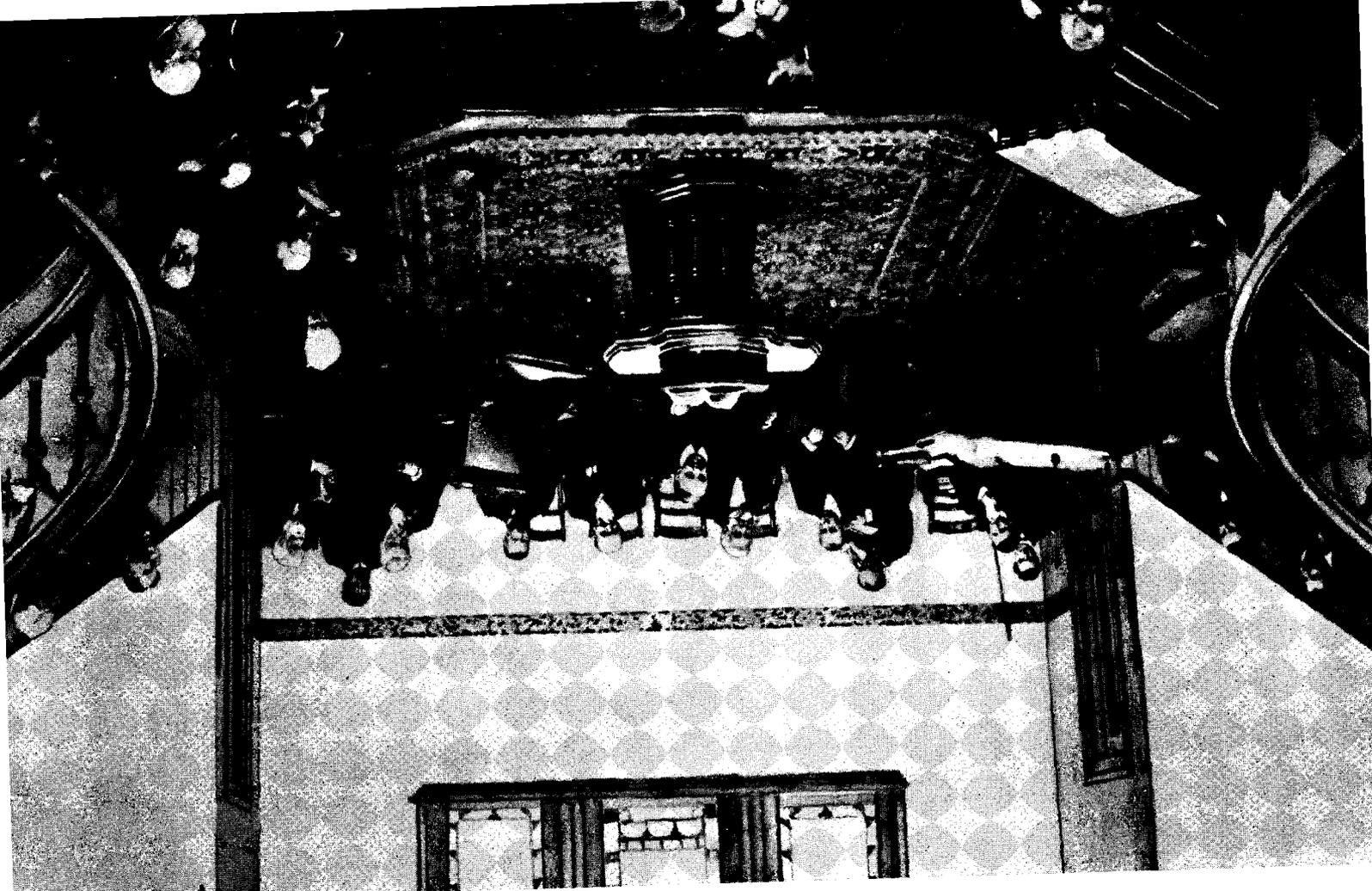
⁶ Revelation 14: 4, 5.

⁷ Matthew 25:31-46; Luke 13:25-30; Revelation 21:27.

⁸ Psalms 46.

⁹ Genesis 11:1-9.

¹⁰ Daniel 12: 1-3.



THE GREAT CONFERENCE

THIS will be the most important conference ever held by the Seventh-day Adventist people." The words were spoken by President George A. Irwin in the tabernacle at Battle Creek, Michigan, at the opening of the General Conference of 1901. He was looking down into a sea of faces that filled the great church. Nigh two hundred and fifty delegates from the United States and many countries overseas occupied the center of the auditorium, the nucleus of an assembly five thousand strong that, cramming to its utmost capacity the tabernacle—auditorium, galleries, opened vestries—overflowed and turned away by the hundreds.

"The most important conference." He said it not as a boast but as a prayer. His complete statement was: "I think it is hardly necessary for me to say to the delegates and brethren assembled, in view of the time of great peril in which we are living, and in which we are convened to consider the important interests of the cause of God, that this will be the most important conference ever held by the Seventh-day Adventist people."¹ He was right.

The most important conference? Why? Because it could present an array of accomplishments unparalleled in its history and outshining the deeds of other religious bodies? No. Because it could stand as on a mount of victory, to view the rout of the enemy and hail the triumph of its cause? No. Because its resources were increased beyond calculation and the path to glory was strewn with roses and delight? No. Because it brought together men the most learned, the wisest, the most astute, the most wealthy, the great and famed of earth? No. But because, in the face of difficulties internal and external, of failures many and dangers rife, of faith tried and often wanting, of problems that rose like a wall to bar further

progress, this people had bowed its heart in prayer and confession, and had come to hear the word of the Lord, resolved to rise up and conquer in the wisdom and might of Christ. That prayer and that humility and that high resolve would be honored by the God of heaven. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." ²

They might, indeed, have found encouragement in the statistics of their growth and in the historic associations of their present conference. Forty-one years before, in this city, in a little wooden church a long block to the west, the first steps toward a general church organization had been taken, in the decision to form a legal body to hold property and in the adoption of a denominational name. One year later the first local conference, Michigan, had here been formed, and after two more years the first General Conference organization. These closely linked events marked an epoch in the history of this church. To reach that point of organization had taken the first eighteen years of the church's life. Since then, double that time had passed; many developments had come, the field of operations had greatly expanded, the resources of the church had multiplied, the problems had grown more complex.

At that first General Conference, thirty-eight years before, there had been just twenty delegates, from six States of the American Union; now there were 237, from the United States, Canada, a number of European nations, the continents of South America, Africa, Asia, and Australia, and islands of the sea. The membership had multiplied twentyfold, from 3,500 to 75,000. The church's financial support, then unorganized and haphazard, had taken form in tithes and offerings, which in this year amounted to over half a million dollars.

The literature, which in the '60's was in one language only and put out by one small publishing house, now was a thousand times greater in volume, in twoscore languages, and employed thirteen publishing houses, ten of them outside America. The medical missionary work, almost nonexistent then, now included twenty-seven sanitariums and thirty-one treatment rooms, vegetarian restaurants, a medical college, institutions for orphans and for aged persons, and a ministry that reached from the highest of men to the outcast in the slums of the city. There had been no denominational schools; now there were sixteen colleges and academies and the beginning of an elementary and a secondary system of education.

If men were justified in boasting of progress, in taking pride in accomplishments, these men might vaunt themselves. But the work was not of men; the work was of God. And but for the interference of unsanctified spirits, it might have been infinitely greater. The omnipotent God requires humble men through whom to work His mighty works. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."^a

Fair and promising were the winds that blew from the far quarters of the earth, bearing the messages of providences, of conversions, of progress of the gospel. The delegates testified throughout the conference:

Four thousand members in Europe, which a quarter century before had but a handful. And eleven hundred of them in Russia, where the message began and continued in imprisonment and exile. Bound for Siberia, Adventist men stood on one side of a line, separated from their families by soldiers, no farewells possible. "Are you not discouraged?" Conradi asked one daughter. "No," she answered, "God still lives. And if we are ever to go to work, it is now. All they can do is to send us where our fathers have gone." And soon they had twice as many believers in that place, while the exiles carried

the truth farther into the hinterland.⁴ Through bonds and exile Asiatic Russia received the message.

Africa held out her hands. Stephen Haskell stood under a tree in the presence of a paramount chief, and Kalaka interpreted for him. The chief had a long story of grievances against his underchiefs, because they would not agree with him. "I see how things ought to go," he said, "but my council will not do as I say." The missionary pointed to the tree above their heads. "Do you see that tree? There are no two limbs on it just alike, yet it makes a tree and does the work of a tree. Do not expect all your chiefs to see just as you do, but work together with them as the limbs and the leaves of the tree work together." "Oh, I see!" cried the chief; "but you must come and teach us." And Freeman went up and opened a mission.⁵

South America, on the east coast mostly but Chile also, was receiving the light. In Santa Fé Province, Argentina, where the Kalbermatter brothers and father had hung up their pipes and tobacco "before the Lord,"⁶ as the Gibeonites had done to the sons of Rizpah,⁷ there was a struggle in their souls over tithing; for they had great possessions of herds and flocks. "I am sending you away," said the father to Westphal, saddling up; "you are just like the Catholics, striving to get our money." But the Bible conquered him; and a little later, when the treasury in Buenos Aires was empty, one morning the postman stuck a letter in the gate. Inside was two hundred dollars, sent by Kalbermatter as tithes.⁸

The Thurstons went to Brazil in 1894 as self-supporting missionaries and to establish a book depository. "I don't think it is time to open the work in Brazil," one official told them, "but if you want to open it on your own responsibility, and if it is a success, then we'll father it." "I would not go one step," said another brother. But they said, "We are going." And they went. Out of conditions of privation and want the Lord delivered them. Some colporteurs had preceded them: Graf, Spies, Snyder, Stauffer, Nowlin. Much opposition

was shown them by priests and mobs. Stauffer was clubbed and disabled, and, when he could walk, was haled into court. There he confounded his enemies with the Bible. The man who had clubbed him confessed, and was converted. Another who bore false witness in court had his tongue immediately paralyzed. A good church was raised up. Other workers were knifed and beaten and jailed, but the truth spread. The mission now had a membership of seven hundred.⁹

Australia held 2,300 Sabbathkeepers, a missionary-minded people, schooled by the Whites, mother and son, and Haskell and Corliss and Daniells to vigorous action and innovation in field methods and organization. This field, pressed by the rapid progress of its work and inspired by instruction from Mrs. White, developed a form of organization and a system of operation which were to prove the basic model for the whole denomination. Elder A. G. Daniells, elected president of the Australian Conference in 1893, found the message spreading into the states of the Commonwealth so far and so fast, and the different phases of the work developing so broadly, that he counseled a division yet a union of fields and a distribution of responsibilities among a greater number of men. In consequence there was organized, in 1894, the Australasian Union Conference, consisting at first of the New Zealand and the Australian conferences, but expecting and experiencing soon the division of the Australian field into several conferences.

W. C. White was elected president of the union; A. G. Daniells, vice-president; and L. J. Rousseau, secretary.¹⁰ A great increase in the individual worker's responsibilities, a minimizing of central authority, and encouragement of initiative and burden bearing made a distinct departure from the traditional government. Departments were organized for the Sabbath school and the colporteur work, and soon for the medical, educational, and missions work. They were readying for invasion and missionary control of the great island field at their hand. This initial movement toward reorganiza-



tion was most significant, in view of the changes to come at the General Conference.

From the islands of Oceania came word of Samaritan service and home teaching and new visions of Christianity and developing native workers;¹¹ from the islands of the West Indies and the Central American and Mexican mainland, tales of colporteur heroism, medical miracles, the cleaving of the seas by the missionary schooner *Herald*.¹²

Asia had been entered only at three widely separated points: Turkey, India, Japan. China was touched merely at Hong Kong, by La Rue. In Turkey, Baharian was confined to his own city by government orders, but he had lighted fires which would not be quenched. "I see that the devil does not want our money to go to the cause," said the church treasurer of a company up in the Anatolian hills who had been imprisoned for four months for collecting tithes; "therefore I shall the more diligently gather up the tithes." From India, where Georgia Burrus was engaged in zenana work, was heard the call of a mother: "Come, O you women, come and hear! This is the *mem padre* who says their Jesus is coming soon. His signs are in the earth: wars and famines and pestilences and earthquakes! She says their Jesus is coming!" From Krum's treatment rooms in Jerusalem: "Two lame persons walk, one deaf girl now hears, sick of all descriptions are being healed; besides, I have more openings for Bible work than formerly."¹³

These are but a few spotlighted items in reports of progress around the world. Spontaneously the delegation broke into song, and the congregation swelled the refrain:

"Words of cheer from the battlefield of life,
Welcome tidings from the war;
Glorious news from the grand and holy strife,—
Soon the conflict will be o'er."

Yet, though this people had gone further in the work of reform than any other people, though they had devoted themselves uniquely to the completion of the gospel mission,

Top panel: The Health Reform Institute of Battle Creek, Michigan, flourished from 1866 to 1877, giving way to the famous Battle Creek Sanitarium (lower panel) which, after a quarter of a century of service, was destroyed by fire in 1902.

though among their leaders were men who were earnest, humble, teachable, enterprising, still the picture was not perfect. The standards of God are high beyond man's thought. To this people God had given the message to Laodicea: "Thou sayest, I am rich, and increased with goods . . . ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold . . . and white raiment . . . ; and anoint thine eyes . . . , that thou mayest see."¹⁴

But though God sees in His people defects which they cannot see, and counsels and corrects them accordingly, He also sees virtue and promise which their enemies cannot see. Critics may pounce gleefully upon the faults of Christians and the church, but God is their defender. In Zechariah's vision the high priest, Joshua, stood before the Lord clothed with filthy garments, and Satan stood at his right hand to resist him; but God said, "Take away the filthy garments from him"; and to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."¹⁵ It takes but repentance and humility of spirit to convert the Laodicean into the Philadelphian.

Though, in accordance with His design, God must administer His salvation through fallible men, who often bring postponement to His plans and shame upon His name, yet there will be no final failure. Patiently but firmly, compassionately yet inexorably, He moves to the accomplishment of His purpose. His objective is not a clocked finale; it is the development of the divine image in human lives. And so He bears with men, and corrects them, and loves them. And so He makes the church the instrument of His plan. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise."¹⁶

The church embodied in the Seventh-day Adventist de-

nomination needed "constantly to be warned and counseled." The subtle temptation that assails all disciples—"We have the truth, and so are ticketed to heaven"—did not by-pass them. And with increasing prosperity they were inclined to "settle on their lees," to cease to be missionary-minded and to sink into spiritual sloth. Battle Creek was the vortex of this tendency: to slide into Battle Creek was to arrive in Jerusalem, and once in Jerusalem you had no more to do.

Yet all was not apathy in the headquarters church. Members strove to meet God's requirements; leaders sought to follow His directions. There was much missionary activity—in the wide distribution of literature, in "Christian help work" (ministry to the sick and the needy), and in personal evangelism (cottage meetings, prayer meetings, and solicitation for Christ). Now and then some family, answering to calls from the Spirit, moved out to more barren fields, there to witness and work. The sanitarium had a high spiritual pulse, and its workers were active in relieving want and sickness in the community and farther afield. The college, in the beginning of the school year in 1899, experienced a remarkable revival among its faculty and students. For days the Holy Spirit wrought upon their hearts and controlled their actions, so that no formal classes could be held. Practically the entire student body experienced conversion or deeper consecration. For months they went out two and two to neighboring communities, and held revival and evangelistic services, and the religious atmosphere was filled with the ozone of heaven. What was to be seen in Battle Creek was also to be found in other churches throughout the field.

The leadership of the church listened to the testimonies which came to them from Mrs. White, working and praying and counseling from far-off Australia. These testimonies called for deeper heart searching, for abandonment of selfish designs, for broader vision of world needs, for distribution of centralized authority and power. In the General Conferences of 1897 and 1899 sincere efforts were made to measure

up to these appeals. Confessions were made by men high and low where they were at fault; plans were laid and put into operation for broadening the boards of control. Yet they did not go far enough. So difficult is it for man to see himself and his plans and his methods in the light of God's wisdom.

There were assets. The heavenly vision, though dimmed, was not lost. Men and companies there were who daily sought God for His counsel; and before their eyes the Son of Righteousness revealed the virtues and the purposes of Christ. The Christian pioneer spirit was still manifest in vigorous missionary efforts throughout the world. The potential financial resources of the church had greatly increased (estimated by one speaker as sixty million dollars),¹⁷ and needed but the invigorating influence of the Holy Spirit to be placed more fully at Christ's command.

In the educational field the church had made, and was making, great strides. The elementary and secondary church school system had been accepted and established; and the influence of these schools upon the children and youth and upon their parents was telling for greater consecration and greater power. Reforms in curriculum, in methods, and in aims characterized the higher schools. Thus the youth were being more fully, competently, and objectively trained for service. The medical missionary work was thriving, and bringing returns of healed bodies and rescued souls. Based upon the sanitariums, its ministry reached out in many directions. In the cities rescue missions were operated and lodging and boarding places for the poor and needy provided. Farms were found on which the salvaged could be placed for rehabilitation under better conditions. Through gifts and earnings the Haskell Home for Orphans at Battle Creek and the James White Memorial Home for aged persons were established. A medical college had been founded, with headquarters in Battle Creek and Chicago.

Despite these assets there remained still great dangers for the church. The heart of the difficulty, as always, lay primarily

in personal, individual lacks, and consequently, in failure to perceive and to act wisely and spiritually en masse in the degree required. The call of God to this church of the last days was, and is, for consecration equaling the consecration of the apostolic church; yes, surpassing it. To this end came the message of justification by faith, a truth never grasped in its fullness by the church of any period. To lose self in the depths of the love of Christ means complete transformation in physical, mental, social, and spiritual habits and activities. The denomination had nominally accepted that doctrine, and individuals in it had gone deep and far, but not deep enough or far enough. And there were bafflement and distress and need. God was seeking to relieve that want, but it could be done only in His way.

There was a problem of organization. The greatest question facing this conference, involving in some respects all the other questions, was that of so distributing the responsibilities and of so reducing the authority of a small group that freedom of action and enterprise might be accorded to the workers in local and regional territory. This reform envisaged a reorganization.

Thirty-eight years before, a great victory had been won in deciding upon any organization at all. If that organization had not occurred, there would have been no cohesion and no progress. The polity then adopted was best fitted to the needs and the size of the denomination. But as time went on and the work grew, it became apparent at one point or another that more media of operations were needed. First, the Sabbath school work developed, and by degrees there emerged the International Sabbath School Association. Then the sanitariums and the health work grew, and in time there came to be an International Health and Temperance Association, later (1893) the International Medical Missionary and Benevolent Association, with many branches. Then the overseas mission work was taken under the wing of a Foreign Mission Board. The religious liberty work was organized as

the International Religious Liberty Association. The schools were owned and managed by local constituencies and boards, with only a nominal allegiance to the General Conference. The publishing houses were independent of one another and of the General Conference, but together they developed the colporteur work, and managed it through State agents. The distribution of literature, however, had another outlet in the Vigilant Missionary Societies first organized by S. N. Haskell, resulting in the International Tract Society.

All these agencies were independent or semi-independent, and worked together or at cross purposes according to the degree of divine grace in the hearts of their members and officers. Nominally the General Conference was the parent of them all; but the reciprocative organizations creaked in operation, sometimes got out of hand, and were disciplined to a degree, like the obstreperous adolescent children of an ill-managed family, by the increasing arbitrariness and severity of the parent.

Thus there came to be what Mrs. White denounced as the exercise of "kingly power." The fortunes and fates of several of these organizations were controlled by interlocking directorates, wherein a few men in Battle Creek (and in lesser degree in Oakland, on the Pacific Coast) who were influential members of nearly all the boards could put their veto or their approval upon the work. Distrusting this state of things, the people restricted their liberality, and scarcity of funds exasperated the situation.

Certain of the organizations; however, being more vigorous and assertive, appeared to suspicious eyes ready to grasp all power and authority, and become rivals to the General Conference. Especially was this the case of the International Medical Missionary and Benevolent Association, with several affiliated State organizations. This association in 1901 employed more people than did the General Conference, and commanded more income. It was vigorous and missionary-minded; and under the dynamic leadership of Dr. J. H.

Kellogg had pushed its activities into neglected fields of service which should have been the work of the whole denomination. Dr. Kellogg and his associates indeed desired that it should be the whole church's work; but, often defeated and discouraged by the lax loyalty to health principles and the health message on the part of many ministers and people, they were determined to push ahead even if they left the denomination behind. Some felt that they aimed to become a separate movement. In less degree the Foreign Mission Board and the Sabbath School Association were restless and impatient over restrictions and impotence, and the publishing interests, finding a profitable field in commercial printing, were threatened with worldliness and loss of zeal.

This situation must be corrected; and the correction involved, first of all, personal conversions, and second, a reorganization that should, on the one hand, bring all elements within the shelter of the denominational organization, and on the other hand distribute responsibility to those who were doing the work. Could it be done? There was a complex problem of management. The financial demands of the work, spreading rapidly throughout the world, were more than the officers and boards knew how to meet. In their perplexity they borrowed money, mainly, it is true, from members of the church and from the publishing houses, but in emergency from banks and other loan agencies. At this General Conference the treasurer's report revealed that the administration, during the biennial period, had expended over \$15,000 above its receipts, the difference having been borrowed. Its cash in hand was \$32.93. The sanitariums and other medical enterprises had fared better, not only balancing their books, but expending considerable sums in missionary work. Still, because of expansion and improvements, much of their capital was borrowed. The Battle Creek Sanitarium was paying interest on \$200,000 in loans from Adventists alone. All the schools had debts, incurred both in operation and in expansion, which were to them overwhelming, aggregating \$330,000. Battle Creek

College, the most heavily burdened, had an \$84,000 debt on a plant worth \$108,000, and this was mostly loans. It had become the accepted pattern of management to operate on borrowed capital.

Beyond the Atlantic this policy had come to its fruition. The printing of a paper and some tracts, begun by Elder J. G. Matteson in his home a quarter century before, had developed into a publishing business in Christiania (now Oslo), Norway. But to a great extent it had done so on borrowed capital; and to pay the interest, loans were made at the banks. When a financial depression hit the country in 1899 these loans were called, and the capital loans also. Unable to meet the strain, the Scandinavian brethren appealed to America for help. The Foreign Mission Board sent them \$5,000, which, however, was but a stopgap. They appealed again, and the Mission Board sent them \$3,000, with the statement that this was the last possible help they could give.

The Christiania men asked their creditors for a moratorium of six months, to try to get their finances into shape. They hoped, like Jabesh-Gilead, to get help from their brethren in America within that time. When their appeal came the General Conference sent over a committee, I. H. Evans and J. N. Nelson, to investigate. They reported that there was a debt of \$81,084, all immediately due. The General Conference Committee thereupon decided that the case was hopeless, and that they must allow the Scandinavian publishing house to go into bankruptcy and let the creditors take the assets and the loss. And they so informed them.

Then there came from Mrs. White, living in Australia, a letter saying that this was wrong, that the house should be rescued, for its failure would bring great depression upon our people and be a disgrace to our cause. Taking courage from this counsel, the General Conference Committee called together the State conference presidents, with the Mission Board, and prepared a fresh proposition: If the creditors would give them time, they would pay the amount in full, in three annual

payments. This proposition the creditors gladly accepted, saying that the church had reinstated itself in their esteem. This proposition and promise, brought to the conference, received confirmation and execution.¹⁸

In the matter of the school debts a unique and spirit-stirring plan had been laid to lift them. Mrs. White offered to give a freshly prepared book manuscript for the relief of the debts of the schools, on condition that the publishing houses also forgo their profits and that the people of the church take hold to sell the book without commission.¹⁹ This book was her exposition of the parables of Jesus, and it was entitled *Christ's Object Lessons*, a book which now through nearly fifty years has proved its lasting inspiration and power in the lives of millions. The fire was kindled, and it burned with amazing speed. The Review and Herald and the Pacific Press arranged to publish 300,000 copies for the bare cost of material, donating their labor; and a popular fund was raised for this and for the costs of handling. To manage the campaign, a Committee on Relief of the Schools was appointed, with S. H. Lane, chairman, and Dean P. T. Magan, of Battle Creek College, secretary. The latter devoted a great part of his time to it.

The campaign was begun in the spring of 1900. Churches were aroused to take quotas of books amounting to six copies a member, and to sell them to the public. Many a quiescent church member and many a minister who had thought they could never sell books were stirred to action, and in the experience found a great increase of spiritual power and an unexpected public interest. Moreover, there was instituted a reform in financial policy, an abhorrence of debt, and a determined effort to avoid it. At this General Conference, Professor Magan reported that about \$57,000 had already been raised by the sale of *Christ's Object Lessons* in America, that plates had been shipped to Australia and England for publication there, and that translations and plates were being prepared for Scandinavia and Germany.²⁰ This work, thus barely begun, continued for several years in this special purpose, until, largely by

its aid, the debts were paid off and, more important, there was a thorough and lasting revival of home missionary and literature work by the entire membership.

With these problems and these varied interests the delegates now came to the conference. Many faced the meeting with dread. As was confessed when the conference closed, "hardly a delegate appeared at this session who did not anticipate worry, and even disaster more or less serious. . . . Whispers of disintegration were borne from ear to ear, and speculations as to the final result were rife."²¹ Mrs. White herself declared: "I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. . . . I said that I could not go to Battle Creek. . . . But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray, saying, 'Lord, what does this mean?' I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, 'I think I will have to go.'"²²

And when she came she went immediately to work. The day before the conference opened she called a meeting in the college library of the heads of the work—conference officials, educators, physicians, publishers—and outlined to them in unmistakable language the course that must be followed. It was a preview of her address to the conference the following day. There must be an end to "kingly power"; no more should one man or a few men at headquarters determine the extent and the extension of the work throughout the world. There must be a reorganization of the church body and polity. Greater liberty must be accorded; responsibility and authority must be distributed to rest in every case primarily upon the workers in each separate field. There must be a regeneration of men or, where necessary, a weeding out of unprofitable servants. There must be a change in financial policies. The means which the Lord through His people provided for the work should not be selfishly hoarded in favored places, but under the coun-

sel of a broader body be equitably distributed to the cause throughout all the world. Better trained and more consecrated talent was needed in business lines. Debt was to be "shunned like the leprosy." There must be a pressing together in place of the division, suspicion, and opposition shown by many. The evangelistic work, the literature work, the medical work, the educational work, were to be united in bonds both fraternal and organic.

Her words were not the orders of a taskmaster; they were the counsel of a commissioned servant of God who had earned the respect and reverence of a people she had helped to guide from the beginning. Lone survivor of the first pioneers, she had witnessed the ascent and growth of a cause which in the beginning had not where to lay its head, but now lodged and camped and fought and won its victories the world around. She had seen the fulfillment, in significant part, of that early vision in which the little flame kindled in New England grew to be streams of light that went clear round the world; and she had not stood idly by to watch it. With her husband and with Joseph Bates she had spread the first little fires when there was none to help. With them and with later workers she had labored and toiled and wept and prayed and counseled and guided until the young church took frame and form. Her early companions passed, one after the other, to their rest; she toiled on. In bereavement, yet in courage, she went to Europe when it was barely entered by the Advent message, and there she builded sturdily and well. She turned to the other side of the world, and when the work was in its infancy in Australia she went there and threw the enthusiasm and wisdom of her presence and counsels into building a constituency that now in vigorous fashion was furnishing a leadership for the whole denomination. Through it all her counsels, born of God, had shaped and molded the work of the church, despite the laggard following, the neglect, the misunderstanding, sometimes the opposition and the disaffection of some. And she had come now, not only because of her vast experience,

her self-abnegating love, her selfless devotion, but also and supremely because this people was convinced of her selection by God to speak His word—she had come to a position where, when she spoke, men of the church, leaders and people, must take heed.

The council of that morning appointed a committee to frame its desires for presentation to the conference. Vital decisions were made. If there had been any cut-and-dried plan for the General Conference, any order of business arranged, any elections rigged, they were all thrown overboard. It was decided to present an entirely new program to the conference on the morrow.

The General Conference opened in the tabernacle at 9 A.M., Tuesday, April 2, with G. A. Irwin in the chair; L. A. Hoopes, secretary; and F. M. Wilcox, assistant; A. T. Jones, editor of the *Bulletin*, with W. A. Spicer assisting. The president made his opening remarks; the delegates were seated; a number of new conferences were admitted; and, the organization completed, President Irwin gave his address, citing the progress made during the biennial term, remembering the warriors fallen in battle, praising the Lord for His beneficent guidance, and invoking His continued care.

The Chair: "The Conference is now formally opened. What is your pleasure?"

Thereupon Mrs. White came forward, and spoke as follows:

"I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald office and the Conference, who brought in elements of unbelief, so that the light

that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people.

"The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth. . . . But they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do to-day. It is because of the great mercy of our God, not because of our righteousness, but that His name should not be dishonored in the world." ²⁸

Then followed in even greater detail what she had presented the day before to a select company of workers. The whole conference heard; the people heard; and there was rejoicing. If any were confounded, they kept silent. Indeed, there was in the congregation a spirit of confession, a spirit of humility, a spirit of reform, a spirit determined to take right steps, to cut off the evil and to espouse the good.

The chair called for action; and A. G. Daniells responded by referring to the instruction received yesterday and the decision reached in consequence. As chairman of that meeting and of the committee it appointed, he embodied their conclusions in a resolution to constitute a large committee, representing every department and interest of the work and the various quarters of the field, this committee to consider the broad interests of the worldwide work, and to recommend to the conference what procedures it should take. "And if we will throw away our preconceived opinions, and will step out boldly to follow the light He gives us—whether we can see clear through to the end or not—God will give us further light; He will bring us out of bondage into glorious liberty."

He was supported by S. N. Haskell, W. W. Prescott, E. J. Waggoner, and W. C. White. With little discussion the motion was adopted. The committee thus formed, consisting of about seventy-five persons representing every phase of the work, received the name of the Committee on Counsel.²⁴

Through this initial action there was evolved a thorough reorganization. The Committee on Counsel delegated its problems to appropriate subcommittees—Conference Organization, Finance (More Equal Distribution of Funds), Education, Canvassing and Colporteur Work, Camp Meetings, Publishing, Sanitariums, Foreign Missions, Religious Liberty, and the usual committees on operation—which in the main reported directly to the conference. At the second meeting the Committee on Counsel rendered enough of a report to enable the conference to proceed upon its business; and this was in effect its only report, the committees which it had appointed appearing thereafter in the role of committees of the conference.

The conference had not proceeded far, however, before the initiative in reorganization was seized by the Southern field. Neglected child of the American family of conferences, it had received the special attention of Mrs. White, whose son, J. Edson White, in response to her testimonies, had lifted the Negro work in that field to a respected and vibrant life. Mrs. White visited the field and consulted with the workers on her way to the General Conference. Now, at the third meeting, the South brought in a memorial, petitioning that it be constituted a union conference, after the order of Australia, with a good degree of self-government, but not abjuring the financial help of the General Conference. The memorial was presented on behalf of the field by Smith Sharp, the recently elected head of a proposed new little conference, the Cumberland. For a field that contained only two small and rather weak conferences, with a third applying here for admission, its institutions consisting of one struggling publishing plant, one or two treatment rooms, and three small schools, it appeared like a piping adolescent in the family of older members. But

it had the confidence of a David: it had heard the voice of God, and it made ready its sling and five smooth stones and went forth to battle.

The memorial was favorably received by the conference. Its purpose was endorsed by such speakers as Prescott, Haskell, White, Lane, Olsen, and Daniells, every one advocating stronger financial and moral support than had formerly been given. Then Mrs. White spoke, and in her plea for the Southern field she touched still further on the principles of local government and personal responsibility to God, which were to be included in the plans for reorganization; and she advocated for all America and for the whole world the same type of organization which the South had proposed. The memorial was adopted; and the delegates from the South proceeded to draft a constitution which became the model of the other unions into which, before the conference closed, the entire field was divided.²⁸ At the appeal of Mrs. White, Robert M. Kilgore returned to that field, and was elected the first Southern Union Conference president.

Reorganization had the right of way. The Committee on Reorganization made reports, supplemented by reports from the Finance Committee, which in the aggregate resulted in these changes:

1. The world field was organized into union conferences and union missions: eight union conferences in North America; five union conferences in Europe, including the Levant, all comprising a General European Union Conference; the Australasian Union Conference, comprising Australia, New Zealand, Tasmania, and the South Pacific island field. Union missions were areas in which the work was as yet weak or undeveloped, and which, with their several constituent mission fields, were placed under the care of the General Conference; their creation looked to their future organization as self-governing fields. Such areas then were South Africa, Southern Asia, Eastern Asia, Central America, and South America.

2. The General Conference Committee was to be com-

posed of twenty-five members (soon expanded), representing all phases of the work and all great areas. It was to organize itself (and thus, indeed, the General Conference administration), electing all officers, including a chairman for such time as it might determine. The opinion was voiced on the floor that this might mean that no man would be chairman for more than a year. This provision was the extreme fruit of a fear of "kingly power." It was felt by some that a sharing of the chairmanship would help to ward off that evil. This provision remained in the constitution for two years, until the General Conference of 1903, when it had become apparent that strong administration required permanency, and provision was made for conference election of a president and all other officers. In the meantime, however, the committee practically settled the question by electing A. G. Daniells permanent chairman; and he was therefore in effect president of the General Conference from 1901 on.

H. E. Osborne was elected secretary, H. M. Mitchell treasurer, and H. E. Rogers clerk of the Committee. W. W. Prescott was elected field secretary of the Foreign Mission Board; and W. A. Spicer, corresponding secretary.²⁸ As the work of this board became the chief business of the General Conference, the merger was completed in the 1903 session, and Elder Spicer was elected sole secretary of the General Conference.

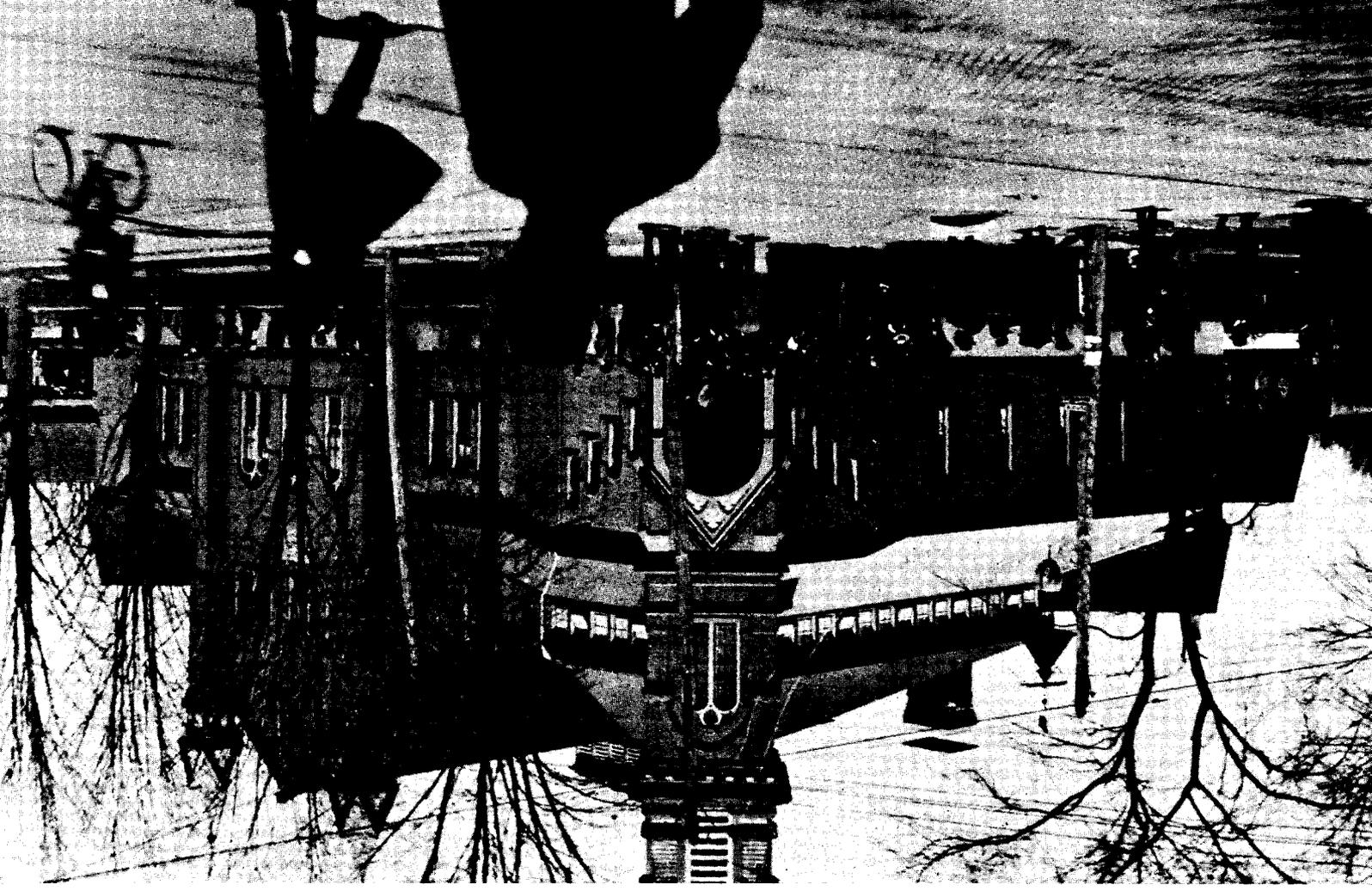
3. There were certain independent organizations to be considered. The General Conference Association, a legal body which had been formed in 1887 to hold the property of the General Conference, was not affected by any legislation at this conference. Indeed, its membership was practically that of the General Conference Committee, and it was the legal representative of the General Conference. However, in the case of the Foreign Mission Board, which was also a corporate body, competent to hold property as well as to direct operations, it was decided, after considerable discussion, to coalesce its supervisory and operating functions with the General Conference; but the continuance of the corporate life of the Mission Board was

left to the General Conference Committee, anticipating the time when the property it held should be transferred to the General Conference Association. This action was completed at the 1903 meeting, by the abolition of the Foreign Mission Board corporation, the General Conference having already taken over all the functions and work of the board, and its property now passing to the association.

The most difficult problem was that of the International Medical Missionary and Benevolent Association and its affiliated institutions. This was the strongest, most compact, and perhaps the most virile of the denominational organizations. Indeed, its charter made it undenominational; and, its type of work attracting the favor of non-Adventists, it had received substantial gifts and moral support from a number not of this faith. However, its control was wholly in the hands of members of the church.

There had been not a little antagonism between it and some officials and leaders who saw in the vigorous prosecution of the medical missionary work a threat to ecclesiastical control; whereas on the other side the health reform advocates were aggrieved at the lack of personal adherence to health principles and medical missionary enterprises exhibited by some of their critics. The spirit of the conference, promoted by Mrs. White and other spiritual leaders, brought in greater harmony. But it was thought injudicious, and perhaps legally difficult, to propose the absorption of the medical missionary organization by the General Conference; therefore a compromise was proposed and effected by which it should have a representation of six members in the General Conference Committee, and its own governing body should be composed of members nominated equally by its constituents and the General Conference. This, too, came to a head in the 1903 General Conference.

4. The union conferences were to be self-governing and, in the main, self-supporting, but the stronger were to devote their means as fully as possible to the support and extension



of the message throughout the world. They were exhorted to apply their funds frugally to their own needs, and to send the surplus to the General Conference, which would apply them to the worldwide work. This proposal was to eventuate in the policy of the local conferences' giving a tithe of their income to the unions, and the unions' giving a tithe to the General Conference, while all bodies were to exhibit generosity thereafter in further gifts to the cause as they were able.

One other question was the removal of Battle Creek College to the country. This had been advocated by E. A. Sutherland and P. T. Magan, because the city environment was not conducive to the highest ideals, and because the constricted quarters of the institution did not permit the development of industrial education and especially agriculture. The College Board of Trustees finally committed themselves to the proposition, but it was assailed both by some residents and by several of the faculty.

In the fourteenth meeting of the conference, on April 12, at 9 A.M., the relief of the schools through the sale of *Christ's Object Lessons* was being considered. Professor Magan made his report, and then Mrs. White took the floor. In the midst of her talk she said: "The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,—to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would not see the wayward course of this one and that one, but would settle down to diligent study." Again: "Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established."

That same day the Seventh-day Adventist Educational Society (Battle Creek College constituency) voted to remove the college from Battle Creek. Four days later the Michigan Sani-

The Battle Creek Tabernacle, seating about 4,000, was the logical meeting place of the 1901 General Conference session. Because of the worldwide expansion and organization plans laid in this year, it was known as The Great Conference.

tarium and Benevolent Association (Battle Creek Sanitarium constituency) voted to purchase the college plant to house the American Medical Missionary College. Thus the way was opened for Battle Creek College to move out into the country, where it should have been located in the beginning. The purchase price of \$108,000 covered the remaining debt of the college and left \$26,000, a sum which must be greatly augmented from other sources, to establish the school in a new location."

Thus the last moot question before the Conference was settled. Perhaps nothing more signally indicated the new order there instituted than this decision to remove Battle Creek College from its base, and establish it in a location in consonance with the counsel given at its founding. It was a definite break with that policy of resting in harbor which had been so fatal to previous attempts at reform. Now, action! and action which would be followed by more actions, until a revolution had been effected.

This General Conference of 1901, approached by most of the leaders and delegates with apprehension, weighted with problems administrative, financial, ideological, and social, carrying the threat of deepened distrust and of disintegration, proved instead to be the turning point toward unity, reform, solvency, and ardent evangelism. In great degree there ensued harmony of purpose and cooperation in execution of the plans laid. Not every problem was completely solved, but a formula for solution was presented which, if faithfully followed in the years to come, would mean success.

This happy result came not because of the power and vision and diplomacy of the men who composed the conference. Such qualities might have ministered to increased arrogance and pride and division rather than to fraternal union. It came because, in answer to divinely inspired counsel, men humbled their souls and sought God for pardon and guidance. Then they were brought together in the bonds of Christian love; and the differences dissolved like mists, and the mountainous

problems became high vantage points from which to view the road to the Promised Land.

The conference closed Tuesday, April 23, with a farewell service for the appointees to foreign fields. It was a service of triumphant faith and joy. United and invigorated, the church faced forward to a greater work of world evangelization. The "old hands"—Uriah Smith, J. N. Loughborough, S. N. Haskell, G. I. Butler, A. C. and D. T. Bourdeau—stood with Ellen G. White as the pioneers of the early days; and they were joined by other men, some in the full prime of manhood, others young and more vigorous, full of promise for the future.

The testimony meeting, mingling with an ordination service, lasted through two sessions, the first at three o'clock in the afternoon, the other at seven o'clock that evening. Testimonies from veterans, many of whom had seen service in foreign lands, testimonies from beginning workers, testimonies from lay members, gave a chorus of thanksgiving and praise for the wonderful work of God. And song welled up to express their feelings:

"I fear no foe, with Thee at hand to bless."

"Then cheer, my brother, cheer!
Our trials will soon be o'er."

"Is there anyone can help us . . . ?

"Yes, there's One, only One,
The blessed, blessed Jesus, He's the One."

"Behold! behold! the Lamb of God."

The benediction was by J. O. Corliss: "Again, our Father, we render thanksgiving to Thee for the blessedness of the Conference that is just closing. We thank Thee that Thou hast distilled upon us the droppings of the Holy Spirit, and Thou hast unified our hearts. Let our work in the future, O Lord, be that which will unify, and the message that which will unify those who are in the message everywhere throughout the wide world. And now, O God, as we separate this night, let the

blessed Spirit that has been with us follow us. May we be directed in the way, so that on Mount Zion we may all gather, and sing the great song of redemption in Thy kingdom. For Jesus' sake. Amen."

Thus closed the last service of the conference, the echoes of the benediction dying away with the sound of the clock in the tabernacle tower over their heads, striking the hour of ten.

¹ *General Conference Bulletin*, 1901, p. 17.

² Jeremiah 9:23, 24.

³ Isaiah 57:15.

⁴ *Ibid.*, p. 119.

⁵ *Ibid.*, p. 234.

⁶ See volume 1 of this work, p. 616.

⁷ 2 Samuel 21:8, 9.

⁸ *General Conference Bulletin*, 1901, p. 327.

⁹ *Ibid.*, pp. 122, 123.

¹⁰ *Year Book* (S.D.A.), 1894, p. 61.

¹¹ *General Conference Bulletin*, 1901, p. 198.

¹² *Ibid.*, pp. 275, 276.

¹³ *Ibid.*, pp. 247, 258.

¹⁴ Revelation 3:17, 18.

¹⁵ Zechariah 3.

¹⁶ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 16.

¹⁷ *General Conference Bulletin*, 1901, p. 412.

¹⁸ *Ibid.*, pp. 183, 184, 409, 410.

¹⁹ *Review and Herald*, May 1, 1900, p. 283.

²⁰ *General Conference Bulletin*, 1901, pp. 209-219.

²¹ *Ibid.*, p. 457.

²² *Ibid.*, p. 204.

²³ *Ibid.*, p. 23.

²⁴ *Ibid.*, p. 35.

²⁵ *Ibid.*, pp. 67-70, 132, 185.

²⁶ *Ibid.*, p. 377.

²⁷ *Ibid.*, pp. 213-219, 313.

CHAPTER 3

COLLEGE IN THE COUNTRY

THEY had the word to go, and they lost no time in seeking where to go. Battle Creek College must be moved out of the city, must be placed upon the land, must make agriculture the basic educational industry, must build its curriculum according to the pattern given a quarter century before. It was a pattern men had found hard to follow, because their ideas of education took "too narrow and too low a range,"¹ because their vision was dim and their faith small.

But in the 1901 General Conference, Mrs. White said: "This move is in accordance with God's design for the school before the institution was established. But men could not see how this could be done. There were so many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines."²

Therefore the conference had barely closed when the president of the college, E. A. Sutherland, and the dean, P. T. Magan, began to look for a suitable location. They went forth to search out the land, and they went in much the same fashion that the ten spies went forth from Kadesh. The automobile at the turn of the century was a curiosity, a plaything for the rich and the adventuresome. And the roads were sandy trails or muddy sloughs. But the popular predecessor of the motorcar was the bicycle, evolved from the high-wheel, hard-tire type to the low equal-size two-wheel, pneumatic-tire affair, which quickly had everybody on the road. Hard-surfaced bicycle paths were constructed between cities, but often the cyclist, if he presumed a journey, had to push through the scouring, spattering, or dusty trails that answered for highways.

Forth, then, on bicycles went Sutherland and Magan, ferreting out the prospects that were named to them by well-wishers or enterprising real estate men. They looked here and they searched there and they examined everywhere—not so very long, however; for Mrs. S. M. I. Henry had introduced them to a group of people who were proposing to start a school they called The People's University. This group had had in mind a farm near the little town of Berrien Springs, nine miles from Saint Joseph and Benton Harbor on Lake Michigan. However, they had encountered difficulties in their enterprise, and were uncertain in their minds whether to abandon it or perchance join with some others who might bolster their exchequer. With this group a meeting was arranged in the old Hotel Oronoko, on the main street of Berrien Springs, near the bank of the Saint Joseph River. They gave information and encouragement, and in the end, dropping their project, gave their option to the new enterprise, and cheered it on.

Berrien Springs had once been an important town in southwestern Michigan. It was a popular health resort, and it was the first county seat of Berrien County; hence the big hotel, and hence the now-abandoned courthouse and the brick jail, most imposing building in the town, but now mutely pleading for occupancy, so reversing Whittier's lines:

"Still sits the school-house by the road,
A ragged beggar sleeping."

Here sat a courthouse by the road, a ragged beggar to be turned into a schoolhouse.

The town was not easy of access, but this, too, was counted an asset. Certainly it would be a place "where the students would not see things to remark about and criticise." They had ever before them instead the works of God, from which they might gather instruction in righteousness and in skill of hand. To reach Berrien Springs, either you rode on the Michigan Central to Niles and there took a hack or a private carriage, or else you continued on to the next stop, Buchanan, where you

could find a primitive type of railway called the Milwaukee, Benton Harbor, and Columbus, though it never saw either Milwaukee, Wisconsin, or Columbus, Ohio. It did meander amiably out of Benton Harbor to go through Berrien Springs and end at Buchanan. It ran a train three times a week, with one passenger coach and as many freight cars as the traffic demanded. Berrien Springs was the only town between its termini, but it would stop anywhere that a lady waved a handkerchief or a farmer flagged it down to put on a bushel of peaches. However, it served the early years of the school, until an interurban electric railway came through and the automobile shortened all distances.

It was decided to purchase the farm of 272 acres on the banks of the Saint Joseph River, two miles from town, and there to establish the college. As soon as the year's session in Battle Creek closed, the college began to pack. It filled sixteen freight cars with furniture, library, and other chattels, and this was the plant that was shipped to Berrien Springs the first of July, 1901. The jail and the courthouse received the goods. The college received a new name, suggested by Prof. Homer R. Salisbury, a member of the faculty; it was called Emmanuel Missionary College. It was a prayer and it was a promise: Emmanuel, "God with us."

No hiatus was permitted between the closing of Battle Creek College and the opening of Emmanuel Missionary College. That summer a teachers' institute was held in a camp of tents, in a grove now called Indian Fields, at the edge of the village, on the banks of the river. It was a very happy, hopeful, successful summer term, attended by two hundred elementary and secondary teachers, and visited by many a member of the new General Conference Committee, excited and thrilled with the promise of a major school that dared to cut loose from all facilities and, like Elisha's migrant sons of the prophets,³ to carry on school while building habitations.

Possession of the farm was not given until fall, and then there were no buildings save the farmhouse and one or two



small tenant houses. Therefore this first year the college made shift in the courthouse while faculty and students found such quarters as the village afforded, principally the old Hotel Oronoko. "It will mean a fewer number of students," said Mrs. White; and the number was fewer. But they were young men and women, for the most part, who hailed the adventure of roughing it and building as they learned.

The first beginning on the farm was in "The Grove," a beautiful though mosquito-infested maple woods a little distance behind the farmhouse and the proposed campus. Here small cottages and cabins were built that year, with an assembly hall, octagonal and screened, for summer use only. The money for this was given by Mrs. P. T. Magan, her whole patrimony. Here for several years thereafter were held the summer sessions of the school, chiefly teachers' institutes; for the college was still the mainspring of the elementary church school and academy system.

Meanwhile two larger buildings were erected on the campus site: one called Domestic Arts Building; the other, Manual Arts Building. These were intended for eventual use in the departments their names indicated; but temporarily and for several years they housed, in dormitory fashion, the women students in one and the men students in the other. Indeed, Domestic Arts Building was in time metamorphosed into Birch Hall, for many years the chief home for girls, but now a men's dormitory.

The second year, Study Hall, the main school building, was erected, so close behind the farmhouse that the rain water from their eaves mingled, until the old relic was torn down. These buildings were all put up by student labor, captained by industrial teachers; and many a competent craftsman came forth from those years to give service in home and foreign lands.

The farm was located in that famous fruit belt of Michigan, sheltered and tempered by the waters of Lake Michigan, which moderated the winds and the frosts. It had extensive vineyards and orchards, though the college people found the peach

orchard so infected with the yellows that it had within a year or two to be rooted out. But new orchards were planted, neglecting the peach, however, for the more certain and profitable crops of grapes, pears, plums, and apples, besides small fruits. In the first years C. M. Christiansen was at the head of the agricultural work, but other teachers had various departments of the farm.

The principal market crop of fruit was from the vineyard. And when the grapes were ripe, large shipments were made, chiefly to Chicago. The little railroad was not favored with the transportation. A river steamer, the *May Graham*, came up, docked at the college landing, and carried both passengers and freight to Saint Joseph and Benton Harbor. From these lake ports the fruit was transhipped by steamer to Chicago and Milwaukee. It was a seasonal traffic, the peak being in the time of vintage, but it continued nearly from frost to frost. The river trip was a favorite excursion for shoppers and sightseers, leisurely but entrancing, though the return must be by rail or by steamer after an overnight stay in town. This means of transportation, however, ceased after about four years, when more efficient though less romantic means were provided. But the picture of the river boat and of its bluff, portly captain, calling in his foghorn voice ere he cast off, "Hoory, hoory! Hoory!" remains in the memories of the early workers.

Every member of the faculty had some part in industrial teaching and leadership as well as in academic studies. And they really worked with their students, half the day, though in some cases as understudies to more trade-competent students or assistants. But certain teachers were very competent in industries, as for instance Joseph H. Haughey, the mathematics teacher, who had been not only a department head in Battle Creek College but principal of South Lancaster Academy. His agricultural specialty was the tree fruits, besides the bees, and he was very proficient, with student help, in maintaining and planting orchards and in building an apiary.

The campus was on the upland part of the farm, where it

still remains. A favorite meeting place for the whole school, especially on Sabbath afternoons in the summertime, was the Point, a sandy-banked, swallow-tenanted bluff projecting from the plateau and looking over the river and the lowland farm tract. Here, in the remnant of an old apple orchard and on the velvety bluegrass, with the clear water of the Saint Joe stretching below in a right-angling curve, the Word and the works of God were studied together, and deeper understanding and wider vision of the things of earth and heaven were caught by teacher and student.

The lowlands, in elevation but a few feet above the river, were the most fertile fields, though subject to spring overflow; and here the main farm crops, aside from fruit, were raised. Into these lowlands and bordering them at the base of the plateau flowed a creek, the pleasant upper gorge of which came to be known to the school as "The Valley of Eden." There it was pastureland, extending up the hills on the other side; on the heights, new orchards. The woods were patches and groves, with no heavy timber except on the half-drained swamp into which the maple-wooded assembly land descended. After three or four years the farm adjoining the lowlands was added to the school property, doubling its area.

It was, to rural-minded, country-hungry students and teachers, who came out in large part from immediate city environment, a taste of the Promised Land. No more surrounded by the crowded works of man, they lived in the midst of the Creator's handiwork, and they were privileged to behold "on everything upon the earth, from loftiest tree of the forest to the lichen that clings to the rock, . . . the image and super-scription of God."⁴

Nor was their life an idle gazing, confined to exclamations of wonder and delight. They wrought with the Creator, and their recreation was a re-creating. They put their hands to the plow; they trained the vines and pruned the trees and planted the seed and reaped the harvests. And in this partnership with God they learned precious lessons of foresight and diligence

and industry and responsibility. They felt the inspiration of a prescribed and chosen mission, to set the pattern of an education after the order of God.⁵

It was a turning point in the educational history of Seventh-day Adventists. The vision and the courage and the resourcefulness which were demanded for this enterprise, breaking the bonds of custom and inertia, starting out on exploratory paths of education, breaking trail for adventurous and purposeful teaching, were worthy of all emulation by the rest of the church's schools. And to no little degree that course was taken.

Avondale, in Australia, had first shown the way. Under the impulsion of Mrs. White it went into the wilderness, hewed down the giant trees, turned the virgin soil, built its dwellings and its halls of learning and its modest temple of worship, and sought to follow the oracles of God in education. Berrien Springs had in some respects a harder task, because it had to break the ties which sentiment and habit had formed to hold it to the city and the headquarters of the church. It had to forsake the prestige which it had gained in Battle Creek, and to seek for and train a new order of students, students willing and eager to round out their education by uniting the hand to the head and the heart. Emmanuel Missionary College broke the fetters which were in one degree and another binding the educational work of Seventh-day Adventists to the chariot of popular education.

Its influence was not lost. The educational system of Seventh-day Adventists was liberalized and enlightened as a result of its example. Even in those institutions which kept their seats and their ideas there appeared new thinking and new impulses toward the right. And some schools followed suit. Healdsburg College, in California, the second founded by Seventh-day Adventists, and Southern Junior College, in Tennessee, were moved within a few years to seek more favorable locations.

Healdsburg College,⁶ during its quarter century of service, made a notable contribution to the cause of the last gospel

message. It gathered in the youth of the Far West, even from Australia and New Zealand, and gave them thorough training in Christian ministry. Over four hundred of its graduates were to be found in the ranks of Seventh-day Adventist workers, in times when the services were more restricted and the army of the church was very small. Under the strong leadership of President W. C. Grainger, and later of M. E. Cady and W. E. Howell, and the competent and devoted Bible teaching of R. S. Owen, E. J. Waggoner, and A. T. Jones, it produced men and women of thorough scholarship and missionary zeal, like J. E. Fulton, the first graduate and "father of the island field," Robert Hare, of New Zealand, H. C. Lacey, of Australia, Abram La Rue, who began the China mission, T. H. Okohira and Professor and Mrs. Grainger themselves who opened the mission to Japan.

Healdsburg was a little city, situated in agricultural and mining country, and the surroundings of the school were not greatly inimical to the ideals of education held by the denomination. At times, under the influence of clear-sighted educators, it included in its curriculum strong industrial work. But it was cramped in its campus, and came to be quite surrounded by the city. Under President Cady it purchased 160 acres of land four and a half miles from the city, and there established Timberland Academy, an auxiliary to the college, where students on the high school level largely paid their expenses by their work. The college was favored, moreover, by the encouragement and labors of strong men on its board, such as S. N. Haskell, J. N. Loughborough, and W. C. White. Mrs. E. G. White lived at Healdsburg for several years before she went to Australia.

Nevertheless, in its later career, as the result of some weak administrations alternating with the strong, the college deteriorated in morale and declined in the confidence of the people. Its industries perished, some of its buildings were closed, its student body became demoralized, "till there was no remedy."⁷ Finally, in 1908, the decision was reached to



close Healdsburg College and seek to build up a training school under new and ideal conditions. The educational sense and morale of the Pacific Coast church required restoration and strengthening. They were questioning, "Why have a college? Our elementary and secondary church schools will confirm our children in the faith, and they will then be strong enough to stand for truth in the higher schools of the world." Some of their brightest and best were attending the colleges and universities of the land, and many were in consequence separated from the cause.

That veteran stander-in-the-breach, Stephen N. Haskell, was returned to the West Coast in 1908, and made president of the California Conference. He and his wife went from church to church, teaching Christian education, strengthening the weak hands, and confirming the feeble knees. They were a tower of strength in the critical battle. Other strong men stood with them: H. W. Cottrell, president of the Pacific Union; W. T. Knox, who the next year became treasurer of the General Conference; J. O. Corliss; M. C. Wilcox, and other stalwarts. Vision was cleared and courage rose. The necessity of a college to top their educational edifice was established in the people's minds.

An interim year was spent in seeking a site; various properties were offered and considered. At last, with breath-catching audacity, the pioneering spirit of the West flung its gauntlet upon a mountaintop. If they were to get away from the city, leaving behind the works of man; if they were to separate their students from the temptations of the world; if they were to make industries, and especially agriculture, an integral part of their curriculum, let them with one supreme effort burst their bonds like Samson, and go to dwell in the wilderness!

On the top of Howell Mountain, east of Saint Helena, a property of sixteen hundred acres was offered them. The focus of it was a summer resort named after its owner, Angwin, built in a little valley of a hundred acres that was the crater of a burned-out volcano. Into this cup for hundreds of years had

Inset: Old Healdsburg College, first educational unit erected in California, was succeeded in 1909 by the flourishing Pacific Union College (main panel), situated on Howell Mountain, near St. Helena. It has been greatly expanded since.

washed and settled the silt of the rimlands, mingling with the ashes and scoriae of the volcano, to make a flat and fertile bed. Copious springs watered it; it was a garden. Twenty acres were in fruit, large fields in alfalfa, the remainder in garden and field crops. Above the valley rose the uplands, mostly in forests of pine, fir, and redwood. The five hundred acres under fence were fit chiefly for grazing. The property was purchased in the summer of 1909.

No city could thrust its tentacles into this rural retreat. The eight miles of its removal from the moderate-sized town of Saint Helena were formidable: up and ever up, over a dusty, narrow, twisting road with hairpin turns looking over precipices; and when the tinkling bells of the eight-mule winery wagons were heard, the stage or carriage must seek one of the few wider passing places, and wait with set brakes for the meeting. In those early days few braved the hazards and tedium of the road except from necessity. The Saint Helena Sanitarium was built on the lowest slopes of Howell Mountain, but on another road, and five miles of like traveling lay between the two institutions.

In anticipation of a new and strong college a notable faculty was gathered together. From Australia came Charles Walter Irwin, who had done great service in building up the Avondale School; he was made president and business manager. To support him, pioneer spirits were needed. A. O. Tait, at that time associate editor of the *Signs of the Times*, was a practical man and a master of comradeship. He was given leave of absence for service at the college. C. C. Lewis, outstanding educator and president of Union College, came West and joined the new enterprise. M. W. Newton, leading science and mathematics teacher; G. W. Rine, for English language and literature; and H. A. Washburn as history teacher were secured. Hattie Andre returned from missionary service in the South Seas to be preceptress. There were others; not least the competent wives of most of the men teachers, who filled important posts and gave invaluable service.

The rather flimsy wooden resort buildings nestled against the hillside: a three-story hotel, six cottages, amusement "palace," a large swimming pool, and barns with farming equipment and stock. To transform this summer resort into a year-round school for students, making the present buildings fit the needs while slowly a permanent building program should evolve, was one problem before the administration and board. Northern California is not the semitropic South, with citrus groves and summery winters; it has cold and snow.

Within a month after purchase the building containing the dance hall and sports rooms was transformed into a chapel and classrooms, the hotel turned into the girls' home and dining department, the farmhouse into a dormitory for young men—though they spilled over into the loft of the hay barn and the prune shed. The six cottages were assigned to teachers' families, though they shared with the transformed sports palace the privilege of furnishing classrooms, business offices, and store. Every porch on the place was curtained off with canvas for sleeping rooms. But by opening day, September 29, 1909, the school was ready for students, who to the number of fifty were present, with more soon to follow.

Cash resources were low. The union had been hard put to meet the debts on Healdsburg and an ambitious school which had been launched, *ad interim*, at Lodi. The purchase price of Angwin, \$16,000, had emptied the exchequer. The week before opening the college President Irwin was returning by boat from a board meeting at San Francisco, when he suddenly realized that he had not been given anything for expenses. He sat down and counted his cash—a few cents over twenty-five dollars. Then he made a list of groceries he would need to feed the students for one week. The ends did not meet. As he sat pondering, a stranger stood before him.

"Professor Irwin, I believe. I am one of the brethren. You are opening the new school. Could you use a little cash?"

With that he handed him twenty-five dollars, doubling his capital. Said President Irwin afterword to Mrs. McKibbin, one

of the early teachers, "Nothing ever was done or said that heartened me so much as that gift." Fifty dollars went a long way in supplementing the fare of prunes and apples which they had inherited with the place.

The latent resources of the property were put to work at once, not only the small but fertile farm of the basin, but the wealth of timber on the uplands. Elder Tait had been a sawmill hand in his youth, and he proposed and carried through the purchase of an outfit, of which he had charge, with the logging. The great redwood and pine logs were at first hauled down by team over the steep and dangerous roads, till funds permitted the purchase of a tractor. The lumber for the first buildings was largely supplied by this mill.

Gradually, as the enterprise gained strength, the building program accelerated. New and substantial buildings took the place of the first makeshift accommodations, until the splendid plant of Pacific Union College of today stood forth. But that scant company who can still recall those first years, when the hands of every teacher and every student were put to strenuous and enduring effort, will never be convinced that pioneer days are not the most fruitful and rigorously happy.

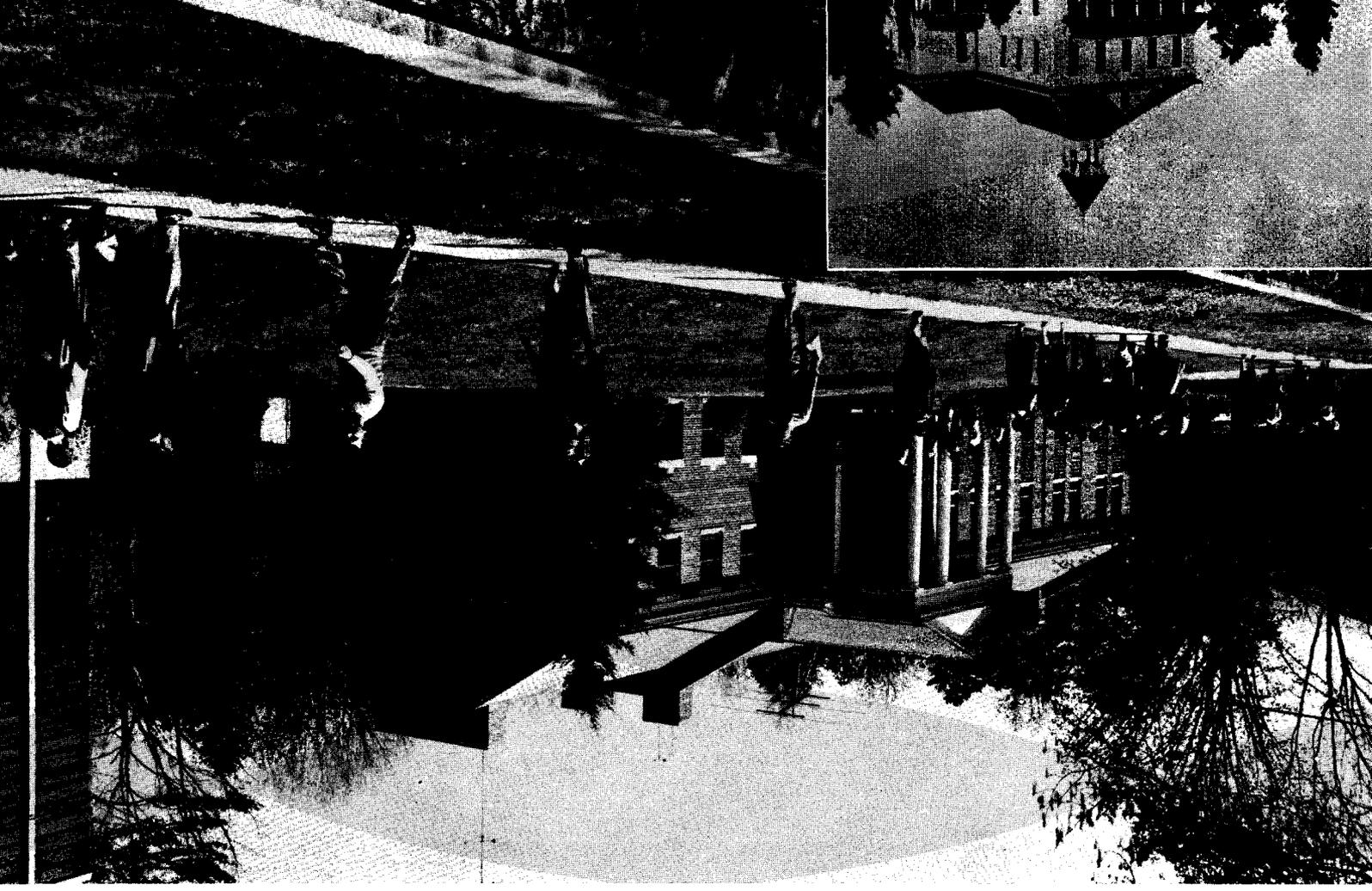
The night of the college's first commencement, in 1912, was symbolic of the stress and the triumph of its cause. Its one lone graduate, Agnes Lewis, walked in raincoat and stout boots, with swinging satchel, from her two-mile-distant home, through a pouring rain that had for days floated Pacific Union College in a sea of mud. Changing in the old farmhouse, which had become the music hall, she accepted the umbrellas of escorts, and lifted the dainty skirts of her graduation dress over the pools to the assembly hall and her diploma. And all the mountain rang with applause.

President Irwin remained the head of the school for twelve years, and through stormy times and lean times and trying times that brought forth the gold of character, he saw the firm establishment of the college and the fruit of Christian education in the hundreds of Christian workers rightly trained.

Middle West, and Far West, and now the South. The educational work for white students in the South was opened in 1892, at Graysville, Tennessee, thirty miles north of Chattanooga, by G. W. Colcord, founder of Milton Academy, the forerunner of Walla Walla College. This school, named Graysville Academy, grew modestly, and in 1896 was taken over by the conference and renamed the Southern Training School. Through twenty years it expanded into the work of a junior college. Then it became the third college to move out into the country. This was in the year 1916.

Unlike Battle Creek College, which was situated in a sizable city, and unlike Healdsburg College, which nestled in a small city, the Southern Training School was in a tiny village in a cup of the Tennessee mountains. The population, however, tripled because of the establishment of the school, which soon found itself almost surrounded by the homes of church members who had sought its benefits. Its land holdings were small, and when in successive years fire deprived it of two of its main buildings, the combination of a number of factors determined its sponsors to remove it to some location where industries might be established and where its lands could shield it from aggressive and solicitous friends.

Such a location was eventually found in the mountains near Ooltewah, Tennessee, a railway junction point eighteen miles east of Chattanooga. A main line of the Southern Railroad ran through the place, and a flag station named Thatcher was on it. It has since been renamed Collegedale. The central part was the Thatcher farm, a second, across the railroad, was the Talant farm, and there was a third down the valley, all totaling between three and four hundred acres. By later purchases this area has been increased to one thousand acres. The first purchase price, reflecting the then low values of farm land, was \$11,000. W. H. Branson and S. E. Wight, presidents of the Southern and the Southeastern Union conferences, were active in promoting this transfer. Elder Wight first investigated the property at Thatcher, headed the conduct of negotiations, and



gave the new enterprise the benefit of his sound business and executive ability and of his fatherly counsel.

Weak and crippled though the Southern Training School, at Graysville, had been, the moving of the school to an unprepared campus was, as in the case of the two earlier schools, a testing and trying experience. A. N. Atteberry had been the last principal of the Graysville school, and he was brought to Ooltewah as the business manager. Leo Thiel, then educational secretary of the Southeastern Union Conference, was elected the first president of what was renamed Southern Junior College.

The Thatcher homestead, "The Yellow House," was the largest on the estate, having about twelve rooms. Just across the tracks was another house, of five or six rooms. Mr. Thatcher had not only farmed but conducted a business in lime. A spur of the railroad ran out into the hills, connecting the quarries and kilns with the main line; but this business had at that time dwindled away. There remained nine dilapidated cabins which had once housed the workmen's families. Some of them had four or five rooms, but, for some time abandoned, they were minus doors and windows, and horses and cattle had wandered through them at will, and perchance, when storms came, made them their habitation.

Nevertheless, every semblance of a house was pressed into service by the incoming school family. The Thatcher house was made headquarters and the girls' dormitory. The smaller house took in the family of the printer and later of F. W. Field, the Bible teacher, and a number of students. President Thiel's and other teachers' families cleaned out the shacks, filled the openings, mended the roofs, went in, and thanked God for their homes. For the boys, a street of tent houses—half frame and half canvas—was built, each housing four students. That first year the student body numbered about fifty. And there were in houses, tents, and public buildings, fifty wood-burning stoves, the wood commissioner being the president of the school.

Graysville Academy (inset) was established in Tennessee in 1892. It became Southern Training School in 1896, and when moved twenty years later, in 1916, to Ooltewah, it was founded as Southern Junior College (main panel).

At the end of the first year the initial new building was begun, the ladies' home. When school opened the next September the girls moved in, though there was no electricity or completed heating system or bath, and the footing was only subflooring. But this was the South, though its upper zone, and the accommodating weather furnished fair warmth until Christmas, by which time furnaces were installed. Meanwhile the kitchen and the dining room, with their wood-burning ranges and stoves, furnished study rooms in the evenings. And the students were a cheerful band, willing, as young people always are, to bear a few discomforts in the thrill of building a work for God.

Bath facilities reverted to old Roman, or perhaps to modern Finnish. A laundry house 14 by 20 feet had been built down near the spring. It had movable washtubs and a flatiron-heating stove. Once a week there was the luxury of a hot bath. On Thursday the laundry work was done by noon, and the laundry boy plied the stove with wood until it was red hot. Every receptacle that could find place on the stove top or against its sides was pressed into use, and enough boiling water was produced to warm the cold. Then, with tin tubs, the girls had the bathhouse to themselves. On Friday it was the boys' turn. No one complained; luxuries were too hard come by. This state, of course, lasted only as long as was required to provide better facilities—but that was a year. In the second year the women's dormitory was completed and the men's dormitory was erected.

The first commencement exercises were held in a tent loaned by the conference and erected on the lawn of the Thatcher house. Later, the newly erected barn served the same purpose. The farm, centering in the broad, long sweep of the creek bottom between the ridge that saw the multiplication of the school buildings and the hills on the opposite side where the rail spur ran and where the wood-working factory was established, felt the united efforts of the faculty and the students. The business manager, A. N. Atteberry, first taught agriculture and superintended farm operations; a year later this was

taken over by C. E. Ledford. The history teacher, J. S. Marshall, ran the dairy; and various other departments of agriculture were headed by faculty members. There was no teacher but had some industrial subject as well as academic.

President Thiel served for the first two years; then Lynn H. Wood was head of the school for four years, after which Professor Thiel took up the work again for three terms. The school prospered; and the results in students' lives, ideals, and capabilities thrived with it. The Seventh-day Adventist South, as it developed through the years from the weakling among American fields into one of the stanchest and strongest, was well served by the college, by secondary industrial schools which sprang up in the conferences, and by the widening elementary church school work. In 1945 the college left its junior status to enter the senior ranks: Southern Missionary College.⁸

The days of adventuring for God are not yet past. The model of the school of God is set before us, the shining prototype that was set up in Eden, which "is still conformed to the Creator's plan. . . . The great principles of education are unchanged. 'They stand fast and forever and ever;' for they are the principles of the character of God."⁹ Blessed are they who seek to know God's way in education and who have the heart to walk in that way. Not by aping the fashions and the foibles of the world, but by following the blueprint of heaven, are the schools of Christ to accomplish the great aim of Christian education, "to develop in a human soul the likeness of the divine."¹⁰

¹ Ellen G. White, *Education*, p. 13.

² *General Conference Bulletin*, 1901, p. 216.

³ 2 Kings 6:1-7.

⁴ White, *op. cit.*, p. 100.

⁵ The data on Emmanuel Missionary College come partly from memory, partly from an interview with E. A. Sutherland, December 3, 1947.

⁶ The data on Healdsburg College and Pacific Union College are drawn chiefly from manuscripts by Mrs. Alma E. McKibben, and *Pioneering the Message in the Golden West*, by H. O. McCumber.

⁷ 2 Chronicles 36:16.

⁸ The data on Southern Training School and Southern Missionary College come partly from memory and yearbooks, but chiefly from interview with Leo Thiel, April 1, 1948.

⁹ White, *op. cit.*, p. 30.

¹⁰ Ellen G. White, *Ministry of Healing*, p. 378.

REMOVAL OF HEADQUARTERS

I WILL instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle."¹

Men like to assume that they are very wise and understanding, that their actions and moves are dictated by discretion and marked by obedience to higher authority. And chroniclers of religious enterprises are tempted to present their heroes as paragons of virtue, who never departed a hairbreadth from the strait and narrow way, who never consulted their own judgment but listened to the still small Voice which said, "This is the way, walk ye in it."

But seldom are any men so perfect in response to the will of God that they need no correction from on high. Often they require the bit and bridle. And the sincere recorder of history will take into his picture the fallibility of even the best of men. His candor may encourage the critics of the cause, who will criticize in any case; but it will also win the applause of generous men and the approval of God. And his fair record will make more convincing the tales of humility and obedience which he may happily find and recite.

It would be the pleasure of the historian of the Seventh-day Adventist Church to depict its people and their leaders as men of such perfect vision and such unerring judgment that they never made a misstep or took positions which they had to vacate. And it is his pleasure to present the fact that they have made a fairer record than the majority of men commissioned to carry on the work of the gospel. The results of their labors testify to it. There might have been a more perfect record. But so far as the record is good it is attributable to the degree of their acceptance of the counsel of God and to their

submission of their own judgment to that counsel. When they have failed to do this, and the results have been detrimental to God's work, it is the part of candor to acknowledge it.

The name and the place of Battle Creek are treasured in the Seventh-day Adventist Church. Like a shelf on the cliff's face above a roaring sea, where shipwrecked mariners find refuge before their laborious climb to greater heights and glory, Battle Creek served for half a century as the resting place of this people, where they recuperated and grew strong. When they came to Battle Creek they came out of a sea of troubles which had seemed about to swallow them. They were few and weak; they had been tossed from place to place like men upon the billows of a relentless fate. The quiet village life of this western outpost soothed yet stimulated them. They found themselves a part of the invigorating frontier movement, ever conquering, ever building, ever accomplishing miracles of growth. The pioneers needed and welcomed the pioneering environment.

It was natural that they should regard their encampment as a goal, a minor objective, to be sure, but sufficient until the Day. Yonder ahead was the Advent, hoped for, longed for, worked for, the entire reason-for-being of their movement. But meanwhile, how gratifying, how comforting, the spires and towers of their little Jerusalem! Here grew their publishing house, largest in the State; here rose their sanitarium, greatest in the world; from here rayed out the beams of their light in multiple forms, to girdle the earth. Battle Creek, little Michigan city, became famous in the world, not because of its manufactures, its commerce, and its public spirit, but chiefly because it was the headquarters of a remarkable people noted not less for their medical, philanthropic, literary, and educational work than for the peculiar tenets of their religion.

They sank their roots deep, they thought, in the shallow soil. They had the esteem and confidence of their townsmen; they built great institutions; they began to have a reputation in the world, and that fame was mirrored in the pagan but

baptized name of Battle Creek. Why should they not dig in, fortify themselves in their castle of power, and sally forth—humbly, yes, humbly, but puissantly—to fill the earth with the glory of the knowledge of the coming of the Lord!

Yet in that self-satisfaction lay weakness and danger. The laity thought of Battle Creek as the vestibule to heaven; the leaders, especially those who stayed by the stuff instead of ranging the earth, had their vision cribbed and confined by the interests of a small place which set its horizons upon the rimming hills. The substance of their faith indeed invited their minds to flights of infinite space. Home was not here but yonder in the skies; earth was a camping place, heaven the goal; time was to merge into eternity. But minds, unless inspired, could not hold that vision continuously. "The cares of this world, and the deceitfulness of riches, and the lusts of other things" were ever lurking to distract the mind and to occupy the time. Men's vision contracted: the world was vaguely space, and Battle Creek the center.

For thirty years the testimonies of Mrs. White had urged decentralization—the exodus of believers to more needy fields, the distribution of institutions and interests to other places, the getting of a broader and clearer vision, which would bring the world into truer perspective and lessen the emphasis upon Battle Creek. These testimonies were listened to, assented to, but no radical change in policy was made. Men thought they tried to follow them, but when their nearsighted eyes were confronted with apparent necessities for expansion—more publications, more patients, more students—they rationalized their course in going contrary to the instruction and in building ever greater. The General Conference of 1901 did indeed make a revolution in organization, and it set the stage for change; but to effect that change a cataclysmic overturning was required.

The time came when God must make a demonstration. Calamities befell. On the night of February 18, 1902, the main building of the Battle Creek Sanitarium, and the hospital,

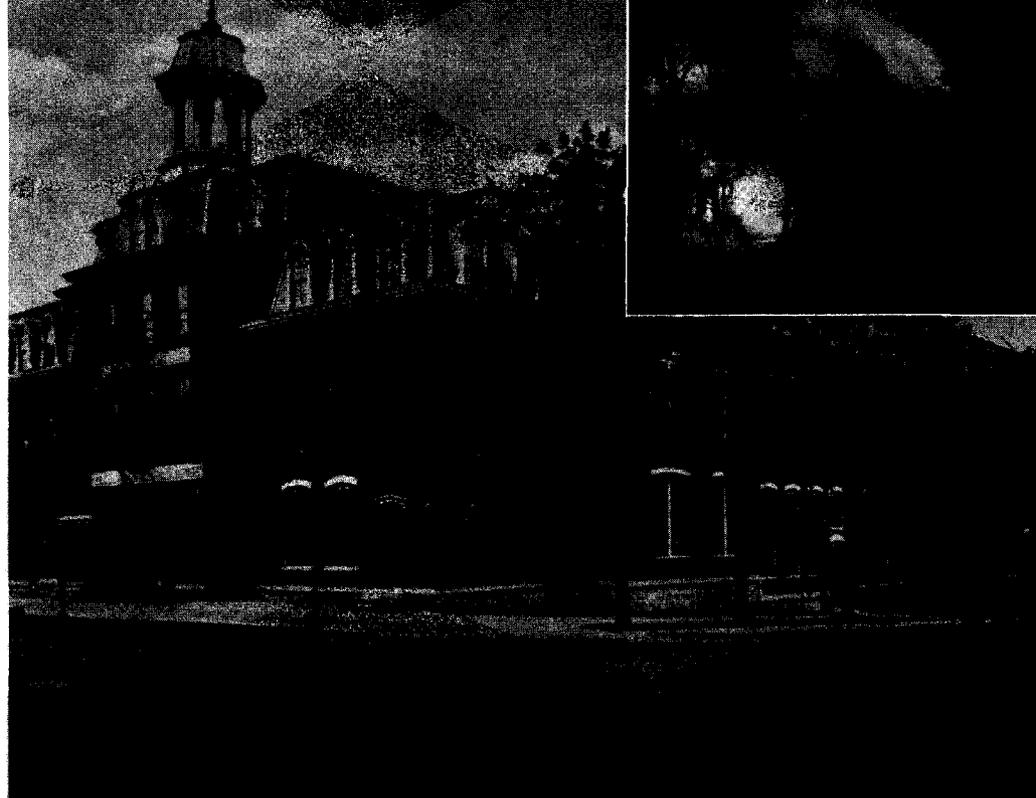
burned to the ground. Ten months later, on December 30, the manufacturing plant of the Review and Herald Publishing Association was completely destroyed by fire. The college, like Lot, had escaped from the city in time. There was now left in Battle Creek no material monument of the Seventh-day Adventist work except the tabernacle, the great meeting place of the people.

Were these judgments of God? Was there a meaning in them? Some felt that they were judgments, and that they were meant to warn the Adventists to get out of Battle Creek. But others scoffed at the idea. "I do not believe that our God is a god of vengeance," said Lycurgus McCoy, chaplain of the sanitarium. "That is a heathen idea, that when any calamity befalls it is because of the wrath of a god. I can tell you why the sanitarium burned and why the Review and Herald burned. They were magazines, so filled with combustibles that they would burn like tinder, and only a match or the crossing of wires was needed to set them off. I do not think God wanted them to burn. It was not an act of God but the negligence of men."

"God's hand is in every occurrence," answered W. W. Prescott, "and how we relate ourselves to it determines whether we are heathen or Christian. The heathen says, 'My god is angry with me: I will do what I can to appease him.' But the Christian says, 'My God is correcting me in love. I will answer to His discipline, and obey His will.'"

"I do not believe, friends," said A. G. Daniells, "that this is heathenism. God has always disciplined His people like a Father; and when He permits calamities to come upon them, whatever the immediate cause, there is a meaning in them. And that meaning we must discover and heed. Now let us turn our steps, face about, and take the course that God directs."³

On receiving the news of the Review and Herald fire, Mrs. White wrote from her California home: "We have all been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald office.



In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has caused us to mourn deeply, but it was permitted by the Lord to come upon us, and we should make no complaint, but learn from it the lesson that the Lord would teach us.

"The destruction of the Review and Herald building should not be passed over as something in which there is no meaning. Every one connected with the office should ask himself, 'Wherein do I deserve this lesson? Wherein have I walked contrary to a "Thus saith the Lord," that He should send this lesson to me? Have I heeded the warnings and re-proofs that He has sent? or have I followed my own way?'"³

Immediately after the sanitarium fire, nearly a year before the destruction of the Review and Herald, the question arose whether to rebuild the institution. Citizens of the town, after having through their own appointed committee determined absolutely the philanthropic and Christian character of the work done there and the self-sacrificing spirit of the workers from the medical superintendent to the least helper, urged that it be replaced, and pledged \$50,000 besides much other help, to the enterprise.⁴ The resilient spirit and institutional pride of Dr. Kellogg naturally inclined him to that course. But he sought counsel of his brethren. None of them yet conceived of a general exodus of the church's institutions from Battle Creek, though the college had been removed. It seemed to them altogether proper, besides legally and financially advisable, to restore the main building of the sanitarium on its former site; and therefore the General Conference Committee voted to recommend its rebuilding.⁵ So the enterprise was undertaken. Upon the site of the old building they would erect a new monument to its cause.

Mrs. White counseled simplicity, economy, and a binding about of supposed wants, with an eye to establishment of other small sanitariums in different places.⁶ The promoters started modestly, they thought; but as architects and physicians and citizens with local pride put their hand to the work, the

Top panel: Review and Herald main building in 1895.

Top inset: Old Review and Herald burning, December, 1902.

Lower panel: Battle Creek Sanitarium before the fire.

Lower inset: Battle Creek Sanitarium on fire, 1902.

plans grew, until the new structure outdid the former building, if not in capacity, certainly in elegance of design, finishing, and furnishing. Its financing demanded greater resources than at first contemplated, and though investment by Seventh-day Adventists and others was liberal, the building was completed under a heavy load of debt. Yet, while disapproving of the policy involved, Mrs. White spoke for maintenance of the institution and its support, that its abandonment might not prove a disgrace to the denomination.⁷

But when the *Review and Herald* fire came there was pause. Was this the repeated signal to leave Battle Creek? It was not a question of fleeing a wicked city in the hope of finding a better. Battle Creek, conceivably, was more moral and had a higher standard of ethics than any of the great cities of the East toward which their minds were turning. It was rather an issue of reformation and greater breadth of vision. It was a call to distribute their resources more equitably and to reach out to areas and peoples which they had so far seen through the small end of the telescope. Removal from their long-time residence was incidental; but it was an incidence vital to the operation, for habits of mind are closely allied to habitation. It was necessary to get out of Battle Creek to get out of the Battle Creek state of mind.

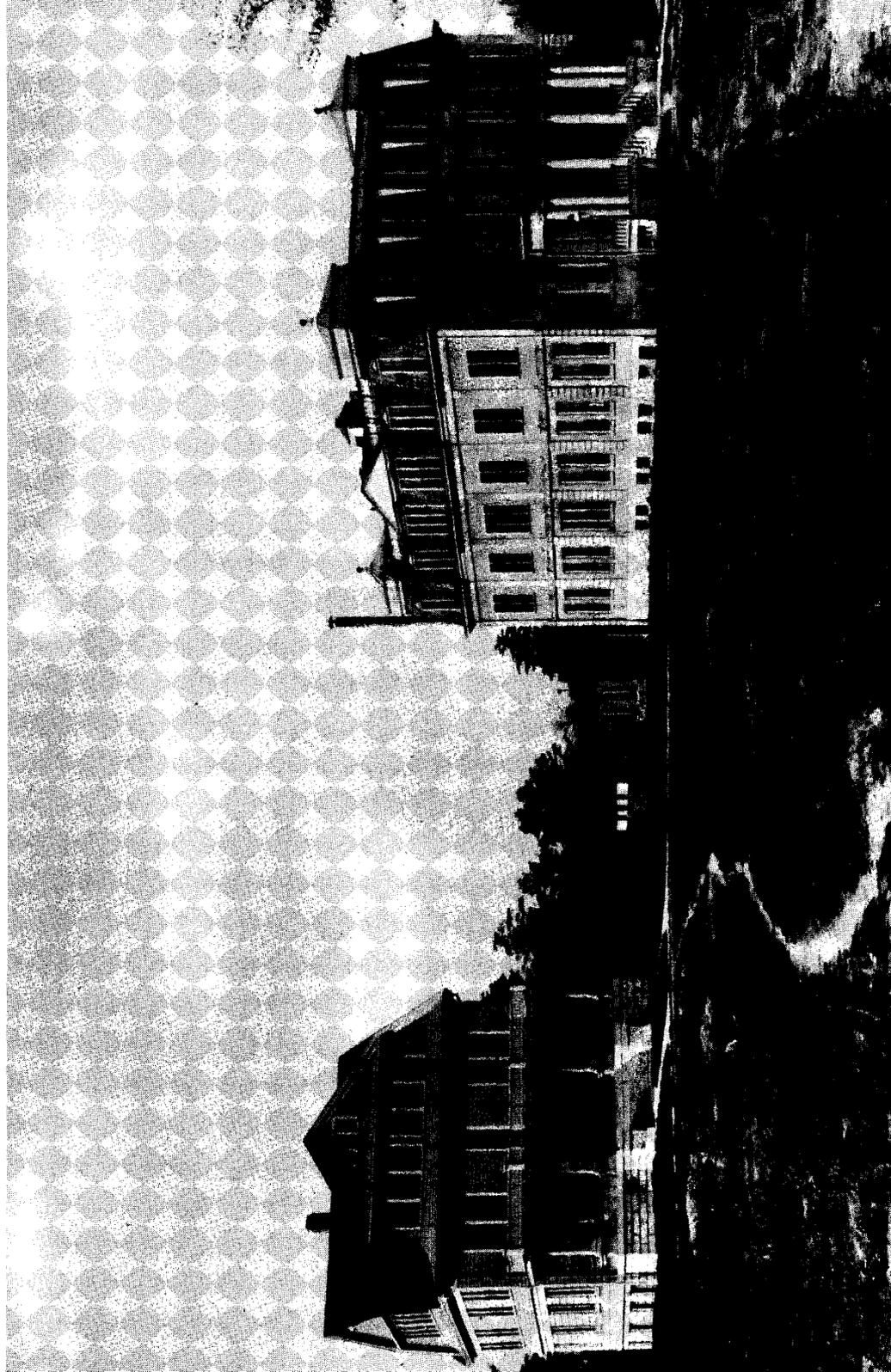
The General Conference was to convene in Oakland, California, March 27, 1903. The three months between the *Review and Herald* fire and this conference saw serious discussion over the question of removal. Involved in this was not only the publishing house but the seat of the General Conference. For the proposition to establish denominational headquarters elsewhere, and specifically in the East, had been considered before; the fires only gave it impetus. The incentive to such a move was in the new consciousness in the General Conference of responsibility to the whole world field. Considering the moving of missionaries and goods, an Atlantic seaport seemed a desirable vantage point. Their Foreign Mission Board had, prior to 1901, been located for several years, first in Philadelphia, then

in New York, where it was better able to facilitate the business of shipping.

This session of the General Conference took up several debated questions. First was the final coalescing of the Foreign Mission Board and the General Conference. The organization, in 1901, of union conferences and the placing upon them of the administration of their own affairs, had removed much detail work from the General Conference, which then became freer to devote its attention to the worldwide field. This was in part envisaged in 1901; and experience having demonstrated its practicability, the action was completed at the 1903 conference, by directing the absorption of the Mission Board corporation as well as the functions of its board, by the General Conference.⁸ Since that time, as never before, the energies of the denomination have been consciously directed, through the General Conference and every subsidiary organization, to the worldwide extension of the last gospel message.

A policy in keeping with this was proposed, debated, and decided here. That was the closer tying to the great objective of all institutions and organizations originated and supported by Seventh-day Adventists. The process was begun in 1901; it was consummated in 1903. The policy was contained in a series of recommendations which provided that all institutions formed by the denomination should be owned by the people through their conference organizations.⁹

This proposal was strenuously opposed by Dr. Kellogg, who stressed the undenominational character of the International Medical Missionary and Benevolent Association, and maintained that advantage grew out of independent ownership and control. It was apparent, however, that that association, which tied its subsidiary organizations and institutions and all its principal employees to it by strict written pledges, was more illustrative of the policy he opposed than of the liberty he advocated. This anomaly was recognized by the doctor himself, and he here pledged himself to a different policy, seeking to rely upon the teaching of the truth and the controlling influ-



ence of the Holy Spirit upon workers rather than upon hard and fast contracts.¹⁰

The resolution, which was adopted, being recommendatory rather than compulsory, served only to unite the willing and not to compel the unwilling. It also prescribed the policy in originating new enterprises under denominational impulse, which has proved a wise safeguard to the interests of the cause.

The third question was the removal of the General Conference and of the Review and Herald from Battle Creek. On this question Mrs. White spoke with decision. She said: "In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and [to be] connected with altogether different associations from what you have had of late in Battle Creek."¹¹

Action was taken to remove the General Conference headquarters from Battle Creek to such location as should be determined by investigation. It was also voted to recommend to the constituency of the Review and Herald Publishing Association the transplanting of that institution, preferably to the same location.¹² A meeting of the Review and Herald Board and constituency was called at Battle Creek, Michigan, for April 20 to May 1. At this meeting the decision to remove was taken.

A committee representing both General Conference and Review and Herald was formed to investigate opportunities and advantages of cities on the Atlantic seaboard, particularly New York. The city appeared to have great advantages, especially as the principal port of the United States; but, though the committee investigated east in Connecticut and Long Island, north up the Hudson, and west and south in New Jersey, they found prices too high and the areas too congested.

On the left is the General Conference headquarters office building in Takoma Park, Washington, D.C., as it appeared about 1906. On the right is the Review and Herald Publishing Association. Both institutions later were much enlarged.

Washington had been considered, but not very favorably. In the midst of their perplexity a series of three letters was received from Mrs. White, each letter more emphatically mentioning Washington, and the last definitely saying that the publishing work should be carried on near the national capital. "From the light given me, I know that, for the present, the headquarters of the Review and Herald should be near Washington. If there is on our books and papers the imprint of Washington, D.C., it will be seen that we are not afraid to let our light shine. Let the publishing house be established near Washington." Thereupon a part of the committee went to Washington, and the decision was at last taken to make this the new site. It was midsummer, 1903.¹³

That was an exodus! The material property of the General Conference and the Review and Herald were not so great, especially since the destruction of the manufacturing plant and the stock of the latter; and hence their freight took less space than had the properties of the college at its removal two years before. But the psychological effect of the departure of the staffs of the two corporations, with their equipment, was tremendous. Shiloh was being deserted, and a new center was to be established at the hill of Jebus.

The Review and Herald took some of its key workers, headed by W. W. Prescott, editor of the *Review and Herald*, who was also a vice-president of the General Conference. A new corporation was formed in Washington, named the Review and Herald Publishing Association. The affairs of the Battle Creek institution, corporately named the Seventh-day Adventist Publishing Association, but which had come to be familiarly known as the Review and Herald, were being wound up. The new corporation had W. W. Prescott as president and S. N. Curtiss as vice-president and manager; the Seventh-day Adventist Publishing Association retained I. H. Evans as manager. He spent over a year in liquidating its affairs.

The General Conference officers removed in a body to Washington: A. G. Daniells, president; W. A. Spicer, secretary,

with a number of assistants. I. H. Evans had been elected treasurer, but being busied with the affairs of the Review and Herald, he was held in Battle Creek; and to the assistant treasurer, W. T. Bland, fell not only the affairs of the office but the extensive negotiations and purchases of land for the institutions to be established, and the giving of assistance in the formation of the several legal organizations of conference, publishing house, sanitarium, and college.

A favorable location was found in the northern suburbs of Washington, at Takoma Park, six miles from the center of the city, and separated from it by wide stretches of field and woods. At that time the little town was very rural, with a few homes clustered around the railway station of the Baltimore and Ohio, and its outgoing sandy road meandering along a ridge, through the woods, across the Sligo Creek, into the back country of Maryland. Even to Western eyes it seemed rustic and promissory of isolation for perhaps the rest of time. No one then foresaw that within forty years it would be engulfed in the great and growing city.

A tract of about five acres was purchased just within and across the boundary line of the District of Columbia, for the location of the Review and Herald and the General Conference office buildings, for a church, and for residence sites. A mile away in Maryland, on the edge of the beautiful Sligo gorge, an estate of fifty acres was purchased, and thereon a sanitarium of modest proportions and a college began to appear in close proximity. These were the beginnings of the present institutions at headquarters: the General Conference, the Review and Herald, the Washington Sanitarium, and Washington Missionary College.

But before these wilderness sites could be occupied, temporary quarters must be made for the transplanted institutions, the Review and Herald and the General Conference. Accordingly a five-story building in the city of Washington was leased at 222 North Capitol Street, and there for nearly two years the publishing work and the administrative work of the confer-



ence were carried on. Evangelistic services had been conducted in the city of Washington for several years before this, and just prior to the transfer a neat and serviceable church building had been purchased. This was the M Street church, which long served as the worship center of an area where now there are a dozen churches. The institutions and their buildings have likewise expanded with the growing needs.

A half century before, the Seventh-day Adventist Church, newborn and struggling against the world weariness and indifference of its birthplace, was bidden to take its tabernacle away from the East and pitch it in the wide-open spaces of the West. But it was said to them then that when the message should have increased greatly in power, the providence of God would open and prepare the way in the East for much more to be accomplished than was then possible.¹⁴ That time had now come, and the counsel was as emphatic: "Instruction has been given me that the message should go again with power in the cities in the Eastern States."¹⁵

What a contrast between the going and the returning! With painful vigils and strivings the pioneers in 1855 had gathered together at Rochester the tiny nucleus of a publishing work, their only semblance of an organization. From there they took their journey to the West, to Battle Creek. Under the counsel and blessing of God their work since then had grown. Thorough organization had been effected. Their one publishing house had become twenty; their two periodicals, eighty, in a dozen languages, with publications in thirty more. There had been added to them health institutions and agencies, large and small, 126 in number. Their schools, secondary and collegiate, numbered thirty-five, with several hundred elementary church schools. Their ministers, ordained and licensed, had increased from the score of 1855 to around nine hundred; their membership from a thousand to seventy-five thousand. Where in 1852 James White had not enough money to meet his freight bill from one point in New York to another, the denomination now received annually over \$600,000.

Top panel: The administration building of Washington Missionary College, founded in 1904 at Takoma Park, Maryland.
Lower panel: The original building of the Washington Sanitarium shares an expansive campus area with the college.

These were not things to boast of. Compared to the tremendous task before them, their numbers were few, their resources exceeding small. But whereas they had left their Bethel, like Jacob, with only staff and scrip and the blessing of their God, like him also they came back with flocks and herds and with a great company, to worship and to work in the land of their fathers, and far beyond.

Their cause in the Eastern States had, of course, been maintained through all the years. And the membership had grown, if not with the rapidity of the West, yet appreciably. Still, from Maine to Virginia it numbered only eight thousand. But emphasis was now to be put upon the evangelization of the great cities as well as the more rural sections, and this emphasis told. Fifty years before, they had faced a populace indifferent or hostile to the Advent message; now they found the constituency and the psychology of the population greatly changed. There was to ensue, as had been promised, a great upsurge of interest and of conversion; and it was to be shown that the East as well as the West and the South and all the world outside could be stirred with the glory and power of the third angel's message.

The establishment of denominational headquarters at the capital of the nation was a wiser move than was perhaps at first perceived. Not only did it bring new strength to the work in the East; it provided an environment which was more nearly international, and increasingly so as America took its place in the counsels and affairs of the world. It was a more favorable point from which to watch and meet the trends of public opinion and of propaganda in the field of religious liberty, and the attempts to inveigle the nation into reactionary and oppressive legislation. It made easier diplomatic contacts, which could expedite the progress of the gospel in other lands. The early development of the work and leadership required such a secluded matrix as the little city in Michigan, where it might develop without shadow from greater concerns. Now it was time for it to issue forth more fully into

the arena of the world, and to stand in the fiercer light of greater publicity. The wisdom of the move to Washington has become more and more apparent with the years.

¹ Psalms 32:8, 9.

² *Review and Herald*, Supplement, April 28, 1903, pp. 5, 7.

³ Ellen G. White, *Testimonies for the Church*, vol. 8, p. 101.

⁴ *Review and Herald*, March 18, 1902, p. 176.

⁵ *General Conference Bulletin*, 1903, pp. 82, 83.

⁶ *Ibid.*, p. 31.

⁷ *Ibid.*, pp. 58, 67, 86, 104.

⁸ *Ibid.*, pp. 100-102.

⁹ *Ibid.*, p. 67.

¹⁰ *Ibid.*, pp. 74-81.

¹¹ *Ibid.*, pp. 85, 86.

¹² *Ibid.*, pp. 67, 102, 216.

¹³ *Review and Herald*, Aug. 11, 1903, pp. 5, 6; *Ibid.*, Aug. 20, 1903, pp. 4, 5.

¹⁴ White, *Testimonies for the Church*, vol. 1, p. 149.

¹⁵ *Ibid.*, vol. 9, p. 98.

MULTITUDE OF COUNSELORS *

IN THE multitude of counsellors," said Solomon, "there is safety." The ruling principle of reorganization in 1901 was distribution of responsibility. Instead of the rule of "one man, or two men, or a few men" in a centralized authority, administration was largely confided to workers in conference, union conference, and finally division organizations. No longer must a missionary on Lake Tanganyika in the heart of Africa wait for authorization from Battle Creek to build another hut or employ a native teacher. Within his budget he was free to use his God-given judgment in expansion and administration. Larger problems, transcending that limit, would be settled when he attended a meeting of his mission or his union conference. The union, in turn, would refer more far-reaching plans to the division organization, on which it had representation. Thus sifted, only the most general or special questions would be left to the General Conference, which in turn contained men from every division. With the great expansion of the work this was absolutely necessary. And men learned to trust one another more readily and completely. They came to realize that wisdom belongs alone to God, who is as willing to give liberally to the humblest as to the highest, all of them brothers.

The make-up of the executive General Conference, moreover, required specialization. The president and his council, "the officers," must have lieutenants versed and skilled in specific fields and vocations. The president, however broad his knowledge and however versatile his abilities, could not give himself completely to any one of the interests—foreign mis-

* Sources of the data in this chapter are to be found in the *General Conference Bulletins* of appropriate dates, and in the *Seventh-day Adventist Yearbooks* from 1904 to 1914.

sions, publishing, education, medical service, Sabbath school, youth. There must be counselors and workers who would devote themselves to one or the other of these departments, who would plan and conduct the work of each, and, coming together in council as the General Conference Committee, would pronounce upon plans, campaigns, methods, and implementation.

So there began, as a result of the 1901 conference, the departmentalization of the work. That beginning was supplemented at the 1903 conference, and in the next ten years it was fairly completed. As each special interest developed, it was either referred to an appropriate department or, if looming large, made a department of itself.

To the chagrin or the fear that this was making the General Conference top heavy, the reply could be made that the extension of the war demanded expansion of the command. The days were long past when the leader could write his articles for the paper of which he was editor on the top of his lunch box by the roadside as he paused on his preaching tour. No longer could the preacher, editor, publisher, scribe, and financier be united in one person, carrying headquarters under his hat from farm to town and from town to city. The work was too great.

We are mildly astonished that in 1903 it was necessary to explain, at the protest of a delegate against selection for treasurer of a man of great capacity who might cover the field as did the president, that the time had passed when a girl bookkeeper could handle the financial portfolio. Likewise, the conception of the office of secretary had grown from the duties of a simple scribe who might record the business and answer letters with a quill pen, to the conception of a man of worldwide vision who had lived and labored in missions of other lands. So also the knowledge and management of such great enterprises as had developed in the Sabbath school, the educational, the publishing, and the medical work required the services of men who had specialized in these fields.

The development of the work was also mirrored in the arrangement for conferences. Local matters were handled locally; unions and divisions held their own conferences. From the beginning of organization, for twenty-eight years, the General Conference meetings were annual; in the conference of 1889 the period was made biennial; and in 1905 it was extended to four years, an arrangement which has obtained ever since. In between come the quadrennial sessions of the union conferences and the biennial sessions of the local conferences. During this quadrennial period the General Conference Committee functions as the executive body. The quorum present at headquarters meets twice a week for dispatch of business; but twice each year, in the spring and in the fall, a more general meeting is called. The larger business, including appropriation of funds, is done at the Fall Council, which is attended by the union conference officials of the North American Division, and so far as practicable by officers of the other world divisions.

The business of organizing departments got under way a few months after the close of the 1901 conference. The work of the Foreign Mission Board was immediately taken over by the General Conference Committee; but whereas at first it stood on paper as a bureau or department, it was actually the concern of the whole organization; and after 1905, when its corporation was dissolved, its identity was lost in the General Conference. In the beginning of 1902 there were formed the Sabbath School, the Religious Liberty, the Educational, and the Publishing departments, and in that same year the council that became the Medical Department. A department which has seen various changes through the years, in name and management, was begun in 1905 as the North American Foreign Department, to care for the peoples of various foreign languages in the United States. Also in that year the beginnings of the young people's department was made by including its interests in the Sabbath School Department.²

At first the practice was for the General Conference Com-

mittee to appoint the members of the several departments, who included a chairman, a secretary, and several others. But in 1909 the constitution was changed to make the offices elective, and the head of the department was named, not chairman, but secretary. In time associate and assistant secretaries were added to the list.

Oldest of the independent organizations was the Sabbath school. From the early instructional work of Adelia Patten Van Horn and G. H. Bell, supplemented later by J. E. White, F. E. Belden, and Lillian Affolter, the Sabbath school emerged in 1878 as a country-wide organization, the General Sabbath School Association, then in 1886 as the International Sabbath School Association. The services of W. C. White and C. H. Jones as presidents, and of secretaries Eva Bell Giles, Winnie Loughborough, Vesta Cady Farnsworth, and M. H. Brown were outstanding.

The early Sabbath school, once it got its wind, really was a school, the first educational effort of Seventh-day Adventists. Its courses, prepared by the pioneer educator in Seventh-day Adventist ranks, filled the gap in religious education for the children and presented for all ages well-conceived, progressive courses in Bible knowledge. It was a long time before the denomination's daily and long-range educational program caught up with it. It also set the pace for raising of funds for missionary enterprises. From its first modest "penny collection," it progressed to the financing of the missionary schooner *Pitcairn*, precursor of its later campaigns which have brought in millions of dollars for mission work.

It was so well organized and so vigorous in 1901 that it furnished part of the argument for amalgamation with the parent body. Willingly it yielded up its organization, and became one of the first departments in the reorganized General Conference. The first secretary of the Sabbath School Department was Mrs. L. Flora Plummer, who continued in that office for thirty-five years. However, because she was unable immediately to transfer from her home in Minneapolis to Washing-



Mrs. L. Flora Plummer



W. W. Prescott

ton, Mrs. Flora H. Bland was appointed secretary for the transition year of 1903. For the first four years W. A. Spicer acted as chairman. From 1905 to 1908 G. B. Thompson was chairman, and from 1909 to 1913 he was secretary. But at the conference of 1913 Mrs. Plummer took full charge of the department, and continued until 1936. Her fertile brain, her firm will, and her faculty for vigorous promotion, coupled with a gracious personality and unusual skill in diplomacy, mark her as one of the most successful departmental secretaries. During her incumbency she greatly improved and gave impetus both to the instructional side of the Sabbath school and to its zeal for missions, manifested in increased offerings and in personal evangelism. In 1936 J. A. Stevens became secretary.

The Religious Liberty Department was formed from the International Religious Liberty Association. This association had its origin at the time of the persecutions for Sunday labor and the threat of Federal and State legislation against religious liberties in the last two decades of the previous century. In



Daniel H. Kress, M.D.



Charles S. Longacre

that time it had a lively career, acting in defense of the religious liberties of the people and, through its literature and its lecturers, in arousing public sentiment for the continued separation of church and state. Its organ, first titled *The American Sentinel*, was a powerful voice for the preservation of liberty, and through two changes of name preserved its character. It is now called *Liberty*.

Prominent among the early leaders were A. T. Jones, J. O. Corliss, A. F. Ballenger, A. O. Tait, and Allen Moon. When the Religious Liberty Department was formed in 1902, Allen Moon was appointed chairman. The headship was taken in 1905 by K. C. Russell, who held it until 1912, W. A. Colcord being secretary most of that time. In 1914 C. S. Longacre was called to be secretary, the chairmanship of all departments being abolished in that year. Elder Longacre held the office for the most extended period, until 1936, and is still connected with the department. He has been an active and forceful advocate of liberty, on the platform, before Congress and legislatures, and as editor. Since 1926 H. H. Votaw has been con-



Progress graph of Sabbath school offerings from 1887 to 1925.
Mrs. L. Flora Plummer (inset), secretary of the General Conference Sabbath School Department from 1913 to 1936.

nected with the department; he was elected secretary in 1941.

The publishing business of Seventh-day Adventists was their earliest vested enterprise; but instead of forming one large corporation, like the Sabbath school and the medical missionary work, it made each publishing house a center of its work. In 1903 there were three principal publishing houses in America: the Review and Herald, the Pacific Press, and the Good Health Publishing Company, the last-named concentrating on the publication of health literature, and being, in fact, the agency of Dr. J. H. Kellogg and the Battle Creek Sanitarium.

However, there was one strong worldwide organization for the distributing of literature, the International Tract and Missionary Association. It was formed in 1874, under the name of General Tract Society, S. N. Haskell being its originator and long the most active promoter, whether or not he filled the top office. The State Tract Societies were its branches; and though it assumed no control over the publishing houses and had no voice in their affairs, it was indispensable to their business. The colporteurs, whose sales provided the chief outlet for the works of the publishing houses, were agents of the tract societies.

When after 1901 several other enterprises were brought into the fold of the General Conference, the International Tract and Missionary Society agreed to go along. So there was formed a publication committee, which shortly became the Publishing Department. The publishing houses were left with their several corporations intact, while the State tract societies were made a part of each conference organization, a transfer which had been gradually taking place. The Good Health Publishing Company dropped out of existence; yet there remained three main houses of publication in the United States, among whom the territory was divided: the Review and Herald, holding the East; the Pacific Press, having the West, and the Southern Publishing Association, established in 1901, and operating in the South.

The new Publishing Department, with representatives from all the houses, became an advisory body and policy maker for the entire publishing business. W. C. White and C. H. Jones were successively chairmen, and E. R. Palmer secretary. When the change in offices was made in 1909, Palmer, as secretary, became the head, a place he occupied for four years, when he became manager of the Review and Herald, until his death in 1931. From 1913 to 1933 the secretary was N. Z. Town.

The Department of Education was from the first of the reorganization a vital force in the consultative and executive affairs of the General Conference. There was no general organization before 1901, each college being held by a separate corporation; but the interests of the educational work had from 1888 on been looked after by an educational secretary, an officer of the General Conference. W. W. Prescott had filled this position.

In the latter part of the 1890's, under the impulsion of Battle Creek College, the educational work had greatly expanded, by the institution of a system of elementary and secondary church schools. By 1903 there were six hundred of these elementary schools, and sixteen academies (high school) and intermediate (junior high) schools. Their supervision was as yet embryonic. Some conferences had appointed educational secretaries, who usually had other duties also; otherwise the care and promotion of the schools devolved upon Emmanuel Missionary College, successor to Battle Creek College, and upon other colleges which were beginning the training of church school teachers.

When the Department of Education of the General Conference was formed in 1902, the leading spirits in it were E. A. Sutherland, Frederick Griggs, and C. C. Lewis. Sutherland was at the head of the central training school, and, with Bessie DeGraw, provided the first elementary textbooks. For most of the early years Griggs was chairman of the department, and Lewis was secretary. From 1910 to 1914 H. R. Salis-

bury was secretary; then this office was filled by Frederick Griggs until 1918, when W. E. Howell took his place for the ensuing four years. From 1922 to 1936 C. W. Irwin was secretary, and from that time till 1946, H. A. Morrison held that post. E. E. Cossentine succeeded him.

The Department of Education, like the Publishing Department, has been chiefly an advisory, coordinating, and policy-making body. The schools are under denominational control, the colleges operating as incorporated institutions, and the secondary and elementary schools being under the supervision of conference organizations. The General Conference Department of Education acts as a coordinating and supervising body on the upper level through its subsidiary board of regents, and on the lower levels as adviser.

Under conditions prevailing at the time of reorganization, the International Medical Missionary and Benevolent Association formed an affiliation with the General Conference rather than, like the other interests, becoming an integral part of it. Nevertheless, the beginning of a General Conference department was made, in the formation of a Medical Missionary Council, with representatives from various institutions and sections of the country. In 1905 this council acquired a chairman, Dr. A. W. George, and a secretary, J. E. Froom. Dr. W. A. Ruble succeeded to the chairmanship in 1910, with Dr. D. H. Kress as secretary. In 1913 this council became the full-fledged Medical Missionary Department, a name later shortened to Medical Department. L. A. Hansen was connected with the department, as assistant secretary, associate secretary, and secretary for more than twenty-five years. Succeeding him have been, in turn, Dr. A. W. Truman, Dr. H. M. Walton, and Dr. T. R. Flaiz. As associate secretary for nursing education, Kathryn N. Jensen pioneered the way, beginning in 1921; her successor is D. Lois Burnett. Associate secretaries for health education and for medical extension have since been added.

Through the operation of the Medical Department and the cooperation of medical institutions and services, the ideal

of 1901 and 1903 has been realized. Health institutions have increased in number and efficiency; the nursing profession has been kept in the forefront of progress and devotion; the lay membership has been increasingly interested and equipped for community service; and the working principles of health in all phases of living have been kept before the public through lectures, schools of health, health magazines, and other literature.

Since the initial formation of these five departments, there has been a carefully screened addition of such agencies in the General Conference, some of them successors to previous organizations. These include, in the order of their formation: the Young People's Missionary Volunteer Department, the Bureau of Home Missions, the North American Colored Department, the Bureau of Press Relations, the Home Missionary Department, the Home Commission, the Ministerial Association, the Home Foreign Bureau, the War Service Commission (during the two world wars), the Radio Commission, the Council on Industrial Relations, the American Temperance Society, and the Commission on Rural Living. Some of these will receive more notice in succeeding chapters.

A department that has given invaluable service to the denomination, and continues to do so, is the Statistical Department. This developed under H. Edson Rogers, who was the head until near the time of his death. In 1940 his place was taken by Claude Conard, who had had a wide and varied career in secretarial and financial roles. Under him the department has kept pace with the advancing immensity and complexity of the worldwide work. A staff of assistants and clerks is constantly employed in tabulating accurate and up-to-date data, which appear in quarterly and annual reports at the General Conference. Without its reliable aid this history could not have been written.

CHAPTER 6

FAR LANDS AND NEAR

THE vision of their evangelism had greatly expanded since those early days when Seventh-day Adventists had seen the conglomerate population of the United States as their possible solution of the command, "Go ye into all the world"; when Uriah Smith had written, in answer to the question, "Is the Third Angel's Message being given, or to be given except in the United States?"—"This might not perhaps be necessary . . . , since our own land is composed of people from almost every nation."¹

First Europe had called them, and J. N. Andrews had responded; now Europe was a vigorous, growing member of the Adventist family. Then Australia had beckoned, and S. N. Haskell had answered; now Australia had forged to the fore, in leadership, in educational reform, in new evangelistic plans. South Africa had become the springboard for missions in the interior of the Dark Continent. South America was beginning to shake itself free from superstition, and was coming into the light of the gospel. India, that citadel of the Jebusites, felt the siege of the Advent forces; and Japan, equally stubborn in paganism, was at least infiltrated. The islands of the Pacific and of the Atlantic were humming with the vibrant message of the soon coming. These beginnings have been related in the first volume of this work.

The General Conference of 1901, busied with its task of reorganization, was yet keenly awake to the call of a world-wide mission. Reports came in from entered fields, now not only Europe and Australia, but lands upon their borders and far lands over the seas. The call was to enlarge the borders, lengthen the cords, strengthen the stakes. The leaders and the people recognized that their mission was to "every nation, and kindred, and tongue, and people."

One vast field practically untouched, yet containing a fourth of the world's population, was *China*. If it could have been heard across the ten thousand miles of land and sea, the voice of an old man, sole representative of Seventh-day Adventists, would have spoken up for the land of Sinim. Abram La Rue had been a worker on the coastal island of Hong Kong for thirteen years. Like John I. Tay, who opened the Pacific Island work, Abram La Rue had been a seaman, after that a shepherd in the hills, where he received the Advent message. Limited in education, and seemingly without great talents, he yet had collected his ambitions into one great purpose, the proclamation of the soon-coming Saviour, and that purpose ran deep and strong. One instrument lay ready to his hand, the truth-filled literature which could speak to thousands where the personal preacher could speak to hundreds. Abram La Rue took to literature distribution, and laid the groundwork for the raising up of a church in Tehama County, California, which young W. M. Healey organized.

But as La Rue watched his sheep on the calm brown hills, there seemed to speak to him a voice that called from overseas, where on many a voyage he had stopped—the ports of China. Does it seem strange that a shepherder, an old man in the hills of northern California, should have his heart fired to open the doors of that great land of China to the last gospel message? Remember, there was a shepherder, an old man in the desert of Horeb, thirty-five centuries before, who also saw his burning bush and received his divine marching orders.

Abram La Rue asked the General Conference to send him to China. How so, Abram? You do not know the language, and you are too old to learn; you are not a preacher or a scholar; you have no fitness as a pioneer to push open the doors of the forbidden kingdom, proud of its ancient culture and allergic to "foreign devils." If your itching feet must feel the decks of ships that sail the main, there is the great island field of the Pacific. Go there, if you will; but care for yourself, and see that you pass not the islands.

So the old man, after spending a short term in Healdsburg College, quietly slipped his cable one day, and worked his passage to Hawaii. There, in the capital city of Honolulu, he distributed tracts and papers, sold some books; and having a kindly, quiet camaraderie in him, he made friends among the seamen and the shipmasters with whom he worked. And his literature went sailing over the seven seas. He worked also on the land, and the interest which he created in that island city called for evangelistic reaping; so his friend Elder Healey was sent over from the mainland, held a tent meeting, and raised up the first church in the islands. It was the year 1888.

But still the vision of China haunted the dreams of Abram La Rue. He had no commission to go to China; he might enter only the islands of the Pacific. Then a thought struck him: there was a port of China which was an island of the Pacific—Hong Kong. One day in Honolulu Harbor he met an old-time ship captain of his, and bargained to work his passage to Hong Kong, with no remuneration, except his food and the privilege of keeping the Sabbath on shipboard. So he sailed to that British-owned city at the gates of China. With a convert whom he made on shipboard, he took up his distribution of English literature, combining with it the sale of health foods, some of which he made and some of which he imported from far America. Many persons—seamen, officers, and residents—were brought to a knowledge of the truth by his earnest efforts. Thus he continued for thirteen years, sometimes making sea trips to Japan, to Singapore, to Palestine, but ever returning, and ever pleading for help. Meanwhile he did what he could for the Chinese by getting an official, Mo Wen Chang, to translate two tracts; and having memorized a few Chinese phrases, La Rue would hand the tracts out to non-English-speaking Chinese.

In 1901 his appeals at last bore fruit. J. N. Anderson and his wife, of Wisconsin, felt the drawing of the Orient. They were accepted and commissioned at the conference; and Mrs. Anderson's sister, Ida Thompson, was added to their party



before they sailed. They arrived in Hong Kong in February, 1902, where their aged Brother La Rue welcomed them with deep joy. A few days after their arrival seven persons, six of them seamen from a British warship, who had been instructed by La Rue, were baptized. They were the first in China, though none of them were natives of that land, or resident there. A year later Brother La Rue, beyond his fourscore years, murmured with Simeon, "Lord, now lettest Thou Thy servant depart in peace," and passed to his rest. "Brother La Rue never was known as a great preacher," said John E. Fulton, "or a great administrator, or a great leader in any sense other than that he was a great follower of the Master, but he left his influence in the hearts of men."²

The Andersons and Miss Thompson devoted themselves at first to language study, while ministering as their increasing capability permitted. Thereafter their long and fruitful service in China saw a development, from few adherents and no other workers to a constituency and a staff that, before the world war, had reached into every province and out into forbidding Tibet and far Mongolia.

The choice of Hong Kong as a home for the first missionaries was at the instance of the General Conference, and was due to three facts: First, it was the station of the aged La Rue, who had made a beginning there, but who must shortly lay the burden down, yet who would not be retired to the homeland. Second, it was a British possession and a safe refuge in those troubled times just after the Boxer rebellion, while conditions throughout China were still unsettled. Third, many well-established missionary societies had headquarters in Hong Kong, and it was therefore thought to be a favorable location from which to study the field and plan for the work.³

But after many journeyings into the provinces Anderson decided that location in some distinctly Chinese center was the best way to approach the problem of evangelization. Ten months after their arrival the Andersons were reinforced by the arrival of another missionary family, the Edwin H. Wil-

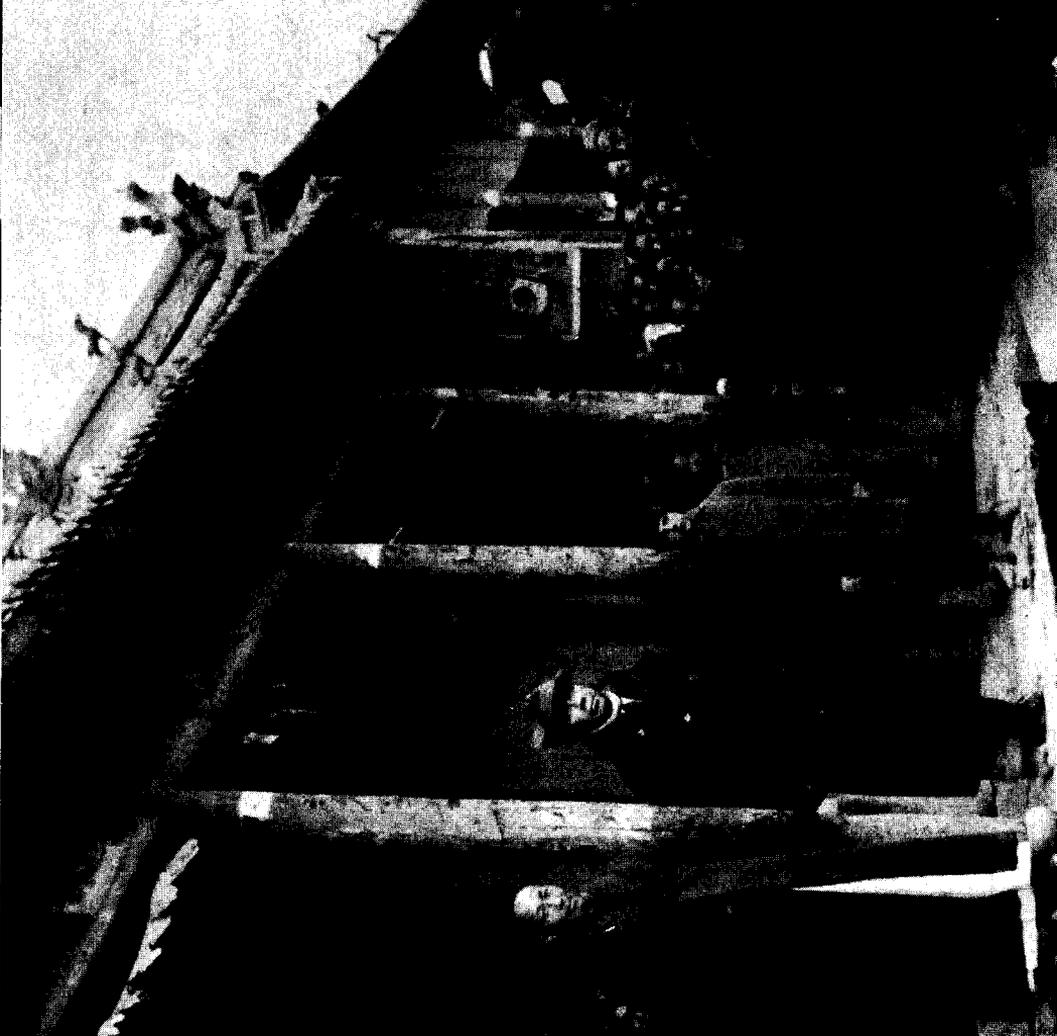
burs. Both of the Wilburs were nurses, and he was also a printer. They located almost immediately in Canton, and under strictly native conditions they made rapid progress in learning the language. However, after five months their health required a change, and accordingly they went to Hong Kong, while the Andersons and Miss Thompson took their place in Canton.

Becoming fairly proficient in the language, the Andersons entered upon personal and public gospel teaching, while Miss Thompson opened the Bethel Girls' School, the first Seventh-day Adventist educational effort in China. That educational work was to expand and grow into institutions of lower and higher grades until, keeping step with China's acceptance and advancement in the arts of the Western world, it should produce preachers, colporteurs, teachers, Bible women, doctors, and nurses, to carry the last gospel message. But now, at its beginning, it had to meet the suspicion and opposition of the Chinese substandard for women, who should not be instructed save in household affairs, and that by their elders. Yet the school grew in favor, and it won girls to the gospel and produced Christian workers.

A strong work was also developed in Fatshan, a city of half a million population, west of Canton. A medical work was here begun in 1905 by Dr. Law Keem, who was educated and converted in America, and afterward devoted years of his life to the China work. The mission was later headed by the first ordained Chinese worker to carry on evangelistic work.

The Andersons and Wilburs were located in the south of China, but an interest developed near Hankow, in Central China. An agent of the British and Foreign Bible Society, Eric Pilquist, on a visit to America had accepted the Advent faith. Returning in June, 1902, he taught the new faith. Resigning in December from his position, he entered our work. Elder Anderson, visiting him in Sinyangchow in January and February, 1903, baptized six persons and organized there the first of our churches in China.

Top panel: (left) Dr. H. W. Miller, veteran of the medical work in China. He and Dr. A. C. Selmon (center) and wife began the work in Honan, Central China. Dr. Law Keem (right) began his practice in South China. Lower panel: Mission in Honan



That autumn this mission was reinforced by the arrival of four American physicians, H. W. Miller and his wife Maude, and A. C. Selmon and his wife Bertha, with two nurses, Charlotte Simpson and Carrie Erickson. Locating in different cities in the vicinity, they took up language study, at the same time practicing their healing art, starting the medical missionary work, which has played so great a part in the China field. In eighteen months Maude Thompson Miller gave up her life; but Dr. Miller (who later remarried), as well as the Drs. Selmon, stayed on, to devote the most of their lives to China.⁴

Thus the work was established in South China, in the province of Kwangtung, and in Central China, in the province of Honan. Soon it opened in the coastal province just north of Kwangtung, Fukien. A young Chinese named Timothy Tay had been baptized by R. W. Munson in Singapore, and was sent to Amoy, Fukien, to study the dialect, which most of the Chinese around Singapore used. N. P. Keh, a minister of another Christian denomination, seeking to set young Timothy right on the Sabbath question, was himself convinced of the truth, and finally accepted the full Advent faith. This Brother Keh became an earnest and capable minister among his own people.

In 1905 Elder and Mrs. W. C. Hankins, just come from America, were stationed with Pastor Keh to work in Amoy. They were joined the next year by Elder and Mrs. B. L. Anderson, he a brother of the director, and destined for forty years of service in China. The influence spread, and soon another Chinese, T. K. Ang, pastor of a church in Chinchowfu, near the seaport city of Swatow, was inducted into the faith and the ministry. Other American workers arriving in 1905 and serving for many years were the J. J. Westrups.

Two workers who came in 1907-8 and who were destined to carry important work in the future were R. F. Cottrell (grandson and namesake of the pioneer), and F. A. Allum, from Australia, with their wives. They were at first stationed in Honan Province. In 1909 there came two families who were

to figure largely in the work in China—the O. A. Halls and the Frederick Léés.

For the first eight years the work in China, growing slowly but solidly, was organized as the China Mission, with headquarters at Canton. J. N. Anderson, the veteran missionary, was director through all these years. In 1909 began the era of larger organizations, in which China was included, the history of which will be told later.

From the strong but constricted Japanese Mission, the faith reached out to the ancient land of Chosen. A Korean in 1904, passing by the Adventist meeting place in Kobe, was attracted by the sign, written in both the Chinese and the Japanese languages. The Chinese was more familiar to him than the Japanese; and as he stood puzzling over the latter, a worshiper within the doors beckoned him in, and carried on an informative conversation in writing, the Chinese characters being their common medium of communication. This Korean attended the meetings, conducted by Hiroshi Kuniya, until he was fairly well indoctrinated. Then returning home, he met on the boat another countryman, Lim Ki Pan, who absorbed the essentials of the faith so quickly that upon landing he began to preach the message, and was soon rewarded with a congregation of thirty persons. Pastor Kuniya responded to a call from Korea, where he was joined by F. W. Field, director of the Japanese Mission, and they remained several weeks, building a constituency. The next year W. R. Smith and his family arrived from America, followed by Miss Mimi Scharffenberg, and in 1908 by Elder and Mrs. C. L. Butterfield, Dr. and Mrs. Riley Russell, and Miss May Scott. Through these not only evangelistic but medical work and schoolwork were begun. The Korean Mission soon outran its foster parent, Japan, in number of adherents.⁵

The Philippines had come under American influence and control as a result of the Spanish-American War of 1898, and thus the way was made easier for the entrance of the gospel. The first Adventist worker was a colporteur, R. A. Caldwell,

who had before canvassed in the Straits Settlements and on the southeastern coast. He came to the Philippines in 1905, and sold both English and Spanish books. J. L. McElhany, an American who had been stationed in Australia for several years, came up as the first minister, working only in English. The first one to work in the island vernacular was L. V. Finster, who came in 1908, and devoted himself to the study of Tagalog and to working for the Filipinos. By 1912 one hundred natives had been baptized, and many more were keeping the Sabbath. From that beginning the work grew rapidly. A missionary paper and small works were published in Tagalog and three other native languages; and Spanish literature was obtainable from America. In fourteen years the membership grew to six thousand, an earnest of the thirty-odd thousand of present date, largest of the island field.*

The entry of the remainder of the Far East—Siam, French Indo-China, the Malay States, the Dutch East Indies, Borneo, New Guinea—belongs to a later recital. Likewise in the vast Pacific Island field, though the Seventh-day Adventist hold was maintained and slowly extended, the great forward surge came later, and will be noted in due place.

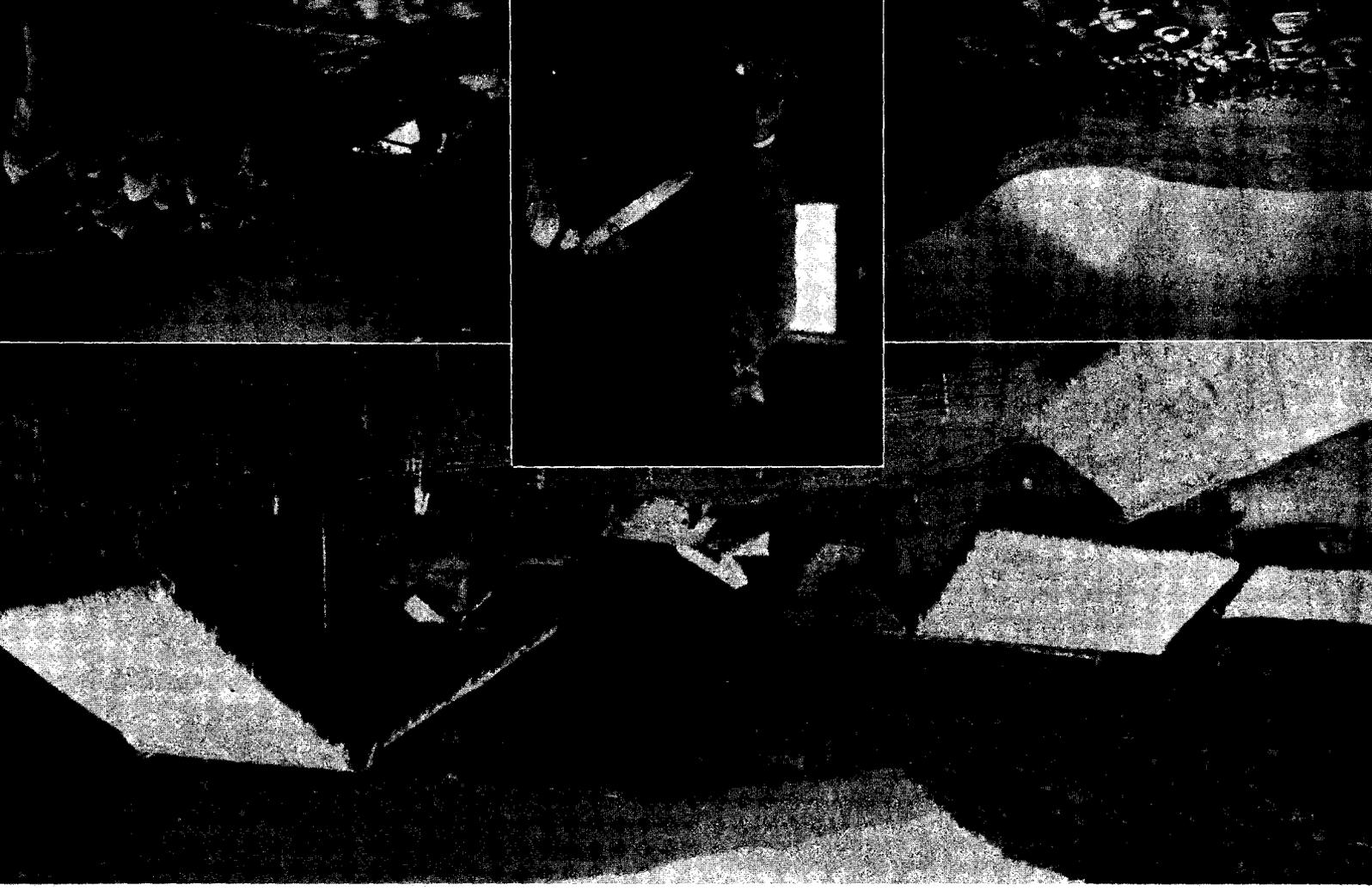
For the West Indies and Central America, A. J. Haysmer reported in 1901 that, despite the obstacles, natural and human, met in that area, fifteen hundred believers had been garnered. Hurricanes and earthquakes had again and again wrecked some islands; the common people were very largely poverty stricken, working on the great estates for a pittance, and unable to buy books. Yet the colporteur was making progress with books, pamphlets, and leaflets, and the word of truth was spreading through the islands and in some degree on the mainland. Trinidad, Barbados, Jamaica—English-speaking all—were the strongholds. There were no Spanish workers, no French workers, and no entry into those language areas, either on the continent or in the islands.

But two years later two conferences, Jamaica and East Caribbean, were organized, and there were missions in Mexico,

Central America (British Honduras), Panama, Puerto Rico, and Bermuda. In 1906 the West Indian Union Conference was formed, with U. Bender, president; J. A. Strickland, secretary; and H. H. Cobban, treasurer. It contained five conferences and four missions, covering the English island field and Guiana, and reaching into the Spanish in Central America, Cuba, and Puerto Rico, and into the French island of Haiti. The combined membership was 3,374. During the next six years the work was strengthened through all these fields, but without much extension or great accessions. The forward surge was to come later, which should put this area in the lead of all divisions outside North America.

In South America the Second Advent message had begun on the eastern coast—Argentina, Uruguay, Paraguay, and Brazil. As before noted, the last decade of the nineteenth century saw the publishing work slightly opened with the publication of a missionary paper. A school was established in Argentina in 1900, and another in Brazil. Medical work, eventuating in a sanitarium, was begun by Dr. R. H. Habenicht in 1901, at the site of the Argentine school in Entre Ríos Province.

Stronger organization was necessitated by the advancing work, and such organization helped the advance. In 1906 the three fields which had been organized as the Brazilian Conference (H. F. Graf, president), the River Platte Conference (J. W. Westphal, president), and the West Coast Mission (F. H. Westphal, president), were united in an over-all organization, the South American Union Conference, of which J. W. Westphal was elected president. In 1911 Brazil was set off as a union conference, the remaining South American Union being Spanish. This made two fields, not organically united, but responsive each to the General Conference. F. W. Spies was president of the Brazilian Union, and J. W. Westphal of the South American Union, up to and beyond the reorganization, in 1916, when the Spanish and the Portuguese sections were again united in the South American Division.



During all these years the work in every line extended, crystallized, grew steadily stronger. No flaunting parade was the march of the messengers of Jesus across and up the continent. They went as the soldiers of Christ have ever gone, through mud and vilification, lashed with the whip, cut with knives, greeted with the hail of stones, imprisoned, and threatened with death. But they turned not back.

The youngest son of the Kalbermatters, who had hung up their pipes in token of surrender to God, was Pedro, then nine years old. This boy, following his father and his older brothers, became a devoted exponent of the faith. At the age of seventeen he left his shœpherding at intervals to enter the colporteur work. Three years later, in 1907, he started in at the new school in Entre Ríos; but he had no more than three months of study when he reached the age of conscription, and was drafted into the Argentine Army.

He was a curious specimen to the army command. They had never heard of Seventh-day Adventists, and they had never known of any conscript resisting orders for conscience' sake. The young man Pedro requested freedom from duty on the Sabbath, but was brusquely told that now he was in the army he would have to forget his religious ideas and obey orders. The first Sabbath he refused duty, and on the second Sabbath was punished by being made to stand at attention for several hours, until his feet were so swollen he could scarcely walk. The third Sabbath he was ordered to wash clothes, and when he refused to go to the river, a tub was brought to the parade ground, and clothes and soap were thrust into his hands. But still he refused to wash, and he was then whipped on the bare back till the whip broke, and the punishment was continued with a strap till he fainted. Sabbath after Sabbath he continued to refuse work, being each time more severely punished. He was whipped and beaten, then imprisoned with all the refinements of army punishment, and told that he would never be released.

His father was persuaded by the military commandant to

come and plead with him. The old man, with tears in his eyes, assured him the Lord would not hold him responsible for yielding, but his son stood steadfast. He was sentenced to a year of imprisonment, working in the quarries with criminals of all sorts. But here, by the intervention of the chaplain, a Catholic priest, he was given liberty on the Sabbath; and here he was cheered by the first fruits of his testimony, the conversion of a fellow prisoner. Four months of this, and he was transferred to the disciplinary quarters of the army near Buenos Aires, expecting a repetition of his ordeal. But the commandant, learning from him the reason for his stand, declared that his imprisonment was unjust, and he not only freed him from Sabbath service but took him from the cells and placed him in charge of his garden, a Joseph in the house of a Potiphar.

This officer brought his case to the attention of the minister of war, who was impressed to such an extent that he decreed complete Sabbath liberty to all Seventh-day Adventist youth who should thereafter be drafted into the Argentine Army. Thus God honored the testimony of a faithful young man, and made him the instrument of teaching His truth to high officials and of securing liberty of conscience for his fellows. Pedro returned to school, and after his graduation went up into the missionary frontier, where we shall see him on the firing line.⁷

With a base in Chile the Adventists gradually reached up the West Coast and into the interior. Bolivia, deprived of a seacoast through the war with Chile ending in 1884, has the greatest difficulty of all the South American states in advancing in civilization. Only one tenth of its people are of the white race, the rest being Indians and half-breeds. Its mineral wealth in the mountains has constantly tempted the exploitation of the ignorant natives by irresponsible capitalists, and the eastern tropic lowlands, as far as developed, are equally representative of similar oppression. The history of the country has been turbulent.

The highlands of Peru, west of Bolivia, contain like conditions, though moderated by a more enlightened government. This Indian land of Bolivia and Peru was to become the scene of some of the brightest of Adventist mission history, but in the period with which we are dealing it was pioneered by only one or two colporteurs, and in 1907 set apart as a mission field. It was then manned by one Chilean convert, E. W. Thomann, who, settling at Cochabamba, not only carried on work for the Spanish-speaking population, but made a beginning, with two or three tracts, for the Indians, few of whom, however, could read.

Farther up the coast Ecuador was entered in 1904 by T. H. Davis, one of the two colporteurs who had pioneered in Chile. The next year he was joined by an evangelist, G. W. Casebeer. Like nearly all the Adventist pioneers, they experienced mob action stirred up by the priests—being stoned, beaten, and driven away, seeing the Bibles and other books they had sold burned in the plazas. Nevertheless, the foothold gained was never given up, and the cause looked forward to success.

Peru was first entered in 1905, when F. L. Perry was sent to the field, where there had appeared a few scattered Sabbath-keepers gained through literature. The Pacific Coast lowlands, though largely arid and fertile only where irrigated, contained the most advanced segment of the population. It was evangelized by the usual methods, headquarters being established in the capital city, Lima. But the high Andes, where dwell the great masses of the Inca Indians, in two tribes or peoples, with two languages, the Quechua and the Aymara, provided the openings for a great and blessed work. A station established at Puno, on Lake Titicaca, 12,635 feet high, proved the fulcrum upon which the later great Indian work was to be moved.

We turn to Africa. Here was the first Seventh-day Adventist entry into distinctively heathen territory. The opening of the native work, in the 1890's has been related: first the Solusi Mission, in the Matabele country, thirteen hundred miles up

from the Cape. Pressed in turn or in concert by Tripp, Armitage, Anderson, Carmichael, Mead, Watson, Walston, Sturdevant, Rogers, Sparrow, Campbell, Robinson, Konigsmacher, half of whom and nearly as many of their wives laid down their lives in the service, the work spread abroad and higher in the continent. Through drought and flood, through lion ambush and baboon mealie raid, through witch doctor superstition and the savage terrors of the Matabele Rebellion, they cast their lines, set their stakes, built and endured and taught.

Somabula, Malamulo, Musofa, Songa, Kolo, Rusangu, Inyazura—these native names ring the chimes on the bells of African missions, of which they are only a tithe, north, west, east, reaching ever up into the heart of the Dark Continent. Some of the missionaries, like Sturdevant, Walston, Anderson, and Campbell, lived long and carried their service farther and farther into the darkness of heathenism; others no less heroic gave their lives early in the conflict. They sowed the seed which today presents the fruits of half a hundred thousand full church members and as many more adherents who are reaching upward toward the rite of baptism.⁸

India was entered relatively early in Adventist mission history, and progress—such progress as Christian missions know there—was made despite the handicaps of climate, caste, and the stubborn resistance of Hindu and Moslem. Not only literature work and preaching—those time-honored and success-tested agencies used in the West—were tried here, but medical ministry, schools, care of orphans, and zenana work. While at first the chief effect was on those of European blood, there were some notable accessions from among the native peoples, one of them, A. C. Mookerjee, being the grandson of Carey's first convert.

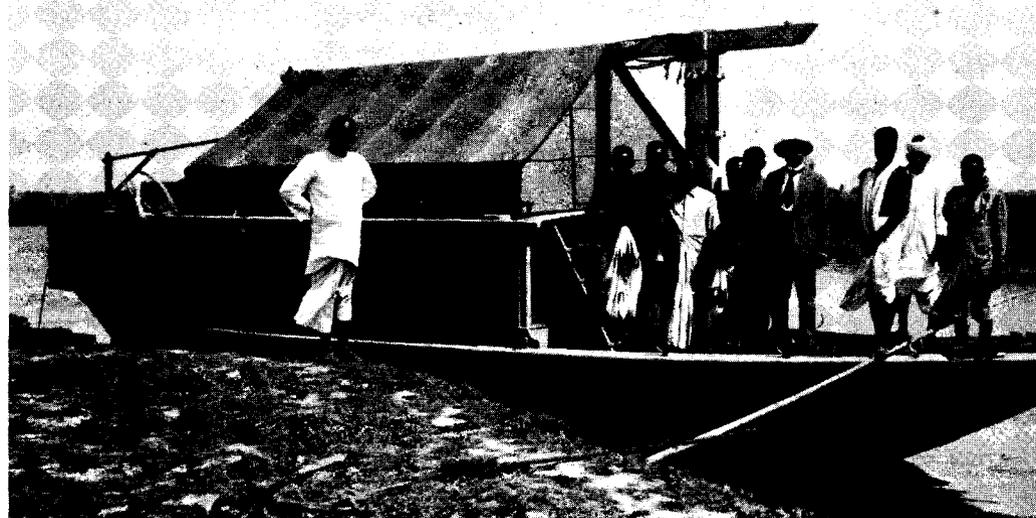
When in 1900 the mission met a tragic loss in the death from smallpox of its director, D. A. Robinson, the leadership devolved upon young W. A. Spicer, editor of the *Oriental Watchman*, the first Adventist organ to be published in a completely non-Christian land. His tenure of the office of superin-

tendent was brief, however; for in 1901, while attending the General Conference, he was drafted to remain in America as the secretary of the Foreign Mission Board. His place was taken by J. L. Shaw, who came over from the principalship of the South African school at Cape Town, and who, except for brief absences, remained with the India field for twenty-three years.

Most of the workers and most of the literature were confined to the English language. Evangelism and education in any of the various languages of India were in the hands of the three or four Americans who had studied them and of the few native converts who developed into workers. But in a conference held at Calcutta in the autumn of 1906 a change in policy was effected, a more decided turn being taken toward the great masses of India, and it was decided that missionaries coming in should devote their full energies for a sufficient time to mastering a language.

At this conference also the field was divided. Down into South India, to Bangalore among the Tamils, went J. S. James, who in various capacities was to serve India for thirteen years. Up into North India went L. J. Burgess and his wife, who as Georgia Burrus had opened work among the women of India. Just below Mussoorie in the hills, where a site was purchased and later an advanced school was opened, they labored in school and evangelism in both the Hindi and the Urdu languages. Over in the west, in the Bombay area, was stationed George F. Enoch, who also was to prove a long-time worker in India.

H. H. Votaw and his wife had gone across the bay to Burma the year before, and opened work in Rangoon. The way here had been paved by H. B. Meyers, a bookman who ranged widely over the whole Indian field. Here he first sold English literature, and then engaged for a time in preaching. Upon his arrival there, he soon found a Burmese woman who, by reading the Bible, had found that the seventh day is the Sabbath, and without knowing of any other in the world, be-



came a Sabbathkeeper. Here was the nucleus of a Burmese constituency.

The Votaws found a good interest awakened, and as the result of evangelistic work in English, a church of both Europeans and Burmese was established in Rangoon. The brother of that first woman believer, named U. Maung, left a good position in the government and entered upon evangelistic work, eventually being ordained. Three European ministers, one day, assailed him. "Don't you know, U. Maung," they said, "that in ancient Egypt Monday was reckoned as the first day of the week?" U. Maung asked them each one in turn, "Do you think Monday is the first day of the week?" "Yes," they replied, "yes, yes." Then he said, "Did Christ rise on Monday?" And being hoist with their own petard, they left him and went out.⁹

Farther down the coast, at the port of Moulmein, an interest was awakened, and Elder Votaw raised up another church here. Dr. Ollie Oberholtzer, from America, entered upon a medical service here, and long maintained alone this outpost of the faith. L. F. Hansen and his wife joined the Burma forces in 1906, being stationed for a year in Rangoon. R. A. Beckner came in 1908, and opened work in Mandalay, far up the Irrawaddy, though he spent much of his time in the field circulating literature. C. G. Lowry became superintendent of the Burma Mission in 1916, upon the departure of Elder Votaw. A. H. Williams, who came into the faith in Rangoon, gave himself to the work, later becoming treasurer of the division. An early recruit was David Hpo Hla, an experienced teacher and translator, who gave great service to the cause.¹⁰

A comprehensive and more detailed survey of worldwide service in later years will be given in the next section.

In America, while all lines of Christian work were continued and expanded, one particular development demands notice. This is the work in the great cities.

The people of the United States were at first chiefly coun-

Top: L. J. Mookerjee working in East Bengal on mission boat, "The Canal Friend." Center: Elder Eric Hare and family itinerating by bullock cart in Burma. Bottom: Prayer meeting in a house built on piles in the Philippine Islands.

try dwellers, the proportion counted rural, at the beginning of the nation, being 94 per cent. Although to that age the few chief cities seemed large, Boston contained only 18,000 inhabitants; New York, 22,000; Philadelphia, 28,000; Baltimore, 15,000; and Charleston, 16,000. New Orleans was then a Spanish possession. Other great cities there were none. Though a characteristic city psychology showed itself then, as always, in commercial interests, manners, and amusements, the influence of the country on the American mind was more evident than now.

Half a century passed, and the rural population was beginning to lighten in the balance. In 1840 the urban population was 11 per cent. The seaports of the Atlantic had increased in population manyfold, New York thirtyfold; and out of what had been and still was largely wilderness the trading posts and stockades began to take the form of cities, destined soon to rival the East.

Seventh-day Adventists began their work at this time. They made no intentional discrimination between city and country. Indeed, their immediate predecessors, in the 1844 movement, under the impulsion of J. V. Himes, made their strongest efforts in the great cities of the North. And Seventh-day Adventists, streaming out in a rather ribbonlike movement toward the West, laid emphasis upon work in such cities as Portland, Boston, Rochester, Buffalo, Cleveland, Cincinnati, Detroit, Chicago, and Milwaukee. They sent preachers into them, and in some they established centers for workers.

However, they discovered that their greatest success came in rural localities. Most of their ministers were country-born and country-bred, and naturally their appeal was strongest to the farmers and small townsmen. Without purposely neglecting the cities, they found their constituency growing up principally in rural sections, and recruits for their working force came chiefly from the men and the youth of the farms. This was no misfortune. The strength, solidity, judgment, resourcefulness, patience, determination, and trust in God that are

bred from the soil in Christian lives, were needed abundantly in the struggles of the early times. They spoke for the success, the undaunted, unswervable progress of the human-borne gospel message for the last days.

But meanwhile the cities were growing to be greater, the perplexities of their evangelization ever deeper, their psychology ever stranger to the Adventist people and workers. By the time a century and a quarter had passed over the nation, the great cities had become a problem because of their devotion to materialism, selfish gain, riotous amusement, and criminal influences. Now the balance of the population had passed over to the other side. Favored by improvements in transportation and communication, the cities had come to outrival Babylon and Rome of old. The United States census of 1920 showed the urban population (cities more than twenty-five hundred) to be 51 per cent of the whole; in 1940, 56.5 per cent, leaving the country only 43.5 per cent, half of these on the farm. The country-born were being more and more fully absorbed into the city-dwelling. The iniquity swelled. Sodom must be warned. Mrs. White wrote in 1902:

“The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in nowise to be neglected. Let not the fields lying in the shadow of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field.”¹¹

A number of testimonies, some reaching back to 1874, but swelling in volume and urgency in the period between 1901 and 1909, not only stressed the necessity of evangelizing the great cities but suggested varied ways of working in them.¹²

Awareness of the city problem showed chiefly in some of the older workers—S. N. Haskell, J. O. Corliss, G. B. Starr—all of whom had worked together in Australia, where the disparity between country and city population was even greater than in the United States. In consequence they had devoted their best efforts to city work, and now they not only spoke

out for increased city evangelization but demonstrated it. Elder Corliss on his return to America had labored in San Francisco and the Bay cities; at the 1901 conference he presented graphically the need for work in such centers. Elder Starr, before going to Australia, had been at the head of the Central Bible School in Chicago, where the strongest effort for city dwellers had been made by the denomination. Elder Haskell, with his methodical mind and comprehensive plans, was the greatest exemplar of well-rounded city evangelism.

The 1901 conference was impressed. It passed resolutions favoring increased attention to city work, and it voted that S. N. Haskell form a company to labor in New York City. G. B. Starr was assigned to Philadelphia. J. O. Corliss returned to the Pacific Coast. J. S. Washburn, another and younger evangelist who had preached first in cities of America, then in England, was assigned to the capital city of Washington, D.C. A. G. Daniells, president of the General Conference, took an ever-deeper interest in the movement. Others began to direct their attention to the large cities, and thus began a trend which soon took up much of the evangelistic effort of the denomination, and brought out many city churches.

In 1903 Elder Haskell, who had captained a diverse corps of workers in the country's metropolis, set forth a plan for the comprehensive and well-articulated city campaign. It contained the following recommendations: That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work.

Elder Haskell exemplified this comprehensive plan in his own work, so far as he could induce cooperation and command service. This he did not only in New York but in other

cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in many cities. The bulk of the city work, however, ran to literature distribution, Bible studies, and evangelistic preaching. The manual missionary work in great part awaited the later development of the layman's movement.

The result of forty years of this service in the great cities is seen today in the preponderance of urban membership in the Seventh-day Adventist Church, 72 per cent, while the urban population of the United States is but 56 per cent. It is difficult for men to keep a balance in the work of God, as in all other things. A new emphasis upon rural evangelism is needed; and certain factors, which will be brought to view on later pages, are working for this balance.

¹ *Review and Herald*, Feb. 3, 1859, p. 87.

² Mae Carr Hanley and Ruth Wheeler, *Pastor La Rue*.

³ Letter from J. N. Anderson, March 1, 1949.

⁴ W. A. Spicer, *Our Story of Missions*, p. 338.

⁵ E. J. Urquhart, *Glimpses of Korea*.

⁶ L. D. Warren, *Isles of Opportunity*, pp. 189-209.

⁷ F. H. Westphal, *Pioneering in the Neglected Continent*, pp. 31-60.

⁸ W. H. Branson, *Pioneering in the Lion Country*. S. M. Konigsmacher, *In the Lion Country*.

⁹ H. H. Votaw in *Review and Herald*, March 30, 1905.

¹⁰ Spicer, *op. cit.*, p. 320.

¹¹ Ellen G. White, *Testimonies for the Church*, vol. 8, p. 31.

¹² *Ibid.*, vol. 7, pp. 34-40; vol. 8, pp. 31-54, 147.

THE YOUTH MOVEMENT

YOU had a large attendance at your meeting last night?"
"Yes, and everyone seemed much interested."
"I don't know; I guess they had a curiosity to hear a boy preach."

This was a minister's greeting to young John Loughborough in 1849, when at the age of seventeen he assayed to begin preaching the message of Christ's coming.¹ Three quarters of a century were to be filled with his service before the close of his life.

His fellow workers were mostly young. James White was twenty-one when he started out to preach the Second Advent; Ellen Harmon White was seventeen when she began her ministry. John Andrews was writing and speaking for the movement when he was twenty years old. Annie Smith gave her dewy youth to the cause, and her brother Uriah was but twenty when he joined the company at Rochester.

There was place for older men, too, men fitted by years and experience to counsel and lead. Joseph Bates was fifty-four when he was joined by the younger workers, and J. H. Waggoner was in his prime. Hiram Edson was of middle age, and so were Frederick Wheeler and R. F. Cottrell and Washington Morse. They gave weight and balance to the work; but with all due tribute to their powers and service, it was consecrated youth, mostly, who supplied the vision and the drive which, under the blessing of God, expanded and pressed forward the cause.

They came—the youth—after the first entrants, one by one, then group by group, and companies of volunteers: Cornell, Bourdeau, Kellogg, Bell, Kilgore, Lane; Adelia Patten, Kate Lindsay, Maria Huntley, Mary Kelsey, Louisa Morton, Nell Rankin. And after them the children of the pioneers took

their places in the ranks: the sons of James and Ellen White, of Joseph Waggoner, of Ezra Butler, of William and Cyrus Farnsworth, of Andrew Olsen, of Ambrose Spicer. Youth filled the schools, youth took its place in the ranks, youth caught and lifted up the standards falling from the relaxing hands of the aged.

"It is good for a man that he bear the yoke in his youth."² That was written by a man who had taken up his burden in his childhood ("Ah, Lord God! . . . I am a child")³ and who now, in his old age, an exile in Egypt, seeing his mission apparently a failure, could yet calmly "hope and quietly wait for the salvation of the Lord." And beyond his knowledge, he had built a kingdom in the lives of youth; for out of Jerusalem in the days of its decadence, out of the ranks of its recreant princes, came the fruit of Jeremiah's teaching and living, in those magnificent sons of Israel—Daniel, Hananiah, Mishael, and Azariah, to witness in the courts of Babylon, and Ezekiel, the seer of the captivity. There never has lacked, and there never will lack, recruits from the nobility of youth to hold up on earth the banner of Almighty God.

The need of enlisting and teaching the children and youth was not hidden to the more clear-sighted of the Adventist pioneers. James White early began their instruction, establishing the paper the *Youth's Instructor* and founding the Sabbath school. Ellen G. White sought their conversion and welfare, winning youthful champions for the cause, teaching her own sons and counseling and instructing parents in the education of their children. J. N. Loughborough and J. N. Andrews, S. N. Haskell and E. W. Farnsworth, G. H. Bell and J. H. Kellogg, themselves beginning in their youth, gathered around them and taught and inspired young men and women, many of whom took up the work in evangelistic, educational, and medical lines.

The Sabbath school was made a mighty instrument for Biblical education; the Tract and Missionary Society was the Christian training ground in service of hundreds of the chil-



dren and youth; the developing educational system called into the colleges and the academies and finally into the elementary church schools a great proportion of the young in the denomination. But there was yet to come a movement and an organization which would reach into every church and home, bring the children and youth to a more vivid consciousness of their part in the cause, furnish them with appealing objectives and essential training, and give them an *esprit de corps* as the organized and purposeful and irresistible Young Guard of the Advent Movement.

There was a lad in a little church in Michigan, in 1879, who burned with the desire to marshal his youthful companions in service for Christ. His name was Luther Warren, his age was fourteen, and his church was Hazelton,⁴ serving a country community between Flint and Lansing. His closest friend was Harry Fenner, seventeen. One day as the two boys were walking along the country road they talked earnestly of the part they should play in the promotion of the last gospel message. At last said Luther, "Harry, let's go over the fence and pray about it." So they climbed the rail fence, and found a corner where the bushes were thick; there they prayed together and consecrated themselves, and as the aftermath planned to invite their young friends in the church to join them.

There were nine of them only, but they were as earnest in their Christian purpose as the Haystack students of Williamstown, who started on its way the American chariot of foreign missions. Luther Warren's little band of boys met every week, prayed together, went out on errands of help to the sick and needy, raised a little money and paid for a club of *Signs of the Times* and some tracts—"Elihu on the Sabbath," "The Two Laws," "The Signs of Christ's Coming." They gave these out, mailed them to selected addresses, and carried on youthful missionary correspondence with interested persons. They answered to the temperance campaign just then beginning in the denomination, and joyfully signed the pledge

against the use of alcohol, tobacco, tea, coffee, and pork. There was not a feature of the message that they neglected.

It was not long until the girls of the church asked to join the society. After some discussion the boys assented to this; and thereafter their meetings, which had been by themselves, were held in the parlors of homes or in the church, with one or more older persons in attendance. So they went forward, as they advanced in years, to varied service in the cause.⁵

Twelve years later another boy, then sixteen years old, took the initiative in starting such a society. Meade MacGuire was one of a considerable number of youth in the Antigo, Wisconsin, church. He had never heard of a Seventh-day Adventist young people's society, but his school friends had their Christian Endeavor Society and their Epworth League, and he felt that Seventh-day Adventist youth ought to be equally favored. But when he ventured to suggest it one day, instead of smiles he met frowns. "No, Meade," said the older people, "that would never do. Why should you run off by yourselves? Young people alone will fall into disorder. Stick to the church and the Missionary Society with the older people, and don't try to be independent."

But Brother Conner, the elder of the church, a saintly old man, placed his hand on Meade's shoulder, and said, "My boy, you go right ahead. You may have the church for your meeting, and I'll stand by you." So the meetings were started, and with thirty members. They sang, they studied the Scriptures, they prayed, and they "gave their testimonies," scarcely one ever failing to speak. The critical older members, like critics of a long-ago time, "could find none occasion nor fault; inasmuch as [they] were faithful, neither was there any error nor fault found in" them. Said MacGuire in his afteryears, "We had not the slightest disorder. I believe God restrained the enemy because He wanted this work to go forward, and the people were not sufficiently in favor of it to stand by us if mistakes were made."⁶ It may be observed, however, that God works with those who give Him undivided allegiance,

who have no other thought than that of serving Him and serving with Him; and when God is present disorder goes out the window.

Messages from Mrs. White were frequently calling, not only upon parents and leaders to provide for the conversion and training of the young, but upon youth themselves to take up the weapons of God and wage the vigorous warfare against sin and evil which their forebears had waged. In December, 1892, she wrote:

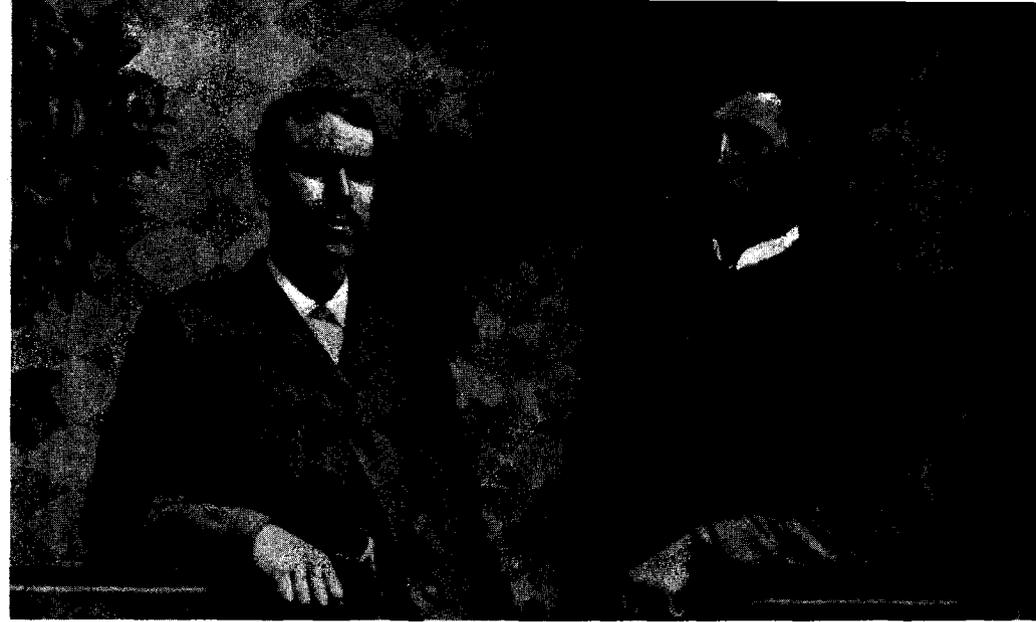
“We have an army of youth to-day who can do much if they are properly directed and encouraged. . . . We want them to act a part in well organized plans for helping other youth.” “Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master’s service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?”⁷

And again: “Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent in watching for and improving opportunities to do work for the Master.”⁸

The next year there appeared this instruction:

“Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results.”⁹

Her appeals began to bear fruit. In far Australia, where she was then living, her first testimony on the subject was



Harry Fenner and Luther Warren, who in their teens formed the first Seventh-day Adventist Young People's Society.

promptly acted upon by A. G. Daniells, president of the Australian Conference, who organized a young people's society in Adelaide. He and other workers followed this up in various places in the land "down under." Their activities coincided with the appeals of Mrs. White for worldwide action.

In America some earnest workers were stirred to gather the young into working companies. These youth had not been wholly ignored before. The Tract and Missionary Society in nearly all the local churches brought the children and young people into their activities, and veterans today remember with a glow of pleasure the gatherings in which as children they took their part, in programs of the society, but more especially in the social exercise that followed, around the long tables, wrapping and addressing missionary literature, and at times going out to help the needy with baskets of food and clothing.

But the messages from Mrs. White in the church's papers called for a special and integrated movement for and by the young people, and various workers responded. In College View, Nebraska, a suburb of Lincoln, in 1893, a "Young Peo-

ple's Society of Christian Service" was organized under Milton E. Kern. On June 11, 1894, Luther Warren, grown into a preacher, working in the North Central States, formed at Alexandria, North Dakota, a young people's society which they called the Sunshine Band.¹⁰ This organization spread throughout the conference, and on August 30, 1896, a convention of all the bands in the State was called at Bridgewater. Such little nuclei were destined to become a live, galvanic brotherhood and sisterhood ringing the world, sometimes for counsel and inspiration gathering in congresses of thousands of youth, in Europe, in America, in Australia, in the Near East and the Far East, and in the love of Christ giving their willing and robust service to humanity and to God.

During the next seven years the movement spread, and youth societies were formed in many conferences. The Ohio Conference was the first to form a general organization of Adventist youth. After local initiative had instituted several societies, in 1899, at a conference meeting in April and a camp meeting in August, a State-wide organization of Christian Volunteers was formed, and officers were elected.¹¹ When the 1901 General Conference met there had developed so strong a sentiment in favor of youth's societies that this action was taken:

"We approve the movement to organize young people's societies for more effectual missionary service; and we recommend that a committee of nine or more representative persons be appointed to form a plan of organization, and report it to this Conference for consideration."¹²

The committee consisted of Luther Warren, S. M. Butler, H. H. Burkholder, M. E. Cady, M. C. Wilcox, Mrs. S. N. Haskell, Mrs. L. Flora Plummer, and Estella Houser. They brought in a report, which was accepted, that the work of the young people be such as they had known in the Missionary Society, that leaders especially adapted to work for the youth be commissioned to it, that for the time the work be connected with the Sabbath School Department, and that a column for young people's work be opened in the *Youth's Instructor*.¹³

The Sabbath School Department, with Mrs. Plummer as the secretary, took hold with earnestness to develop this auxiliary work. The Sabbath school secretary in each conference was charged with the responsibility of fostering it. Luther Warren was added to the department to give direction to the youth's work. Eloquent and consecrated, he retained throughout his life the affection and esteem of the young people. He was, however, more the evangelist than the administrator.

But the work spread around the world. Already, in the beginning, it had taken root in Australia. Germany had a society as early as 1903, and England in 1905. The islands, east and west, caught the inspiration, Jamaica being the first overseas country to send in a report. The European Latin field responded, and Africa. Always the work was expanding.

In 1907, midterm of the first quadrennial period, it was decided, especially for the encouragement of the European field, to convene a General Conference Council in Switzerland. This was held in May in the town of Gland. At that council the young people's work was a main topic. It had grown to such proportions that the Sabbath School Department felt it should put the child upon its own feet. The council, after thoroughly studying the matter, voted to create a new agency, the Young People's Department. It elected as chairman M. E. Kern, then a teacher of history in Union College, who had taken a leading part in organizing the young people's work in the Middle West, and who in 1904 had been made young people's secretary of the Central Union. As secretary of the new organization, Miss Matilda Erickson was appointed.

Only a few weeks after the Gland Council a joint Sabbath school and young people's convention was called at Mount Vernon, Ohio, July 10 to 20, at which the governing principles, the methods of work, and the outstanding problems of this new field of Christian activity were discussed. The council gathered in the founding fathers of the movement, the newly

appointed leaders, the chief General Conference officers, and some of the most earnest workers for youth.¹⁴

A. G. Daniells stressed the responsibility of young people to carry the gospel message to the uttermost parts of the earth. W. A. Spicer brought before the eyes of the members a vivid picture of the world waiting for the message. Frederick Griggs recited the increased facilities at the hand of this generation to finish God's work. Luther Warren recounted the early experiences, and sounded the call to prayer and consecration. C. C. Lewis held up the perfect pattern for youth in the Lord Jesus Christ. M. E. Kern dealt with the necessity for training workers especially for the young people's cause. Meade MacGuire called attention to the increased strength which the young people's organized work was bringing to church and conference. And O. J. Graf, in a clear, explicit, and illuminating address, presented the reasons for having a young people's organization, the objections some urged against it, and the overwhelming answers.

The Mount Vernon convention proved, as Elder Daniells predicted, to be "among the most important meetings in the history of our cause." From it dates the clear, keen resolve to devote all of youth's strength, fire, and courage to the finishing of the work of God in the earth.

The devotional and educational features of the work were here formulated. The blessed Morning Watch has since called the devout youth to prayer and study every morn. The Standard of Attainment contains courses in denominational history and doctrine. The Missionary Volunteer Reading Courses, which here saw their beginning, have put before the youth the finest of literature—missionary, scientific, historical, cultural, travel, and personal experience. The soul of the movement finds voice in the Aim, the Motto, and the Pledge.

Aim: "The Advent Message to All the World in This Generation."

Motto: "The Love of Christ Constraineth Us."

Pledge: "Loving the Lord Jesus, I promise to take an active



THE LOVE
OF CHRIST



CONSTRAINTS
US



part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

One of the questions settled at the Mount Vernon convention was the definite name of the department and society. As in the time of denominational organization, half a century before, there were presented ideas many and names many, each with its ardent advocates. In the end a name which it was felt was most expressive of the purpose and character of the organization was adopted: Young People's Missionary Volunteers. It is now usually shortened to either the first or the last half of the phrase. And then, as now, the theme of volunteering for Christ's service was put uppermost:

There's another task to do,
There's a battle to renew,
And the Captain calls for you,
Volunteers, Volunteers!

Christ before us, Christ behind,
Christ on every side!
For the rescue of mankind
On to glory ride,
Volunteers, Volunteers, Volunteers!

The *Youth's Instructor*, then under the editorship of Fannie Dickerson Chase, was helpful in the promotion of the young people's work. For six years, from 1908 on, it contained a department devoted to the society cause. In 1914 there was launched the *Church Officers' Gazette*, to which was transferred the Young People's Department, as also certain other departments. This journal has since that time been the medium for department instruction, society programs, and so forth, whereas the *Youth's Instructor* has continued to devote itself to more general matters of spiritual and cultural interest to youth.

The staff of the Young People's Department in those early years was small and heavily burdened: one chairman or secre-

tary, one assistant secretary, and one stenographer. Miss Erickson carried most of the office work and did not a little field work besides. She also wrote books both practical and inspirational, which had a great appeal to the youth. Her spiritual, self-effacing, earnest spirit made a great impression on the work. Professor Kern during the first decade of his secretaryship was burdened with other duties also. For four years, from 1910 to 1914, he was president of the Foreign Mission Seminary (Washington Missionary College), but he spent as much time in the field as possible, and also did much writing. During the 1920's he spent most of his time in other lands—Australia, South America, China and the Far East, India, Africa, Europe—as the young people's work throughout the world developed.

A joint country-wide convention of the educational and the Missionary Volunteer workers was held in Saint Helena, California, in 1915, and another at Colorado Springs, Colorado, in 1923, conventions fruitful in making clearer and broader the objectives and in comparing and improving methods of training and service.

The staff was greatly increased as the years went on. The first addition was in 1913, when Meade MacGuire was made field secretary. Ella Iden was added as an assistant in 1915. Notable in her service was the preparation of the *Junior Manual*, in 1918. In 1924 this manual was revised and brought up to date, including the Progressive Class plan, by Harriet Maxson Holt, who was appointed Junior secretary in 1920. Henry T. Elliott, from successful conduct of the youth work in the Lake Union, was brought in 1922 to join the General Conference staff; when M. E. Kern became secretary of the General Conference in 1933, Elliott was made secretary of the Missionary Volunteer Department. When he in turn was taken into the General Conference secretarial department in 1936, his place was filled by Alfred W. Peterson, who had given vigorous leadership in the youth work in various parts of the field. He served until 1946, when he was called to be young

people's secretary of the Australasian Division. E. W. Dunbar then became General Missionary Volunteer secretary. Other workers developing in the union and local conferences, a number of whom later joined the General Conference force, were C. A. Russell, C. Lester Bond, D. A. Ochs, F. G. Ashbaugh, J. T. Porter, A. C. Nelson, T. E. Lucas, and L. A. Skinner. Young women who served with devotion and distinction in the central office or in the field included Emma Howell, Julia Leland, Louise Kleuser, Olive Lindberg, and Mrs. Marjorie Marsh.

The later work of the Young People's Department in the Senior section, and also the development of the Junior work, will be recorded in other chapters. The great development of many forms of service through the Young People's Missionary Volunteer organization will appear in the future portrayal of the history of the church.

¹ J. N. Loughborough, *Rise and Progress of Seventh-day Adventists*, p. 149.

² Lamentations 3:27.

³ Jeremiah 1:6.

⁴ The church was named for the township in which it is located; there is no village of that name. It has now been renamed the Juddville Church. Pastor R. K. Krick letter, Nov. 18, 1947.

⁵ Matilda Erickson (Andross), *Missionary Volunteers and Their Work*, p. 10; R. K. Krick, pastor at Juddville (Hazelton), Michigan, letter of Nov. 18, 1947.

⁶ Erickson, *op. cit.*, pp. 12, 13; Meade MacGuire letter, Oct. 20, 1947.

⁷ *General Conference Bulletin*, 1893, p. 24; *Signs of the Times*, May 29, 1893, p. 455; M. E. Kern letters, Nov. 2, 9, 26, 1947.

⁸ Ellen G. White letter to Edgar Caro, a college student, Oct. 2, 1893, quoted in *Notebook Leaflets*, vol. 1, no. 30, p. 2.

⁹ *Youth's Instructor*, Aug. 9, 1894, p. 249.

¹⁰ A. W. Peterson MS., "History of the Young People's Missionary Volunteers," p. 3. Luther Warren in *Report of the Sabbath School and Young People's Convention at Mount Vernon, Ohio*, p. 28. Warren here says that the first Sunshine Band was organized at Bridgewater, September 15; and he makes the same statement in the paper *Sunshine*, July, 1899, published at Omaha, Nebraska, and edited by him. However, in his diary, in the midst of the record of his evangelistic meetings at Alexandria, he has this notation on June 11, 1894: "Sunshine Band, First: Dora Allen, May Hunt, May Lohmaier, and Jessie Laidlow." And on September 15: "Organized a Sunshine Band at Bridgewater." Diary in possession of Mrs. Luther Warren.

¹¹ Peterson, *op. cit.*, p. 4. Emma E. Howell, *The Great Advent Movement*, p. 90.

¹² *General Conference Bulletin*, 1901, pp. 306, 331, 332.

¹³ *Ibid.*, pp. 441, 442.

¹⁴ Erickson, *op. cit.*, pp. 9-43; *Report of the Sabbath School and Young People's Convention at Mount Vernon, Ohio*.

DEALING WITH APOSTASY

THE years from 1903 to 1907, though they were enclosed within a period of great expansion and progress of the Second Advent Movement and increase of denominational numbers and resources, saw also the strong setting of a current of dissension, which eventuated in the separation from the movement of some of its valued workers. The Battle Creek Sanitarium, with those who adhered to the position taken by its head, was removed from denominational control and recognition in the last of these years.

There were three main causes for this parting of the ways between men who had long labored together as brethren and apostles of reform and preparation for the coming of the Lord. They were: first, conflict over control; second, differences in policies of management; third, theological variance.

We have traced the development of church agencies from early organization to the General Conference of 1901. These had increased in keeping with the needs; but, each acting with the semi-independence consequent upon its formation and the lack of cohesive provisions, they tended to diverge, until they arrived at a place where either they must be reorganized and bound together in a comprehensive plan, or they would split the movement asunder in independent action.

The 1901 conference met the situation admirably and with the blessing of God. A spirit of brotherhood and cooperation took possession of that conference, and divine wisdom prevailed. If this spirit could have continued in its fullness, the outcome would have been far different from what it was. The General Conference Committee was expanded to include representatives from all the chief interests, and a reorganization was effected which aimed at conducting all the activities of the church in unity and power. Thus, the educational, the

Sabbath school, the publishing, and the religious liberty work were all made departments in the General Conference, and overtures were made to the Foreign Mission Board and the International Medical Missionary and Benevolent Association to assume a like relationship.

In the case of the Foreign Mission Board the process was consummated. During the two-year period its work was conducted by the General Conference Committee, and when in 1903 it was proposed to merge it completely in that committee, there was no objection, and the action was taken. But when recommendations came from the Plans Committee to seek such a close relationship with all institutions and organizations originating with the Seventh-day Adventist people, the sponsors of the Medical Missionary and Benevolent Association looked with alarm upon them. They felt, doubtless with sincerity, that the life of their association was threatened, and they opposed the action.¹ The organization, they felt, was in the hands of its friends; they were not going to put it in jeopardy by subjecting it to ecclesiastical control.

If they could have foreseen the success of that policy when, after the regrettable separation, a Medical Missionary Department in the General Conference was formed, and proceeded to function with sympathy and power in connection with a far greater work than the old association ever knew, they would certainly have held a different attitude; but men are not all-wise. Yet the Medical Missionary Association continued for some years in the arrangement made at the 1901 conference: they had representatives on the General Conference Committee, and the General Conference had members on the association board.

On the heels of this contention came a disagreement as to financial policy. The painful state of finances of the church which began to be remedied at the great conference brought the denominational authorities to a resolution to shun debt.² Having touched fire, they were averse, while the burn still smarted, to touching it again. This policy was naturally em-

phasized not only in the General Conference but in regional meetings and on every occasion where institutional affairs were considered. At the European Council held in London in 1902, at which A. G. Daniells and other key men of the General Conference were present, the policy was confirmed and strongly worded to the effect that in no case were debts to be contracted by the conferences or by institutions. Dr. Kellogg was in London at the time, and he strongly opposed the prohibition against ever borrowing. He was, indeed, in a position where it was impossible to follow the policy absolutely. The sanitarium, heavily in debt, had obligations to meet and not always the money in hand with which to meet them. Financial crises, moreover, were not altogether unwelcome to the doctor; they gave the exhilaration of shooting the rapids. His earning capacity was great; and although his philanthropies and his promotion schemes absorbed considerable sums, he had a self-confidence, tenuously allied to a trust in God, which made high finance a holy adventure. He was not backward in expressing his lack of confidence in the policy of absolutely no debt, and this did not greatly endear him to its advocates.

Mrs. White, who had set in motion the determined effort to be rid of debt and to reverse the easy policy of borrowing in time of need, who had started the process of paying off the debts by the donation of her book *Christ's Object Lessons*, and who had said with decision that debt was to be shunned like the leprosy,⁸ nevertheless saw that too rigid rules might hamper the progress of the cause. There must be left room for the Spirit of God to direct in any transaction and any policy. Easy and loose resort to borrowing would indicate laxity of management, abhorrent to God; on the other hand, there might be times when faith was to be tested by going ahead though the financial way seemed closed, yet God was waiting with a solution on the other side of the mountain. Such a test came shortly afterward in a series of events in 1905, when three properties in southern California which were desirable for sanitariums were offered at fabulously low prices, but there

was no money on hand to purchase, and gaps had to be bridged by loans and liens. Mrs. White then counseled her brethren to go ahead relying upon the providence of God, and the policy paid out.

The strained relations between Dr. Kellogg and the men of the General Conference manifest in the session of 1903 were not helped by the reopening that same year of Battle Creek College as a feeder to the American Medical Missionary College. The rebuilding of the sanitarium on its old site and the consequent maintenance there of the medical college, contributed to the continued congestion of the youth of the denomination. Premedical requirements in the general medical world were being made ever more rigid, and by that time they had come to the point where every medical student must have received his preliminary training in an accredited high school or college. Besides, there were some 250 sanitarium workers of various grades for whom educational facilities should be provided, and other youth remaining in Battle Creek swelled the number.

At first such provision was made by organizing and conducting semiprivate classes, with no institutional label. For the premedical students it was sought to make arrangements with the city high schools, but this proved impracticable. The proposition was then made to reopen Battle Creek College. That college had in 1901 been removed to Berrien Springs, rechristened Emmanuel Missionary College, and chartered by a newly formed corporation, but the charter of Battle Creek College had yet some years to run, and its holding body, the Seventh-day Adventist Educational Society, was still intact. It was, quite ineptly, decided to reopen under the old name.

This action was opposed by the General Conference, and its view was set forth in the *Review and Herald* by the editor, W. W. Prescott. In this attitude they were strongly supported from the field. The sponsors of the action were permitted to state their case in the columns of the *Review*, but their reasons did not appeal to the denomination. It was generally felt

that a different solution might have been found. It was now apparent that the rebuilding of the sanitarium there had set in motion a train of conditions which promised to nullify the action to relieve the congestion, an action started by removal of the college, and just at that time being carried forward by removal of the Review and Herald and the General Conference.⁴ Mrs. White wrote:

"I am very sorry to hear that there is a plan to reopen Battle Creek College. To establish a college in Battle Creek, after such plain warnings have been given against doing this, would be to make a great mistake. . . . The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who are planning to organize another educational institution there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified."⁵

Having launched the enterprise, however, Dr. Kellogg persisted, and Battle Creek College continued to put forth its announcements for several years. But it never flourished, and after various mutations, including the severance of all relations with the Seventh-day Adventist denomination, it dropped out of existence.⁶

Dr. Kellogg had a mind quick, omnivorous, investigative, and speculative. In his profession he was not the typical staid, conservative, pill-rolling practitioner so familiar to his boyhood. He was the most radical of medical reformers, not only rejecting the drug medication of yesterday, but introducing new and rational methods of treatment; not only concerned with the healing of the body, but interested in studying the psychoses of the mind, with their relation to the health of the whole human being. He was one of the pioneers in the developing science of psychiatry, which today bulks so large in medical practice.

And he was likewise largely concerned in the religious affairs of his church, and adroit in what may be called, without prejudice, its politics. As a boy he had drunk in its doc-

trines from the wells of his pioneer father and of the leaders in the church, with whom he was a prime favorite. As a youth he had taken a prominent part in the religious life, a promising leader in the Sabbath school and the missionary services. But always he had an individuality that spelled something new, a different construction, a little twist caught from the circumambulations of his mind. No man knew better how to steer his way, straight or devious, in the councils and cabals in which he had a part, how to employ a plastic surgery upon his creations which appeared ill-featured, and how to reform his lines after a seeming defeat. And he had a magnetic personality that drew young men to him in devotion.

The esoteric attracted him. Let there be a mystery, and he sought a passage through which he might sail to an anchorage that sometimes, to all but himself, was shrouded in mists. Some years before, he had produced a little book on that most enigmatic subject, the nature of the soul. Its excursions into the seas of supposition and assumption seemed to wander away from the solid rock of the founders' faith, and Mrs. White warned him of the danger of his position. The doctor thereafter largely kept his incorporeal speculations to himself. But in the kindred subject of the nature of the Godhead there was a new adventure to pursue.

He had spoken truth in his pronouncement that no physician can cure, that recovery from disease is the healing power of God, favored by the adoption of right habits and conditions and state of mind, the patient perhaps directed by the physician.' But from that point he drifted to a conception that life in animate and inanimate creation is the "essence" of God—not His power merely, but His presence.

Along about that time the public teaching of some of the more mystical-minded of the church's theologians gave him, as he thought, reinforcement for his budding ideas of the immanence of God in creation. In all sincerity, without doubt, such teachers preached what they conceived to be deeper truth, tending to make men more spiritual in their daily liv-



ing; and they influenced the thinking, or at least the reveries, of some. In the main they did not believe it was a reversal of accepted truth, but thought that they were opening higher truths which made more spiritual the doctrines already held. Thus, when they said, "Every meal is a sacrament"; when they said, "The seed has the life of God in it. When this is made into bread, life is in it still. We do not see the life, but it is there, and it is the life of God"; when they said, "Christ is a minister not only of the sanctuary but also of the true tabernacle, which God pitched, and not man. He is ministering not only in the heavenly sanctuary but in every one of these earthly sanctuaries," they believed that rather than obscuring the priestly service of Christ they were bringing Him into closer connection with His people.

If any of them perceived the definitive trend, it was Dr. Kellogg himself, who could piously insist that he believed what he had always believed, and yet frame new definitions of the Godhead that, as it appeared to thoughtful students of church history, revived the nature worship of Gnosticism and tended toward Hellenic pantheism. Indeed, in maintaining his views he exclaimed on one occasion, "The early pantheists were exactly right." This was a position probably none of his supporters would have taken.

Immediately after the sanitarium fire, in February of 1902, when it was decided to rebuild, the General Conference Committee proposed that a popular medical book should be prepared and be put forth on the same basis as *Christ's Object Lessons* had been for the relief of the schools. The proceeds from this medical book would go to the sanitarium and, if they should overflow, to the medical work in general. The church was then in the midst of the campaign with Mrs. White's book, and it was going well. It seemed that, with the General Conference sponsoring it, this book would be taken up by the people with equal determination to relieve the sanitarium of its indebtedness and supply funds for its building.

Dr. Kellogg undertook to write the book. He named it *The*

Left panel: Front of the old Battle Creek Sanitarium. Inset: Dr. J. H. Kellogg in mid-career. Right panel: Patients in the old Sanitarium parlor listening to music from one of Edison's first phonographs.

Living Temple, a reference to Paul's expression: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"⁸ By far the greater part of the book consisted of the physical, hygienic, and medical phases of his subject; but in introducing this treatise he sought to give it added weight by dwelling upon the title theme, "God Within." He found inspiration in the thought that all life, however manifested, proceeds from God, and that therefore God in essence is in every living thing, animate and inanimate, in instinct or intelligence, in cell, organ, and mind. This idea, so dangerously nearer pagan philosophy than Christian, he sought to safeguard by stoutly maintaining the personality of God.

"'But,' says one, 'this thought destroys the personality of God. Do you not believe in a personal, definite God?' Most certainly. An infinite, divine, personal being is essential religion. Worship requires someone to love, to obey, to trust. Belief in a personal God is the very core of the Christian religion." "Discussions respecting the form of God are utterly unprofitable, and serve only to belittle our conceptions of Him who is above all things, and hence not to be compared in form or size or glory or majesty with anything which man has ever seen or which it is within his power to conceive. In the presence of questions like these, we have only to acknowledge our foolishness and incapacity, and bow our heads with awe and reverence in the presence of a Personality, an Intelligent Being, to the existence of which all nature bears definite and positive testimony, but which is as far beyond our comprehension as are the bounds of space and time."⁹ Nevertheless, expressions such as these sprinkled the pages: "Not a God outside of nature, but in nature," "A tree-maker in the tree, a flower-maker in the flower,—a divine Architect," "God dwells in man."

Galley proofs of *The Living Temple* were submitted to the General Conference officers in May, 1902. Both the chairman of the committee, Elder Daniells, and the author, Dr. Kellogg, were in Europe. The proofs therefore came to the vice-chair-

man, W. W. Prescott, who consulted concerning them with the secretary of the Mission Board, W. A. Spicer. They scanned them carefully, and they were much troubled by the expressions which seemed to lean toward pantheism, a cult especially fresh in the mind of Spicer, just returned from India. Yet they could not believe that the author intended such teaching. They therefore wrote their questions and scruples to Dr. Kellogg, and enclosed suggestions of changes.¹⁰

The response came upon the doctor's return, when he said that he had written those chapters very carefully, so as not to stir up questioning. He proposed, however, to write still more carefully in revising it—a proposal which was not reassuring in view of his defense. At the Fall Council the book, still in galleys, was further considered. The council felt that in view of the doubt cast upon its teaching they could not adopt the book for the purpose intended. Dr. Kellogg then withdrew it from consideration, and in December the Review and Herald fire wiped out all the type or plates. However, after the 1903 General Conference, Dr. Kellogg had it printed, and his friends began its circulation.

Mrs. White had through the years steadily sustained Dr. Kellogg in his work, while faithfully counseling and correcting him. He was as her son. She and her husband had chosen him in his youth as a candidate for leader in the health message, had encouraged and helped him in his medical education; and had set him at the head of that work. Through all the struggles and trials of the ensuing years she had upheld his hands and championed the cause of which he was the standard bearer. She reprobated the indifference and hostility with which some met the message of right living, and she was time and again the healer of breaches between the parties.

In this crisis she still sought to save Dr. Kellogg and the magnificent work which largely he had built up. At the General Conference of 1903 she said: "God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working

with him, and that the truth of God was to be magnified by His physician. . . . God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and He does not want you to stand there."¹¹

At a council in Berrien Springs, Michigan, in the spring of 1904, in which this problem was considered, she said, "Dr. Kellogg was represented to me as standing upon the brink of a precipice, and there were some who were ready to push him off." She counseled the principal men to go to him and seek reconciliation. She wrote him letters of counsel, encouragement, and warning. She left no stone unturned to save and direct aright the institution and the man and the cause he represented. Indeed, during the time when she was counseling his brethren to seek harmonious relations and cooperation with Dr. Kellogg, she was, unknown to them, sending him warnings of the dangers toward which his speculations were leading him. And the time came when she must take publicly the stand which privately she had been taking with him.¹²

When the book *The Living Temple* came before her, she saw in its teachings of the immanence of God in nature and in man an insidious doctrine which would lead to disaster. In the ministry of her youth she had met outgrowths of this idea in "free-lovism," in spiritism, in assumptions of holiness where sin lay deep, in bursts of arrogance in men who claimed to have God dwelling in them. She saw what the results of this philosophizing would be; and now she met the issue squarely, though with sorrow. She wrote:

"We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true,

and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. . . .

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty.

"Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give license to inclination. Separation from God is the result of accepting them. . . .

"These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own saviour. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction."²⁸

In the welter of discussion men chose their course. The overwhelming majority chose to stay by Scripture truth and the counsels of the Spirit of prophecy. Practically all the physicians of the denomination, some who had been closest to their chief, held to the right. But for some few it was the parting of the ways. The Battle Creek Sanitarium was divorced from denominational control in the year 1907.

Shortly the national press took notice of the disjunction, and with characteristic sensationalism presented it as a struggle for leadership between Mrs. E. G. White and Dr. J. H. Kellogg. Of this Mrs. White must take cognizance. She wrote:

"In the daily papers of various cities there have appeared articles which represent that there is a strife between Dr. Kellogg and Mrs. Ellen G. White as to which of them shall



be leader of the Seventh-day Adventist people. As I read these articles, I felt distressed beyond measure that any one should so misunderstand my work and the work of Dr. Kellogg as to publish such misrepresentations. There has been no controversy between Dr. Kellogg and myself as to the question of leadership. No one has ever heard me claim the position of leader of the denomination. . . .

“God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men. . . .

“For many years Dr. J. H. Kellogg has occupied the position of leading physician in the medical work carried on by the Seventh-day Adventists. It would be impossible for him to act as leader of the general work. This has never been his part, and it never can be.

“I write this that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our King. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God, and His Son, through whom He communicates with the world.”¹⁴

Deeply regretted as was the separation from the denomination, not only of the Battle Creek Sanitarium, the pioneer and center of its medical missionary work, but of men who had stood in the front ranks of its medical and evangelical teachers, the division was far from fatal. No considerable party followed the dissidents, nor, to their credit, did they put their chief efforts upon making a party. The Battle Creek Sanitarium followed a course of building ever greater, finally overreaching itself and going into receivership and bankruptcy. Its great building at last, in 1942, was purchased by the United States Government, and became the Percy Jones Hospital for veterans. To the end of Dr. Kellogg's control, however, the corps of workers in the Battle Creek Sanitarium contained

← COURTESY, BATTLE CREEK CHAMBER OF COMMERCE

The skyscraper structure that replaced the old Battle Creek Sanitarium and operated for several years under that name. Taken over by the U.S. Government, it became the Percy Jones Hospital. Now houses the Office of Civil Defense Mobilization.

many Seventh-day Adventists, physicians, nurses, and businessmen, who remained faithful members of the church.

The medical interests of the denomination were taken up by younger men and women, such as David Paulson, Alfred B. Olsen, Daniel and Lauretta Kress, George Thomason, George and Cora Abbott, Julia A. White, Abbie Winegar Simpson, A. W. Truman, W. A. Ruble, and Newton Evans, all of whom, with many other faithful physicians, had been trained in the American Medical Missionary College. P. T. Magan, who took his medical training later, was for a score of years, as president of the new medical college, a leader and builder. The expansion and upbuilding of this medical missionary work throughout the world will be discussed in the next chapter.

¹ *General Conference Bulletin*, 1903, pp. 67-81.

² *Ibid.*, p. 18.

³ Ellen G. White, *Testimonies for the Church*, vol. 6, p. 217.

⁴ *Review and Herald*, Aug. 4, 1903, p. 4; Aug. 27, 1903, p. 4.

⁵ *Ibid.*

⁶ D. E. Robinson, *The Story of Our Health Message*, pp. 279-281.

⁷ *General Conference Bulletin*, 1901, pp. 437, 497.

⁸ 1 Corinthians 3:16.

⁹ J. H. Kellogg, M.D., *The Living Temple*, pp. 29, 33.

¹⁰ W. A. Spicer in *Review and Herald*, March 7, 1946, p. 5.

¹¹ *General Conference Bulletin*, 1903, p. 87.

¹² W. A. Spicer in *Review and Herald*, March 7, 1946, pp. 7, 23.

¹³ White, *Testimonies for the Church*, vol. 8, pp. 290-292.

¹⁴ *Ibid.*, pp. 236-238.

MEDICAL EVANGELISM ¹

THE greatness of a cause is not measured by its material substance. The soul, perhaps, must have a shell; but when the shell, intricate and beautiful as it may be, becomes the admiration of the world, it is on a museum shelf. The question is, Where is the life? The melancholy ghosts of Karnak and Nineveh, the classic ruins of Athens and Rome, and in modern times the pitiful palaces of The Hague and Geneva, tell of the perennial folly of man, who would make of clay and stone, of marble and gold, monuments to his greatness and his wisdom. Except the life of a great ideal, the spirit of an undying faith, persist in the disciples of a cause, the cause disappears, and only the tawdry trappings of a vanished glory remain. "A man's life consisteth not in the abundance of the things which he possesseth," said Jesus.

The fate of the Battle Creek Sanitarium, whatever it tells to a heedless world, should be a continuing lesson to the people to whom it once belonged. It was a favorite and faithful saying of the long-time head of that institution that a sanitarium does not consist of buildings or capital or knowledge and skill, but of the spirit of the workers. Millionaires might erect overtowering structures, might offer enticing salaries and wages, might call on the talent and skill of the world's best, to make rival sanitariums, but they would come to nought, since they could not command the spirit of Christian ministry, which alone makes a sanitarium successful and great. When that bright vision dimmed in his eyes, and he began to say, "Is not this the great institution which I have built, by the wisdom of my mind and the skill of my hand?" it crumbled step by step. Though its buildings and equipment grew ever greater, its spiritual service grew ever less, until it no longer

could vaunt its ancient objectives but could lift only a feeble hand to sign its own death warrant.

It nevertheless remains the subtle temptation of men to erect temples and courts and palaces when, as they think, they have outgrown their chapels and cottages and schoolhouses, and would challenge the world to recognize them as solid elements in society. Behold this great hospital! Admire these classic halls of learning! Observe that we worship no more in a mere meetinghouse but in a minster on which architects and artists have wrought! These will give dignity to the work and impress the public with the importance and stability of our cause! These are necessary because our enterprises have increased, and it is no longer proper to house them in booths and tabernacles! Other institutions, other churches, display their power and magnificence in towers and rotundas and amphitheatres and campaniles; why not we?

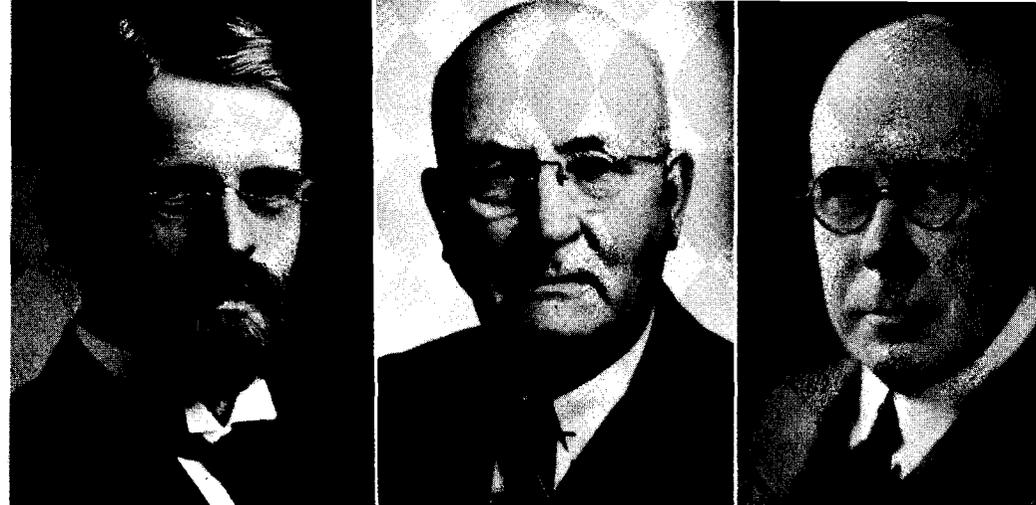
Because the Spirit of God dwells not in temples made with hands, but with him that is of a humble and contrite heart, The ostentation and luxury that accompany extravagant and ornate building and furnishing are a cancer in the church of Christ. They speak of a hierarchy of potentates instead of a Lord who healed and saved but had no place to lay His head. They who worship at the footstool of the Creator and mark the stately steppings of His feet and the miraculous work of His hands, have no room in their souls for man's pride, but have unbounded welcome for the Spirit of God to live in them and work through them. "The groves were God's first temples," and the first school was a garden.

Mrs. White constantly counseled modesty, economy, and thought for needy and unworked fields whenever a question of building was presented. In the matter of erecting churches she wrote: "Wherever a company of believers is raised up, a house of worship should be built. . . . In none of our buildings should we seek to make a display; for this would not advance the work. Our economy should testify to our principles."² Of the building of schools she said: "In the erection

of school-buildings, in their furnishing, and in every feature of their management, the strictest economy must be practiced. Our schools are not to be conducted on any narrow or selfish plans. They should be as homelike as possible, and in every feature they are to teach correct lessons of simplicity, usefulness, thrift, and economy." ³ And when, against her counsel, in 1893 Battle Creek College added building to building, she wrote from Australia: "While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed, that the Lord called for to be used in 'regions beyond.' . . . What call had you to invest thousands of dollars in additional school buildings? You supposed that this outlay was needed, but did not entreaties come to you not to invest money thus?" ⁴

The tendency to centralize and to build extravagantly was manifested not in one place alone, and not in one department alone; yet it was most conspicuous in Battle Creek and in the Battle Creek Sanitarium. In 1894 this was the testimony of Mrs. White: "The work is too much centralized. The interests in Battle Creek are overgrown, and this means that other portions of the field are robbed of facilities which they should have had. The larger and still larger preparations, in the erection and enlargement of buildings, which have called together and held so large a number in Battle Creek, are not in accordance with God's plan, but in direct contravention of His plan." ⁵

Yet she did not advise opposition and abandonment of institutions which went against the counsel of God through her. Though men make mistakes even willfully, if they repent, if they have in them any measure of compliance with God's will, the Lord is merciful and ready to help and to work with and through them in the degree possible. In the policy followed at Battle Creek, after the sanitarium fire to make that institution larger, more elaborate, more expensive, Mrs. White's warnings and reproofs were faithfully given; yet so



Dr. David Paulson of Hinsdale Sanitarium; Dr. E. A. Sutherland of Madison Sanitarium; Dr. P. T. Magan of CME.

long as its sponsors held to even a modicum of cooperation, she gave support while still earnestly counseling them.⁹

But at last the break came, clear-cut and complete. The Battle Creek Sanitarium was no longer under Seventh-day Adventist control or management. As its spirit became progressively worldly, its auxiliary and sponsored enterprises languished with it. The city mission work perished, or in Chicago passed over to Dr. Paulson's Hinsdale Sanitarium. The International Medical Missionary and Benevolent Association became but a name, and was finally extinguished. The American Medical Missionary College, and with it the resuscitated Battle Creek College, dwindled and sank. In 1907 the medical college graduated twenty-two students; but of the fifty-seven undergraduates only twenty-six returned to the school in the fall, with eleven members of a freshman class. In the next term there were but thirty-three in all classes. In 1909 there were but five graduates; and though, by desperate alliance with other interests, the school managed to muster ten graduates for 1910, these were the last to receive diplomas from the American Medical Missionary College. Under pressure from the American Medical Association, which was seeking to raise the standard by eliminating weak schools, this college, which had

so gallantly stood in the breach of Christian medical workers for fifteen years, graduating nearly two hundred physicians, almost all of whom entered upon Christian service, now laid down its life by merging with the Illinois State University.

Thus it seemed that the Seventh-day Adventist denomination, cut loose from its pioneer health institution and affiliates, which had so largely filled the field of its medical missionary efforts, was left without the means to implement that work in the future. But never was there a more striking demonstration of the principle that not facilities, not organizations, not buildings and equipment, but spirit, is the life of a cause.

"The giving of the gospel to the world is the work that God has committed to those who bear His name. For earth's sin and misery the gospel is the only antidote. To make known to all mankind the message of the grace of God is the first work of those who know its healing power. . . .

"There is need of coming close to the people by personal effort. If less time were given to sermonizing and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit. . . .

"Everywhere there is a tendency to substitute the work of organizations for individual effort. Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out in the soul.

"Christ commits to His followers an individual work—a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left

to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.”⁷

As His people should go forward in personal ministry God would open the way for the professional training required. There were in 1907 in the United States and Canada twenty-two Seventh-day Adventist sanitariums, four of them of large size, besides twenty-four privately owned institutions of healing. In the foreign field there were eighteen more such denominational institutions. In about half of all these there were schools of nursing. But to supply the place of the lost medical college, God staged a series of events which were to result in the establishment of a new school, with far greater and wider influence and effects than the other. Only a few days after announcement of the closing of the American Medical Missionary College this notice appeared in the church paper:

“September 29 was a red-letter day in the history of our medical missionary work. A new mile-stone was passed in the opening of the College of Medical Evangelists, our denominational medical school at Loma Linda, California.”⁸

This marked the formal opening of the medical school. It had been incorporated the year before, and for five years it had been in process of formation and operation as a combined medical and evangelistic training school. It was first called Loma Linda College of Evangelists; “Medical” as part of its name was inserted at its incorporation.

As early as 1902 Mrs. White was urging the establishment of strong medical missionary work in southern California, and she continued to stress this for the several years it took to set the church in motion. California had early taken the initiative in fostering the medical work, its Saint Helena Sanitarium, founded in 1878, being the second medical institution of the denomination. But that was in northern California. California is divided into two parts, distinct in topography and in temperament, north and south. It was northern California which felt the first impact, and for long the steady growth, of the

Seventh-day Adventist work. That held its sanitarium, its publishing house, its college, and the headquarters of the church. Some work was done in the south, but up to the end of the century that was minor. And indeed, in secular matters southern California was, till about that time, secondary; but its spirit of enterprise and trumpet-tongued publicity began then to awaken. Its inviting climate and, with irrigation, its wealth-producing capacity, began to be exploited, and health seekers poured in to find their El Dorado. Here was an opening in which the most health-impressed church should find great opportunity to give its service and its message.

The Battle Creek Sanitarium in that year was being rebuilt in magnificent style; but, wrote Mrs. White, "medical missionary work in Southern California is not to be carried forward by the establishment of one mammoth institution. . . . As soon as possible, sanitariums are to be established in different places in Southern California. Let a beginning be made in several places." ⁹

There would appear opportunities, said she, for the purchase of suitable properties at values far below their cost, and these opportunities were to be seized. "It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. . . . Our sanitariums must be erected with a limited outlay of means. Buildings in which to begin the work can often be secured at low costs." ¹⁰

"The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will, in God's providence, invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers, and will secure valuable property for use in educational work. . . . In various places, properties are to be purchased to be used for sanitarium purposes. Our people should be looking for opportunities to purchase properties away from the cities, on which are



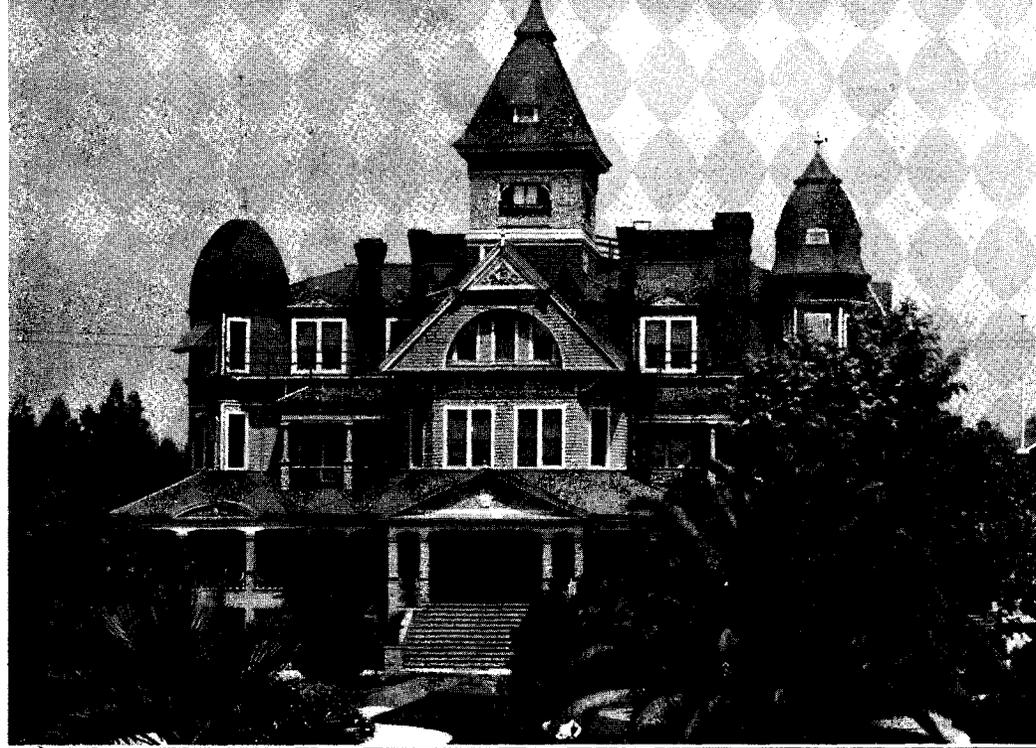
buildings already erected and orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training for medical missionary work.”²¹

So it came to pass in southern California. First, in 1902, there appeared for sale a property near San Diego, in Paradise Valley, a property which had been built and used for a short time as a sanitarium. The building alone had cost \$25,000, but, with twenty acres of improved land, it was now offered for \$12,000. Mrs. White went to see it, and expressed conviction that we should have it. Negotiations continued for eighteen months, with successive lowering of the price, until finally it was offered for \$6,000. Even at this give-away price the weak and financially embarrassed local conference hesitated to purchase. Mrs. White borrowed \$2,000 at the bank, and with Mrs. Josephine Gotzian, a devoted widow with some means, offered \$4,000. The offer was accepted, and the purchase made. It was operated for six years by a private company of Adventists, and then was taken over by the conference. Through various vicissitudes and trials of faith that institution has developed into the flourishing Paradise Valley Sanitarium.

Then Mrs. White urged that a sanitarium be established in the vicinity of Los Angeles. But here the difficulties seemed to pile up. The Southern California Conference was, in proportion to its constituency of 1,100 people, heavily burdened with debt. Just at this time, also, the General Conference was urging a strictly no-debt policy, putting forth strenuous efforts in its own case and that of its constituent conferences to get wholly free from debt. This, they held, was in accord with, and indeed in consequence of, Mrs. White's urging and her initiation of a debt-relief plan; now how could she recommend the purchase of sanitarium and school properties where there were no funds to finance them?

But her broader view beheld the great need of such institutions and the opening providences of God in bringing up

Top panel: First building of the Paradise Valley Sanitarium.
Lower panel: The later Paradise Valley Sanitarium at National City, California. The city of San Diego and the bay may be seen in the distance.



properties eminently suited to the purpose, at sacrificial prices. It was then that she wrote: "To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work, should not always be considered the wisest plan. In the upbuilding of His work, the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by having them move forward in faith. Often He brings them into strait and trying places, bidding them go forward when their feet seem to be touching the waters of the Red Sea. It is at such times, when the prayers of his servants ascend to Him in earnest faith, that He opens the way before them, and brings them out into a large place."¹²

In Glendale, a suburb of Los Angeles, there came on the market a property representing an investment of about \$50,000, which was successively offered for \$26,000, \$17,500, and finally \$12,000. The conference, having at that time a moral, if not yet a legal, responsibility for the Paradise Valley Sanitarium, felt it could go no further. Then two or three men of faith put up the \$1,000 required to bind the purchase of the Glendale property, and the conference, its faith tested but growing, came along and finished the deal. This was the beginning of the great Glendale Sanitarium.

Two sanitarium plants acquired and put in running order, the conference drew a long breath, with the consciousness of duty done. But Mrs. White had seen in dreams a property which was represented to her as ideal not only for a sanitarium but for a great educational work yet to be done; and neither Paradise Valley nor Glendale was it. So vivid was the view given to her that she wrote, "I seemed to be living there myself." Her mind was drawn to a section midway of the moderate-sized cities of Redlands, Riverside, and San Bernardino.

In 1905 she asked a worker living in Redlands to be on the lookout for a place in that vicinity "offered for sale at a reasonable price." There was found in the valley a property located on an oval hill, called Loma Linda (Hill Beautiful),

which had been developed by a syndicate of physicians as a sanitarium. The principal building was a large frame structure of sixty-four rooms, the sanitarium; there were four large cottages, a large recreation hall, a pumping plant furnishing abundant water, and pleasant grounds; and there were seventy-six acres of land surrounding and enclosing the hill, eighteen acres of it in orange and grapefruit groves. Altogether the proprietors had invested above \$150,000; but the enterprise had not prospered. They were losing money, and they desired to sell.

At first they asked \$110,000. Later they reduced this to \$85,000. But this still seemed beyond the ability of any Adventist group to pay. They waited. Finally, as the owners continued to lose, and met financial embarrassment, they offered the place for \$40,000; but, naturally indignant at their own reckless sacrifice, they made immediate acceptance a condition.

Elder John A. Burden was the Adventist principal in these negotiations. Recently returned from four or five years' service in Australia, at the request of Mrs. White he engaged in promotion of the sanitarium work in southern California. The experience of the next few years established him in a peculiar sense as a man used of God as an agent in some of the most remarkable financial deals connected with the medical missionary work. He was calm, quiet, naturally cautious, but emboldened to audacity by his faith in the word of God. Behind a noncommittal coolness of manner blazed an ardent and heart-warming fervor of loyalty and trustworthiness and a single-minded purpose to bless his fellow men. Mrs. White knew him well, and valued him highly. To him went her main counsels and support in this matter, and through him she saw the providences of God unfolding step by step.

As she passed through Los Angeles, in May, 1905, on her way to the General Conference session in Washington, she was met at the train by Burden and other friends. They carried the news of the latest offer on Loma Linda. "What shall we

do?" asked he. "We must act at once, as the company is anxious to sell, and there are others who want it."

The local conference delegates had already gone on to Washington. The financial state of the conference was well known, and also the struggle to live up to the principle of no debt. The opportunity was urgent, but the mountain before them was bleak as the Rockies.

Mrs. White promised to consult with the brethren in Washington, and to communicate quickly with Elder Burden about the prospects. When she arrived a letter was waiting from him, saying that the company was impatient; he had found a few brethren who would risk a token payment if there was any hope of backing it up, but that he must hear immediately by wire. At this she instructed him by telegram to take immediate action to secure an option on Loma Linda. And she wrote: "Secure the property by all means, so that it can be held. Then obtain all the money you can, and make sufficient payment to hold the place. Do not delay. We will not leave you, but will stand back of you, and help you to raise the means."

For in the very favorable situation and conditions at Loma Linda she recognized the possibility, not merely of a new medical work, but of schools, a school for nurses and a school for physicians. Later, when she visited the place and went about from point to point, she exclaimed again and again, "This is the place. This is the place the Lord showed me."

The brethren at Washington, however, and especially the Southern California Conference president and other officials in attendance at the General Conference, trembled in their shoes. They wrote urging Elder Burden to delay until their return; but when he replied that this could not be arranged they wired him that the conference could take no obligation in the matter. Therefore he and the few friends were left with nothing to stand on but the word of the Lord.

But they did not turn back or hesitate. The terms offered were \$5,000 down then, in May, and a like amount in July, August, and December, with the remaining \$20,000 due in



three years. And the best concession Burden could wring from the owners was \$1,000 down instead of \$5,000, and \$4,000 by June 15. This thousand dollars Burden borrowed on his personal note, and paid. Where now could he find money to cover this and the rest of the first full payment?²⁸

Consulting with Elder R. S. Owen, Bible teacher in the school at San Fernando, Elder Burden was told of a brother in that town who had recently asked whether the conference was needing any money. But on looking for him, they discovered that he had removed to a ranch down the coast. Taking an interurban electric car at Los Angeles which ran within a mile and a half of the ranch, Elder Burden sought out the little cabin, but found no one there. He searched the vicinity diligently, but without finding the man. So, as it was growing dark and the return car was nearly due, he reluctantly gave up the search, and returned to the track. But, preoccupied, he failed to signal the car when it came, and so was left standing in the dark at the crossing.

Two hours to wait for the next car. As he stood there, praying, the impression came vividly to him, "Return to the cabin." He did so, and found it lighted up. Rapping at the door, he was bidden to enter, and he found the man and his wife and child eating supper. The telegram from Mrs. White was read to him. Suddenly he exclaimed: "Praise the Lord! I had been praying for months for the Lord to send me a buyer for my place, that I might get out of the city, and devote my means to advance His cause. A few days ago a man came and purchased my place, and the money is now lying in the bank. The devil has been tempting me to invest it again in land, but I am sure the Lord wants it to secure this property." Forthwith he turned over \$2,400.

Breathless with surprise, Burden said, "I have no receipt, brother."

"All right, all right," said the man; "the Lord is in this thing." It was arranged, however, probably for safety's sake,

Original buildings and environs of Loma Linda Sanitarium, which was founded after a series of remarkable demonstrations of providential guidance. Inset: J. A. Burden, whose faith in the enterprise was a bulwark to the founders.

to send it by bank draft next day. Bidding him good night, the happy messenger caught the next car.

That, however, left \$2,600 to be raised to make the first payment, and to cover the initial bank loan of \$1,000. Burden went forth to solicit.

"Sister Belle Baker, what do you think about the securing of Loma Linda?"

"I think we should have it."

"Are you willing to loan a thousand dollars toward it?"

"Yes."

"You may lose it."

"Well, I'll risk it."

One thousand six hundred dollars yet to raise. R. S. Owen said, "You may put a mortgage on my place for \$1,000." But the bank loaned the remainder to be raised on his note without a mortgage. In writing to Elder Burden, Mrs. White had said, "Move forward in faith, and money will come from unexpected sources." And the \$5,000 was made up, partly of borrowed money, it is true, but on long terms, from brethren and sisters who would not press.

The second five thousand was due July 26. The Southern California Conference, which had finally taken the responsibility, was troubled. No funds in sight, and the days were passing swiftly. Some thought they had better lose the \$5,000 already paid, and back down. They came up to the very day of payment with no money in sight. The conference committee met in the forenoon. Some members who had opposed the enterprise said, "Did we not warn you?" But others remembered the clear word which had come to them, "Secure the property by all means." Perhaps the morning mail would yet bring relief.

The postman was heard coming up the stairs. He opened the door and delivered the mail. Among the letters was one bearing the postmark, Atlantic City, New Jersey. It contained a draft for \$5,000 from a sister who had received one of Mrs. White's appeals. The room resounded with praises. Tears

flowed, and thankful prayers were offered. Said the stoutest critic, "It seems the Lord is in this matter." "Surely He is," was the response, "and He will carry it through."

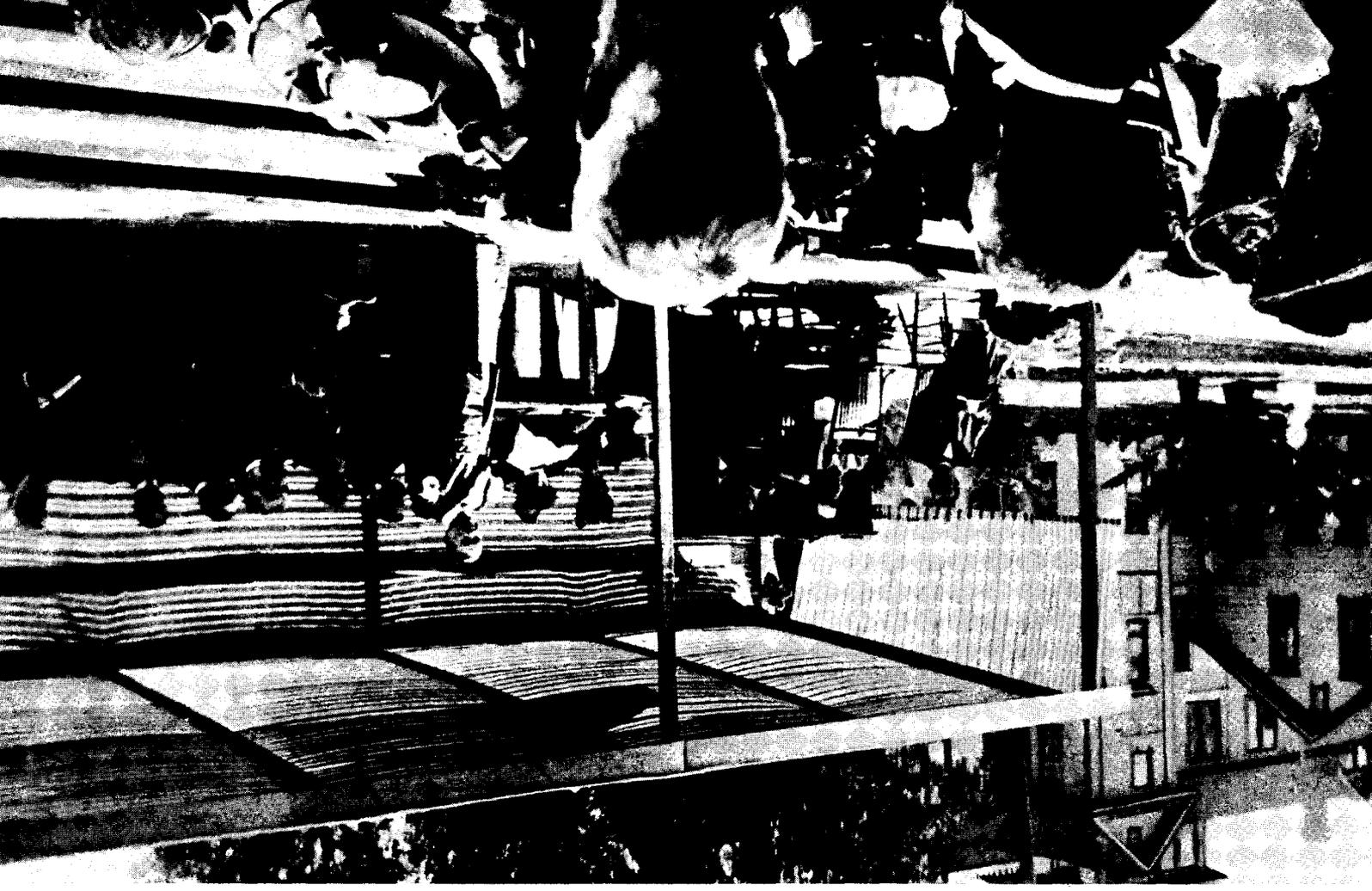
The third and fourth payments were also providentially met. Then the former proprietors made an offer of a thousand-dollar discount if the entire amount remaining of the \$40,000 were paid at once. The brethren received this as a challenge to their faith; and putting their trust in God, they marched forth through His opening doors until, within less than six months from the first undertaking, they had the property free from obligations.

Wrote Mrs. White: "The securing of this property at such a price as we paid for it is a miracle that should open the eyes of our understanding. If such manifest workings of God do not give us a new experience, what will? If we cannot read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action? . . . We must soon start a nurses' training school at Loma Linda. This place will become an important educational center."

The securing of the property, however, was but the beginning of problems. How should the place be equipped? How should it be staffed, not only as a sanitarium, but as an educational institution? But as the word went out of the remarkable experiences connected with this favored spot, many hearts in different places were roused to fervor, and they volunteered their help without wages, except board and room, until the institution should be on its feet. Thus they emulated the workers in the first medical enterprise, the Health Reform Institute.¹⁴

In late November, 1905, when the institution was ready to receive patients, there were on hand thirty-five consecrated workers, including Drs. George and Cora Abbott and Julia A. White, the latter bringing with her from Battle Creek several well-trained nurses. The patronage rapidly grew, and the budget came into balance.

With its opening in November there was also established



a nurses' training school, with seven students. The Doctors Abbott and White conducted this. On the evangelistic side they had, beginning in the spring of 1906, the help of that veteran Bible teacher and missionary, Elder S. N. Haskell, and his wife, who, at the solicitation of Mrs. White, had joined the staff. It was truly an evangelistic school; for the nurses and all the workers entered heartily into Elder Haskell's practical evangelistic program in surrounding cities, and also canvassed for Mrs. White's new book, *The Ministry of Healing*, which she had dedicated to the medical missionary work, as she had previously given *Christ's Object Lessons* to the educational work.

But she immediately urged the establishment here of a school for the training of physicians. In a letter dated December 10, 1905, she wrote, "In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians." In response, plans were laid for "an advanced training-school for workers in connection with the Sanitarium." Not immediately was the program laid to train physicians. In view of their poverty and of the increasing difficulties of small, weak medical schools to maintain their standing, that seemed to most of the denominational leaders an impossible undertaking.

In April, 1906, at a meeting in Loma Linda attended by Mrs. White, the Pacific Union Conference united with the Southern California Conference, and arrangements were made to open a school to be known as the Loma Linda College of Evangelists, in which both physical and spiritual instruction were given, with the aim of developing a class of medical evangelists. Prof. W. E. Howell, who had been president of Healdsburg College and later of a missionary school in Hawaii, was called to be its head.

On the lawn at the crown of the hill Mrs. White addressed the assembly. "Loma Linda is to be not only a sanitarium," she said, "but an educational center. With the possession of this place comes the weighty responsibility of making the work of

the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made."

The next year, Professor Howell being called to begin a work in Greece, Dr. G. K. Abbott was elected president, and the faculty was strengthened by several additions, among whom were Prof. George McCready Price and Dr. Lillis Wood Starr. Another council of physicians and others interested in the work was held in October of 1907, at which were present A. G. Daniells, president of the General Conference; G. A. Irwin, vice-president; and Dr. W. A. Ruble, secretary of the Medical Department. This meeting also was attended by Mrs. White, and in her address she said: "I have been instructed that here we should have a school, conducted on the principles of the ancient school of the prophets. It may not be carried on, in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master."

Asked by Elder Burden whether the school she had in mind was one "simply to qualify nurses" or one to "embrace also the qualification for physicians," she answered, "Physicians are to receive their education here." There arose then, in the hearts of the assembled brethren, the desire and purpose to found another medical college for the denomination. It was recognized that such a project transcended the resources not only of the local conference but of the Pacific Union; and the General Conference was enlisted to help bear the expense.

From this beginning in 1906 there struggled upward toward its objective a full-fledged medical school, the institution which came to be known as the Loma Linda College of Medical Evangelists. At the General Conference of 1909, held in Washington, a memorial was presented from the Board of Trustees of the Loma Linda institution, asking for recognition and assistance in the establishment of such a college. The Gen-

eral Conference, pressed under the expanding foreign mission program, responded with encouraging words, but without commitment to financial backing. Nevertheless, the trustees went ahead, and in December of 1909 a charter was obtained from the State of California establishing the College of Medical Evangelists, authorized to grant degrees in the liberal arts and sciences, dentistry, and medicine.

The years immediately following this were times of testing trial, of obstacles prayerfully surmounted, of faith coupled with works. The school received at first from the American Medical Association only a C rating, which in many States closed the doors to their graduates. Greater facilities were required for a higher standing. It was proposed, then, in 1915, to establish a division in the city of Los Angeles which would afford greater clinical opportunity for the upper division of the student body. But this would require the building of a new hospital, with an initial outlay of more than \$60,000. The financial needs of the institution, constantly growing, had been a source of perplexity to the General Conference; and now they seemed to be facing a stone wall. The beckoning hand of Providence had indeed been seen in the gift by Mrs. Lida Scott, in May, of \$5,000 for the purchase of the land whereon to build the hospital; but what was this amount in the face of requirements that might go into the hundreds of thousands? It served at least to brighten the last days of Mrs. White, as a candle lighting the darkness ahead in the path of her beloved medical missionary college. She died in July, 1915.

The 1915 Autumn Council of the General Conference was held in Loma Linda, and in connection with it a meeting of the constituency of the College of Medical Evangelists. At a meeting where the decision was to be made, strong opposition was manifested by the conservatives, and progress seemed liable to be stopped. Then there came a gentle tap on the door. It was opened, and in came four women, like Esther of old, requesting a favor. What was the favor? Not that Haman should be hanged, but that the king should come to a feast.

"In earnest tones," says Dr. Magan, "these sisters requested that the school go on; that a hospital be erected in Los Angeles as a teaching unit for the Clinical Division, that it be dedicated and made sacred to the memory of Ellen G. White; and that the task of raising the money for this hospital be committed to the women of the denomination. A sacred hush pervaded the room, and then these quiet members of the Remnant Church—not one of whom held any official position—thanked the brethren for their courtesy and retired. But their words had spoken courage, and many a heart there had been inspired."¹⁵ The four women were: Mrs. Josephine Gotzian, Mrs. Stephen N. Haskell, her sister Mrs. Emma Gray, and Dr. Florence Keller.

That night Elder A. G. Daniells, president of the General Conference, met with some of the brethren of faith in that institution. Together they reviewed the instruction given through the Spirit of prophecy, and spent a great portion of the night in prayer. The next morning Elder Daniells addressed the council and the constituency. He had shared the apprehension of the doubters, he admitted; but now, reviewing the course the institution had covered, and painting in vivid colors the providences of God and the manifest destiny of the medical college, so indispensable to the denomination, he counseled that they go forward. That carried weight. Action was taken favoring the expansion and progress of the school.

The women who had proposed the assumption of the financial burden of building the new hospital carried through. Under the leadership of Mrs. S. N. Haskell and Mrs. G. A. Irwin they campaigned for prayers and purses, and the next year saw the success of their campaign. On December 1, 1916, on Boyle Heights, Los Angeles, were laid the foundations of The Ellen G. White Memorial Hospital, the beginning of an extension and growth far exceeding the vision of that day.

That year also the College of Medical Evangelists was granted a B rating by the American Medical Association. Later still it acquired an A rating. And small though the col-

lege is among the great medical schools of the world, it has through the years not only maintained its standing but become famous in medical and missionary circles for the unique character of its training, the missionary zeal of its graduates, and the stamp of a people whose sole reason for being is the finishing of the gospel work in the earth.

The successive presidents of the College of Medical Evangelists since 1910 have been: Wells A. Ruble, Newton G. Evans, Edward H. Risley, Percy T. Magan, Walter E. Macpherson, and George T. Harding. Other physicians and surgeons of great capabilities and consecration have given their service to the building up of this second and far greater Seventh-day Adventist medical college, which under the blessing of God has nerved and animated the right arm of the message.

¹ The main source of the material in this chapter is D. E. Robinson, *The Story of Our Health Message*, pp. 290-338. Also, *Special Testimonies, Series B*, no. 3.

² Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 100, 101.

³ *Ibid.*, p. 208.

⁴ *Ibid.*, vol. 8, pp. 48, 49.

⁵ *Ibid.*, p. 59.

⁶ *Ibid.*, vol. 7, pp. 59, 102, 285; vol. 8, pp. 204, 205; *General Conference Bulletin*, 1903.

⁷ Ellen G. White, *Ministry of Healing*, pp. 141-147.

⁸ *Review and Herald*, Oct. 27, 1910, p. 17.

⁹ White, *Testimonies for the Church*, vol. 7, pp. 96, 97.

¹⁰ *Ibid.*, vol. 6, p. 113.

¹¹ *Ibid.*, vol. 7, p. 102.

¹² *Ibid.*, vol. 9, p. 271.

¹³ The terms as stated in *The Story of Our Health Message*, page 295, were \$5,000 down, and \$5,000 each in August, September, and December. This is based on a telegram (in vault of White Publications, Inc.), June 3, 1905, from J. A. Burden to Mrs. E. G. White, so stating the terms. However, a letter from Burden, dated July 30, states that he had just made the second payment, and that the third would be due August 26. Whether he had slipped up in stating the terms in his telegram, or whether the conditions were changed afterward, it is evident that the final arrangement was as herein stated.

¹⁴ Robinson, *op. cit.*, pp. 301-313.

¹⁵ P. T. Magan in *Medical Evangelist*, Feb. 15, 1940.

FOUNDING RURAL INSTITUTIONS

THE work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with that of ministers and church officers.”¹

From the beginning the work of the lay members in the Seventh-day Adventist Church had counted as greatly as had the work of the preachers, in bringing the light of the gospel to the world and increasing the membership of the church. Stephen N. Haskell was convinced and won by a tract handed him by William Saxby, a mechanic. Out of that conversion, coupled with the missionary urge of the laity, sprang the great tract and paper branch of the literature work, organized as Tract and Missionary societies, which has enlisted practically the entire membership in part-time service. George A. King was a layman who burned with desire to forward the cause; and out of his personal experience in selling literature and his determined advocacy of the plan arose the subscription book side of literature distribution, which has, through thousands of colporteurs, spread the truth throughout the world. The medical and nursing education, which took in increasing numbers of young men and young women, provided a service which not only has exemplified and taught the truth through professional laymen but, united with the preaching of the Word, has made more truly ministrative the work of ministers. The colporteur work and the medical and nursing work have evolved professions in which considerable portions of the church members employ their full time. There remain the great mass of the people who earn their livelihood through secular occupations, but, with varying degrees of skill and devotion, give part time to the arts of literature distribution, healing, and benevolence.

Yet, though these and other means in the hands of the laity have implemented a great missionary movement, such as has had few precedents, it is evident that it is but a tithe of the power latent in the church. Some individuals, indeed, have given their all to the work; the majority have given a little, and in times of emergency more, but have still devoted nine tenths of their resources to the life of this earth. They needed, and they still need, to understand what total spiritual warfare means: the devotion of all their resources; not a tithe only, but the whole of their means; not just a Sabbath day's service, but the service of the entire week; not a graham loaf and a fomentation merely, but public demonstration and teaching of how to live; not the fourth commandment only, but an application of Christ's two great laws; not only the education of their own children, vital and deep though that be, but an educational influence going through the whole community and land; not a supporting of the clergy only, but a devotion of themselves, body, soul, and spirit, to the completion of the gospel work. Hence the message from the Spirit of prophecy. Such a family or such a group, consecrated to the finishing of God's work, will make their daily occupation the medium of salvation. Like Carey, their business is to impart the gospel; they cobble shoes only to pay expenses.

The beginnings of an organized effort to marshal the lay members of the church to an all-out consecration of their time, strength, money, and devotion to the gospel work, and by concerted group action to make this effort more telling, is seen in the movement begun in the Southern States in the early part of the century, and now in the middle of the century extending throughout the United States and into overseas lands.

In the spring of 1904 President E. A. Sutherland and Dean P. T. Magan, of Emmanuel Missionary College, were stirred by the appeals which for several years had been coming to the Seventh-day Adventist Church from Mrs. White, to make more decided efforts to assist in the needs of the South and to carry

to it the last gospel message. Consulting with her, they proposed to cut loose from their responsibilities in the North and to enter upon the work in the South. As James Edson White had for a decade been leading in Seventh-day Adventist efforts for the evangelization and educational betterment of the colored people, they felt that they should apply themselves to the help and uplifting of the poorer classes of white people, and especially of the underprivileged strata of the mountaineers.

Mrs. White encouraged their resolution. There was, however, a decided but unspoken difference between their concept and hers. So far as the project had taken definite form in their minds, they thought of going up into the hill country, purchasing a small farm which their modest resources would permit, and there doing a purely local work for the community. She, viewing the large capacities and broad experience of the men, saw rather the need of establishing a training school for many workers who should go out to fill the needs of the whole land.

Resigning from their positions at Emmanuel Missionary College, they prepared to enter the South. The veteran George I. Butler was then president of the Southern Union Conference, and he hailed their decision with delight. Another veteran, S. N. Haskell, was conducting city evangelistic work in Nashville, and he likewise rejoiced.

Mrs. White, after the Spring Council, went to the South to visit her son Edson, who had now established headquarters of his Southern Missionary Society at Nashville, and there on the Cumberland he had his river steamer, the *Morning Star*. Mrs. White was accompanied by her son, W. C. White, and by two or three secretaries. Sutherland and Magan made a trip to Nashville, and met the Whites there. Edson was searching for a place to locate a Negro training school, and he proposed that the two educators go along on a trip up the river on the *Morning Star*. "It will be a good thing for you," said Mrs. White to them; "you need the rest."

The first day there was a slight breakdown in the boat's machinery, and they tied up for repairs at Edgefield Junction Landing, some twelve miles in direct line from Nashville. W. O. Palmer, a helper of J. E. White, took Mrs. White up on the bank of the river, and pointed out to her an adjoining plantation, which was for sale and which he and J. E. White had been considering. This was called the Nelson Place, named after an early settler, but was now owned by a family named Ferguson. Palmer described the farm to her. It contained 414 acres, and bordered the river, where the bottoms were good soil, but the upland was poor and washed until its bare limestone rock cropped out nearly everywhere. But Mrs. White seemed impressed with the description.

The next morning she called Sutherland and Magan to her room, and she said to them, "There is a farm here which the Lord wants you to have to start your school." Well, they had heard of it, and they were not impressed. They did not like the description of the outcropping rock, nor the location, nor the size of the place, nor the price, \$12,700.

"It is out of the question," they answered. "We have no money to purchase such a place, nor to improve it. Besides, we do not want to start a big school. Our idea is to take a small place, back in the hills, and live as good neighbors to the people, and do a little work in the community."

"Are you two men to bury your talent in the ground?" she asked. "Has the Lord given you the experience of all these years, and the ability to train others for the work, in order that you might tell Him, 'Lord, we knew Thee that thou wast a hard man, and we were afraid, and went and hid thy talent in the earth?'"

"No," they said, "No! We will work for the Lord; but we have not twelve, nor twenty, nor forty thousand dollars to start a school on that Nelson Place."

The boat was repaired and went on up the river to Carthage, where they anchored for two days. The next morning she called the two men in again. "The Lord wants you to



have the Nelson Place, and to start a training school there," she said.

"We have nothing," they protested. "We are out of the picture. We can't call on the denomination to finance such a venture, and we have nothing ourselves to do it with."

But the third morning she called them in again, and was even more emphatic that they should do something about this. She ordered the boat to return to Edgefield Junction, and there she urged them to go look at the place. But they refused. So she got Palmer to drive her over there, and she talked to the Fergusons about selling and about making the place into a school for Christian workers. Then she came back to the boat and reported on her findings. But Sutherland and Magan stubbornly held back.

"Well, then," said Mrs. White, "you go and find a place that will suit you. I'll try to help you when you find it. But, my brothers, this place is what the Lord wants you to have."

They went off and talked together. "What are we doing?" they asked each other. "We have just come out of conditions where men refused to accept what the Lord told them through Sister White. What are we doing but following their example? This will never do. Let's go, at least, and look at the place."

So they got a horse and buggy, drove over, and put foot on the land. It seemed to them an accursed place. They looked at the limestone rocks sticking up in the pastures, and the ledges laid bare in the fields and cropping out on the brows of the hills. They sat down on a rock and wept.

"Here we are at the parting of the ways," they said. "If we take the position that what Sister White says is not from the Lord, then we will not be ready to accept anything the Lord says to her unless it accords with our opinion."

They finished by saying, "There's no other way if we want to go on and have the assurance that the Lord is with us." So they went up to the house and talked with the old man and his lady. They finally agreed to take an option on the place for \$100, which they managed to scrape up between

PAINTING BY KREIGH COLLINS

The adventuring spirit of J. Edson White led him to the purchasing and outfitting of *The Morning Star* for the purpose of self-supporting missionary work among the needy peoples of the South along the Mississippi River.

them. Then they went back and told Mrs. White. She was very happy.

"I'll do anything I can to help you," she said. "Go out and tell your story to the people, and they will help you. I'll recommend your work, and write an article about it in the church paper.² I'll come on your board if you wish." It was the only time in her life when she agreed to become a member of the board of trustees of any institution.

Their option was to buy at \$12,723, including all stock and implements. The first \$5,000 was to be paid in ten days. Sutherland returned to Berrien Springs, while Magan stayed by. Sutherland went to his aunt, Mrs. N. H. Druillard ("Mother D"), then treasurer of Emmanuel Missionary College, who was possessed of considerable means. He asked her to put up the purchase price. And he told her the story.

"What were you boys thinking of," she demanded, "to involve yourselves in such a deal, so far beyond your resources?"

"We were thinking what you are thinking," replied her nephew, "and we were determined to keep on thinking so; but the Lord put a bit in our mouths, and turned us about."

Mrs. Druillard had one of the shrewdest financial heads in the denomination. She had acted as treasurer and financier in several positions, including a foreign field; and she so managed all her life as to be a capitalist and the Lord's almoner, with one of the most generous hearts united to her cool head. She sat and thought and questioned; but the proposition seemed so unstable and risky to her, who had seen her nephew depart with the idea of buying a little farm and come back with the proposition to start a training school, that finally she said, "Ed, it's too hare-brained. I'll not give you the money. I can't go into this."

"Well, then," said he, "I'll go and get it some other place. Magan and I are going to obey the Lord."

He started off, but she called him back. "Look here, Ed," she said, "I'll go with you down there and look this thing over."

They took the next train to Nashville. There at the station, waiting for them, were Elder Butler, Elder Haskell and his wife, Mrs. White, her helper Sarah McInterfer, her secretary C. C. Crisler, and Magan.

Magan greeted him, "Ed, the jig is up. The old lady has broken the contract. She wants a thousand dollars more." And the law, it seemed, permitted any wife to break a contract made even over her own signature.

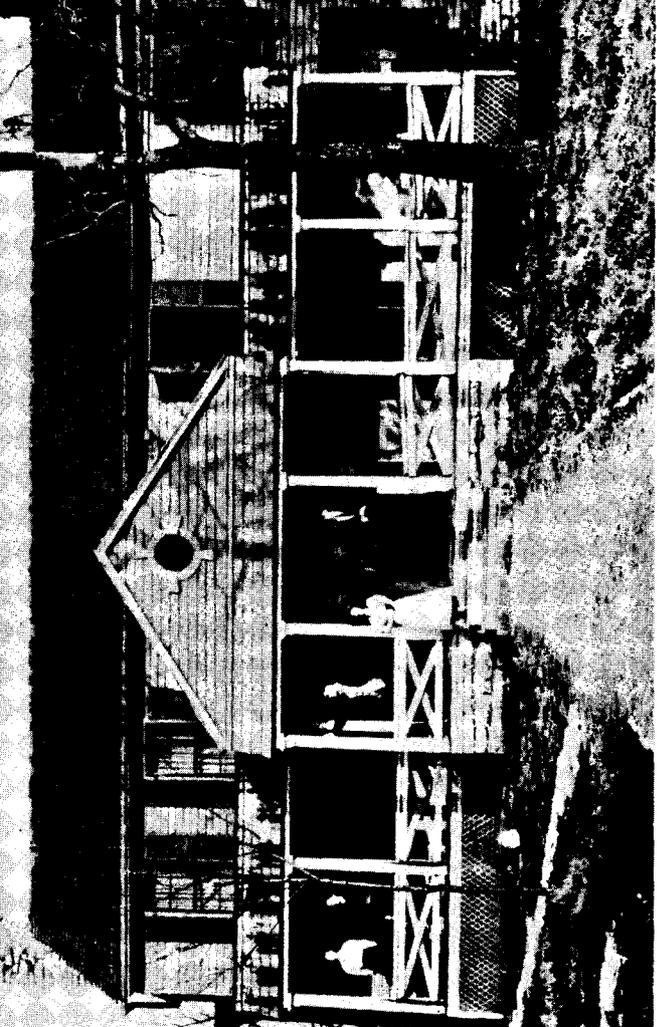
Said Mother D, "Ha! I'm glad we're not going to take it."

Mrs. White's eyes sparkled. "Glad!" she exclaimed, "glad! Do you think I'd let the devil beat me out of a place for a thousand dollars? Give the thousand! It's cheap enough then. This is the place the Lord said you should have."

They got the place. And that was the nucleus of the thousand-acre campus of today's Madison College.³ They all stepped out by faith on the word of the Lord; for not by sight could they see in this worn-out, impoverished farm the promise of that magnificent institution to be, with its schools and sanitarium and industries and the outschools that were to come from it, and its influence around the world. "If you had taken my heart on that day," said Dr. Sutherland forty years later, "and turned it inside out, and scraped it with a surgeon's curette, and put it under the microscope, you could not have found the faintest premonition of what this place was to be."

Said Mrs. White to Mother D that day: "Nell, you think you are just about old enough to retire. If you will come and cast in your lot with this work, if you will look after these boys, and guide them, and support them in what the Lord wants them to do, then the Lord will renew your youth, and you will do more in the future than you have ever done in the past."

And Mother D did that. And God did that. For that lady was yet to live to the ripe age of ninety-four, to see this institution well established, to mother other projects, to found a sanitarium for the Negro race the equal of many a white



medical institution, and to work to the last with her hands as well as her heart in the cause of God.

They took possession on October 1, a company of teachers and students from Emmanuel Missionary College: E. A. Sutherland, Percy T. Magan, Miss M. Bessie De Graw, Mrs. N. H. Druillard, E. E. Brink, Charles F. Alden, Braden N. Mulford, Olive Shannon, Orin Wolcott, and several others—a company of fourteen. The students in the group were nearly all advanced, and in either academic or industrial subjects taught as well as studied. They were also the first to go out and establish branch stations.

They made it a school from the beginning, with half the day devoted to study and half to work. Money had to be raised for improvements—buildings, facilities, stock; but in living expenses the group were self-supporting, raising their food and depending at first on operation of the dairy for cash income. No tuition was charged. When more students came, they were predominantly of the class who must work their way through school, and this was the established policy here. The institution was named The Nashville Agricultural-Normal Institute. Not until 1930 did it take the name Madison College.

One of the early departments of training was nursing. Mrs. Druillard took in hand a class of five girls who wished to become nurses. And none too soon. For a year had not passed when their hand was forced toward the establishment of a little sanitarium. A businessman from Nashville whose health had failed came out and begged to be taken care of. The school company were then still crowded into the plantation house and Probation Hall (the barnlike carriage house), with only four or five new cottages. They had not even a bathroom. They told the man it was impossible even to house him. But he insisted on staying, and offered to sleep on the porch. So they curtained off the end of the porch for him. With fresh, pure, country air, quiet and rest, good food, some improvised treatments, and the high, sweet spirit of the place, he made a

quick recovery; and his praises to his friends started a movement of patients toward the place which could not be ignored.

First a cottage was built for a sanitarium, in the grove which Mrs. White at the first pointed out, saying, "This would be a good place for a sanitarium." So it grew, and it grew, until it became the fourth in size and equipment of all the Seventh-day Adventist sanitariums in America; but on a unique plan, every room (except in the last two additions) being on the ground floor, in extended long wings that make a pleasing pattern of patios and coves. And here thousands of patients have come; rested; and received medical, surgical, and nursing care; and have learned more of the laws of life and of the law of God. The spiritual aims of the Seventh-day Adventist health institution have been kept.

The medical demands of the institution were at first met by Dr. Lillian Eshleman Magan, but the staff soon saw the addition of Dr. Newton Evans as superintendent. After a few years of service, however, he was called to be the president of the medical college at Loma Linda. Meanwhile, President Sutherland and Dean Magan had felt that permanency in the medical interests of the institution required that they become physicians; and so, while carrying as they could their duties in the institution, they took the full medical course at Tennessee and Vanderbilt Universities. Not long after they had completed this course, however, Dr. Magan was himself called to Loma Linda as dean, soon after to become president. Dr. Sutherland, with other physicians who were added, carried on at Madison.⁴

The school early began to see the fruit of its teaching and the reaching of its objective. Cordial and helpful relations were from the beginning established with surrounding communities, and hands reached out into the hill country, or "rimlands," nearly surrounding the Nashville basin. About fifteen miles from the school, up on the rimlands, two of the mature students, Charles Alden and Braden Mulford, bought a farm of 250 acres, and with almost no equipment or facili-

ties started to work. Alden married at this time, and his wife's family—Mother Ashton and three sons—joined the group.

It was a wild country. Stock laws were nonexistent or unenforceable, and hogs and cattle regularly raided their crops, despite their laborious splitting of rails and fencing. The inhabitants were the true sons of frontiersmen, and the rifle resting above the fireplace was no mere ornament. Shortly after Alden and Mulford went up there, the hill men staged a pitched battle with the unjust owner of the toll road which led to Nashville, and drove him out. The toll gate was never manned again, and the road became state property.

But the spirit of helpfulness and Christian service manifest in the school group won the hearts of the people. A few months after they began, a snooper from below came to a grandsire of the rimlands, and proposed to share with him the informer's reward if he would spy on the young men for Sunday labor. The old man stood in his doorway and heard him through; then, stepping back, he reached down his rifle, pointed it meaningly, and said: "Them boys hev come up here to do us good. They he'p the pore, they he'p the sick, they l'arn our children, they hold Sunday school. And all I've got to say to ye is, Git!" In fact, however, Alden and his group used their Sundays in religious work and Christian help, rather than in manual labor.⁵

The next year Mulford married, and with his brother-in-law, Forrest West, searched out another location, which became the flourishing Fountain Head School and Sanitarium. It was a barren hilltop which they first acquired, worn out and forbidding, which snubbed even their hopeful cowpeas and soybeans until, patiently working with scientific agricultural methods, they turned it and additional land into fruitful fields and orchards.

Other groups from Madison were searching out locations and carrying to new and needy communities the blessings of neighborliness, health, and education, with the message of the soon-coming Saviour and His banner the Sabbath. A few miles

from Fountain Head, the Walens and Wallaces established the Chestnut Hill School and Rest Home, still carried on by the aging Walens and their son-in-law and daughter, Hershel and Susan Walen Ard. Orin Wolcott and Calvin Kinsman entered Cuba and established a self-supporting school, which they conducted for several years. One after another, such beacon lights began to show in the hill and mountain country, until within ten years there were to be counted over forty of them, in seven States.⁶ In self-supporting parlance, these stations are known as rural units.

The largest unit at the present day is the one at Fletcher, fifteen miles south of Asheville, North Carolina. It is known as the Asheville Agricultural School and Mountain Sanitarium. It was founded in 1910 by S. Brownsberger and A. W. Spalding and his wife, later built up by Mr. and Mrs. A. A. Jasperson and Dr. and Mrs. John Brownsberger, followed by Dr. and Mrs. Lew Wallace, he a son of the Wallaces of Chestnut Hill. Its academy is one of the most outstanding in the South, and its school of nursing, in connection with the sanitarium, has the recognition of the State and has produced scores of well-trained and consecrated nurses.

Nine miles west of Asheville is the Pisgah Industrial Institute and Pisgah Sanitarium, founded in 1913 by Prof. and Mrs. E. C. Waller, C. A. Graves, and William Steinman. It has a fine record of teaching and medical service. Recently Dr. Louis Waller has become the head of the sanitarium.

Pewee Valley Sanitarium, near Louisville, Kentucky, founded in 1925 by J. T. Wheeler, is another outstanding institution, with a school as well as a sanitarium. Pine Forest Academy, at Chunky, Mississippi, begun in 1935 by Mr. and Mrs. George McClure, has come up through great difficulties to be an educational and medical institution of promise.

El Reposo Sanitarium, at Florence, Alabama, opened in 1920 by Elder C. N. Martin and wife, has made a notable contribution to the medical and agricultural records of the units. Since Elder Martin's death, his son Neil, with his family, has

developed the work. At the present time they are engaged in removing their plant to a more rural location fifteen miles from the city.

To list the many units of this Southern fraternity of self-supporting workers would be wearying; but that the freshness and vigor of the early days still lives and works may be illustrated by the mention of two recently established stations.

Little Creek School and Sanitarium, six miles from Knoxville, Tennessee, was started in 1940 by Leland Straw and his family. A few miles west of Chattanooga, the Wildwood Unit, under W. D. Frazee and his wife, with other workers, has made a good start in both educational and medical service. Like all their predecessors, these units, starting with little more than faith, have felt the blessing of God in their progress and prosperity.

The pattern of living and sacrifice in all these self-supporting groups is, not a tithe merely, not a wave offering, not a first fruits, but a whole burnt offering. Their lives are completely given to the service of God and needy humanity. They reach out in friendly fashion to their neighbors, on topics of farming, gardening, food preservation, diet, health, family life, education, and religion. Their mission, like that of their Master, is to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, to loose from the bonds of ignorance and disobedience, and to lift into the fellowship of the sons and daughters of God. They are willing to learn as well as to teach, and not a little do they gain from those to whom they minister. They serve unstintedly, and they receive varied service in return. They are part of their communities, and, living in close connection with Christ, they let their lives do their preaching. Through their service in Sunday schools, and through their example of Sabbathkeeping, no less than through their mode of life and their ministry, they inevitably awaken inquiry as to their faith; and in consequence Bible studies, cottage meetings, and in the end, in some cases, public evangelistic services, are held.



Their great objective is the giving of the gospel of Jesus Christ by hand as well as by brain and heart; but their service has greatly increased and strengthened the constituency of the Seventh-day Adventist Church in the South—the South which for so long was the neglected and puny member of the North American field, now risen to be, in constituency and resources, fifth in the sisterhood of ten union conferences.

Once a year, for forty years, the schools, sanitariums, rest homes, and other enterprises of the rural missions have joined in a self-supporting workers' convention, held at Madison College. This is under the auspices of the Laymen's Extension League, a loose confederation of the units, with a central core of organization which collates and dispenses information both in correspondence and in print, and which arranges the program of the convention. These conventions are inspiring occasions, with stories of experience out in the field, relation of divine providences, and presentation of the problems confronting the workers which call forth those providences. The incipient expansion of this work, to extend far beyond the borders of the South, now confronts this organization with the necessity and the opportunity of affiliation and cooperation with the self-supporting work in world fields, for the laymen's self-supporting movement is expanding.

In the year 1946 the Southern Union Conference, under the impulsion of its president, E. F. Hackman, in conjunction with Madison College, initiated a movement to align the self-supporting units and the conference organization for more complete cooperation and extension of their work beyond the current borders. The General Conference was interested, and with the strong support of its president, J. L. McElhany, and the vice-president for North America, N. C. Wilson, there emerged a plan for united effort which envisages the enrollment of many more laymen—ideally, in time, the whole membership—in such group missionary activities as have been demonstrated for forty years by the Southern self-supporting units. And this with official encouragement and counsel, but

Buildings of the Madison Sanitarium near Nashville, Tennessee, an institution begun in rugged faith in a most unpromising spot, but flourishing as an influential medical training center. Early photograph of Mrs. Nellie H. Druillard (inset), its benefactor.

with completely self-contained direction, support, and development.

The General Conference established the Commission on Rural Living, of which the president of the North American Division, N. C. Wilson (later, W. B. Ochs), was appointed the chairman; and E. A. Sutherland, the secretary. The long-standing call, "Out of the cities!" sounded for forty years through the *Testimonies*, began to have official recognition; and although the problems and difficulties inherent in such a movement seem in general almost insuperable, it is encouraging to hear the call sounded and to see an agency provided for surmounting the obstacles. In view of the moral dangers and temptations with which the city is loaded, the threat of labor troubles largely centering there, and the imminence of world destruction in which the cities will be a main target, the exodus is not less urgent than the ancient call to get out of Egypt; nor is the arm of Omnipotence which parted the Red Sea and provided bread and water in the wilderness, less ready today to protect and guide God's people. The Commission on Rural Living has as its work the enlistment, counseling, and helping of those who are minded to heed this call.

For the unifying and operation of the self-supporting units, another organization was affected. The Seventh-day Adventist Association of Self-supporting Institutions is a body composed of representatives from the General and union conferences and the self-supporting units. Membership in it is optional and voluntary, according as its benefits appeal to the units. The General Conference and the association have formed a holding body for the properties of such constituent missionary groups as desire it; and this enlistment is going steadily forward, the member units comprising not only those of the Southern field but various institutions in other sections. The consecration of the properties to the work intended is safeguarded in the constitution and articles of incorporation. In each case this holding body leases the property to the local body for operation, these workers being completely self-governing

and self-directing. Thus the investments are secured to the cause and their continuity is assured, while there is no loss of independence and there is a great gain in cooperation. Of the Association of Self-supporting Institutions, E. A. Sutherland is president, and Wayne McFarland, M.D., is secretary.

Young as the commission and the association are, the wealth of experience in the background and the multiplicity of opportunities throughout the mission field foretell the rapid movement of the lay forces of the church into all the world for the finishing of the gospel commission.

Not growing out of this self-supporting lay missionary movement, yet related to it, is the Council on Industrial Relations, organized in 1945, Carlyle B. Haynes being appointed executive secretary. The problems met by many lay members in the trades and in business relations pointed up the need of such an agency to represent the denomination in the industrial field, as the War Commission had in the military matters. Particularly in their relation to the labor unions, Seventh-day Adventist workmen have need of counsel and representation. Sympathetic to the just demands of labor, in which they have a stake, yet unable to go along with all the methods used, particularly in violent strikes and sabotage, they seek as a rule to avoid membership in the unions and to maintain their right to labor honestly and diligently while yet recognizing the value of labor's concerted action. Some, also, have small businesses, which are affected by labor disturbances, frequently with resulting boycotts. To conduct the often delicate negotiations with organizations that have difficulty in discerning and honoring religious motives or in recognizing the rights of minorities, is the role essayed by the Council on Industrial Relations.

¹ Ellen G. White, *Testimonies for the Church*, vol. 9, p. 117.

² This article appeared in *Review and Herald*, Aug. 18, 1904.

³ A. W. Spalding, *The Men of the Mountains*, pp. 149-165.

⁴ *Ibid.*, pp. 227-240.

⁵ *Ibid.*, pp. 166-174. The facts here related have been verified by an interview with Dr. E. A. Sutherland, November 27, 1947.

⁶ *Ibid.*, pp. 177-218.

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INGATHERING FOR MISSIONS

IN THE year 1901 two Adventist men, B. C. Butler and Jasper Wayne, formed a partnership to establish and operate a tree nursery, near Sac City, Iowa. They were both experienced in the business, and they divided their duties to give Butler the propagating part and Wayne the sales end. So Butler tended the nursery, with the help of Arch Kelso, while Wayne traveled by team around to the farms in near-by Iowa parts, and at times farther afield, where he sold stock and afterward delivered it. Their business was young, their resources small; the two families lived in the same house for the first year or so. Later, as their business expanded, they employed more help.

Because there was no Seventh-day Adventist church in Sac City, they held Sabbath school together in their home—Butlers, Kelsos, Waynes, and a few others. That was all the communion with those of their faith they had at first. But they were all missionary-minded, diligent in distributing literature and in telling of their faith, and they lived the truth.

Jasper Wayne was fifty years old, a genial man, frank, openhearted, honest; and he commanded the respect of all who knew him. He felt that he was given special opportunity

* In this narrative I have followed chiefly a manuscript by Jasper Wayne; written just before his death, loaned by his widow, Mrs. Ida Wayne, and an account written by B. C. Butler in letters to Henry F. Brown and to me. Mr. Butler, having been associated in business and in church work with Jasper Wayne, is the most authoritative living witness. Certain other accounts which have been published or told have been carefully checked, and so far as they seem to agree with well-authenticated facts, have been used. These sources include *Special Testimonies on Harvest Ingathering*, booklet in vault of White Publications, Inc. (containing one article by Mrs. White and other matter); *Review and Herald*, March 10, 1904, page 24; articles by Henry F. Brown in the *Church Officers' Gazette*, April, 1947, and *Review and Herald*, December 4, 1947; article by E. E. Beddoe, *Pacific Union Recorder*, June 4, 1947; letter from Bessie J. Kelso, July 30, to Henry F. Brown; letters from Lois Cullen Wright, August 21, September 15, December 31, 1947, February 9, 1948, to Henry F. Brown; letters from E. E. Beddoe, July 4, September 11, 1947, to Henry F. Brown; interview with Dr. Floyd Bralliar, February 13, 1948.

← PAINTING BY RUSSELL HARLAN

Jasper Wayne, under God's guidance and inspiration, was a moving spirit in helping to launch the Harvest Ingathering movement around the world. He is shown here distributing his first fifty copies of the *Signs of the Times* in Sac City, Iowa.

to spread the knowledge of the truth, because he traveled so much. It was his practice, therefore, to carry with him on his trips, tracts and papers to give away as opportunity offered. And his mind was ever meditating on the truth; the Bible was its occupation as he rode from farm to farm, and with the Sabbath school lessons as his guide, he memorized at times whole books.

There were then serious labor disturbances—in view of what was to come, only the beginning of troubles, but sufficient for the day. The *Signs of the Times* issued a special number on “Capital and Labor,” December 16, 1903. All the company ordered clubs of the number to distribute; and, among them, Jasper Wayne ordered fifty. That, he thought, was a fairly heavy order to dispose of.

So in due time, at the post office he opened his box and found his package. The lobby being crowded, he began to hand out the *Signs*, explaining that money received for them would go to foreign missions. He took in over four dollars.

But then, a few days later, there came another package, same size. What’s this? Open and see. What! Fifty copies of the *Signs*! “Why, I didn’t order these. The fifty copies I ordered have come, and I’ve disposed of them. I’d better send them back. No, I’ll wait and write them about it. Some mistake.”

The first shipment of the *Signs* he had ordered and received from the local conference Tract Society; the second came from the publishing house in Oakland, California. He wrote them about this, but there was no explanation. Somehow his order had been duplicated, perhaps because, the first order being delayed, he had written and asked about it, and someone at the office, assuming it was lost, reordered from the Pacific Press. Anyway, he had the papers, and without charge. So he said to Mrs. Wayne, “Wife, I shall see how much these extra papers will bring in for our annual offering for missions.”

He took them with him in his buggy, and explained to all and sundry that the money would all go to missions. The first

man took out his purse. "Well, now, Mr. Wayne," he said, "here's fifteen cents. That's all the change I have. Take it for your missions." The next one gave eighteen cents; then a lady gave him twenty-five cents.

"Well," thought Wayne, "why not ask for donations, and suggest maybe a quarter of a dollar?"

The plan worked well. Quarters rolled in. One man gave him a dollar. It took more than one day to get rid of them all, but as he received the sums he put them into a tumbler on the shelf. When the papers were all gone he emptied out the glass on the table before his wife and the Butlers. They counted it—twenty-six dollars. That was more than ten times what the papers would have brought at their regular price. So then he ordered four hundred more copies, and took them with him on his journeys. These, in the course of a year, brought in a hundred dollars more.

He wrote, soon after his first experience, to the *Review and Herald*, and his letter was published. "I have had a peculiar experience," he said, "in selling the special number of *Signs*, which will doubtless interest you. The thought occurred to me to make this a missionary enterprise, therefore when offering the paper, I make the statement, asking for a donation of twenty-five cents. I find it is a grand success, as one hundred and fifty copies have netted twenty dollars for the Foreign Missionary fund. I can take in from one to two dollars a day, to put into this fund, while pursuing my ordinary business. . . . God has greatly blessed me in the effort, and my heart burns with an indescribable desire for the salvation of souls. My experience with the people brings to mind Judges 13:19: 'The angel did wondrously; and Manoah and his wife looked on.'"¹

That was the humble, and just, estimate he put upon his idea and his work; it was the angel who did the wondrous thing; he and his wife looked on. From the publication of his letter, the idea perhaps began to seep into the ranks, but as yet there was no uprising of the people.



Jasper Wayne continued this practice for a year or two, all the while the possibilities in such a plan seeming to him greater and greater. If he, one man, could thus add hundreds of dollars to the cause, gathered from nonprofessors, why could not the whole church and all the members in the church swell the mission funds a thousand times? He wrote some of the ministering brethren about it, and received encouraging replies. They would not quench the smoking flax, but neither did they blow it into a flame.

The year 1905 came. There was to be a camp meeting of the Nebraska Conference, in Omaha, August 10 to 20, to be attended also by the believers in western Iowa. Omaha was on the border of Iowa; therefore, Jasper Wayne was inspired to go and present his plan, if possible. One night he could not sleep. He tossed and sighed.

"What's the matter, Jasper?" queried his wife.

"I want to go to Omaha and see if I can't interest some of our leading brethren in this plan which seems so great to me."

"Well, go," said his wife, "go and see what you can do."

So to Omaha he went. He began to speak to this one and that one about his plan; but they were busy, and had no time to listen. Then he came upon the president of the Nebraska Conference, A. T. Robinson, a man of long and deep experience and many responsibilities at home and abroad, a man of vision and open mind. He took time to listen, and became interested. Then he said, "Brother Wayne, I'll see that you have one of the meetings to explain your plan to the people, and perhaps you can interest some."

Not being a public speaker, Jasper Wayne was somewhat taken aback; but he felt this was an opening made by the Lord, and so he took the stand. Mrs. White and her son, W. C. White, were in attendance at the camp meeting, and W. C. White this afternoon was on the platform, and listened to Wayne's simple presentation. He took fire at once, and seconded the appeal of the lay brother for action on this front, by all the members of the church.

The annual Harvest Ingathering had its inception in the successful solicitation for missions by Jasper Wayne (inset) in his home area. Whole families (right panel) have been won to the Advent message through street and door-to-door solicitation.

Moreover, he said: "Now, mother will be glad to hear of this. I'll arrange for you to meet her, and tell her of your experience." So Jasper Wayne had the privilege, for which he had scarce dared hope, of presenting his experience and his belief that such a method would bring in from the world great sums to be used for missions. Mrs. White strongly encouraged him. And she wrote of the plan, and recommended it to the church.

L. F. Starr, president of the Iowa Conference, who was present when Wayne gave his talk, at once called upon him to attend three other local camp meetings in Iowa. That year the general Iowa camp meeting had been held at Colfax in June, but four smaller and sectional camp meetings were also planned. The first of these was the union of the western part of the conference with the Nebraska meeting at Omaha; the other three were held at Burt, Cedar Rapids, and Storm Lake.² To these meetings Jasper Wayne went, and told his story. Moreover, Elder Starr arranged for him to go with William H. Cox, one of the two "state agents" (or, as we now say, publishing secretaries), on a tour of the churches in the State, presenting and demonstrating the plan.

The Seventh-day Adventist churches of Iowa and some other sections of the country, were that year observing a Harvest Ingathering, recommended by Mrs. White, in which the fruits of farm and garden were brought in, as of old Israel celebrated "the feast of ingathering, which is in the end of the year."³ These products were then sold, and the money given to missions. As Jasper Wayne often at these Harvest Ingathering occasions related his experience in getting funds for missions, not through leafy vegetables, but leafy papers, the plan was hailed as a worthy adjunct; and the name, Harvest Ingathering easily attached itself, and was borne for a number of years. In April, 1942, it was voted to change the name to Ingathering Campaign.

By 1908 the General Conference had become interested to the extent of recommending the plan to all the churches. They

suggested that a special number of the *Review and Herald*, presenting a symposium of our foreign missions, be issued, to serve as a medium of solicitation. The time suggested for the effort was Thanksgiving of 1908; hence it was that year called "The Thanksgiving Plan." But the next year it reverted to the term "Harvest Ingathering Plan."

The promotion of the Harvest Ingathering work was given in 1913 to the Home Missionary Department, newly organized that year; and its development and management have been one of the enterprises of that department ever since. For the first three years the medium of expression was a special number of the *Review and Herald*. It then alternated between the *Review and Herald* and the *Signs of the Times*, till in 1917 it was transferred to the *Watchman Magazine*, published by the Southern Publishing Association of Nashville, Tennessee. Now a special Ingathering campaign issue of *Our Times*, successor to the *Watchman Magazine*, is published annually, bearing the title "World-wide Missions Appeal," giving thumbnail descriptions and experiences—evangelistic, medical, charitable, educational—from mission fields all over the world. As of old in harvesttime men dropped their other duties to gather in the golden grain that meant their year's sustenance, so now the Seventh-day Adventist constituency, almost to a man, devote a great amount of their time and effort to the gathering in of funds for worldwide mission extension.

The aim is not merely to collect money. That is welcome; for all the wealth of the world belongs to God, and whoever gives of what he has garnered to the spreading of the gospel of Christ receives a blessing; and the cause needs the gifts. But also the paper carries a message of hope and cheer and confidence in the solution of the world's problems that attracts the attention of all readers to the last great gathering call. And the church members who engage in the campaign receive a blessing, irrespective of what funds they gather for missions; for the contacts they make, the cheer they are often privileged to give, and the opportunities to witness for Christ

permeate their souls and make them more the co-workers of their Master.

Various devices and plans have been developed in the campaigns which have marked the years. The church school children have a part. Under supervision and care they take their decorated mission cans and pass from door to door or person to person, respectfully asking, "A gift for missions, sir?" "We are gathering money for Christian missions, lady. Would you like to help?" Theirs is a tiny bit, but it is the mites that make the mighty.

The young people in churches and schools and other institutions have their field days devoted to Ingathering. Evening singing bands are also employed, in which their fresh young voices carol the grand, sweet old hymns of the church, while members of their band go from door to door in the residential districts, soliciting funds from the ready listeners.

The older members of the church do their part in restricted territory, as their time allows, aiming, however, at a set goal. Those who have business relations with firms and corporations often receive large gifts for missions by special solicitation, and though they count these donations important they recognize as greater dividends the opportunity to present the gospel message and plea to men who do not always hear its call.

The church elders, the ministers, the missionary leaders, are the field officers in this campaign. It is an army in a grand maneuver, an army that labors through the year at varied missionary endeavors, but here in full array suddenly emerges into public notice, calling for help to carry the gospel of mercy and love and salvation to a dying world.

Jasper Wayne departed this life in 1920. Up to the last he bore his part in every Harvest Ingathering effort. He was a humble sentinel on the picket line of the Lord's army, alert, investigative, and devoted. He was an illustration of the word that is written: "There is no limit to the usefulness of those who put self to one side, make room for the working of the

Holy Spirit upon their hearts, and live lives wholly consecrated to God.”⁴

“Let the gospel message ring throughout our churches, summoning them to universal action,”⁵ wrote Mrs. White. Among all the plans and all the strategy which have been developed in the history of the message, this of the missions Ingathering is outstanding. Well may every soldier in the army of Christ echo Jasper Wayne’s words: “I am so glad the kind heavenly Father has put something in my hand that will help swell the Loud Cry.” “The angel did wondrously; and Manoah and his wife looked on.”

¹ Jasper Wayne in *Review and Herald*, March 10, 1904, p. 24. There is a discrepancy between this statement, written at the time, and the statement written by him many years afterward; yet the latter is more circumstantial. The exact amounts are immaterial to the story; but the collection of \$26 for the second or perhaps the first and second shipments of *Signs*, one hundred in all, is certified to not only by Jasper Wayne in a later statement but by several persons contemporaneous with the event.

² Information from Floyd Bralliar interview, Feb. 13, 1948.

³ Exodus 23:16.

⁴ Ellen G. White, *Counsels to Teachers*, p. 409.

⁵ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 14.

HOME TRAINING THE BASIC EDUCATION

WHAT is or what has been the greatest school in the world? The Massachusetts Institute of Technology? The University of Oxford? The College of the Propaganda? The Lyceum of Athens?

Who is the most important teacher in the world? The man who can write a dozen letters after his name? The chancellor of a wide-spreading university? The author of a hundred textbooks? The philosopher who leads a school of thought? The coach of a bone-smashing athletic team?

What is the highest aim in education? To be versed in the classics? To be fluent in a score of languages? To use in great projects the laws of mechanics and engineering? To hold the details of a vast corporation at finger tips? To exploit bodily charms for the accolade of the boardwalk? To know the secrets of chemistry and metallurgy and atomics, so as to jar the world into fear of annihilation?

The greatest school in the world is the home. The most important teachers are the parents of the child. The highest aim is to develop in the human soul the likeness of our common Father, our Creator, God.

The objective of every man, every nation, every people, is happiness. Do men search out the secrets of science? It is that they may add their services to the comfort of humanity. Do they delve deep into the lore of the wise men of all time? It is to learn the roads to contentment and rewardful service. Do they search into the mysteries of life, its genesis, its maintenance, its enhancement? It is to lift from human shoulders the incubus of suffering and fear, and to prolong the experience of joy. And even though the twisted mentalities of many searchers after knowledge make them mistake the dis-



PAINTING BY PAUL REMMEY

Preservation of the faith through the family prayer circle is a basic objective in Christian education.

advantage and destruction of others as their gain, even this is but an abuse of the search for the prize. Each after his fashion, every man seeks his ideal of happiness.

But where shall happiness be found? It is a lesson which all history seeks, though vainly, to teach every succeeding generation. Not by the piling up of wealth, not by the accumulation of knowledge, not by the acquirement of skills, not by the indulgence of sensuous pleasures, can any find peace or joy. These in due degree, and with restraint, may enhance or minister to pleasure; but the life must be there before there can be sensations. The philosopher's stone eludes the alchemists of fate because its formula is too simple and too difficult. To be happy, a man must have as his own the love of God.

The time to learn this is childhood. The place to learn it is the home. The teachers to teach it are father and mother. That it is not better taught and better learned is because men, being faulty, make faultful fathers.

"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.”¹

Yet of all schools and of all teachers, the home and the parents have received the least constructive efforts for their making and training. True, they are roundly criticized and lectured and blamed for the ills of society; but criticism without help is destructive. What is needed is a well-conceived, systematic, persistent program of training parents, beginning in their childhood, expanding in their youth, and continuing throughout their lives. This is at once the most promising and the most difficult of all educational projects. It is the most promising because, if it could be realized, it would come nearest to solving all the problems of society. It is the most difficult because its earliest school is the very institution requiring remedy; and because its operation involves the regeneration of the race, or of as many of the race as can be reached. Though it is greater than all other educational problems, it is of the same nature, and it has the same aims as true education on every level and in every circumstance. It is, moreover, the first concern of God in His prescription of education.

“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.”²

As the guardian and sponsor of all moral causes, the church has here the primary right and duty. The true education of children in the home, and as a necessary corollary the training of parents, was early in the history of the Seventh-day Adventist Church a cherished mission of Mrs. White. In her first published *Testimony for the Church*, a little pamphlet issued in 1855, not six pages are passed until we come to a message on “Parental Responsibility”;³ and this was followed by frequent counsels and instruction as to home, parents, and children,



Dr. Belle Wood-Comstock, author of Christian books on home training, is shown here with her children.

until the publication in 1873 of her "Proper Education,"⁴ which was the prospectus for that system afterward developed in her writings and her counsels which has made the unique pattern for Seventh-day Adventist education.

Her later works on education in every phase—nature, purpose, objective; religious, academic, health, industrial, professional, agricultural; of the child, of the youth, of the man—make a body of pedagogical wisdom and cultural wisdom unequalled in educational literature.⁵ From the first, and always, she stressed the prime importance of beginning at the base of education, the home; and she has devoted much of her thought and teaching to the instruction and encouragement of parents.

The implementing of such a system by the people to whom it was recommended, and especially of that most difficult feature, parent education, has, however, been but partial and incomplete, yet promising. The first half century of their history witnessed, aside from Mrs. White's teaching, only occasional essays in their periodicals, faint echoes from chance writers on parental duties and elements of child culture. The Sabbath school, indeed, supplied a basis for family Bible study; and the elementary church school, when it was instituted in the last years of the nineteenth century, gave by reflection a more

systematized home training; but these were indirect influences.

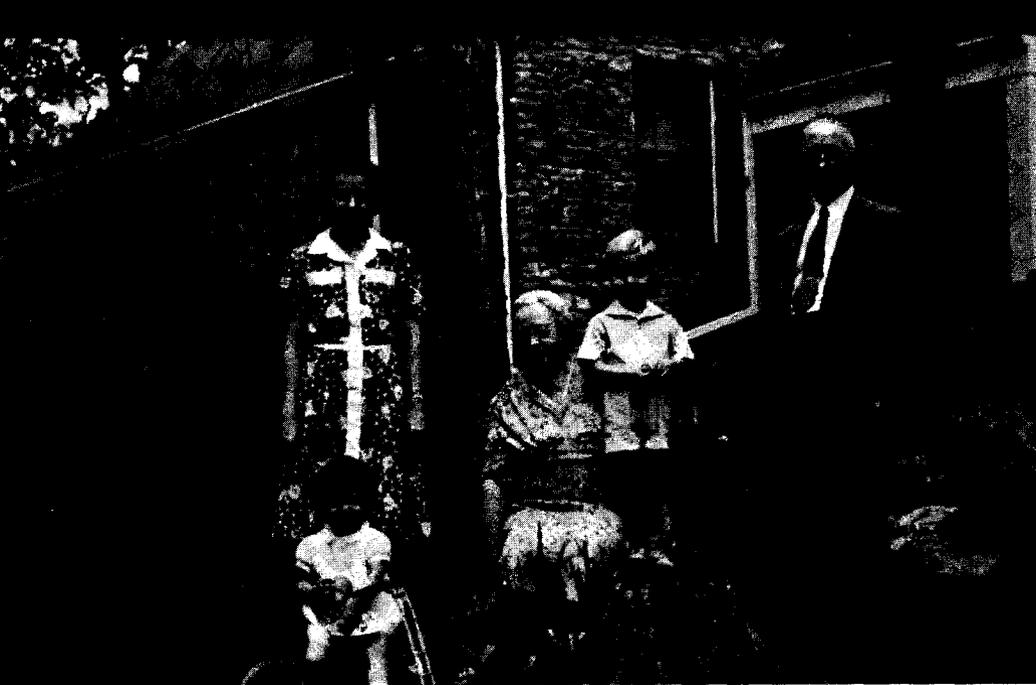
The first semblance of an organized effort to train parents and to give help in their problems came in the work instituted by Mrs. S. M. I. Henry. This woman, national evangelist of the Women's Christian Temperance Union, came as a patient to the Battle Creek Sanitarium in 1896, and through healing and study became a convert to the faith of the Second Advent and the Sabbath. Her health restored, she found a field for active, patient, withal brilliant service as counselor to the thousands of women in the church who were wives and mothers. Through a voluminous correspondence and much active field work, she formed them into an organization called the Woman's Gospel Work, which began to function with zeal and energy in a thousand quarters.

Mrs. Henry was welcomed into the service of the church and greatly encouraged by letters from Mrs. White. The spiritual affinity between these two women of Christian experience was deep and lasting. Mrs. Henry contributed to the literature of the church some valuable books, chief of which was her *Studies in Home and Child Life*. Other books were her *Good Form and Christian Etiquette*, *Studies in Christian Principles*, and *The Abiding Spirit*.

The service of Mrs. Henry, however, was cut short by her death in 1900. Only three short years had been hers to begin the work of uplifting the home and directing the activities of the women of the church. After her death her work was carried on for a time by her secretary, Miss Grace Durland (Mrs. J. W. Mace), and a committee headed by Mrs. G. A. Irwin and Mrs. S. N. Haskell. It did not function long, however.

In the year 1913 Mrs. White, at her home, Elmshaven, Saint Helena, California, one day after dinner called into conference a young man who was temporarily a member of her household, engaged in a literary work for her.* She was then in her eighty-sixth year.

* [A. W. Spalding, the author of this book.—ED.]



The A. W. Spaldings with younger daughter and her children.

"I want to talk with you," she said, "about the importance of the work to be done for the parents of the church. You are a teacher. You are also a father. Your work as a father is the most important educational work you have ever done or ever can do. The work of parents underlies every other. Let the ministers do all they can, let the teachers do all they can, let the physicians and nurses do all they can to enlighten and teach the people of God; but underneath all their efforts, the first work done by the parents is the work that tells most decidedly for the upbuilding of the church.

"Oh, how I wish," she continued, with an expressive lifting of her hands, "that I could go out as I used to do, and stand before the people. I would teach them of the great importance of training their children for God."

"But, Sister White," said he, "you have taught them. You have counseled them, and they can read it in your books."

"Yes, I know," she answered, "it is written there. But I am afraid our people don't read it. I am afraid they don't understand. And it is so important that they understand and do, more important than anything else."

"Do you mean that the training of parents to train their children is the most important work we have?"

"Oh, yes," she answered emphatically, "it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers."

That message remained in the young man's mind and heart through several succeeding years, in his varied service. And as a result, in combination with the growing convictions of a number of workers, in 1919 there was organized, loosely, the Home Commission of the General Conference, for the help and training of parents and the upbuilding of the home. This was an interdepartmental committee, its members being the secretaries of the Educational, the Sabbath School, the Home Missionary, the Medical, and the Young People's departments, with two or three other persons especially interested in its work. At the General Conference of 1922 the Home Commission was formally launched, with M. E. Kern as chairman, and A. W. Spalding as secretary; shortly afterward Mrs. Flora H. Williams, a member of the Department of Education, was appointed assistant secretary.

Announcement of the formation of this commission for the helping of parents was received with wide approbation and joy by fathers and mothers. Very soon, within a year, the first distinctive development came, in the formation of local study groups called Mothers' Societies. This was the fruit of an appeal which had been made several years before to the Department of Education, by Mrs. W. L. Bates, a Bible instructor who had formed at Sioux City, Iowa, a "Little Mothers' Society," composed wholly of young mothers. She asked the Department of Education to extend the organization, but it was not equipped for this service, and filed the request. Now W. E. Howell, the secretary, turned it over to the Home Commission, and work upon the project was at once begun.

Correspondence was opened with Mrs. Bates, then in California, and as a result the Mothers' Society was launched, and soon numbered more than two hundred local organizations.

To supply these groups with material for study, a monthly publication was started, called at first *Mothers' Lessons*; after two years, *Parents' Lessons*. The change in name reflected the increasing interest of fathers in this work of education. To include them, a parents' council was instituted; and though in most groups the proportion of mothers was always greater than that of fathers, the instruction percolated through the homes, whether one or both parents attended the studies.

The subject matter of the lessons was divided into four departments: storytelling, nature study, health, and home culture. They were practical and progressive, and required active participation and progress on the part of members. The societies met twice a month, and the time between was assigned to study and practice. Thus there were developed a widespread sisterhood and brotherhood of parents who, in the increasing complexity of social, economic, and moral life in modern times, learned the ways of God in the teaching and training of their children—storytellers, nature teachers, homemakers, and nurses—the teachers that God intends shall be in the foundation school, the home.

Regular monthly reports were made by the societies to the Home Commission, and as close contacts as possible were maintained by correspondence, visits, monthly *Leader's Aides*, and through the columns of a monthly journal. This Department of Education journal, *Christian Educator*, with the formation of the Home Commission in 1922, became the organ of both agencies, and was renamed *Home and School*, which title it kept for twenty years, with Flora H. Williams as editor.

When several years had passed, it became evident that a more permanent form of texts than the periodical *Parents' Lessons* was needed to maintain the system; and the secretary, in collaboration with a mother-physician, Dr. Belle Wood Comstock, set to work to prepare a series of instruction books. This project resulted in the publication, beginning in 1929, of the five books of the Christian Home Series (later renamed, the Parent's Manual Series), which carry the parent-student

through the years of marriage and parenthood of the babe, the little child, the preadolescent, and the adolescent.⁶

There began to emerge, then, leaders in this specialized education. Parents and teachers, east to west, and north to south, took hold with enthusiasm, and developed leadership both in home churches and on the platform. Among them were Dr. Belle Wood Comstock in America; W. L. Adams in Central America; Mrs. Ennis V. Moore in Brazil; Mrs. H. U. Stevens and Mrs. F. A. Stahl in the Inca Union; Professor and Mrs. E. Rosendahl, Mrs. Mary E. Tank, Mrs. C. W. Harrison, and E. L. Minchin in Australia; Frederick Griggs, J. H. McEachern, and W. P. Bradley in the Far East; Mrs. V. T. Armstrong in Japan; Mrs. R. R. Figuhr in the Philippines; S. L. Frost and Mrs. C. C. Crisler in China; Mrs. Theodora Wangerin in Korea; Steen Rasmussen and L. L. Caviness in Europe; and in South Africa, Mrs. J. F. Wright.

As the work grew, closer supervision and fostering care were needed. The secretary spent more than half his time in the field, attending camp meetings, holding home institutes, organizing societies, and counseling parents and leaders; but the needs were greater. Mothers who developed qualities of leadership were always anchored to their homes and churches, and were little available for organizing other groups, though some did reach out to neighboring churches.

It was finally agreed that the Department of Education, in the division, union, and local conferences, should take fostering oversight of the parent-education work in their territories; and though to some superintendents this was a foreign task, there were others, especially those who were parents, who saw the vital connection between the home and succeeding schools, and entered heartily into building the foundation.

The movement reached overseas.⁷ Europe witnessed some efforts to spread the work in Scandinavia, England, Germany, and the Balkans. A more wide-spreading development came in South America, where missionaries in every field—Brazil, Argentina, Chile, and the Inca Union (Peru, Bolivia, and

Ecuador)—took up the studies for themselves, and adapted them for their constituents and converts. In Inter-America there was a strong movement. South Africa also saw a great development, first among missionaries, and then among the native women and girls.

In Australia and New Zealand a great work was done, Parents' Societies being organized in every conference and mission field; and in the Far Eastern Division arose a wide-sweeping movement from Japan to Java. The Philippines, where the gospel message was then taking hold with power, saw a very successful work for homes and parents by the nurses and home missionary workers throughout the islands. Forces were set to work for the home in Japan and China, by the adaptation of Home Commission lessons to the conditions and needs of the several fields. In China a considerable literature was developed in the vernacular, to the time of World War II.

After twenty years of growth and service, the Home Commission was, at the General Conference of 1941, adopted by the Department of Education, which made for it a new division, under supervision of Dr. J. E. Weaver, with the assistance for several years of Mrs. Florence K. Rebok, who was succeeded by Mrs. Arabella J. (Ennis V.) Moore. The faithful and devoted service of Mrs. Flora H. Williams, who for twenty years was the close friend and counselor of the mothers of the denomination, ended with her death in 1945.

Though "in some respects silent and gradual," the educational influence of this home-building work has "become a far-reaching power for truth and righteousness." Today, in the uttermost parts of the earth—in Ethiopia, in India, on the flood waters of the Amazon, in the mountain wilds of New Guinea, in every corner and on every plain of the earth's vast circumference—laboring at their posts of service, the messengers of the faith of Jesus, who as children were first trained in homes that followed the Home Commission course, uphold the banner and wield the sword of the gospel on the great battlefields of Christ.

And not only on the frontiers of mission enterprise but in the unheralded paths of service at home—in the church, in the school, in the medical and literature work, in a hundred spheres and ten thousand duties—the chosen children of the last generation have arisen to speed on the cause. May the work go ever deeper in the knowledge and experience of parents; in the true, sweet flowering of character in childhood and youth; in the service that shall bring to conclusion the great drama of time; in the glorious appearing of our Lord Jesus Christ.⁸

“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.”⁹

¹ Ellen G. White, *Counsels to Teachers*, p. 107.

² Ellen G. White, *Education*, p. 276.

³ Ellen G. White, *Testimonies for the Church*, vol. 1, p. 118.

⁴ *Ibid.*, vol. 3, pp. 131 ff.

⁵ Mrs. White's principal writings on education, so far as these can be separated from her general works, are contained in *Education*, *Fundamentals of Christian Education*, *Counsels to Teachers*, *Counsels on Health*, *Counsels on Diet and Foods*, *The Ministry of Healing*, *Medical Ministry*, *True Temperance*, *Your Home and Health*, *Christ's Object Lessons*, *Counsels to Writers and Editors*, the section, “Education,” in *Testimonies for the Church*, vol. 6; and many articles in other volumes of the *Testimonies*.

⁶ The Parent's Manual Series, by A. W. Spalding and Belle Wood Comstock, M.D.: *Makers of the Home*; *All About the Baby*; *Through Early Childhood*; *Growing Boys and Girls*; *The Days of Youth*; with a supplementary volume, *Christian Storytelling*.

⁷ The files of the Home Commission show that definite work was done in the following countries: the United States, Canada, Mexico, Panama, Cuba, Haiti, Brazil, Argentina, Peru, Bolivia, Ecuador, Colombia, Hawaii, Korea, Manchuria, Japan, China, the Philippines, Fiji, Cook Islands, Straits Settlements, Sumatra, Java, New Zealand, Tasmania, Australia, Pitcairn, India, from Cape Colony up through the missions to Ethiopia, Switzerland, Poland, Germany, Holland, Denmark, Sweden, England, Wales.

⁸ This chapter has been checked by the records, and information has been supplied by Miss T. Rose Curtis, who was office secretary of the Home Commission for almost its entire life. Information has also been furnished by E. L. Minchin and Miss H. K. Lewin, of Australia.

⁹ Ellen G. White, *Ministry of Healing*, p. 349.

WORKING WITH JUNIORS

DOWN in the mountains of the South, away back, when you get at the grassroots of custom and speech, you will hear the fervent mountain preacher address you all in the audience as "Brother-Sister." It's not merely an economy of speech, clipped from the cumbersome, "Brethren and Sisters"; it's a white-hot coin from the crucible of language making, that leaps out with a concept of communal oneness—not a man, not a woman, not a boy, not a girl, but a soul: "Brother-Sister."

And that is what we mean when we speak of a *Junior*. Younger, yes, of course that is its elemental meaning; but in our nomenclature, *Junior* has come to mean something warmer, closer, more alive, than just a person who was born later than we. On the whole, before we get down to cases, *Junior* is neither child nor man, neither boy nor girl, but a soul looking out of a pair of eyes trustful or shy, eager or withdrawing, open for the adventure of living and the romance of life, looking for leadership, pressing for power: little brother-sister.

This age of preadolescence and early adolescence, ten to fifteen, which in Seventh-day Adventist circles has come to be designated as the Junior age, is one of greatest problem and greatest promise. The boy is changing into the man; the girl is developing into the woman. The chrysalis is becoming the imago, whether butterfly, moth, or beetle; and the process is a trying one. Watch an insect completing the last phase of its metamorphosis—pulling, resting, writhing, stretching, drying its lymphous body and sleazy wings—and you see the adolescent emerging into maturity. But once its change is completed,

* The sources for this chapter have been personal knowledge, and correspondence with some participants, including M. E. Kern, Harriet Holt, Milton Robison, C. Lester Bond, G. R. Fattic, F. G. Ashbaugh, J. T. Porter, E. W. Dunbar, and L. A. Skinner.



behold the splendid monarch, or the lovely Luna, or the neat and charming ladybird! And that is our Junior.

Leadership of the Junior boy and girl requires something other than dialectic powers and a grand manner. The gilded coin will not stand the Junior test; he puts it between his teeth and bites. And he follows the man or the woman who knows some essential things and knows them well, who keeps and can share with him the glory of a new world, and who loves him from his cowlick down to the soles of his shoes. Such a leader, of course, comes up through the love of children; but to his L.C. he has now to add the degree of Understanding Youth. The Junior cannot endure preaching; he wants action. He can be chained by a story, but it had better be good. He appreciates order and discipline, though they are desirable for the other fellow more than for himself. And they are to be expressed in terms of marching feet rather than in orders to sit still in a chair. His sense of reverence is often deep, though it has to wrestle with his unpolished humor. He cannot be expected to understand himself; he needs an interpreter of the universe, wherein rules God, in whom he too lives and moves and has his being.

When the youth movement began in the Seventh-day Adventist Church, it included Juniors as well as Seniors. Indeed, Luther Warren and some of his friends were of the Junior age, though maturish. And the leaders of the Young People's Missionary Volunteers were not unmindful of the recruiting ground for Christians and prospective workers in the province that straddled the adolescent line. The Junior age presented itself, to all intelligent minds, as a field auxiliary to, yet separate from, mature youth. But in the embryonic state of the whole youth movement greatest attention naturally was given first of all to the mature youth, for they were the force from which almost immediate demands must be met for soldiers in the army of Christ.

Yet the Juniors were not intentionally or wholly neglected. The next year after the formation of the Young People's

Society, in 1908, a Junior Reading Course—books on the level suited to the interests of that age—was begun. In 1909 the General Conference, at the instance of the youth leaders, recommended the organization of Junior societies in the churches, and emphasized the importance of preparing leaders for the Junior work. In 1914 the *Gazette* in its first number featured the Junior Society program along with the Senior; and in 1915, at the Missionary Volunteer Council held in Saint Helena, California, the work was given impetus by adopting separate goals for the Juniors, a Junior Standard of Attainment, and a series of leaflets on doctrinal and devotional subjects. In 1918, in response to a request from the Educational Department, the *Junior Manual* was prepared and published.

Nevertheless, it must be confessed that the approach to the Junior member in that first decade was more of the traditional Sunday-school-teacher type than of the comradely leader. Few knew how to combine authority with inspiration, or had an inkling of how to attract the Junior mind. Young adolescents, indeed, were the terror of most young people's workers, often devoted but defenseless young women who, in Sabbath school or camp meeting, went to the Junior arena like Blandina to the lions. And the Junior lions did not very peacefully lie down with the Junior lambs.

But the leaders saw a light at the end of the tunnel, and counseled their workers to head for it. There came to be much study of the psychology of early adolescence, and some there were who learned, and taught others to know, the secret of Junior leadership through a combination of lure and discipline. Storytellers developed: hikes and games relieved the tension of inactivity; campfires lighted a new pedagogy; handicrafts appealing to youthful interest captured the restless fingers. It began to be understood among Seventh-day Adventist youth workers that organizations like the Boy Scouts and the Campfire Girls held something worthy of study even by a people who looked for the Lord Jesus to come soon in glory.

Here and there a local society of fine-mettled Juniors was formed by sympathetic, active workers. There were experiments made in this in California by C. Lester Bond, Floyd G. Ashbaugh, Julia Leland, J. T. Porter; in Iowa by J. C. Nixon; in Michigan by Gordon Smith, Roy MacKenzie, and Grover Fattic—all of them youth workers.

In Takoma Park, Washington, D.C., Harold Lewis formed a club of boys who called themselves Pals. Milton Robison, normal director at Union College, Lincoln, Nebraska, after experimenting for some time with different forms of entertainment and direction, organized the Junior boys in the training school into a group called Boy Pals. Both these clubs were patterned very much after the Boy Scout organization, but with their own pledge and law and ritual. They had their hikes and outings; and the Nebraska club had a yearly camp at Blue River. In 1919 at Madison, a suburb of Nashville, Tennessee, the Mission Scouts organization was formed by A. W. Spalding, editor of the *Watchman Magazine*, for his own boys and their companions. Handicrafts, woodcraft, trailing, and camping were in the program. A pledge and a law, adapted from the Boy Scouts, but containing an aim and certain objectives fitting the Advent mission, was prepared for them, codes which later, with little change, formed the pledge and law of the Junior Missionary Volunteer organization.

In the Fall Council of 1920, held at Indianapolis, Indiana, some of the friends and students of the Juniors came together for consultation; and, sparked by them, the council passed a resolution to add to the Junior program, "physical and technical training," and also recommended the addition of a Junior secretary to the Young People's Department of the General Conference. Tentative plans were laid, and a further meeting of the group was scheduled for Washington the next spring. At this meeting there were present M. E. Kern, secretary of the Young People's Missionary Volunteer Department; Mrs. L. Flora Plummer, secretary of the Sabbath School Department; Mrs. Flora H. Williams, assistant secretary in the

Educational Department; C. A. Russell, associate secretary in the Missionary Volunteer Department; Mrs. Harriet Holt, Junior secretary in the Missionary Volunteer Department; and A. W. Spalding.

Here was prepared the framework and much of the machinery of the Junior branch of the Missionary Volunteer Society, which came to be familiarly known as the J.M.V. At that first meeting an initial plan of organization was formed, recognizing the active physical nature of the budding youth, their curiosity, their reaching for the ideal, their love of order and ritual, and their easily enlisted sympathies and group co-operation.

The Juniors were given a pledge, simple, direct, and sonorous, by which they might declare their resolution; and a law, as a guide to attitude and action.

The Junior Missionary Volunteer Pledge

“By the grace of God,

I will be pure and kind and true.

I will keep the Junior Law.

I will be a servant of God and a friend to man.”

“The Junior Missionary Volunteer Law Is for Me to

Keep the Morning Watch.

Do my honest part.

Care for my body.

Keep a level eye.

Be courteous and obedient.

Walk softly in the sanctuary.

Keep a song in my heart, and

Go on God's errands.”

They were offered a ladder of attainments, through study and practice of skills on three levels of efficiency, called the Progressive Classes. These classes were named Friends, Companions, Comrades; they are each one a combination of Biblical and ethical knowledge with skills of hand and mind. There are the objectives of the society, expressed in the pledge and the

law, to absorb; there are Scripture passages to memorize; there are virtues to strive for and attain; there are skills of hand and eye; there are health principles to practice; there are research, study, and goals to seek in nature lore and activities; and there is in and through it all character to develop and fix.¹

In 1928 there were formed, as auxiliary to this, the Vocational Honors, goals of proficiency in specific sciences and arts, skills that partake of and exemplify valuable attainments even in adulthood, from storytelling to carpentry, from stargazing to cooking, from collections of nature objects to first aid in emergencies—over a hundred in all—the emblems of which, adorning the breast of a Companion or a Comrade, make him shine like the heroes of battlefield and campaign. And battlefields and campaigns indeed they represent, the practical spiritual warfare of the Junior Missionary Volunteer.

The development of this Junior plan and program covered several years, through the 1920's, and being progressive, cannot be considered as closed yet.

The Junior program was but seven years old when a new feature appeared. This was the Summer Training Camp. The summer camp became a popular institution among the general public of youth and children in the 1920's. It could not be put out of bounds for the Seventh-day Adventist youth, and who indeed would wish it to be? It could rather be enlisted in the educational program of the Junior. Some parents were yielding to the clamor of their children, and sending them to the popular camps, where, of course they not only had difficulty over Sabbathkeeping, but in matters of diet, social activities, and general standards of expression and conduct found and made problems.

Therefore, in the middle of the 1920's two young men in the Lake Union undertook to supply the need for Seventh-day Adventist youth. Gordon H. Smith, union Missionary Volunteer secretary; and Grover R. Fattic, Missionary Volunteer secretary for the East Michigan Conference, took some inten-



sive training in camp science; and then, in 1926, with Roy MacKenzie, of the West Michigan Conference, held the first Seventh-day Adventist Summer Training Camp for boys, at Town Line Lake, in Montcalm County, Michigan. The Missionary Volunteer secretary for the Chicago Conference, E. W. Dunbar, was also present and assisted at this camp.

The word of this innovation filtered swiftly through the ranks. It was taken under advisement in the department at Washington; and Mrs. Harriet Holt, sensing the great potential value in the plan, herself prepared for leadership, attending instruction schools in Massachusetts and New York, and the next year was commissioned to attend camps in the Lake Union.

This year, 1927, two conferences of the Lake Union entered upon the work. Michigan, under Elders Smith and Fattic, held successive boys' and girls' camps at Town Line Lake; and Wisconsin, under T. S. Copeland, Missionary Volunteer secretary, conducted camps on Silver Lake, near Portage. Mrs. Holt and A. W. Spalding assisted in both these conference camps. Counselors were drawn mostly from among church school teachers, and some of these rapidly developed into camp leaders.

The Junior Summer Training Camp was, and is, in effect the denomination's camp meeting expressed in terms of Junior psychology. Too long the active child and adolescent had been confined to adult forms of religious expression. Now he was given an interpretation of life in active physical recreation and vocational pursuits, mingled and infused with spiritual objectives and exercise. This made the camp thoroughly spiritual in all its activities and service, and joy in religion was the keynote. No boy or girl will ever lose the sense of the sacredness of the day that began with the Morning Watch on the hilltop and ended at night with the beautiful awe of the campfire, a time of song and storytelling and orders of the day, with final prayer.

It cannot be said that the camp idea appealed at first to

Junior Missionary Volunteer Adventists around the world.
Top left: Nature study group. Top center: Malayan line-up.
Top right: Marching on hillside in Lebanon. Lower left: Camp
in Lohmühle, Germany. Lower right: Camp in South Africa.

every mind in the ranks of adult workers. Some strenuous objections were voiced, fears of militarism and worldliness; but the excellent reports from the camps, where the Word and works of God were made the pleasure of the Junior, soon allayed those fears and brought the whole people to their support.

Within the next few years camps were held from coast to coast and from north to south, captained and taught by those earliest in the work. Mrs. Holt and Mr. Spalding opened the first camps in the West, with J. F. Simon and Julia Leland in southern California; and Guy Mann, L. A. Skinner, Mrs. Marguerite Williamson, and Mrs. Claude Steen in southeastern California. Early camps were also held on the Eastern Coast, in the South, the Central West, and the Southwest. C. Lester Bond, becoming General Conference Junior secretary in 1928, bore a great part in the development of the camp campaigns, first in the Pacific Northwest, and afterward throughout the States. Missionary Volunteer secretaries were trained for camp work, and many Senior young people as well as more mature workers from the ranks soon formed a considerable army of competent and devoted counselors and leaders in the service.

The first camp or convention for consultation and training of Junior Camp workers was staged in California immediately following the General Conference of 1930. Chester A. Holt, Missionary Volunteer secretary of the Pacific Union, and his wife, Harriet, with J. T. Porter, Missionary Volunteer secretary of the Central California Conference, planned and headed this camp. Most of the new Junior workers were in attendance at the General Conference, and they were able to call upon a varied talent for the presenting of the program and the counseling of new workers. More than forty enthusiastic and earnest leaders were gathered here in tents on the banks of the Merced River, at Wawona, near Indian Bridge, and a week was spent in profitable and enjoyable study and demonstration of camp life and vocational attainments. It gave a great forward surge to the Junior Training Camp. After this a Junior Camp for the

combined Central and Northern California conferences, under J. T. Porter, with union and General Conference help, was held near by. Here the first permanent campsite was purchased and developed. Other conferences have since followed suit in establishing camps.

The Summer Training Camp has proved one of the most effective as well as delightful enterprises of the Junior Missionary Volunteer work. So beneficent, indeed, did it demonstrate itself to be, that by 1936 the service was extended to the Senior young people in a number of conferences; and the Senior Camp, necessarily conducted on somewhat different lines from the Junior Camp, has become a factor in the training of Missionary Volunteers.

One feature linking the Junior with the Senior work came as the necessity appeared of training Senior Volunteers for the leadership of their younger brothers and sisters. This is the Master Comrade class, established in 1927. Either the leader comes up through the Progressive Classes of the Junior program, and then takes the Master Comrade training; or, if he has not had that experience, he does some intensive preparation for the class. He must have the essentials of all the lower classes before he enters upon the Master Comrade training; otherwise he cannot be a leader. And he must be sixteen years of age or older.³

To be a Master Comrade naturally means more than to be a Comrade, filled with competency though that order may be. A master storyteller, a master first-aider, a master nature leader, a master campcrafter, a master in handicraft and homecraft, above all a master Christian, whose vision and urge are the forming of highest character and missionary zeal in their followers. The Master Comrade course applies itself to all this fitting, but it assumes that in character and in most of the basic arts the candidate is already fit. Furthermore, it studies from texts and by firsthand experience the psychology of the Junior age—the preadolescent and the young adolescent. The candidate for graduation must have demonstrated ability in leader-

ship by taking a group of Juniors through the Friends class, and in most cases also he has been called upon as a counselor at summer camp.³

A most complete and admirable organization is the Young People's Missionary Volunteer Society. It takes the child at an early age and, working hand in hand with the home, the Sabbath school, and the church school, inducts and trains him in character-forming physical, mental, and spiritual activities. It answers to his impulses of adventure, romance, skill, and growth, combining instruction with pleasure, and illuminating for him the Christian religion with the light of love and service. As he advances in age, the Senior courses provide for his development in religious knowledge, practical science, and missionary endeavor. It marches with his progress in the academy and the college, helping to fit him for whatever role in life he best can fill. He is led to regard his life, not as an introverted entity, but as an instrument in God's hands of ministering to the needs of others—not the least those who are his juniors. Where advantage is taken of its provisions for learning and training and service, it answers to the appeal that was early made: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"⁴

¹ C. Lester Bond, *The Junior Missionary Volunteer Handbook*.

² A. W. Spalding, *Camping With the J.M.V.'s and Camp Leaders Handbook*.

³ C. Lester Bond, *Master Comrade Manual*.

⁴ Ellen G. White, *Education*, p. 271.

LITERATURE EVANGELISM

THE message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn."¹

Writing and publishing were means of spreading the truth from the very beginning of the message. Without a cent of capital Joseph Bates and James White launched out with broadside, pamphlet, and paper. Seven years later, in 1852, by the liberality of Hiram Edson the cause was furnished with its first equipment, a Washington hand press. Three more years, and the Michigan brethren provided a wooden envelope for the printed page, and Battle Creek saw the beginning of a steady growth.

On the West Coast the Pacific Press was born in 1874. The first overseas publishing was done in Switzerland in 1876, in Norway in 1879, in England in 1880. Publishing houses were established in Basel, Switzerland, and Christiania, Norway, in 1885. In 1886 Australia outfitted its initial publishing business. By the time of the Great Conference in 1901 there were twenty publishing houses and branches, eleven of them in lands outside America. Publications were then issued in thirty-nine languages, with eighty-seven weekly and monthly publications; annual sales, \$300,000. The next forty years were to see this record increased to the following amounts: publishing houses, 83; languages, 200; periodicals, 329; annual sales, \$4,275,853. The spring leaves were showing in increasing numbers, preparing for the showering of autumn.

The circulation of this printed matter in the very early years was in the hands of the evangelists and the unorganized church members. Reaching up from the quicksands of gratuitous distribution, John N. Loughborough first, in 1854, demon-



strated the feasibility of selling them to the audiences who heard him. The complete list of publications at that time would cost no more than three dollars.²

The next significant development was the formation, by Stephen N. Haskell, 1869 to 1874, of the Vigilant Missionary Societies, and as their central organization, the International Tract and Missionary Society. This rallied practically the whole church membership and the children to the circulation of tracts and periodicals, both by personal contacts and by correspondence. It proved to be seed sown in fertile ground, and country-wide and overseas the crops sprang up for early harvest.

The literature also multiplied, not only in English, but in French, German, Danish-Norwegian, Swedish, and Dutch. In 1875 the value of the books in the catalog of publications was \$29.57.

Then in 1881 George A. King persuaded a skeptical leadership that, with more attractive output, the books could be sold by subscription, and thus support a body of voluntary workers. The individual value of the publications leaped to nearly \$100. Today a library of Adventist publications, in 200 languages, would cost over \$3,000, and the annual sales amount to more than \$10,000,000. With something approaching the swirl of autumn leaves, this literature—tract, pamphlet, periodical, chart, book—is falling upon every land under the sun.

The colporteur work, thus begun by George King, was sedulously built up to great proportions and great enthusiasm during the first ten years. Workers, singly or in companies, were trained and operating in many States and many countries. The increase is represented by the figures of \$40,000 sales in 1880 and \$734,397 in 1890.

This salesmanship was initially demonstrated in the United States of America; and at first the tendency among the new converts in Europe was to regard it as an American phenomenon, and to declare that it could not be duplicated in the Old World. This was one of the obsessions of which Mrs. White

← PAINTING BY LESTER QUADE

"The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn."—*Testimonies*, vol. 4, p. 79.

relieved them on her visit to Europe in 1885. As a result, the colporteur sales on the Continent, in Scandinavia, and in England came to match the American record.

Australia and New Zealand, in the beginning of the Seventh-day Adventist work there, had the good fortune to have that apostle of literature distribution, S. N. Haskell, as the leader of their forces. His co-workers shared his confidence. In his company also was William Arnold, one of the earliest and most successful demonstrators of Adventist colportage, who led out against initial difficulties to put this work on a paying basis there. Like a Gideon's band, who saw impossible odds against them, the Australian converts stooped not in leisurely fashion to drink, but with their eyes fixed upon the foe, went forward to conquer point after point—evangelistic, medical, educational, and not least the publishing and colporteur problems. The first year the book sales amounted to over \$700; and, with the establishment of the *Bible Echo* and a publishing business, this soon mounted into the thousands of dollars.

During the 1890's and the early 1900's, however, there occurred in America a recession of the colporteur work. Some of the strongest leaders passed on into the ranks of the ministry. Their devoted but perhaps less dynamic successors found themselves working against a reaction which they could not stem. A subsidence in spiritual energy became apparent, and this reacted against the Lord's business. Book sales declined. The publishing houses took on, as a stopgap, commercial printing, which seemed more profitable.*

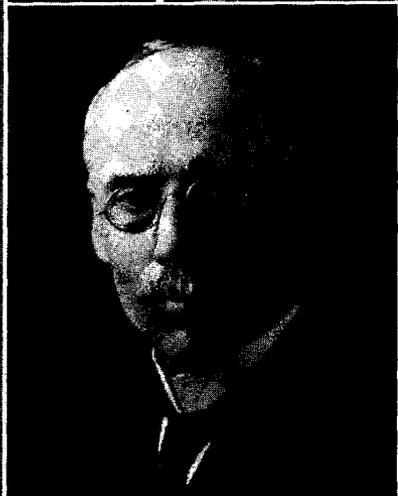
The decided financial depression in the United States in the 1890's was reflected in the book business. The assumption arose that large, higher-priced books could not be sold; and canvassers turned to peddling twenty-five-cent books, some of them juvenile. A few eagle-eyed colporteurs still held to such standard works as *Daniel and the Revelation*, *The Great Controversy*, and *Bible Readings*, priced from \$2.25 to \$4.50, but the faith or ambition of the majority of the reduced company reached only to one-dollar books like *The Coming King*.

This book nobly filled the gap, but it had neither the variety and depth nor the artistry of the larger works.

With the reorganization at the General Conference of 1901, the distressed book work came under the survey of the new president, Arthur G. Daniells, and his co-workers. Chosen that year as leader of the people, Elder Daniells faced with intrepid courage and invigorating cheer the issues and the needs on every hand. In the matter of literature production and distribution, he and his helpers were called to the rally by the pen of Mrs. White. She, who at the start had spoken the word that set the press to work, who had foreseen the "small beginning" grow "to be like streams of light that went clear round the world," who had strengthened the hand of James White when he faltered in the publishing of the *Present Truth*, who had in Europe formed for service the companies of colporteurs and filled them with the spirit of the cause, now spoke with wisdom and urgency the message of recovery of valor and devotion to the colporteur work. In 1901, the year of the great conference, volume 6 of her *Testimonies for the Church* was published, which for breadth of coverage and vigor of expression surpassed all previous volumes, and sounded a clarion call for the church on all fronts.

The colporteur work was not neglected. In five successive articles she set forth the necessary reforms. How important is the work? "The publications will do a far greater work than can be accomplished by the ministry of the word alone." What qualifications must the colporteur have? "Daily converted"; "humble, fervent prayer"; "angelic ministration"; "simple methods of hygienic treatment"; and "patience, kindness, affability, and helpfulness." Salesmen merely, or gospel workers? Not agents of "display," but "soul-winners." Shall there be rivalry? There must be "perfect unity" between canvassers for "the health books and the religious books," with "brotherly love."

Should the colporteur work be revived? "Let us not be backward now. . . . Let not the canvassing work be left to



languish. . . . The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of the work may receive equal attention. Canvassers are to be educated and trained. . . . There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this work. . . . There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties." ⁴

Elder Daniells took up the challenge with vigor. He called upon the conference presidents, he called upon the schools, he talked to conventions of colporteurs, and he talked to college students. "A great deal of light has come through the spirit of prophecy during the last year or two on the question of canvassing that teaches us this work must be revived among our people," he said in 1901 to the students of Battle Creek College. "And I want to tell you, dear young friends, that I believe we are now standing on the verge of a great revival of the canvassing and missionary spirit. . . . I am glad we have the privilege of beginning this revival right here in this school, and I pray that the students who are here will join us and be among the very first to take hold of this work." ⁵

He appealed to leaders in all conferences, and they responded. To the president of one of the conferences of the Lake Union he wrote: "*Now we are in for a mighty move. We propose to call for a thousand agents in the Lake Union Conference to enter the canvassing work before the holidays. . . . Let me suggest that you head this work in Ohio, and that you adopt a vigorous policy. . . . You know, and we all know, that the revival of the canvassing work means the revival of other departments of our work. This work calls into service young men and women who would otherwise turn to the world. . . . It brings into our churches a missionary spirit.*" ⁶

An example of the cooperation between departments of the work is evident in the student colporteur plan, or as more commonly named, the scholarship plan. By an arrangement

between the schools and the publishing houses, each making financial concessions, students are enabled during their summer vacation or at any time in the year, to canvass for books and to accumulate commissions which amount to a year's scholarship in the school of their choice. This scholarship naturally has different monetary values with the shifting of the public economy; but in the beginning it was set at \$500, which in the economical student budget of the Seventh-day Adventist schools sufficed to see him through the year. Thousands of students have taken advantage of this plan and put themselves or their brothers and sisters through college. They have not only the financial benefit but the inestimable blessing of an experience in evangelistic canvassing, dealing with many types of minds, ministering to many souls.

The beginning and implementation of the Publishing Department of the General Conference has been noted in chapter 5. In 1907 Edwin R. Palmer, who had been secretary under the two previous chairmen, became the head of the department. His earliest service was in the colporteur field, and both in America and in Australia he had been worker and leader. From this time on, secretaries of the Publishing Department were men who had had experience in the colporteur work, some of them also in the publishing houses. Palmer built the work strongly for the five years he was at its head, and he went on into the publishing work, being manager of the Review and Herald Publishing Association until his death in 1931.

In 1913 E. R. Palmer was succeeded as secretary of the Publishing Department by N. Z. Town, who continued in office until 1930, when H. H. Hall was elected to the position. Both he and W. W. Eastman had been connected with the department for long periods, as assistant and associate secretaries. Others who filled publishing department posts in divisional world sectors or at headquarters included C. E. Weaks, China and Europe; J. J. Strahle and John Oss, China; H. Box and F. Charpiot, Europe; J. H. McEachern, South America and the

Far East; J. A. P. Green, Latin America; L. C. Shepard, India; F. E. Potter, Australia; E. E. Franklin, and G. A. Huse. From 1936 to 1941 C. E. Weeks was department secretary; from 1941 to 1946, H. M. Blunden; 1946 to 1949, W. P. Elliott.

One of the dramatic episodes of Daniells' campaign to strengthen the publishing work was the preservation and up-building of the Southern Publishing Association. This house was the much younger sister of the two well-established Adventist publishing companies, the Review and Herald and the Pacific Press. The former, evolving from the earliest struggling and straggling publishing work, had become well established by 1865. The latter, as much a child of James White as the former, was founded in 1874. They had grown strong and filled with resources; but down South, in a field at first presenting great problems to the Seventh-day Adventist Church, the publishing business (except for a depository of the Review and Herald maintained for several years) was begun by J. E. White, and its foundation was about as stable as the waters on which his *Morning Star* steamer navigated.

Yet let none deride! In this it copied the history of James White's peripatetic press of the middle nineteenth century; it was the heroic beginning, in poverty and faith, of a publishing business that has grown strong with a strengthening South which now often leads the unions in colporteur sales. In 1900 James Edson White took a barn on Grand Avenue, near Vanderbilt University, in Nashville, and began the publication of his paper *The Gospel Herald*. The power was a gasoline engine located in a tent outside. The following year, with the assistance of B. A. Rogers, he purchased a small two-story brick building on Jefferson Street; and here the publishing work, including the printing of small books, was continued on a shoestring so frail that it presently showed more knots than intervals.

At the General Conference of 1901 Mrs. E. G. White made strong appeals for the Southern work, including publishing, setting forth the fact that a Southern imprint was needed

to produce literature for that field. In response, the General Conference decided to establish a publishing house there, and purchased J. E. White's establishment. Here, then, was incorporated the Southern Publishing Association, sponsored by the Southern Union Conference, but underwritten by the General Conference. For three years it struggled to lift its head above the waters; but it steadily lost, financially, at the rate of a thousand dollars a month. Then the General Conference Committee, facing the \$36,000 deficit, decided that wisdom dictated its closing and merger into a branch office of the Review and Herald.

Elder Daniells was sent out to California to see Mrs. White, and with other brethren he had an interview with her. After setting forth the conditions, he told her of the committee's decision. She listened patiently but in heavy spirits. "Well, brethren," she said at last, "perhaps that is the best thing to do." So, well pleased that the judgment of himself and of the committee had been upheld, and with the stenographic report of the interview in his pocket, Daniells hastened back to Battle Creek, and laid the testimony before the committee.

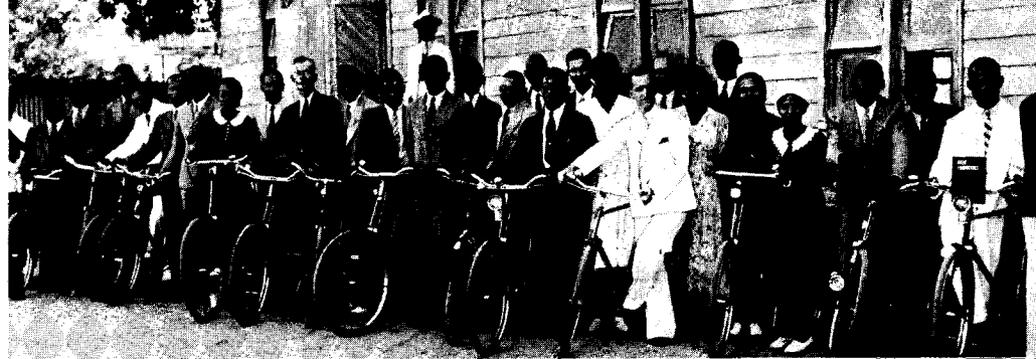
But the next day he received from Mrs. White a letter saying, "Put aside that counsel; it was not right. I listened to what you said, and as far as my judgment went that seemed the right thing. But last night the messenger of the Lord appeared to me, and said, 'That is all wrong. You must not close up the printing house in the South. You must devise ways to get out of your trouble, but you must continue to print there. And as you move forward in faith, the Lord will open the way before you to do great things in the South.'"⁷

Some of the brethren said, "What is this? Two messages from the same person, directly contradictory!" Said Daniells, "I will tell you what it means, to my mind. It is another case of Nathan and David.⁸ Nathan gave the best counsel to the king that he had, but then the Lord told him he was wrong, and the next day he went and reversed his counsel. As far as I am concerned, I am ready to fold this first counsel up, or

burn it, and take this message that I am sure has come from the Lord.”

It was a repetition, in a way, of the experience with the Christiania Publishing House in 1897. The hard way, the blind way, the seemingly impossible way, was the true way, because God led that way. And following the counsel of God, the brethren revised their methods, strengthened the colporteur work, and saved the little Southern Publishing Association. Prosperous years came, and the association grew until today it measures with the other two great Adventist publishing houses in America.⁹

Behind the battle line of the colporteurs and the evangelists and the lay distributors of literature, behind the arsenals of the publishing houses and the tract societies, stand the oft-times little-noticed but most important makers of munitions, the writers. Seventh-day Adventist authorship has now so multiplied and broadened that to present a list, necessarily limited in scope, would be invidious. Not a page merely, not a chapter, not even a book, would suffice to tell a little of the literary products and the lives of all such authors. Some have presented the long-established theological truths in new settings; some have entered into the discussion of scientific data and laws; some have specialized in health and medicine. There are a host of writers who have devoted their talents to the children and the youth, and among the most acceptable of these are some who themselves have scarcely passed beyond the gates of youth. There are poets and hymn writers who enrich the literature and the psalmody of the church, and there are composers who have given us beautiful music. There is a growing company of nature writers who see the imprint of the divine hand upon creation; and there are teachers whose gifted pens have helped the church schools with orthodox and artistic texts. A mere listing would mean little; a comprehensive account would be out of proportion. Their names, at least the names of those whose works are still in print, may be seen in the catalogs of publications issued by our publishing houses, but a true



Top: Colporteur bicycle parade in Jamaica. Bottom: Korean Signs of the Times ready for distribution.

evaluation and appreciation can come to the reader only through personal acquaintance with the works of Adventist writers.

The leading church papers of the denomination in America are published by the four principal publishing houses: the Review and Herald, Washington, D.C.; the Pacific Press, Mountain View, California; the Southern Publishing Association, Nashville, Tennessee; and the Canadian Watchman Press, Oshawa, Ontario.

Most venerable is the *Review and Herald*, founded by James White in 1849 (first called *Present Truth*), and stand-

ing as a beacon light to the church through all the years of its existence. Its succession of editors is noted in Volume I of this work, from the beginning to 1944. The labors of James White, Uriah Smith, and F. M. Wilcox spanned nearly a century, except for interim periods served by A. T. Jones, J. N. Andrews, W. W. Prescott, and W. A. Spicer.

The present editor is Francis D. Nichol, born in Australia, educated at Pacific Union College, and for seven years an associate editor of the *Signs of the Times*. In 1928 he was brought to Washington as associate editor of the *Review and Herald*, from 1933 to 1945 serving also as editor of *Life and Health*. Upon retirement of his veteran predecessor in 1945, he became editor in chief of the *Review*. A cogent reasoner and terse writer, an eloquent preacher and a familiar figure on the lecture platform, he has brought vision and fresh vigor into the character of the church paper, while at the same time engaging in evangelistic labors and the writing of important polemic books, such as *The Midnight Cry*, *Reasons for Our Faith*, and *Ellen G. White and Her Critics*.

Others who have served on the editorial staff are Frederick Lee, for thirty years a missionary in China, and D. A. Delafield, who came into editorial work from the *Voice of Prophecy*. Wilcox and Spicer, mentioned above, after their active period of service became consulting editors.

The Youth's Instructor, of the same publishers, is of nearly equal age to the *Review and Herald*, having been founded by James White in 1852. During the last half century its editors have been Adelaide B. Cooper (Evans), Fannie Dickerson Chase, and Lora E. Clement. Ever keeping in the van in format, scope, and service as related to this Advent cause, it has maintained a unique place among the religious youth periodicals of America.

The *Signs of the Times*, pioneer missionary paper, and the first of a score of Seventh-day Adventist periodicals the world around bearing the same name, was also founded by James White, in 1874. Its early editors were James White, J. H.

Waggoner, and E. J. Waggoner. Milton C. Wilcox became editor in chief in 1891, retaining the position until 1913. A thorough scholar and a learned theologian, he made the *Signs* a distinctive prophetic journal. He was also the author of numerous tracts, pamphlets, and several books.

In 1898 Asa Oscar Tait joined the editorial staff of the *Signs of the Times*, serving as associate editor until 1913, when he took charge of the paper. He retained the editorship until 1936. A leading authority and promoter in the field of religious liberty and in prophetic interpretation, he was also a most genial and companionable man, loved and confided in by hundreds of young people, with whom at various times he came in personal contact in the schools. As a trainer of his assistants in editorial ideals and duties, he was nonpareil.

In 1936 Arthur S. Maxwell, editor of the British *Present Truth*, an author of distinction and a champion of religious liberty both in England and on the Continent, was brought to America as editor of the *Signs of the Times*, which has signally prospered under his leadership. M. L. Neff and F. A. Soper became associate editors.

The Watchman Magazine, published by the Southern Publishing Association, had its origin in a succession of conference periodicals, beginning in 1891. Various conference officials acted as editors; but through much of the time C. P. Bollman and Eliza Burnham were either editor or assistant editor. C. P. Bollman was for half a century a foremost exponent and protagonist of Adventist truth, from doctrinal exposition to the maintenance of God-given liberties. His last years were spent as an associate editor of the *Review and Herald*.

Leon A. Smith, son of Uriah Smith, and who had had editorial experience with his father on the *Review and Herald*, became editor in 1908, and continued until 1918. The name, "Watchman," had been associated with the paper since 1901; and in 1917 it became *The Watchman Magazine*. Smith was followed as editor in 1918 by A. W. Spalding, with D. E. Robinson and R. B. Thurber as associates. Robinson went to

Africa in 1920, as editor of the *South African Sentinel*, and later as a missionary far up the line.

L. E. Froom followed Spalding as editor in 1922, and continued till 1926, when he became secretary of the Ministerial Association of the General Conference. In that year Robert B. Thurber, who had a fine record as an educator both in America and in Burma, where he founded the Meiktila School, became editor, and carried the work until 1936, when he went to India. He was succeeded by J. E. Shultz, a minister experienced in evangelistic and in foreign mission work in China, also a forceful writer. In 1942 Robert L. Odom, with missionary experience in Spain and Panama, became editor; and upon his call to editorship of the Philippine church paper, *Mizpa*, in 1947, Stanley C. Harris became editor. In January, 1946, the name of the periodical was changed to *Our Times*.

The church and missionary paper for Canada, published by the Canadian Watchman Press, was at first named *The Canadian Watchman*, but in July of 1942 it was changed to *Canadian Signs of the Times*, and in July, 1950, it became *The Times*. Its succession of editors has included C. F. McVagh, W. C. Moffett, C. L. Paddock, R. B. Thurber, and Dallas Youngs.

The annals of the colporteur work are filled with experiences of faith and faithfulness, and with anecdotes ranging from the humorous to the heroic and the sublime. Young or old, the Christian colporteur is an ambassador of the King. "I am not an *ordinary* book agent," is the frequent response of the colporteur to the scornful remark, "I have no time to waste with book agents!" No, not an ordinary book agent, but a bearer of the life-giving word. "I am not selling books to make a living, but to give life. I know you will be interested in my work, as all your neighbors are."

"Well, come in; but I can give you only four minutes." She listens. Her husband comes in, asks that the full canvass be started again for him. A neighbor calls at the opportune moment. Two books are sold. "I am so glad you told me that,

and that I had a chance to get one of those good books. But oh, think how near I came to turning you away!"

Time and again the unseen angel of the Lord subdues savage beasts, foils plots of waylaying, directs the steps to needy and receptive purchasers, changes hostility to cordial welcome, guides to opportunities for service.

A colporteur knocked at a door. It was opened a crack, and a gruff feminine voice asked, "What do you want?"

"I am doing Christian work in the neighborhood. May I step in?"

"No, you may not step in," said the woman, beginning to close the door. But just then a little five-year-old girl pushed by her mother, thrust out her curly head, and called, "What 'cha doin', mister?"

The colporteur answered smilingly, "I am a storyteller, and I go from home to home and tell true stories. I'd like to tell you a story, if your mother will allow."

"Well," said the mother grudgingly, "come in."

He told the child stories of the Bible and of God's love and care. The mother stood by and listened, tears gathering in her eyes. As he was leaving, the little girl said, "O mister, won't you go across the street and tell Elsie the stories you told me?" So little Elsie and her mother also heard, and bought the book besides.

A colporteur, canvassing for *Our Day in the Light of Prophecy*, was impressed one Monday morning, as he started for his rather distant field, to put in his satchel a copy of *Bible Footlights*. "Why?" he questioned. "I am not canvassing for that book." "But take it." On the way to his territory he had to change cars, and as he left his car a little girl stepped up and handed him an envelope, which contained a two-dollar bill and a note: "This is for *Bible Footlights*. If it is not right, I will pay the rest when you call." He did not know the child; the child did not know him. But having to catch his other car, he gave her the copy of the book and went on. Later he sought out the sender of the note, who said she had seen



Left: Colporteurs' field day, Neanderthal Seminary, Germany.
Venezuela bandits killed Brother Lopez (inset) on this road.

a copy of the book somewhere, and felt impressed to send her child, believing that she would be directed to the right man.

A young man canvassing in the South stopped at a spring and stooped down to fill his glass. A copperhead snake struck him on the wrist, which bled profusely. He shook the snake off, and because there was no immediate help procurable, he took the promise of the Lord: "I give unto you power to tread on serpents . . . : and nothing shall by any means hurt you." Stopping at the first house, he found the only remedy they had to offer was turpentine, which was never known to cure snake-bite. The people were excited by his tale, and looked to see him drop dead any moment. But no ill effects came, not even a swelling. The story ran through the community, and people came from every direction to see the man who had been bitten by the snake but was unharmed. Many gave their orders for his book.

A Korean colporteur called at the home of a native doctor,

who was a member of another mission. When the doctor learned that the literature was published by Seventh-day Adventists, he became very insulting, and almost kicked the colporteur out of the house. About two months later another colporteur was canvassing in the neighborhood, and was just about to take an order from the proprietor of a "noodle house," when the doctor came in. The colporteur, knowing his reputation, anticipated defeat; but the doctor said in a friendly manner, "This is put out by the Signs Press, isn't it?" He pulled out a five-yen note and paid for the book, which he kept.

"Any more books by the Signs Press?" he asked the agent.

The colporteur began to run through a list, and at the mention of each book, the doctor said, "Got that. Got that. These are books that teach the Bible." It proved that he had bought a dozen Seventh-day Adventist books. As the colporteur went on his way he mused, "We never know but that the man who opposes us is the one who is thinking most deeply."

Thus all over the world the printed page, falling like the leaves of autumn, is gathering souls to Christ and His final gospel. Not without expense—expense of time, of arduous labor, of sacrifice, of suffering, even of death; but with what rewards of present good and future glory!

One of the most revered of literature workers was Rafael Lopez, a Puerto Rican who labored in the north countries of South America. He, like all his kind, was no mere bookseller; he carried the Word of life. At every stopping place, everywhere he lodged, whether he placed literature or not, he spoke of the Saviour, of His mercy and love, and of His soon coming. And he left behind him always a trail of ransomed souls.

On his last visit to a home in Venezuela where he had sometimes lodged, he parted on that last morning with a man of some local importance, who had felt the drawing of the invisible cords, but whose habits of conviviality and worldliness had kept him from giving his heart to God.

"At five o'clock the next morning," said this man afterward, "he came to our home to bid us a final good-by; and while he

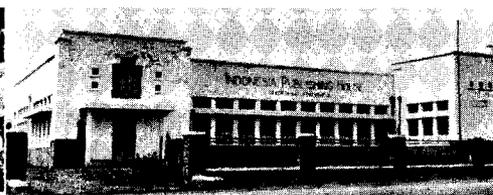
arranged the saddle on the donkey, I received from him counsel and admonitions which I shall never forget. We parted after a brief but sincere prayer, and following him to the gate, I continued to gaze after him until his form was lost in the distance—lost to be seen by me no more on this earth. With his departure there came to me a sense of indefinable loss. It was as if a vacuum had been created in me. But now I know that instead of having *taken away*, he had left me *filled* with the love of God and an ardent desire for the return of Jesus. My wife stood by me weeping, as we realized he had gone beyond our reach, and my own tears flowed freely."

That day this man and his wife decided to obey God's commandments. With the visit a short time afterward of Elders W. E. Baxter and D. D. Fitch, a company of seventeen were brought into the faith; and soon after that, under others' labors, twenty-one more.

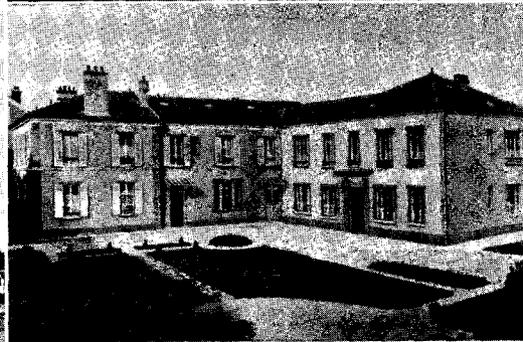
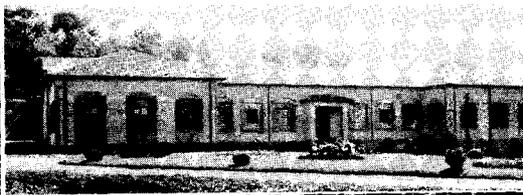
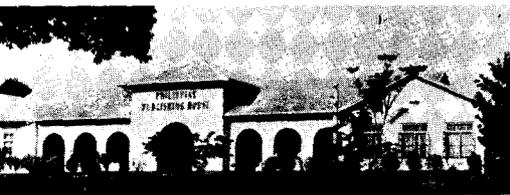
It was then that the dire news struck them, as it did many another company indebted to this man of God for the truth they held. Rafael Lopez had been assassinated by bandits in the mountains. The news was cabled also to the General Conference, then meeting in San Francisco in the spring of 1922.

He had finished his work. He never turned back. He met fanatical opposition; but the angel of the Lord delivered him until, in God's judgment, he had done his work. "I am leaving for another fanatical town," he had recently written; "and I know I must prepare for the priest, as he will be ready to fight. But I cannot leave the country to Satan, for he would laugh at his pleasure. . . . Pray that I may have courage and strength until the last moment." And his prayer was answered.

A minister and his wife, itinerating in the foothills of the Ozark Mountains, were invited by the postmaster of a little place eighteen miles from the railway station. They were met at the station with horse and buggy. Over a rocky road they traveled, through heavy timber and by precipices. Suddenly the driver halted in front of a humble cottage; and coming to meet them were the postmaster, his wife, and five rollicking children.



Some overseas Seventh-day Adventist publishing houses. Left panel, top to bottom: Japan, India, Australia, China, Norway. Right panel, top to bottom: Indonesia, Fiji, Korea, Malay States, Germany.



More SDA publishing houses. Left panel, top to bottom: Philippines, Canada, Nashville (Tennessee), South Africa, Washington (D.C.). Right panel, top to bottom: Brazil, Argentina, Mountain View (California), France, Great Britain.

After a bountiful supper they gathered in the living room to talk over the Master's business.

It was the first time this family had met friends of kindred faith. They had been converted through the efforts of a colporteur. The postmaster had, in his youth, been a wild lad, the ringleader in pranks, drinking bouts, card playing, depredations. Revival meetings, in which he was the object of special prayer, left him mocking.

One day an elderly colporteur came to him on his farm, and he felt compelled to listen to the canvass. But, it being a religious book, he refused to subscribe. Yet the noble, dignified manner of the colporteur led him to invite him to the house. There the old man, in a fatherly manner, placed his hand on the younger man's shoulder, and said:

"Young man, I am not merely a book agent by profession, nor do I work simply for the money there is in it. I am a missionary out on the King's business, and the great God of heaven has sent me with a message to you." Placing his other hand on the book, the colporteur continued: "The message is all in the book. God has given you a noble wife, and beautiful children, and in the judgment He is going to require their souls at your hand. This book is the key to unlock the Guidebook to a better land. You need the key. Let us kneel right here and talk to the King about it."

The man looked and saw that his family were all kneeling at the old man's side, so he dropped upon his knees too. While the man of God was pouring out his soul in prayer, the young man resolved that, to ease his conscience, he would buy the book *Bible Readings for the Home Circle*. But he said to himself, "I will never read it."

Then the colporteur rose, and said in parting, "I have another message from the King for you. It is not enough that you buy the book; you must read it." The young man hurried back to his farm work, but the message stayed with him, and that night, despite his utmost resolve, he picked up the book and read it till midnight. He kept this up for about a week,

and he noticed by the bookmark in it that his wife was reading it by day. Then they began to study together. At last, one day, he asked his wife if she could pray a prayer like that of the old man. She said she could not pray as he did, but she would do the best she could. Thus they erected the family altar in that home.

The colporteur had left them some other literature, one of which was *The Shadow of the Bottle*. The young man decided to part company with his liquor jug, his pipe and tobacco, and his cards. He stopped swearing. Then he began to keep the Sabbath, and his wife joined him, and so did two neighbor families.

Relating all this to the minister and his wife, the regenerated man, now the most influential in his community, said, "Oh, tell me, who was that King's messenger who brought me the book and prayed with me? Where does he live? Where can I find him?"

That man's conversion regenerated the whole community. They marveled at the change in him. Not knowing who held and taught such truths, they called the religion after the name of the regenerated man, "John's religion." And John's religion had aroused the whole country for many miles around. When it was noised about that "John's preacher" had come, they appointed meetings in the schoolhouse, which they filled to overflowing, crowding into the halls, and peering in at the windows. A week's series of meetings resulted in a large company of believers, and they were brought together into a church.

The minister and his wife were to leave on Monday. But at eight o'clock that morning the people came to John's home, and begged for one more sermon. They gathered from far and near. Men left the field; women left the washtub. Some had walked four miles; others had driven ten miles. They said, "We are so hungry for truth; we want to know more about John's religion. It has done so much for him. In saving him,

it has helped our boys. Mister, please don't preach a short sermon! You have only to-day to teach us."

The minister's wife talked to them for two hours, then the minister talked another two hours. Then he said, "It's time you had something to eat. You ought to return to your homes." But they said, "We can eat when you are gone. Go on and tell us some more."

John took them out to his melon patch, and they feasted. Then they returned to the house, and requested to be taught for the whole afternoon. The two messengers acceded, and stayed over one more night. In the morning the crowd was there again. The two packed their grips with one hand, and turned the leaves of their Bibles with the other, so eager were the people to have every moment filled with instruction.

A Sabbath school was organized, and in scores of homes the truth rang forth from family altars and resounded through the woods and the coves where before had been heard the voices of hell. Heaven's door was opened.

¹ Ellen G. White, *Testimonies for the Church*, vol. 4, p. 79; vol. 9, p. 231.

² J. N. Loughborough, *The Great Second Advent Movement*, pp. 286, 287; *Review and Herald*, Aug. 22, 1853, p. 287; Feb. 11, 1909. Loughborough in this last article states that "a full set of all we had to offer amounted to only thirty-five cents"; but in the other references he sets the inclusive price at \$3. In the *Review and Herald*, May 23, 1854, page 144, there is given a list of publications; the sum of the stated prices is \$2.64, with several leaflets unpriced. However, this includes bound volumes of the *Review and Herald* and the *Youth's Instructor*, amounting to \$1.40. As the list of publications was gradually increasing, we may, considering the time element, accept the different estimates as correct.

³ N. Z. Town, H. H. Hall, and W. W. Eastman, *Publishing Department Story*.

⁴ White, *op. cit.*, vol. 6, pp. 313-340.

⁵ Town, Hall, and Eastman, *op. cit.*, pp. 63, 64.

⁶ *Ibid.*, p. 72.

⁷ This is not the letter verbatim but Elder Daniells' recollection of it, as told years later in a meeting of the Southern Publishing Association constituency.

⁸ 1 Chronicles 17.

⁹ Town, Hall, and Eastman, *op. cit.*, pp. 77-83.

A MORE EXCELLENT MINISTRY

THE governing principle in the Christian religion is love—unselfish love, sacrificing love, love that serves without compulsion and without extraneous reward. Love is its own reward, because it delights in giving; and when it has blessed others it is blest. “Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful.”¹ “A new commandment,” said Jesus to His disciples, “a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”² “Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”³

These commandments are mirrored in the vocabulary of the true church of Christ. Its officers are not priests but elders (the older), pastors (shepherds), ministers (servants); and they do not assume the attributes of God: holy, reverend, potent, mighty. “Be not ye called Rabbi [Master]” was Jesus’ word, “for one is your Master, even Christ; and all ye are brethren.”⁴ The simplicity, love, and mutual service of this brotherhood are the mark of genuineness; for so was Christ, and so will they be who have Christ dwelling within them.

But the pride of men seeks ever to attach enhanced meaning and honor to titles of office, even though they had humble origins; and the blind worship of the laity favors this. Thus, *priest* comes from an Anglo-Saxon root meaning “old”; so likewise does *presbyter* from the Greek. The *bishop* was the “overseer,” synonymous in usage with “elder,” “the old one”; and “pastor,” “shepherd.” But because these terms, in varying

degree, came to mean in men's minds the titles of dignity more than of service, they grew out of harmony with the spirit of Christianity; and the more austere churchmen successively abandoned them. *Priest* never found lodgment in Biblical Christian nomenclature, save as it applies to the divine Son of God or as a term covering all Christians. *Saint*, "the holy," was likewise applied, in apostolic times, to the whole body of Christians; but as it became sequestered for a special order it lost its catholicity. *Bishop* and its superlatives no longer march with *elder* or *pastor*.

Since the days of the Protestant Reformation the evangelical churches have held, in general, to the name of *ministers* for the spiritual and executive leaders of the church. This term has, however, in the minds of most English-speaking people, lost its meaning of "servant," and signifies to them rather the preacher, the orator, or the governor—in effect, the priest, or the bishop. This concept is helped by the fact that *minister* is used in political circles as the designation of officials high in government and diplomacy. If the sense can be recovered that the minister is the servant, not the overlord, of the church, we shall be helped to a renewal of the spirit of Christ in the equipment of the ministry and the relation of the clergy and the laity.

The instruction given through the Spirit of prophecy to the ministry and concerning the ministry is voluminous and comprehensive. It echoes the teaching of the Bible, and it relates the needs and the peculiar resources of the present day to the training and conduct of the minister. He is the man of God, a channel for the outflowing of the love of Christ in service of hand and mind and spirit. He is to be a man of prayer, a deep student of the word of God in the Bible and in nature. He is to understand and use the principles and means of health preservation and health recovery, ministering to human needs as the Master ministered. He is to be a teacher of young and old, understanding the laws of the mind and ministering to the children, the youth, and the mature, accord-

ing to their several levels and needs. He is to be a father, first governing well his own house and then extending that spirit and that service to the church. He is to be blameless in life, ardent in spirit, selfless in service, expending himself for the salvation, the nurture, the education, and the Christian fellowship of men. He is not to be the master of others, the arbiter of any of his brethren's fortunes, positions, or lives. To seek for praise, for fame, for power, for control, is to mark him an unfit instrument in the ministry. Meekness, self-abnegation, constant effort to improve, purity, courtesy, charity, benevolence, justice, knowledge of truth, zeal to defend the truth, wisdom to employ the truth, constant and intimate communion with God—these are the marks of the minister, who is greatest when he knows himself to be the least.⁵

In the Seventh-day Adventist Church the history of the training of ministers begins with Bible study and indoctrination. The pioneers had little of scholastic learning to impart, but they were students, and they gave to their younger brethren the passion to dig for truth as for hid treasure. If their study and research at the first tended almost wholly to law and prophecy, it was a manifestation of the reformation from antinomianism and latitudinarianism to which they had set their minds. That was a necessary narrowing of their spiritual energies into a stream that would turn mill wheels rather than irrigate flatlands. The broader application of their mental powers would come later, with increased resources and more penetrating sight, involving no lessening but rather an increase of the legal and prophetic vision, yet adding thereto new elements of truth and new concepts of Christian culture.

The first theological schools of Seventh-day Adventists were the home studies, the Sabbath schools, the tent meetings, and the camp meetings. The first teachers were the parents, the church leaders, the house-to-house Bible workers, and the evangelistic preachers. A young man aiming at the ministry was taken into company with an evangelist, and acted as his tent master. Like Elisha, "which poured water on the hands of



Pioneer tent evangelists: (front row) C. Harr, Elder Lesenger, G. Langdon; (back row) G. C. George, D. Nettleton, A. J. Cudney, D. M. Canright, S. N. Haskell, O. A. Johnson, H. Shultz, L. Hoopes.



Elijah," he entered his spiritual novitiate through manual service. It was his duty (taught him indeed by his experienced principal) to care for the tent, in erection and striking, in wet weather and windy, in transportation and proper storing; to care for the grounds; to see to advertising, provisioning, and other business; to lead the singing; to study at every opportunity night and day; and on some fateful evening to try his callow wings at preaching. In all this service the minister was his helper and teacher, laying greater responsibilities upon him progressively as he developed.

If the young man was married, his wife helped the minister's wife in cooking and housekeeping, in playing the organ, in calling upon interested persons, giving them literature and Bible studies, and in ministering to the sick and needy. If they all were musical, they might constitute a quartet or other singing combination. Here, then, were developed a new team—minister and Bible instructor—to go forth in due time and train others. By such means were the ranks of the ministry and the Bible workers increased and equipped in those early days.⁶

With the coming of the gospel of health to this people, in the early 1860's, the preacher took on, to a greater or less extent, the service of physical ministry, not only teaching the principles of hygiene, diet, and healing, but demonstrating these as opportunity arose. Thus, Loughborough and Kellogg, in California in 1870, finding their section struck with the scourge of smallpox, left off their evangelistic meetings and applied themselves to the nursing and medical care of the victims, thereby saving many lives and advancing their cause more than preaching could have done. This phase of ministerial work was constantly urged by Mrs. White. It has been the practice of some evangelists in succeeding times, but it needs to be much more fully recognized in their training and in their experience.

The College.—Not more than a quarter century had passed, however, when the necessity for organized and advanced theological training pressed upon the consciousness of

This large audience at a Voice of Prophecy meeting in Portland, Oregon, conducted by Elder H. M. S. Richards, presents the change in modern evangelistic methods as compared with the tent meetings of the pioneer days of the message.

the denomination. Like the first schools of English America, the first college of Seventh-day Adventists was launched under the compulsion of the need for a trained ministry. Battle Creek College, founded in 1874, was primarily a theological school. Yet in the vision of the teacher of the church, Ellen G. White, it was not to be either the typical theological school or the typical college of liberal arts. It was instead to be modeled after Israel's ancient schools of the prophets, whose "pupils . . . sustained themselves by their own labor in tilling the soil, or in some mechanical employment," in which "many also of the teachers supported themselves by manual labor," and in which "the chief subjects of study were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry."⁷ The advancement in civilization and science and the peculiar needs of the present-day race, added or expanded certain fields of study; but, including these, this program remains basic—Bible, history, literature, music, sciences mental and physical, agriculture, mechanical arts.

That this vision was not caught or retained by most members of successive faculties is but a repetition of the history of God's dealings with His people in all ages. Yet some there were who saw and believed and practiced. Waves of reform have followed one another in the educational history of this church, fixing in varying degree and at various levels some of the principles revealed to it. The Bible has held its place as the prime subject in all its schools and for all classes of students. The sciences have been checked against the revelations of God. The principles of health have been exemplified in teaching and largely in practice. The agricultural and industrial features have been fostered by all schools in principle and in some schools, to a notable degree, in practice. Government of the school has been inclined, by the principles of Christian love, toward the patriarchal or parental ideal.

In the scholastic training of ministers and auxiliary workers the schools have produced hundreds of missionaries equipped, not only in theology, but in health and industrial

subjects, to give great service in home and foreign lands. The workers sent to the mission fields—notably Africa—in the beginning of Seventh-day Adventist mission work were practical men and women, versed in agricultural, mechanical, and household arts, as well as in teaching skill and evangelism; and they made an enviable record in fitting their native converts for normal and useful service in the interests of society and the cause of Christ. If now the concept of the minister as primarily a lecturer, orator, and scholar, though with advisory and consolatory duties besides, has too greatly affected the product, it has not yet succeeded in reducing the order to the status of a prelacy; and the renewed movement to train the whole lay membership for well-equipped missionary service is bringing the church consciousness back to the more practical aspects of the ministry.

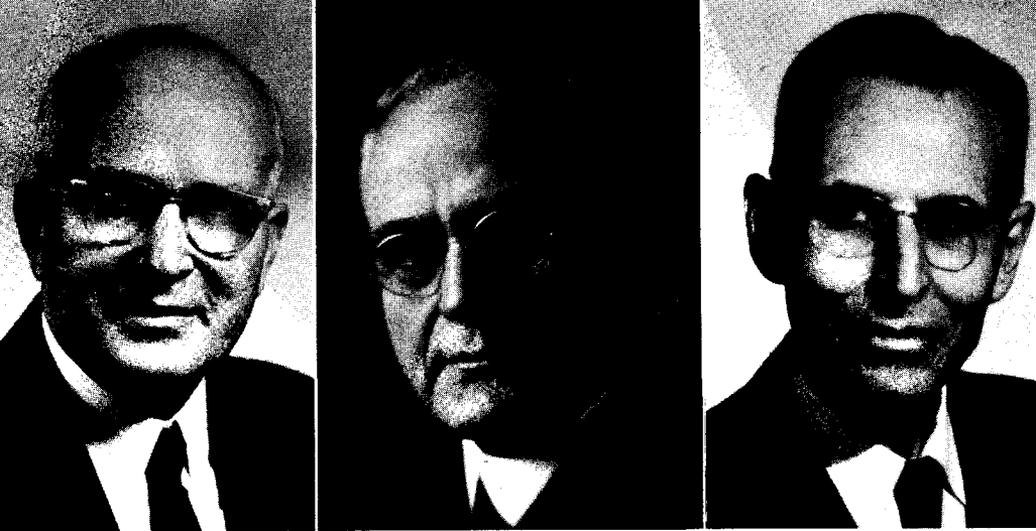
There can be, and there should be, no absolute uniformity in the training of Christian workers. The glory of the Creator is the diversity of His handiwork in men's minds and capabilities as well as in the material creation. The church has need of talent of every description. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him."⁸ Though the needs of the world and of the church demand that the great body of Christian workers be given an all-round basic training, there must also be specialists, some in health, some in industries, some in business, some in languages, some in the techniques of pedagogy, some few in more abstruse fields of learning. The dead languages, in which the roots of monotheistic and Christian faith are embedded, may claim the attention of scholarly minds; but that does not indicate that the whole novitiate clergy must devote itself to Latin, Greek, and Hebrew. The need for efficient management may indicate the application of a certain proportion of graduates to the advanced study of administration, but these are comparatively few. There is need of men with eloquent tongues, who can

chain the multitudes with the force and beauty of their oratory, and the arts of expression are needed to implement and polish such talent; yet few are so gifted, and the struggle to reach transcendent elevation may often militate against the more basic virtues of love and service. The science and art of teaching has in the world spiraled into cloudy heights, but the great service of the teaching profession is still to the masses of the people, and the science of pedagogy is learned more at the feet of the Master and through the adoption of His prime law of unselfish love than through attendance at all the universities of the world.

“Desire earnestly the greater gifts. And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal.” “But now abideth faith, hope, love, these three; and the greatest of these is love.”⁹

The Ministerial Association.—The colleges of the denomination were the recognized agencies for the basic training of ministers; further study and improvement were left to the individual's initiative. Thus it was through the early years and the first two decades of the twentieth century. Other lines of service were, during this time, organized as departments, which studied their needs, provided aids, and directed their work; but the ministers and their associated workers remained without any special help. They were the leaders of the church; should they not give, rather than be succored?

But the law of life is the law of mutual service. No man lives to himself. We are not crumbs off a social loaf; we are cells in a living body. The health of the stomach is the health of the brain; the health of the eye is the health of the hand; the health of the lungs is the health of the blood. If one member suffers, all the other members suffer with it. And chiefest of all, the brain must be fed and energized, for it is the director of the whole being. The ministry need the stimulation of a coordinated and vigorous program of culture, competence, and consecration.



L. E. Froom, secretary, Ministerial Association and editor *The Ministry*; I. H. Evans, president, North American Division; J. R. Ferren, secretary, Bureau of Press Relations.

Australia came to the fore. As it had in the matter of educational reform, as it had in the initiative for conference reorganization, Australia now presented a pattern for ministerial study and mutual help. In 1920 they formed a Ministerial Association, instituted a Ministerial Reading Course, and published an exchange, *The Evangelist*. A. W. Anderson, veteran educator and minister, was the secretary of this association and the editor of the paper. The encouraging results, in the alerting of minds, the urge to study and research, and the glow of conscious fellowship, proved the value of such an association, and lighted the way for the rest of the world field.

At the General Conference of 1922, held in San Francisco, California, the need for a general organization of this character was considered, and it was voted to form it. A. G. Daniells, being that year released from his long tenure of office as president of the General Conference, was elected secretary of the Ministerial Association, with C. K. Meyers and B. E. Beddoe as assistants. These three, indeed, made the secretariat of the General Conference as well, for the quadrennial term ending in 1926. But in the Ministerial Association the assistant secretaryship saw a change, Meade MacGuire taking the place of B. E. Beddoe in 1924, and L. E. Froom in 1925 as associate

secretary in place of C. K. Meyers. Mrs. J. W. Mace served as recording secretary from 1925 to 1930.

In 1928 the organization expanded into the divisions of the world field, and since that time its services have been available in every part of the earth. In most cases, at first, the presidents of the division conferences served as heads of the association in their respective fields; but as the work expanded, the responsibility has in most cases been put upon other shoulders. Elder Daniells continued as head of the general association until 1931, when I. H. Evans took his place until 1941. Since that time LeRoy E. Froom has been the secretary. The advisory council of the association, however, has the president of the General Conference, *ex officio*, as its chairman.

At the beginning, ministerial institutes, held in different parts of the field, were made a chief feature of the work. The counsel and instruction of experienced men, like A. G. Daniells, O. Montgomery, F. M. Wilcox, L. H. Christian, F. C. Gilbert, and M. E. Kern, made these occasions most valuable in clearing the theological atmosphere, unifying the workers, and inspiring them with new zeal.

The mimeographed exchange, which for the first few years was the association's only organ, was succeeded in 1927 by the journal, *The Ministry*, edited by L. E. Froom, which, with its several departments and live matter, has become an indispensable part of the Seventh-day Adventist minister's equipment.

The Ministerial Reading Course, which had been started some years before by the Department of Education, was taken over and, through suggestion and direction of purposeful study, was made an instrument of great value. Some three thousand subscribers now follow the English-language Ministerial Reading Course, in addition to many in foreign languages overseas. Though the books selected year by year reach out into the channels of religious and scientific thought in the world, the preponderance has been of the orthodox writings of Seventh-day Adventists and those who with them

hold to the fundamentals of the gospel. This has helped also to stimulate the theological, historical, and scientific ability of the denomination's own writers, a number of whose newer works have appeared in these lists.

Expansion of the association has gone on through the years. Successful evangelists and teachers have been added as associates in the parent organization: R. A. Anderson, from Australia; Louise C. Kleuser, M. K. Eckenroth, and G. E. Vandeman, from the United States. In addition, all overseas divisions now have experienced association secretaries. Present activities include extensive ministerial institute work, assistance in workers' meetings and field evangelism, as well as in college field training, counseling, teaching at the Seminary, and preparation of special ministerial literature.

The role of the Bible instructor, that woman's auxiliary to the evangelist, initiated nearly one hundred years ago by Angeline Lyon Cornell, and built up through the years by such capable leaders as Jennie Owen, Hettie Hurd Haskell, Maud Sisley Boyd, Nellie Sisley Starr, Eva Perkins Hankins, and Loretta Farnsworth Robinson, was recognized and given a place. Miss Louise Kleuser, of New York, who had had broad and deep experience in the educational and the Bible work, was called in 1941 as associate secretary in charge. Her Bible instructors' manual, *The Bible Instructor*, prepared with the helpful criticism of a worldwide field of workers, has met a long-felt need.

The Ministerial Association has grown in strength and usefulness through the years, and has been no small factor in the process of building a more capable and consecrated ministry.³⁰

The Theological Seminary.—The postgraduate training of the church's clergy and teachers, or of a certain proportion of them, it was manifest as their work grew in breadth and depth, must be provided within the educational orbit of the denomination itself. In the fields of Biblical backgrounds, systematic and practical theology, homiletics and evangelism,



Seventh-day Adventist Theological Seminary, Washington, D.C.

the ancient languages, archaeology, history, comparative religion, mission techniques, health, music, and other advanced subjects this church could not depend upon the schools of the world or of other religious bodies; it must have its own.

The first step toward this objective was taken in 1933, when the Autumn Council of the General Conference voted to establish the Advanced Bible School, to be held in summer sessions at various of the denominational colleges. This field of teaching, though limited, proved its great value and its popularity during the next three years. In 1936 the Autumn Council changed the name to the Seventh-day Adventist Theological Seminary, and instructed the General Conference Committee to proceed with plans for the permanent organization and location of such a school. The site chosen was on grounds adjoining the General Conference and the Review and Herald, at Takoma Park, Washington, D.C.

On January 21, 1941, the commodious and beautiful building of the Seminary was dedicated, with colorful cere-

monies. Besides the chapel and the classrooms, the building contains a valuable library, into which has been gathered a representative collection of 34,000 volumes, including the Advent Source Collection of rare and prized early documents, in books, periodicals, manuscripts, and photostats. Besides this, the unexampled library facilities of the nation's capital, including its prime Library of Congress, are available to the student.

The administration and faculty of the Seminary, though small, has from the first been select, drawing upon the best talent and devotion of the church. The first president, long distinguished in the educational and administrative work of the denomination and a chief promoter of the Seminary project, was Milton E. Kern. His service of ten years (dating from 1933) was marked by judicious development of the institution, the extension of its fields of service, and the administration of its benefits to a large and representative class of students. In 1943 Denton E. Rebok, a ripe scholar, a proved administrator, and a veteran of twenty-four years in the educational missionary ranks in the China field, was elected president.

The faculty has on principle always been composed in part of the most scholarly and in part of the most field-experienced men, the two roles often blending. In the field of Bible doctrines and systematic theology there have been such teachers as L. H. Christian, B. P. Hoffman, M. L. Andreasen, LeRoy E. Froom, D. E. Robinson, M. K. Eckenroth, and Louise C. Kleuser; in homiletics, I. H. Evans, R. A. Anderson, and J. L. Shuler; in antiquities and archaeology, Lynn H. Wood and Holger Lindsjo; in Biblical languages, W. E. Howell and R. E. Loasby; in church history, Frank H. Yost and Daniel Walther; in speech, C. E. Weniger, George Vandeman; besides visiting instructors from the denomination's senior colleges, from foreign fields and from resident members of the General Conference Committee.

The course offerings of the Seminary are primarily for the

benefit of the ministers of the church and the college and academy teachers of Bible, history, and languages. It confers the degrees of Master of Arts, Master of Arts in Religion, and Bachelor of Divinity. A large proportion of the students are designates of conferences and institutions, upon whose recommendation they are admitted, and whose expenses are in some cases met in part or in whole by their sponsors.

Many are the grateful testimonials from students and graduates of the Seminary. This student body makes the most cosmopolitan yet harmonious convocation to be found anywhere in Seventh-day Adventist ranks. In one of the issues of the school organ there are presented the appreciations of students—ministers, secretaries, editors, teachers, literature workers—from seventeen lands outside North America, and a number from the United States and Canada. "It warms my heart," said Edgar Brooks, editor with the Buenos Aires Publishing House, "to see Americans and Germans, Indians and Britons, Chinese and Japanese, as well as men of many other nationalities, studying together side by side, exchanging views on the truth and its presentation, at a time when the air is filled with international suspicions and hatreds." "Out in the mission fields oftentimes," wrote Mary Sachs, secretary-treasurer of the Uganda Mission, "you feel lost and forsaken, as if heathenism, superstition, yes, the devil himself would have completely robbed your courage, hope, faith, and confidence. You have to forget yourself, and bring sacrifices for others. . . . All these needs and far more, the Seminary is supplying for me." This from Tomas A. Pilar, teacher in the Philippine Union College: "I delight to see the Christian lives of my professors. I love to attend the chapel periods where there is so much to learn from spiritual talks. . . . And the associations that I have with men representing twenty-six nations of the world is wholesome, elevating, and strengthening. Oh! what a privilege to be here!"²¹

Bureau of Press Relations.—In the proclamation of the last gospel message two comparatively new instruments have

been utilized by the denomination. One is the public press; the other, radio.

Not attached to any department or institution, but serving all, is the Bureau of Press Relations. This was inaugurated in 1912 by a new convert, an experienced newspaperman, Walter L. Burgan. For nearly thirty years, until his death, this master of advertising and diplomacy not only maintained and developed cordial relations with the national press but enlisted and trained others to participate in the work. In 1943 J. R. Ferren, who had long been connected with the Pacific Press, in the periodical department, and who had had much experience with the public press, was appointed to the secretaryship.

The Bureau of Press Relations covers the larger meetings of the church with its own staff, to which are usually added local reporters and special writers. For the local conference, union, and division meetings, and camp meetings, the regional publicity agents of the denomination usually suffice. Liberal newspaper space is commonly secured, and the relations of the press and this church have uniformly been friendly. Aside from such large gatherings, the bureau maintains constant connection with the press, sending out press notices of news value, maintaining a clipping service, and alerting church agencies to movements, trends, and episodes of interest and moment to the cause. It also encourages and instructs an increasing number of publicity agents in the conference personnel and in the lay membership in the churches. Its watchful eyes, open ears, and ready hands are of invaluable service to the church. In January, 1949, a monthly departmental organ was launched, called the *News Beat*, featuring stories of church publicity and promoting publicity methods.

The Voice of Prophecy.—The radio—wireless electric transmission of sound—is one of those wondrous children of modern science which, in quick development, promise to back their elders off the stage. From Marconi's first faint messages in 1895 the development of the science and industry, involv-



H. M. S. Richards, Voice of Prophecy evangelist.

ing some basic discoveries and radical transformations, was sound if not spectacular for twenty-five years. By 1922 broadcasting in the United States had reached a promising if yet shaky foundation, and it progressed steadily until within ten years it had mushroomed into proportions that enlisted great

capitalistic and managerial ability, invoking national and international agreements and provisions for control. Today it is one of the most important commercial outlets of advertising, an indispensable medium of conveying the news, and a source of entertainment—in character from elevating to vicious—that captures nine tenths of the American people and comparable numbers in other lands.

The use of radio by Seventh-day Adventists to proclaim the gospel message began in local stations in the late 1920's. By 1930 some evangelists had begun to purchase radio time for their messages to a greater public. In 1930 H. M. S. Richards, an evangelist in Los Angeles, California, opened the Tabernacle of the Air program, which, at first in a fifteen-minute devotional period, later in longer broadcasts of preaching and music, was given time by local stations. The broadcast grew in popularity and fruitful interest; correspondence, both commendatory and imploring spiritual aid, grew to such proportions that the evangelist's time was unequal to answering it. One day the telephone rang, and a voice said, "This is Betty Canon of Hollywood. I am a public stenographer, and I am also much interested in your radio messages. Today I happen to have a little leisure time, and I am calling to inquire if I could be of any service to you."

"How wonderful! How fortunate!" exclaimed the harassed young preacher. "Come right over. . . . There's plenty to do." Betty Canon arrived, and with the magic of a trained secretary soon put things to rights.

"Come back tomorrow," said Elder Richards to her, "and if there's enough money in the morning's mail, I'll pay you for your time."

The tomorrows stretched out for Betty Canon. She remained with the developing radio work, organizing the handling of its increasing correspondence and instruction, and only leaving it when other efficient help became available and the mission field called her to South America.

In 1937 Glenn A. Calkins, then president of the Pacific

Union Conference, interested himself in the radio mission, and undertook promotion among the churches, the business interests of the State, and potential helpers. In consequence, Richards' enterprise was reorganized, under the name of the Voice of Prophecy, a name which has since become a household word in both American continents, and which is reaching out to the rest of the world.

A broadcast of high efficiency and successful self-financing is "The Quiet Hour," conducted by J. L. Tucker. He began this work in Portland, Oregon, in 1938; after six years he transferred it to the Bay area of California, Oakland and San Francisco, broadcasting twice daily, while *The Quiet Hour Echoes*, a monthly sheet, carried choice material to fifteen thousand people on their mailing list. Hundreds have been brought into the faith, and baptized. Without direct solicitation the program has been adequately financed by its grateful listeners.

Connected with Evangelist Richards in the presentation of the programs on the air, have been at different periods, F. W. Detamore, D. A. Delafield, and E. R. Walde, in the English language; H. G. Stoehr, director in the foreign department; B. F. Perez, in Glendale, in the Spanish; and R. M. Rabello, in Brazil, in the Portuguese. The business of the institution has been organized and administered at various times by C. C. Mattison, H. H. Hicks, I. E. Gillis, J. Berger Johnson, and W. E. Atkin.

A most important feature of the Voice of Prophecy broadcasts is the gospel in song. Very early in its history it engaged the services of a male quartet who had devoted themselves to Christian service. Four young men from Texas, Raymond Turner and three brothers Crane, a song quartet, came on tour into southern California, and were attracted to the service on the air being presented by Richards. Although financial support of the enterprise was at that time meager, the young men, imbued with the same zeal as the preacher, accepted the offer of sixty dollars a month each, and kept on

singing. Later the quartet took the name The King's Heralds. Changes in the personnel have occurred through the years, without ever marring the harmony and persuasiveness of the service. They exemplify the message that "amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the songs of hope and trust will be heard in clearest and loftiest strains."¹⁹

An audience of millions, from Alaska to Cape Horn, from Bermuda to Hawaii, and farther out on ocean-going vessels and air-borne planes, listen to the Voice of Prophecy. During the war its cheering words and songs were heard in many a camp and on many a ship and many a plane in the air, where men readied for conflict and death. Members of a lone U.S. Army patrol, in barren Baffin Land, near the North Pole, huddled together in a drab quonset hut, were cheered by the singing. A convoy of merchantmen, under attack by the enemy, caught from the radio a voice of hope and a prayer for their safety. A submarine, hiding from the blasts of depth charges, with men tense and haggard, heard a voice from the heavenly blue above, and they lived. In the mordant prisons where men endure a living death the Voice of Prophecy penetrates and brings the life of God. Scores, even hundreds, of crime-stained men have found their Saviour through its means. To a church in the Northwest, a prison van backed up and, accompanied by the warden, guards, and three Seventh-day Adventist ministers, thirteen men from the penitentiary were conveyed to a baptismal service. A congregation of twelve hundred people welcomed them into Christian fellowship; and together they sang, "To God Be the Glory, Great Things He Hath Done." Then the thirteen men stood and sang from memory, "Jesus Never Fails." "How many of you men have taken the Correspondence Course of the Voice of Prophecy?" asked the presiding minister. Thirteen hands were raised.¹⁸

More than forty thousand letters a month pour into the office of the Voice of Prophecy in Glendale—inquiries, ap-



peals, appreciations. And with a staff of over one hundred, the business is promptly dispatched; Bible questions answered, comfort given to aching hearts, prayers offered, the dark path of earth's current history brightened with the blessed hope. The Radio Bible Correspondence School was begun within a month of the opening of the coast-to-coast broadcast of the Voice of Prophecy, directed by F. W. Detamore, a young evangelist who joined for this purpose. It has three distinct features: the senior course for adults, the junior course for boys and girls, and the Braille course for the blind.

The rosters of the Bible Correspondence Course include clergymen, Sunday school teachers and pupils, statesmen, business leaders, lawyers, doctors and nurses, soldiers, sailors, and the great army of shut-ins, including the reformatories and the prisons. Thousands of testimonials from grateful listeners-in on the broadcasts, and consequently students of the printed courses, are constantly being received by the Voice of Prophecy. Some of the most touching come from the ranks of the 125,000 children enrolled in the course, who, turning from the evil influences of movies and comics, have found peace of heart in the teachings of Jesus. Wrote one boy: "I wasn't interested in religion, but only in the funnies and the picture shows. I wouldn't go to Sunday school. I wearied my father and mother. But now I have found God. And we all thank you for your help."

To provide for the expanding enterprise, an over-all organization was formed, its headquarters in the General Conference offices at Washington. Beginning in 1942, the organization was known first as the Voice of Prophecy Corporation. In 1945 this was changed to the Radio Commission, with two branches, the North American and the International. The Voice of Prophecy Corporation was, however, continued as a part of the general Radio Commission. Under this organization the radio work expanded until, at the Autumn Council of 1948, these commissions were dissolved, and the organization was elevated into the Radio Department of the General

Top: Voice of Prophecy Bible Correspondence School, Japan.
Center: Tamil Branch School, Voice of Prophecy, South India
Union. Bottom: Indians near Lake Titicaca listen to the Voice
of Prophecy from a special sound truck.

Conference, Paul Wickman, secretary, with a secretary also in every division. These division secretaries, so far as the brief time has permitted their selection, are: Australasian, L. C. Naden; Central European, Max Busch; China, David Lin; Far Eastern, Ralph Watts; Inter-American, Lylon Lindbeck; Northern European, Axel Varmer; South American, R. R. Figuhr; Southern African (not appointed); Southern Asia, A. E. Rawson; Southern European, M. Fridlin.

At the same Autumn Council action was taken to provide for the Voice of Prophecy Corporation in America a board of directors, to be appointed by the General Conference Committee, which board should appoint a local operating board, headquarters to be at the Voice of Prophecy station in Glendale, California. Of this general board, the chairman is W. B. Ochs, a vice-president of the General Conference; of the operating board, C. L. Bauer, president of the Pacific Union Conference. The manager and director of the Bible school is W. E. Atkin; the radio program director and speaker is H. M. S. Richards.

Besides the central broadcast headquarters in Glendale, from which messages in English, Spanish, and Portuguese reach all the Americas, there are stations, sending both live broadcasts and transcriptions, in various parts of the world, continually reaching farther and more broadly, so that a list today will be obsolete by tomorrow.

In Europe the first broadcast was released over Radio Luxembourg, in April, 1947. One of the most powerful stations, it beamed its message through all the Continent and into the British Isles in English, French, German, and Danish. From Radio Monte Carlo, an independent station, a broadcast is sent out in French and Italian. Madagascar, a French possession, also receives a radio message.

In South Africa a message was for some time sent over a station which proved too weak, and negotiations are in progress for a higher-powered station. In India some broadcasting has been done, but it is yet to be better organized there.

In Australia the message is on fifty-one stations; in China it is on twenty-four stations, two of them being in English, the others in Chinese. David Lin, the manager, was trained in America, and besides his religious broadcasting, has been technical adviser in radio to the Nationalist Government. In the Far East, Ralph Watts is radio secretary of the Voice of Prophecy, which is carrying the gospel to the awakened multitudes in that reborn land. In the Philippines the message is beamed over four stations.

In Inter-America and South America restrictions in various countries have turned the broadcast into health messages primarily, which, however, besides carrying vital and much-appreciated truth, also bring, through the correspondence schools, thousands of listeners into investigation of the full message. Mexico is served by the broadcast Home and Health, over about fifty stations, and the broadcast reaches all Spanish-language areas. Brazil has a station of the Voice of Prophecy, which uses transcriptions made in Glendale. In the Inter-American Division we are broadcasting on seventy-five stations, and in South America on fifty-five stations; and the program is being expanded throughout Spanish-speaking America.

Many are the experiences, some strange and startling, that bestrew the airways of the Voice of Prophecy. The start in China came when, over a government-owned station in Shanghai, a scheduled program failed to appear, and the Voice of Prophecy was invited to fill in with a transcription. When the broadcast ended, the station manager immediately drew up a year's contract, and offered it to Lin, at the price of one million Chinese dollars. Rather dazed by the offer and its price, Lin quickly figured the amount in American dollars, and was relieved to find it was only eight dollars. Such is the effect of fabulous inflation. Naturally, the Radio Commission accepted the contract.

Down in the Gran Chaco of South America a ranchman one night dreamed that he saw the words *La Voz de la Profecia*

emblazoned in golden letters on the blue sky. What that meant he did not know, though on awaking he pondered it much. But after some days he found on the radio list a broadcast by that Voice of Prophecy. His interest was deeply aroused, and after listening to the first broadcast he wrote for the free lectures and the Bible lessons.

Far over in Rhodesia, South Africa, a black boy who had lost both his parents, feeling desolate and alone, sought in his mind to find God, though he knew Him not. One night in a dream a Shining Person appeared to him, and said, "Do you want to know the way to a higher life?"

"Yes, oh, yes!" answered the boy.

"Then," said the Shining Person, "write to My servants at the Voice of Prophecy."

So this black boy took a piece of paper and wrote on it: "I pray you send to me that the Shining Person, your Master, say you have." He signed his name and address. On the other side of the paper he printed: Voice of Prophecy—only that and nothing more. Then, without affixing a stamp, which he did not have, he dropped it into the post box.

That piece of paper, by the grace of a benevolent post office, traveled twenty-five hundred miles to Cape Town, where the South African station was located; and it was put into the box of the Voice of Prophecy. They paid the postage, four pence, and opened communication with the boy who had received the heavenly message.¹⁴

The expanding organization, now a regular department of the General Conference and of the world divisions, will foster a far greater and more comprehensive covering of the earth with the word of the last gospel message. In every division in the world, the Voice of Prophecy is reinforced by the organization of the radio Bible school, which by correspondence and literature follows up the interest created by the broadcasts. Already tens of thousands of students in this Bible school are drinking in the truths of the gospel of Jesus, and it takes no stretch of the imagination to envisage millions

tomorrow. And thus "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."¹⁵

How great is the goodness of our God, who in this time of the end, when many should run to and fro and knowledge should be increased, has opened to men such secrets of His power, and by the mysterious waves of the ether sends through the lips of His servants the saving gospel of His grace! Where men will listen, no iron curtain can shut out the words of comfort, hope, and joy in the salvation and the imminent coming of our Lord Jesus Christ. To high, to low, to senators and satraps, to pagans and prisoners, to the wise and the wandering and the weary, to all men and all women and all youth and all children in this last generation of earth, speaks the Voice of Prophecy:

"Lo, He comes, with clouds descending,
Once for favor'd sinners slain;
Countless angels, Him attending,
Swell the triumph of His train:
Hallelujah!
Jesus comes and comes to reign."

¹ 1 Corinthians 13:4, 5, Smith, Goodspeed, *The Bible: An American Translation*. University of Chicago Press.

² John 13:34.

³ Mark 10:43-45.

⁴ Matthew 23:8.

⁵ A compendium of such teachings is Mrs. White's *Testimonies to Ministers*; but the instruction runs through all her writings, from earliest years to latest.

⁶ The term was *Bible workers* until the 1930's, when it began to be changed to *Bible instructors*, a term that was authorized by the Fall Council of 1942.

⁷ Ellen G. White, *Education*, p. 47; *Testimonies for the Church*, vol. 6, pp. 137, 139, 152; *Counsels to Teachers*, pp. 168, 208, 282, 352, 548, 549.

⁸ 1 Cor. 12:17, 18.

⁹ 1 Cor. 12:31; 13:1, 13, A.R.V.

¹⁰ L. E. Froom in *The Ministry*, March, April, 1948.

¹¹ *The Seminarian*, July-August, 1946.

¹² White, *Education*, p. 166.

¹³ *Review and Herald*, Jan. 29, 1948, p. 24.

¹⁴ Data from Roy F. Cottrell, *Forward in Faith*; Chas. A. Rentfro, MS. *Five Years of Religious Broadcasting*; Paul Wickman, interview, Dec. 15, 1948; H. M. S. Richards and others, correspondence.

¹⁵ Isaiah 11:9.



LAST DAYS OF GOD'S MESSENGER

WE HAVE nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history," wrote Mrs. White.¹

Bright maxim of the last legion of Christ! In a world seething with hate and fear, tormented with uncertainty and anxiety, whipped by every wind of doctrine, and drifting with the tides of policy, here stand, firm as a rock in the lashing waves, a company who know in whom they have believed, who remember the providences and deliverances of God in their fathers' experience and their own, who hold to the blessed hope of the Advent as an anchor within the veil. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us"; for the way that He has led us is the way that He will lead us. May we never for a moment forget!

Seventy years of unremitting spiritual warfare had this servant of the Lord experienced when, in 1915, she was permitted to lay the armor down. She had seen the rise of a cause and a company from a few persons to a people 140,000 strong; the increase of a clergy from three to 2,500; the growth of a literature work from a tract and a peripatetic paper to forty publishing houses around the world, with \$2,000,000 annual sales; the development of an educational system from a Sabbath school with lessons written by the roadside on a lunchbox desk to a system not only of 5,000 Sabbath schools with 150,000 members but of 700 day schools and seventy advanced schools, teaching 20,000 students; the rise of a health and medical missionary work from absolute zero to eighty medical institutions with 2,000 employees and a patronage of tens of thousands. And all these, yeasting in the mass, she might, like Moses on Pisgah's height, see swelling in the near future to five times their sums.

Group of workers with Mrs. E. G. White at her Elmshaven home. These were her household and secretaries in 1913. Front row: D. E. Robinson, R. W. Munson, Mrs. White, W. C. White, C. C. Crisler. A. W. Spalding is fifth from the left in back row.

But it was not in numbers merely, or in institutions and facilities, that the cause was to be evaluated. It was a living body, filled with the life blood of a dynamic truth, working, accomplishing, growing. Not perfect, not altogether living up to privilege, not fully enough consecrated, yet bound together with the ties of faith and right living, and connected with the powers of heaven by the glorious pillar of prophecy, this people was holding a course through the wilderness to the Promised Land. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise."²

The battle for organization and its development to fit the growing, changing needs had been successfully fought. "We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony on this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement."³

The admirable order planned in the great conference of 1901, comprehensive, expansible, yielding liberty of government and initiative to all the fields and workers in them, had favored the rapid extension of the last gospel message throughout the world. Every continent on the earth was entered, the more recent and backward receiving fresh recruits and added resources for the penetration of the most difficult lands. By 1916 there were four division conferences, embracing the best-developed aggregations of countries; and besides them, two unattached unions and eight mission fields, all soon to be combined into division conferences. In these, all classes of workers were pressing on, holding the forts, conquering new territory.

At this point the General Conference was presided over by A. G. Daniells, fourteen years of this service behind him, and seven more to come. W. A. Spicer had been secretary since 1903; W. T. Knox, treasurer since 1909. In the divisions North America's president was I. H. Evans; Europe's, L. R. Conradi; Asia's, R. C. Porter; Australasia's, J. E. Fulton; South Africa's, W. B. White. Of the union missions India was presided over by H. R. Salisbury; South America, by J. W. Westphal; Brazil, by F. W. Spies; West Indies, by A. J. Haysmer; and of the smaller missions: Puerto Rico, by William Steele; Cuba, A. N. Allen; Haiti, A. F. Prieger; Mexico, G. W. Caviness; Hawaii, F. H. Conway.

The departments, still in their formative period, were vigorously at work in their several capacities, best developed in the older fields, but reaching out into the new. There were the Publishing Department; N. Z. Town, secretary; Medical Missionary, W. A. Ruble, M.D., secretary, with L. A. Hansen assistant; Educational, Frederick Griggs; Sabbath School, Mrs. L. Flora Plummer; Young People's Missionary Volunteer, M. E. Kern; Religious Liberty, C. S. Longacre. The Negro Department (now called the North American Colored Department), organized in 1909, for the first several terms had white men at the head; the first Negro secretary was W. H. Green, in 1918, followed in 1930 by F. L. Peterson, and in 1941 by G. E. Peters. The Home Missionary Department, child of the early Tract and Missionary Society, which had been partially absorbed by the Publishing Department yet which had features not represented there, was organized in 1909. Its work was for eight or nine years earnestly and diligently promoted by Edith M. Graham, whose competent leadership in Australia was transferred to the General Conference in that year. She served as assistant secretary, with F. W. Paap as secretary, till her death in 1918. C. V. Leach and H. K. Christman then followed as secretary and associate.

The pioneer program—to preach the Word, to ready spirits for the coming, to pass quickly on, leaving a tract, a paper,

a book—broadened and settled into more permanent forms—the school, the sanitarium, the interlocked facilities of missionary work. “As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. . . . God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree.”⁴

The veterans were passing; the standard was caught from their hands by the oncoming generation, the youth. Of those who were left, one by one the aged warriors fell: Robert M. Kilgore in 1912; George A. Irwin in 1913; Ole A. Olsen in 1915; George I. Butler in 1918; and, most venerable of all, Stephen N. Haskell in 1922; and John N. Loughborough in 1924. Although all but two of these survived Mrs. White, she saw while yet she lived the responsibilities and burdens devolving more and more upon the younger men in their prime, trained or in training, and she rejoiced thereat. “Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence, be recognized as a cause of thanksgiving to God.

“We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children

to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.”⁵

The greatest need of the cause, one indispensable asset, is the indwelling presence and guidance of God. Christ within means an absence of human ambition, jealousy, rivalry, strife; it means the possession and operation of love, forbearance, humility, brotherliness, and energetic missionary zeal. “God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite; each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. . . .

“It is necessary that our unity to-day be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and Heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. . . . ‘The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.’ 2 Timothy 2:24, 25.”⁶

The 1909 General Conference, held in Washington, D.C., was the last one which Mrs. White attended. At this gathering her heart overflowed with love for God and His gospel work on earth; and her counsels were abundant, wise, and tender. With all and more of the fervor of her early childhood and



maiden ministry, maintained and deepened throughout the years, she reached out to the souls of those within sound of her voice. She called to personal experience in God, to increased faith and submission to divine guidance, to courage and inspiration in the work, and to vision and celerity in perceiving and filling the providences of God. The evangelization of the great cities was again emphasized, as also the pressing forward of the gospel mission in the countries overseas. Loyalty to health principles was another subject upon which she bore her testimony, and love, sympathy, understanding of the children and youth of the church and increased efforts for their education and Christian culture.⁷

On her way to the General Conference and in returning Mrs. White, despite her age and infirmities, visited and addressed many institutions, churches, and camp meetings. Now, save for a few visits to near-by places, her journeys were over. She retired to her home, Elmshaven, near Saint Helena, California; and there with her secretaries, her son W. C. White, and his family, for the last six years of her life she addressed herself, as far as strength would permit, to the preparation and arrangement of her published works, and to counsels to the various individuals and delegations who visited her.

Elmshaven was a quiet retreat in a nook of Napa Valley. The Saint Helena Sanitarium was just above on the mountain-side, and Pacific Union College was but five miles away. Under the great elm trees, and surrounded by orchards and garden lands, she lived amid the beloved scenes of nature, and wrote her final counsels. The garden of shrubs and flowers in front of the house had been largely planted by her own hands, and there she loved to walk and meditate upon the handiwork of God. A daily ride in a horse-drawn carriage, when weather permitted, was her only other recreation.

A modest office building was erected behind the house, and occupied by her son and her secretarial staff, headed by C. C. Crisler. The fireproof vault at the rear held the priceless manuscripts and correspondence of many years; and from these

Top: Elmshaven, near St. Helena, California, the home of Mrs. E. G. White in her declining years. Lower panel: The automobile had not displaced the popular horse and buggy before Mrs. White died. Her companion was Miss McEnterfer.

files her assistants drew forth and collated, with her editing, a number of her latest books, such as *Testimonies*, volume 9, *Acts of the Apostles*, *Counsels to Teachers*, and *Prophets and Kings*; and the arrangement of matter which later appeared in such volumes as *Medical Ministry*, *Counsels on Health*, *Counsels on Diet and Foods*, the revised *Life Sketches*, and *Experience and Teachings*. This collection of manuscripts and other source material remained here until after the death of W. C. White, in 1937, when it was removed to vaults of the General Conference at Washington, D.C., in charge of the secretaries of White Publications, Inc.

Mrs. White's secretarial staff, changing inevitably through the thirty-five years of its existence, but maintained in some continuity through the services of long-time workers, was unique in Seventh-day Adventist history. It contained a varied assortment of talents for several duties, but it always kept a high standard of devotion and consecrated ability. With these workers the following brief account deals.

Her son, William C. White, after the death of his father, James White, was a prince upon whose shoulder the hand of his mother rested heavily. He occupied many positions of great responsibility in the work, and was a valued leader in the councils of the church, but he came more and more, as the years passed, to devote himself to the care of his mother and to the broad interests which rayed out from her heart and mind. In the last years of her life he planned and directed the work of the very considerable staff which dealt with her literary and spiritual products, and afterward he remained the custodian of her literary legacy as long as he lived.

Of all her helpers, two stand forth pre-eminently because of their long service, one in the literary fields, the other as a personal attendant and confidante. These were Marian Davis, for twenty-five years the chief literary assistant and editor, until illness struck her down; and Sara McEnterfer, for thirty-three years Mrs. White's constant companion and nurse.

Marian Davis entered the employ of Mrs. White in 1879,

in Battle Creek, Michigan. For her sweet spirit, her increasing competence, and her utter devotion she became a loved and trusted friend, sharing many experiences of travel and labor in America, Europe, and Australia. Her marked literary ability is apparent in her editorship of some of the most important of Mrs. White's books, with the source material of which in the files of correspondence and manuscripts, she made herself thoroughly familiar. For her collation, first, of all pertinent material, and after Mrs. White's arrangement, for her careful editing for clerical errors and literary faults, she was an invaluable helper. She was with her patron through all the nine years of the Australian period; and upon the return of Mrs. White's party to America in 1900, she continued at the head of the secretarial staff until her retirement and death in the fall of 1904. Her memory is fragrant both for the delicate touch of her hand upon the literary output and for the selflessness of the love she poured forth upon all around her.

Sara McEnterfer at the age of twenty-eight connected with Mrs. White as a personal attendant and nurse, in 1882, shortly after the death of James White. She quickly came to be, however, more than an employee, rather the factotum of all Mrs. White's personal interests. Of stocky build and solid Scotch sense, she teamed well with the graceful person and sensitive abilities of Marian Davis, and for more than a score of years they supplemented each other's service for their loved mistress. While in Australia, Miss McEnterfer devoted much of her time outside her home occupation to the care of the sick and needy in the communities where they lived; and her ready sympathy, tempered with shrewd judgment, was at once the resource of the unfortunate and the shield of her mistress. She remained with Mrs. White through her last years, a faithful and much loved companion.

When Mrs. White went to Australia in 1891 she took with her Emily Campbell, who as secretary, stenographer, and book-keeper rendered invaluable service for the four years her health permitted her to work before returning to America.

Mrs. White also took with her, as a member of her family, her niece, May Walling, who through the years of her schooling, and later, gave personal care, being in close attendance to the day of Mrs. White's death.

In Australia, Mrs. White acquired the services of some valuable helpers. Maggie Hare, a daughter of the first Seventh-day Adventist in New Zealand, became her competent secretary, an assistant to Miss Davis in editorial work; and she accompanied the staff to America, remaining in the group to the end: Minnie Hawkins was another competent secretary acquired in Australia, who continued her work in America, and later became the wife of C. C. Crisler. These two young women remained with Mrs. White for twenty years. The James family accompanied her from Australia to America, he as the farmer and caretaker on the Elmshaven estate. One of the daughters, Effie James, started her very efficient secretarial career there. Helen Graham was on the staff as stenographer in the last years in America.

Two other editorial workers were of great assistance. Sarah Peck, after pioneer service as a teacher in America and South Africa, joined Mrs. White in Australia, and did valuable work there, and later in America, on her books and manuscripts. Mary Steward, daughter of the pioneer minister, T. M. Steward, and an editor of experience, joined the staff in the last years, doing important work in compiling and cataloging. She also wrote noteworthy books for children, such as *Sketches of Bible Child Life* and *Our Best Friend*.

D. E. Robinson, son of the veteran A. T. Robinson and the husband of Mrs. White's granddaughter Ella, when a youth of twenty joined the working force in Australia, just before Mrs. White left for America. In 1903 he again connected with Mrs. White's work, and remained as an editor until her death. He is now serving as one of the secretaries in the Ellen G. White Publications, Inc.

Clarence C. Crisler, son of a pioneer in the South, L. H. Crisler, came into the employ of the General Conference at

Battle Creek in 1897, acting as secretary of the president. At the General Conference of 1901 he told Mrs. White that he was impressed he should come to her assistance. As Marian Davis was nearing the end of her strength and service, Mrs. White obtained Brother Crisler's release from the General Conference, and he soon came to be the head of her secretarial staff. A thorough, painstaking, and deeply devoted man, he proved a mainstay to the work, one upon whose hand Mrs. White leaned, and who caught from her the fire that glowed through his after service in China, until the day of his death on tour in the far interior, as related elsewhere.

Honor is due to these capable and devoted helpers, and doubtless to others whose service was briefer, for the assistance which they gave to their beloved leader and to the cause of which she was so pre-eminently the exponent and inspirer.

To the General Conference of 1913, also held in Washington, D.C., Mrs. White wrote her last messages. "For a number of months after the close of that meeting" (General Conference of 1909), she wrote, "I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. . . . And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field. I believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to His service, they will be enabled to do His will. . . .

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing, for action. "I therefore . . . beseech

you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." ' ' ' 8

The final months of her life were quiet and serene. The vast world-sweeping movement of the cause which, under God, she with her husband and Joseph Bates had set in motion threescore and ten years before, brought music to her ears. She spoke with confidence and faith and courage to those who came to her, and through infrequent, brief messages in writing. Her interests were universal; and every people, every channel of service, every field received the touch of her hand. The parents and children and youth of the church were especially upon her heart.

A halt, a backward turning, was to her unthinkable. As in her earliest days she saw in vision a light as of the sun rising in the east, and cried, "Oh the power of those rays! They grow in strength! Like streams of light that encircle the earth!" so now, in the last months of her life, she heard in the night season voices crying, "Advance! Advance! Advance! Press the battle to the gate!" ' ' ' 9

For the last two years of her life she was freer from suffering and pain than in any other period of her experience. She walked with quick, sure steps about the house and in the garden. One evening in 1913 a visitor, after the evening worship, in which she participated, offered to assist her up the stairs to her room; but she turned and said, "Oh, no, thank you! I am quite able to go alone. Why, I am as spry as when I was a girl. As when I was a girl? Yes, indeed! More so. When I was a girl I was ill, and frail, and in pain, but now the Lord has strengthened me all these years, and I am better, far better than when I was a girl."

It was on a Sabbath day, February 13, 1915, that she met with the accident which prostrated her for the remaining five months she was to live. As she was entering her study from the hallway she fell. Her niece and nurse, May Walling, hastened

to her. Succeeding finally in removing her to her bed, she called a physician from the sanitarium. Examination proved that she had suffered a break of the left femur within the hip socket. At her advanced age there could be no hope of its healing. But mercifully the Lord spared His aged servant from severe pain, or shock, or weariness.

Her spacious study on the second floor was made her chamber, and here for the weeks and months of her illness she filled the room with her patience and cheer. Sometimes she was moved to her study chair, transformed now into a reclining couch; and here in the sunny bay window she could look out upon the pleasant landscape, in the resurrection time of the year. Her Bible was her ever-present companion, more in memory, however, than in reading. Others read to her as she wished. Some of her books lay upon the table by her side, and often she fingered them lovingly. "They are truth, and they are righteousness," she said; "they are an everlasting testimony that God is true." Often, when she was briefly alone, her family heard her voice raised in song, a favorite hymn being that one composed by W. H. Hyde seventy years before, when he saw and heard her witness in an early vision:

"We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

.

"We'll be there, we'll be there, in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."

Many were the friends of old time who visited her, and as much as she was able she talked and prayed with them.



She testified, "Jesus is my precious Redeemer, and I love Him with my whole being." "I see light in His light. I have joy in His joy, and peace in His peace. I see mercy in His mercy, and love in His love." To Sara McEnterfer, her personal attendant, she said, "If only I can see my Saviour face to face, I shall be fully satisfied." And to another she said: "My courage is grounded in my Saviour. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I know Him whom I love, and in whom my soul trusteth."

One day, when C. C. Crisler, her chief secretary, had prayed by her bedside, she lifted her voice in petition: "Heavenly Father, I come to Thee, weak, like a broken reed, yet with the Holy Spirit's vindication of righteousness and truth that shall prevail. I thank Thee, Lord, I thank Thee, and I will not draw away from anything that Thou wouldst give me to bear. Let Thy light, let Thy joy and grace, be upon me in my last hours, that I may glorify Thee, is my great desire; and this is all that I shall ask of Thee. Amen."¹⁰

The months passed, and she grew steadily weaker. As the summer harvest days came, her life, like a sheaf fully ripened, was gathered to the garner. On Friday, July 16, 1915, she passed quietly to her rest. The last words she spoke to her son were, "I know in whom I have believed."

On the lawn in front of the house a canopy was erected, and the funeral service was held there on Sunday, the officiating ministers being some who had long been associated with her in her labors: J. N. Loughborough, Eugene W. Farnsworth, George B. Starr, R. W. Munson, and S. T. Hare. Burial was to be in Battle Creek, Michigan, where her husband had been laid to rest thirty-four years before. On the way another service was held at Richmond, California, at which many of the Pacific Coast workers were present. The president of the Pacific Union, E. E. Andross, had charge; and besides the

Top: The memorial service held for Mrs. E. G. White in the Battle Creek Tabernacle in 1915 was presided over by A. G. Daniells. The aged S. N. Haskell preached the sermon. **Bottom:** Interment was in Oak Hill Cemetery by the side of her husband.

veterans Loughborough and Farnsworth, A. O. Tait, editor of the *Signs of the Times*, took part.

At Battle Creek, on the Sabbath day, July 24, 1915, the principal service was held in the Tabernacle, which was crowded to its utmost capacity. There, where she had through many a year upheld the banner of Immanuel, where her testimony had rung out for saint and sinner, where the Holy Spirit had witnessed often to her faithfulness and truth, there she lay in state, with rotation of ministers as guards of honor, while thousands passed before the bier to catch the last glimpse of the beloved servant of God. Hushed now were the murmurs and the slanders of the days of trial. "A noble woman! A woman of God!" spoke out in anguished conviction one who had most sorely traduced her. And high above all thought of detraction and calumny rose the grateful praises and the sorrowing farewells of a people whose feet she had so signally helped to plant upon the way of life.

Her surviving sons, James Edson and William Clarence, were the chief mourners. The service was presided over by A. G. Daniells, the president of the General Conference, who gave a brief address; and participating in it were also F. M. Wilcox, editor of the church paper; M. C. Wilcox, of the Pacific Press; W. T. Knox; L. H. Christian; and William Covert; and the sermon was preached by that veteran co-laborer, Stephen N. Haskell.

In Oak Hill Cemetery, by the side of her husband, with her sons Herbert and Henry, long ago laid to rest, she found at last the quiet and peace of the sleep that waits but waking by the voice of Jesus.

Long was the day of her labor, peaceful its twilight, and blessed its shades. The cause to which she had given her life saw no night in the eventide of her death. Wrought in God, it was to rise ever higher, stronger, farther reaching, to meet the glorious day of God. A life had gone, but the Life remained the light of the world. "At eventide it shall be light."

AND ISRAEL MOURNED

Upon the sweet Sabbath calm
 The evil tidings swept;
 And, hushing every joyful psalm,
 An orphaned people wept.
 Alas, that human lips must tell
 The somber message dread:
 "O Israel! O Israel!
 Thy sainted seer is dead!"

Long, long the tale of freighted years
 That marked the judge's seat,
 From Shiloh's mingled hopes and fears
 To Ramah's counsel sweet.
 The chorus of their graces swell
 The lamentation sore:
 "O Israel! O Israel!
 Thy prophet speaks no more!"

What hand hath not that guidance felt,
 Or sore-pressed heart that touch,
 When wayward life its impulse dealt
 And sorrow overmuch?
 What tender memories compel
 That saddened, low refrain:
 "O Israel! O Israel!
 Thy comforter is slain!"

But hush, thou Jacob, feeble, faint,
 Beset by traitor foe;
 Take thee a paeon for thy plaint,
 A kingdom for thy blow.
 With seer and prophet all is well.
 Loud let the heavens ring:
 "O Israel! O Israel!
 Prepare to meet thy King!"¹¹

¹ Ellen G. White, *Life Sketches*, p. 196.

² Ellen G. White, *Testimonies for the Church*, vol. 7, p. 16.

³ Ellen G. White, *Experience and Teachings*, pp. 195, 197.

⁴ *Ibid.*, p. 197.

⁵ *Ibid.*, pp. 204, 205.

⁶ *Ibid.*, pp. 201-204.

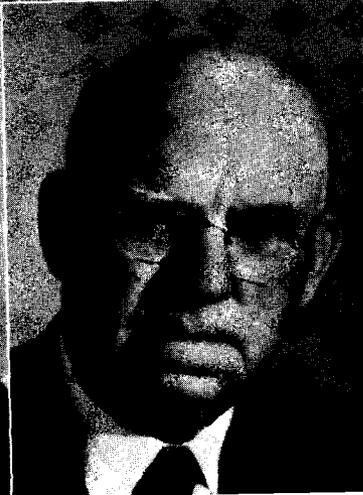
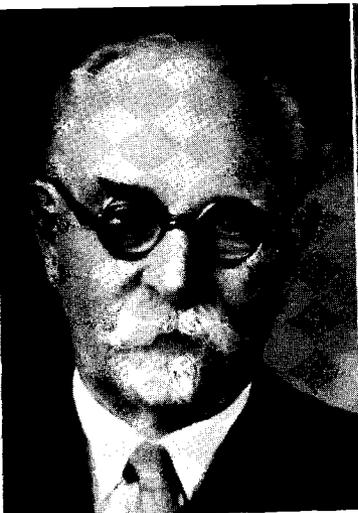
⁷ Ellen G. White, *Life Sketches*, pp. 416-424; *General Conference Bulletin*.

⁸ White, *Life Sketches*, pp. 425, 426.

⁹ *Ibid.*, p. 441.

¹⁰ *Ibid.*, p. 444.

¹¹ A. W. Spalding, *Songs of the Kingdom*, p. 49.



ENGLISH AMERICA

IN HIS private room the vice-president of a bank in Washington, D.C., was conducting some business with the president of the Seventh-day Adventist General Conference, A. G. Daniells. It was the year 1920. As the business was being concluded the banker turned to his desk to write. Suddenly he whirled around in his chair, and said, "Mr. Daniells, your people are a wonderful people."

"What now?" exclaimed the surprised visitor.

"Why," said the banker, "when you came here to Washington [in 1903], you came to bank with us. You asked us to give you checks, engraved checks. We made a little book. Your deposit was so small we did not think it was necessary to make much of a book. But the years have gone by, and your deposits have swollen and swollen. New books have been called for, and we've made larger ones. Now I see that these returned checks are from every part of the world. They come back from every land. Why, I didn't think you were a great people."

"We are not," said Daniells.

"But," he said, "this is a remarkable thing." And he turned to his writing. But again he wheeled around, and again, and again, and each time he exclaimed, "I can't understand it."

"Well, I will tell you what it is," said the president of the General Conference at last, "I'll tell you what makes a little people seem great, and what causes all this growth and progress of this work throughout the world. It is a profound conviction in the breasts of this people that God is using them to complete the gospel work and to finish up the business of this old world. It has to be done quickly, and therefore its growth is swift and great."¹

The growth had been, not spectacularly, but solidly, swift and great. There might be counted other movements—secular,

General Conference presidents who have served since 1900.
 Top panel: A. G. Daniells, W. A. Spicer, C. H. Watson. Lower
 panel: J. L. McElhany, W. H. Branson, R. R. Figuhr. Center:
 General Conference headquarters at Washington, D.C.



The message of Christ's soon coming draws large city crowds like this one listening to Philip Knox at Long Beach, California.

political, religious—which presented greater statistics of growth; but some of them were ephemeral, bursting like bubbles; some, limited to national or class confines; none of them were at once worldwide, solidly based, comprehensive in ministry to body, mind, and soul, and ever expanding. This Second Advent Movement and the people who composed it, despite all their faults and failures to grasp God's opportunities, yet built and gave and loved with a passionate purpose to see the end, the glorious appearing of the great God and our Saviour Jesus Christ.

When, at the turn of the century, they dedicated themselves anew to world evangelism, with a vision of their mission transcending all their previous concepts, and with the devotion and determination expressed in their motto, "The Advent Message to All the World in This Generation," they numbered but 75,767 the globe around. Twenty years more, and they had become 185,450. Their per capita annual offerings had increased from \$8.74 to \$63.92, and their budget from \$600,000 to \$12,000,000. From 45 conferences and 42 mission fields they had advanced to 148 conferences and 153 mission fields, with more than half the membership in lands outside North America. At the General Conference of 1922 they began to look

forward to that still greater expansion and momentum which in another quarter century was to treble their numbers and their resources and open the gates to an unpredictable flood of final evangelization.

It was in the wise providence of God that the last gospel message was based, in human terms, in America, in the United States of North America. Here the principles of civil and religious liberty found most complete expression; here the resources of a new and fruitful land, where enterprise mingling with freedom produced wealth, contributed to its promulgation; here, under a beneficent government, conceived in righteousness and dedicated to the welfare of its people, a nation resting in security and peace behind its broad oceans gave sanctuary to the cause of God. Not until the final scenes of earth's history began to be ushered in was that security of isolation to be destroyed by men's meddling with the secrets of the Infinite, nor were such opulence and power and generosity to be disturbed. The raging waves of earth's great contests had for ages swept the tides of war over Eurasia and the Levant, but the nation which rose from out the new land for the most part escaped their violence.

Said L. H. Christian at the 1922 General Conference: "God has spared this country. He has kept away these desolating elements for a purpose; and that purpose is, that from here shall go forth men, from here shall be sent forth means. And surely God is calling upon this people to separate from the world, to live in the simplicity of apostolic Christianity, to give of their means, to give their children, to give themselves, to the advancement of this glorious gospel."²

A survey of the natal land of Seventh-day Adventists for the period between the General Conference of 1909, when the denomination settled more firmly into the harness, and 1922, when stock was taken and an even broader vision gained, shows progress in numbers, resources, organization, and consecration of men and means to world evangelization. While new bases of operation and expansion, notably Europe and Aus-

tralia, were being firmly established and developed, America remained, as perhaps it will remain to the end, the chief reservoir of man power and finance.

In 1909 there were in English America 12 union conferences, 63 local conferences, and 4 mission fields, with 67,246 members. In 1922, while the organization remained about the same, the number of members had increased to 101,129. During this same period, in the overseas territory there had been an increase from 9 unions, 39 local conferences, and 70 mission fields, with 33,595 members, to 7 divisions, 43 unions, 78 locals, and 149 mission fields, with 107,642 members. An interesting comparison is found, a quarter of a century later, in 1947, when there were in English America 228,179 members, and in overseas countries, 400,415 members. Thus it will be seen that at the present time two thirds of the membership of the Seventh-day Adventist Church is to be found outside North America, a result in great part of the missionary enterprise of this land, united, however, especially in the later years, with corresponding zeal and devotion on the part of Europe, Australia, South Africa, Latin America, and the increasingly active converts in non-Christian mission lands. The gifts in money for 1947 amounted to \$38,978,496.56, three fourths of it from English America. The per capita gifts of members in other Christian lands, however, were comparable to those of North America, the smaller ratio shown being referable to the multitudes of converts in non-Christian lands with lower standards of living and income, who nevertheless gave with equal and even greater devotion.

During this period the general administration included A. G. Daniells, president; W. A. Spicer, secretary; W. T. Knox, treasurer; with department heads most of whom have been mentioned in other chapters. The vice-presidents for North America were: 1909-1910, G. A. Irwin, 1911-1913, W. T. Knox; 1913-1918, I. H. Evans; 1918-1922, E. E. Andross. The administrations of overseas divisions will be noted in their respective chapters.

At the General Conference of 1922 a very general change in administration was made. W. A. Spicer was elected General Conference president; A. G. Daniells secretary, with C. K. Meyers associate secretary; treasurer, J. L. Shaw; vice-president for North America, O. Montgomery. At the 1926 General Conference the same staff was re-elected, with the exception that, Elder Daniells being deeply engaged in the revivification and upbuilding of the ministry, C. K. Meyers was made secretary; and O. Montgomery being made a general vice-president, J. I. McElhany was elected vice-president for North America.

At the 1930 General Conference, C. H. Watson, of Australia, was elected president of the General Conference, the other officers named above being retained. During this term two or three changes in the upper staff were made—M. E. Kern becoming secretary in 1934; J. L. McElhany, a general vice-president; and W. H. Branson, vice-president for North America.

During the administration of Elder Watson there occurred the worst financial depression the United States had ever experienced, lasting in some of its major effects for ten years. In the spring of 1933, by government order the banks of the entire nation were closed for a period of weeks, to allow a recovery of financial equilibrium. Industries failed widely, the number of unemployed grew to sixteen million, and business received a staggering blow. America being inextricably involved in the commerce and finance of the world, there were repercussions throughout all the nations. Europe, having by no means recovered from the effects of the first world war, which closed in 1918, was as hard hit as America; and the political situation, so strongly influenced by economic conditions, reeled like a drunken man from the first global debauch to the second. World War II loomed upon the horizon.

Because of this depression and the resulting problems the General Conference quadrennial meeting was postponed from 1934 to 1936, as permitted by the constitution. This gave a

six-year term in this case in place of a four-year term. It was a trying period. In the words of President Watson at the 1936 meeting:

"In 1930 the world had already entered the worst and most widespread economic depression of all modern times. In 1931 the threat of immeasurable economic disaster hung darkly over every land. During the next three years the financial world was in chaos, at times so utter as to threaten a complete collapse of the whole structure of world finance. . . .

"In 1930, the year of our last session, our world income was almost \$52,000,000. In 1931 it was \$45,000,000. In 1932 it was \$38,000,000. In 1933 it was \$35,000,000. In 1934 it was \$34,000,000. Thus you will observe that in the first year of this administrative term our world income decreased more than \$6,000,000. In the second year it decreased \$7,000,000. In the third year, \$3,000,000. In the fourth year \$1,000,000. That makes a total decrease of \$17,800,000.

"This means that the actual loss of income for those four years was the stupendous sum of \$54,000,000. That is, had we received as much income in each of those four years, 1931-34, as we received in 1930, we would have had \$54,000,000 more than the amount we did receive." ^s

Did the denomination therefore either recede from its commitments and enterprises or, on the other hand, go deeply into debt? No! the remarkable record of its financial management during this testing time, and of its advancement rather than retrenchment, is indicative both of the guiding hand of God upon the officers of the church and of the progress possible to the church in times of financial depression. The experience is put briefly in these further words of the president:

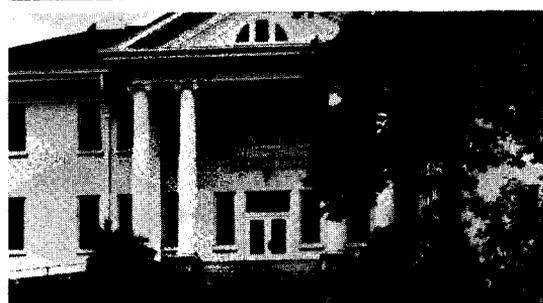
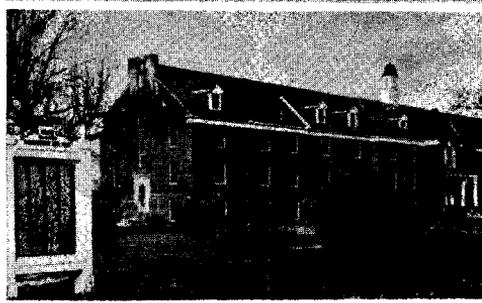
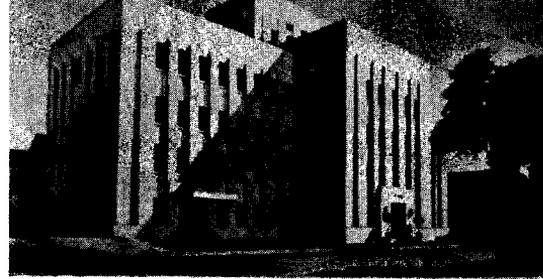
"You should know that the situation has not been met by borrowing to operate our work, and thus by an increase of our note indebtedness. As a matter of fact, from the close of 1929 to the close of 1934, our total liabilities were increased by almost \$700,000, while our total assets were increased by

\$1,600,000. Thus, incredible as it may seem, we actually had an addition to our capital, or present worth, of almost \$1,000,000 during those distressing years of suffering and loss to the countries of the world. . . . In reality our world income in 1934 was \$34,059,000, and our world expense was \$33,187,000, giving us \$871,000 more income than we spent that year. . . .

"Has this tremendous loss of income during the depression years brought the movement to disaster? We thank and praise our heavenly Father that it has not. During those four years, we added over 90,000 souls to our world membership, established 48 new missions, built up more than 1,000 new churches, employed 122 new languages, entered 184 new countries and islands, and increased our working forces by the employment of 654 additional laborers. By the blessing of the Lord we have been enabled with \$54,000,000 less income to carry the work forward fruitfully, and because of His help, we who had no power are now able to tell you that threatened disaster has again been turned into glorious victory."⁴

In 1936 J. L. McElhany was elected president of the General Conference; E. D. Dick, secretary; and W. E. Nelson, treasurer. These officers have continued in these positions to the present time (1949), during which period the membership has increased by half again as many, the income has multiplied three times, the number of languages in which the denomination has publications has advanced to 190, and though there still remains a tremendous work to be accomplished in thorough evangelization and the establishment of church, educational, medical, and publishing institutions or agencies, yet every national and ideological barrier has been breached, and there is no iron curtain successfully shutting out the glorious message of Christ's soon coming.

INSTITUTIONS.—The institutions of the denomination in the United States and Canada deeply affect the progress of the cause throughout the world. Although the established policy of strengthening and implementing the church in every land as



its work develops, is carried out by founding schools, medical units, and publishing houses, the parent church in America must, and does, not only keep abreast of the advance by improving and increasing its institutional resources but also provide for the training of evangelists, teachers, physicians, nurses, craftsmen, printers, and business personnel, many of whom are called to pioneer or to strengthen the cause to the uttermost reaches of the earth.

The departmental organization of the church is in part given the duty to foster and guide this institutional welfare and progress. Thus, of some fifteen departments of the General Conference three have within their orbits the direction and promotion of schools, medical institutions, and publishing houses; and the membership of these departments is composed largely of representatives from these institutions. Other departments are in greater or less degree tied in with the promotion of their interests.

The statistical report for 1947 reveals that there are in the North American Division, 11 senior and two junior colleges, 65 academies and 64 junior academies, and 898 elementary church schools; one medical college and one theological seminary; 16 denominationally controlled sanitariums and 18 privately owned sanitariums and hospitals; and five publishing houses. These institutions are well distributed over the country, the schools placed to serve the constituents of their conferences and unions, the sanitariums located in every section of the land, though preponderating in the more favorable climatic regions of the Pacific Coast and the Southern States. The four principal publishing houses are the Review and Herald, at Washington, D.C.; the Canadian Watchman Press, at Oshawa, Ontario; the Southern Publishing Association, at Nashville, Tennessee; and the Pacific Press, at Mountain View, California—the latter with branches in Portland, Oregon; Omaha, Nebraska; and Brookfield, near Chicago, Illinois; as well as one in the Canal Zone. All these publish books, pamphlets, tracts, and periodicals. Besides local and union con-

Representative Adventist educational units. Left panel, top to bottom: White Memorial Hospital of CME, PUC, WMC, EMC, SMC. Right panel, top to bottom: Union College, AUC, Oakwood College, WWC, SDA Seminary.



First presidents of the East Canadian Union Conference. W. H. Thurston, William Guthrie, M. N. Campbell.

ference papers, school papers, and a variety of others, there are eighteen general and departmental periodicals in the fields of church, missionary, health, educational, and departmental interests.

REGIONAL REPORTS.—The heart of the North American Division was comprised of the Midwestern States, with a strong arm pushing out to the Pacific in California. Michigan and the other lake States, Iowa and the adjacent prairie States, were strongholds of the Second Advent cause from 1855 on. On the periphery of the wheel of which this was the hub the territories north, east, south, and west developed more slowly but sturdily.

Canada.—In the early days of the Advent message “Canada East” (Quebec) and “Canada West” (Ontario) figured much in the reports of some of the prominent pioneers. Joseph Bates wrote of his struggling through deep winter snows in that northern land to carry the third angel’s message. Hiram Edson was often with him. George W. Holt pioneered in Canada West and labored also in Canada East. The Bourdeau brothers labored much among the French Canadians. A. C. Bourdeau was president of the first organized Canadian Conference, the Quebec, in 1879. Companies and churches were raised up. But several factors conspired to minimize the efforts. Canada was

on the side; its climate in winter was forbidding; its population was comparatively scattered; it was British territory, fairly conservative, and early Seventh-day Adventists were Yankee in origin and cast of mind.

In the organization Canada East was attached to District No. 1, the United States of the northern Atlantic Coast, and Canada West fell to District No. 3, the lake States. Not until the reorganization of 1901 did Canada become a separate organization, the Canadian Union Conference, and that reached no farther west than the confines of Ontario. Manitoba and all west to the Rockies, with fewer than 500 members, belonged to the Northern Union Conference, and British Columbia, with fewer than 100 members, was attached to the then coast-long Pacific Union.

But if the believers were few, they stood out the more prominently in the communities, and especially on the rough frontier. A minister, trying to reach the scattered members, was traveling up in the Peace River country, in Alberta, northern limit of the wheatlands. Two hundred miles short of his goal he began to hear from all around of "Holy Pete, the Sabbathkeeper," who drank no liquor, smoked no tobacco, ate no pork, never cursed, would not fight, paid his debts, rested on the seventh day, used Sunday to visit his neighbors, distributing his literature and talking his faith, and, believe it or not, made more money with five days' work than his neighbors did with seven. The minister had no trouble in locating his man.⁵

By 1907 the number of believers in the prairie provinces and on the Pacific Coast had increased to more than 700. The British Columbia Conference was organized in 1902, the Manitoba Conference in 1903, and the Alberta Conference in 1906; Saskatchewan was made a mission field in 1907. These three constituent conferences and one mission field were organized this last year into the Western Canadian Union Conference, while the old Canadian Union, with 1,100 members, prefixed Eastern to its name. W. H. Thurston was first president of this

Eastern Union. His successors were William Guthrie, M. N. Campbell, A. V. Olson, F. W. Stray, C. F. McVagh, and W. C. Moffett. E. L. Stewart was the initial president of the Western organization, followed by H. S. Shaw and A. C. Gilbert.

The progress of the message, especially in the West, held a rigorous romance. It was the last frontier of America; the prairie lands were sparsely populated with many diverse nationalities; the icy hand of winter pressed heavily for many months. Ministers and colporteurs often drove their teams over trackless plains of snow, with temperatures 30 to 50 below zero. At camp meetings the English speaker often was aided by four or five interpreters, for the benefit of the German, Russian, Servian, Rumanian, and Scandinavian audience. But the converts, though of many tongues, were of one heart, and their piety and faithfulness were inspiring.

The work grew steadily, and institutions kept pace with its progress. Two academies were established in the East, one in 1903 and one in 1904, and two in the West in 1907; these eventuated in the Oshawa Missionary College, at Oshawa, Ontario, and the Canadian Union College, at College Heights, Lacombe, Alberta. The Canadian Publishing Association, now the Canadian Watchman Press, organized in 1895 and incorporated in 1920, at Oshawa, Ontario, publishes the *Canadian Signs of the Times*, books, and other literature suited to the national psychology. Canada's invigorating climate precludes the necessity of many sanitariums. In 1903 the Knowlton Sanitarium was founded in Quebec, and in 1917 the Bethel Sanitarium in Calgary, Alberta, but after a few years these were discontinued. The Seventh-day Adventist medical missionary work is represented today in medical institutions only by the Rest Haven Sanitarium, on Vancouver Island, British Columbia, established in 1921.

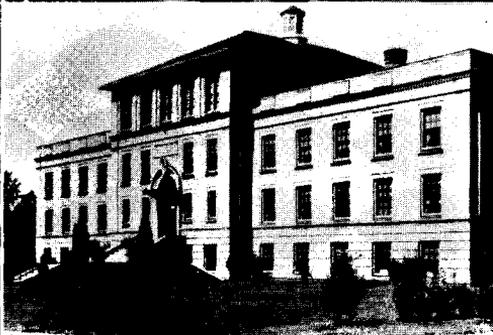
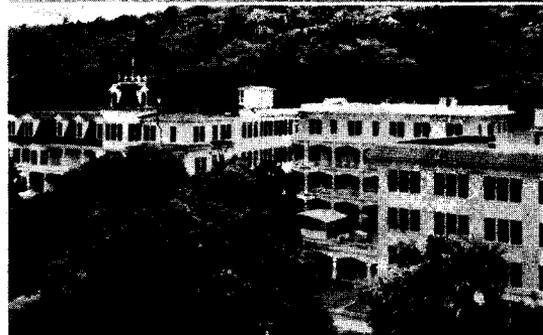
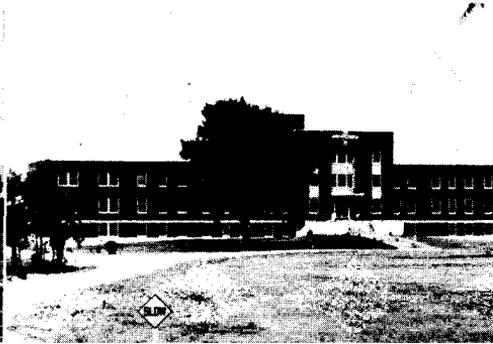
Though the union conferences grew in members and resources, the Western coming to overtop the Eastern in the ratio of five to two, it was thought best for administrative and economic reasons in 1932 to unite the two unions. This makes

the longest continental union conference in the world, some four thousand miles, but its narrowness, shut in on the north by the frigid lands, reduces its area; and transcontinental communications being excellent, the national picture of the Advent message is well contained within this union.

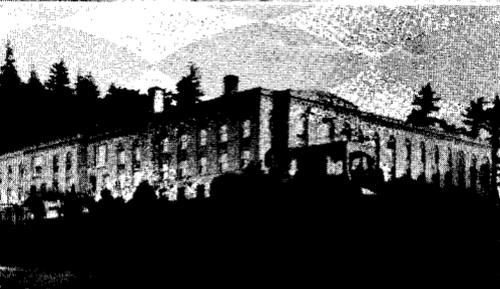
M. N. Campbell was the first president of the combined union, being succeeded in 1936 by W. B. Ochs, followed in 1943 by H. L. Rudy. Headquarters are at Oshawa, Ontario. The Canadian field has become well developed and organized, with five conferences and two mission fields, and with over ten thousand church members.

The East.—The Second Advent message arose in the Eastern United States; yet after the Disappointment it was a hard field. Seventh-day Adventists in the 1850's found the gleanings there scant, but the vineyard of the West opened up bountifully. They made the most of their early gains in the Middle West; yet in 1853 it was said to them that, though "tenfold more has been accomplished in the West than in the East with the same effort," yet, "when the message shall increase greatly in power, . . . the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time."⁶ When in 1903 the headquarters of the church were moved from Battle Creek, Michigan, to Washington, D.C., and when in the same period emphasis was laid upon evangelization of the great cities, so much a feature of the East, the fulfillment of this prediction was seen.

At that time the Atlantic coast line, from Maine to Virginia, was contained in the Atlantic Union, with twelve constituent conferences, and the membership was 8,166. Four years later, when the membership had advanced but a few hundred, this large territory was divided into two unions. The Atlantic retained the upper tier of States, and the new organization, the Columbia Union, besides taking Pennsylvania, New Jersey, Maryland, and the Virginias, received from the Lake Union the large Ohio Conference. By 1909 the Atlantic Union numbered 4,943 members, and the Columbia Union 6,359; in



Representative Adventist medical institutions. Left, top to bottom: Porter, Rest Haven, St. Helena, and Washington sanitariums. Right, top to bottom: Riverside, Paradise Valley, and Walla Walla sanitariums, White Memorial Hospital.



Representative Adventist medical institutions. Left, top to bottom: Hinsdale, Madison, Portland (Oregon), and Boulder-Colorado sanitariums. Right, top to bottom: Florida, Glendale, Loma Linda, and New England sanitariums.

1922 their respective membership strength was 9,048 and 11,627. A quarter century of progress found these Eastern unions among the strongest in the United States, with respectively 16,511 and 27,894 members.

Subtracting from this catalog Ohio, which had originally belonged to the Lake Union, we see in the forty years since the return to the East, an increase of nearly five times the membership strength, with a corresponding increase in institutions. The early-born school in South Lancaster, Massachusetts, developed into the Atlantic Union College, serving the Northeast, along with six academies, or secondary schools. In the Columbia Union is the Washington Missionary College, with eight academies, besides the Seventh-day Adventist Theological Seminary, topping the church's educational system. The principal medical institutions are the Melrose Sanitarium, near Boston, and the Washington Sanitarium, at Takoma Park, Washington, D.C. In the publishing business the location of the Review and Herald at the Washington headquarters fills the field, besides covering the territory of the Lake Union.

The presidents of these two unions since 1907 have included: for the Atlantic, E. W. Farnsworth, W. B. White, R. D. Quinn, E. K. Slade, J. K. Jones, W. H. Heckman, and M. L. Rice; for the Columbia Union, W. J. Fitzgerald, G. B. Thompson, B. G. Wilkinson, F. H. Robbins, H. J. Detwiler, and D. A. Ochs.

The South.—This had been the last region of the United States to be entered by Seventh-day Adventists, and because of all the difficulties, the Second Advent cause had here trailed all the other sections for forty or fifty years. Its status at the present time, therefore, as one of the foremost and most enterprising of unions is the more remarkable.

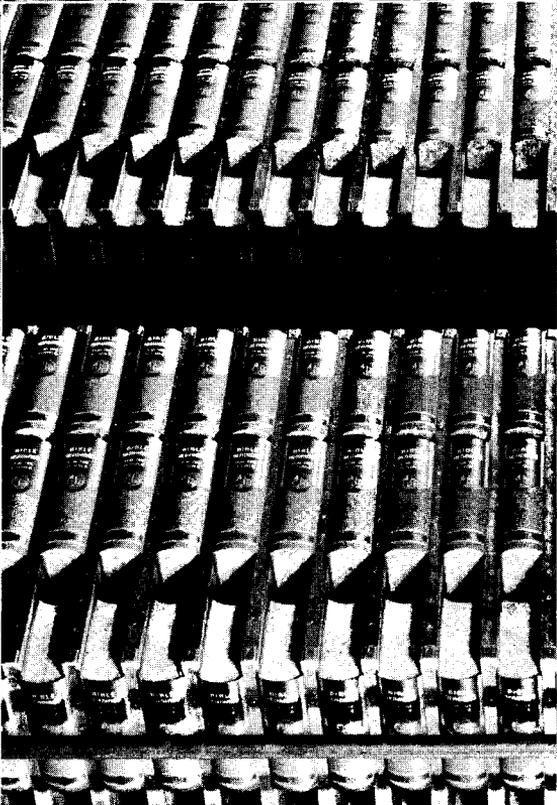
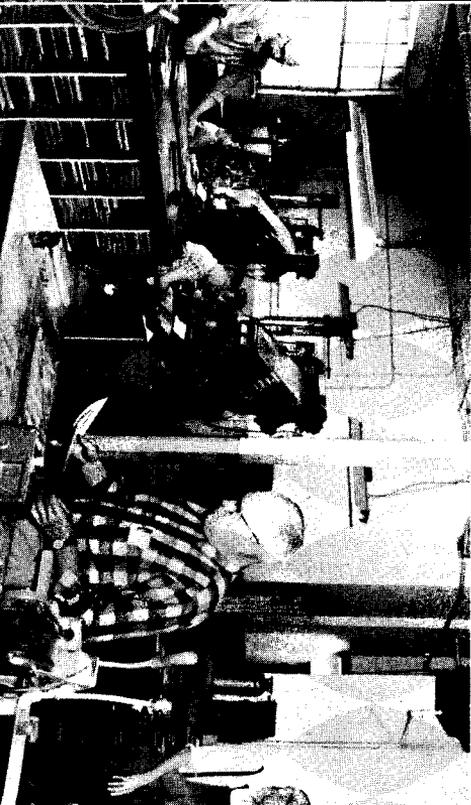
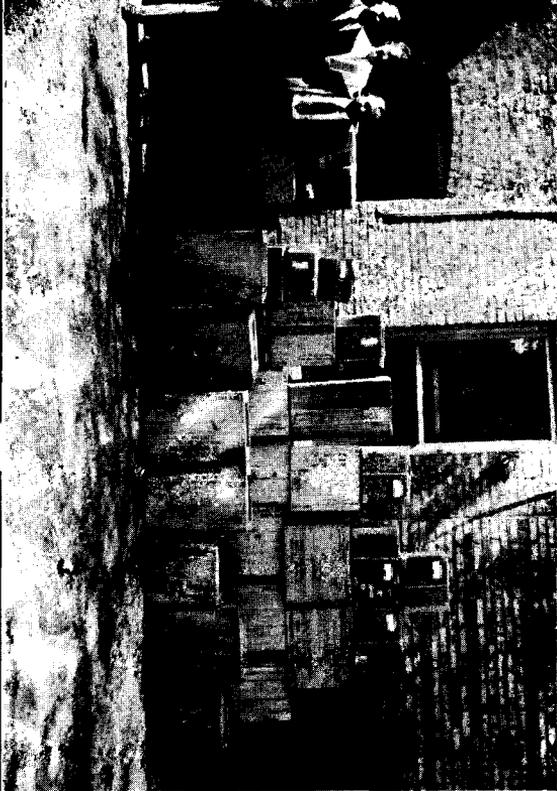
From the five hundred believers that R. M. Kilgore found there in 1890 it had advanced by slow stages to more than three thousand in 1907. That was the last year of the administration of G. I. Butler and R. M. Kilgore. It is no slight testimony to the single-minded devotion of the believers in

this religiously conservative population and to the persistent, earnest labors of the church leaders that this considerable constituency had at last been gained.

Operating upon a policy of emphasizing local control, the General Conference at this time was dividing a number of the larger conferences and unions to make more organizations. In accordance with this policy the Southern Union was, from 1908 to 1932, divided between the Southeastern Union and the Southern Union, the former taking the Atlantic Coast States and eastern Tennessee and the latter those of the eastern Mississippi basin. But in 1932 a policy of retrenchment and conservation again united several conferences and unions, including the Southern and Southeastern. While the division had multiplied the machinery, and to that extent had increased the expense, it had not lessened the zeal with which the work was carried on; and at the time of the reunion the membership was 12,682, since then increased to 26,208.

The institutions of the South include the Southern Publishing Association, at Nashville, its territory embracing the Southwestern Union also; the Florida Sanitarium, at Orlando; the Forsythe Memorial Hospital and Sanitarium, at Tallahassee; the Walker Memorial Sanitarium and Hospital, at Avon Park, Florida; the Riverside Sanitarium and Hospital (colored), near Nashville; and the Fountain Head Sanitarium in Tennessee; the Southern Missionary College, at Collegedale, near Chattanooga, Tennessee; the Oakwood College (colored), at Huntsville, Alabama; and six conference academies.

In addition to these there are the auxiliary institutions and plants owned and governed by nonconference organizations, centering in the Madison College and Sanitarium, near Nashville, and including some forty outstations, ranging from the large Asheville Agricultural School and Mountain Sanitarium and the Pisgah Industrial Institute and Sanitarium, both near Asheville, North Carolina, and the Peewee Valley Sanitarium, near Louisville, Kentucky, to various other and smaller units. These have contributed largely to ministry and



to evangelism, and deserve no small credit in the upbuilding of the Southern work.

Presidents of the Southern Union have included such outstanding figures as R. M. Kilgore, G. I. Butler, G. A. Irwin, O. Montgomery, S. E. Wight, W. H. Branson, J. L. McElhany, E. F. Hackman, and V. G. Anderson. The South has produced some notable leaders, has in recent years frequently led the unions in literature sales, and is growing ever better equipped in the educational and medical evangelistic fields.

The Southwest.—The Southwestern Union Conference, taking in the States west of the Mississippi and south of the Missouri line, is in nature more Western than Southern. Opened in 1876 by R. M. Kilgore, it then consisted of a part of Texas and Arkansas, but has since expanded to take in Louisiana (which once belonged to the Southern Union), Oklahoma, and New Mexico. Having a territory of vast distances, some of it arid and consequently with a sparse population, this union knows many difficulties of administration and evangelization. But it has progressed, not only in the more thickly settled portions of the east and north, but in the more thinly populated sections and among two non-English-speaking peoples residing in its territory—Mexicans and the native Indian tribes—a work described in the next chapter.

This union has, besides its elementary and secondary school system, its own advanced school, the Southwestern Junior College, at Keene, Texas. For the upper division of college work it looks to Union College, at Lincoln, Nebraska. The Keene school presents an example of great accomplishments from small beginnings, of persistence in the face of physical disaster (it having had more than its share of destructive fires), and of noble striving of administrators and teachers and students for the true higher education. It maintains notable departments of industrial education, of teacher training, and of theology. Among its many contributions to the educational service of the denomination it numbers President C. B. Hughes, who also went to Australia as the first president of the

Avondale School; President H. H. Hamilton, whose impress upon the educational work of the denomination was crowned by his last service at this institution; and Flora H. Williams, who opened the normal work here, and afterward served in other fields and in the General Conference Educational Department as editor of *Home and School* and assistant secretary of the Home Commission.

Its institutional medical work is represented in several small private sanitariums at different places. In the distribution of literature it is in the territory of the Southern Publishing Association, at Nashville, Tennessee, in the English field. Its colporteurs and working members have also done much in the circulation of Spanish literature, produced by the Pacific Press; and for the Indian work it has its missionary paper. Although not ranking high in membership among the unions of North America, it has, like little Benjamin, a secure place in the annals of the church because of its zeal and its exploits.

The Axis.—Through all this time the central axis of the work, extending from Michigan and the Lake Union through Iowa and the adjoining West to California and the Pacific Union, grew healthily and sturdily.

The Lake Union, though it lost the headquarters of the church, in the removal from Battle Creek to Washington, and though later it gave up Ohio to the Columbia Union, has kept the vigor of its youth and has remained one of the chief strongholds of the cause. With four territorial conferences and one general colored conference, with more than 28,000 members, with a strong educational work centering in Emmanuel Missionary College, eight academies, a flourishing sanitarium at Hinsdale, a suburb of Chicago, and with the International Branch of the Pacific Press in nearby Brookfield, it remains one of the strongest citadels of the work.

The trans-Mississippi region, including Iowa, Nebraska, Missouri, Kansas, Minnesota, the Dakotas, Colorado, and Wyoming was, at least in its eastern section, one of the earliest fields of Seventh-day Adventist evangelization. Strong leaders

have been developed from this constituency, men and women too numerous to be cataloged here, though their services have ringed the world.

The territory has, for the most of its twentieth-century history, been divided between two unions, the Northern, comprising Iowa, Minnesota, and the Dakotas; and the Central, taking the rest of the field. Together they muster a constituency of 30,000, the Central containing about three fifths of this.

Union College, in the suburbs of Lincoln, Nebraska, has been the central rallying point in education, and the shaper of men's lives since its inauguration in 1891 as the third college in Seventh-day Adventist history. From its halls have gone forth hundreds of missionaries in both home and foreign lands, leaders and teachers in the counsels and activities of the church. It is supported within the Northern Union by four academies, in the Central Union by five, and it is also the senior college for the Southwestern Union.

There are two notable sanitariums in the Central Union: the Boulder-Colorado Sanitarium, one of the earliest and the most continuous of the branches of the Battle Creek Sanitarium; and the Porter Sanitarium at Denver, a comparatively recent establishment. In addition there are a number of small medical institutions in the territory of the two unions. Besides a strong branch of the Pacific Press in the publishing field, there is the unique Christian Record Benevolent Association, developed by D. D. Rees, which publishes both book and periodical literature for the blind, in Braille and New York Point.

The Pacific Coast was early introduced to the doctrines of the Second Advent. That introduction came in 1859, when M. G. Kellogg moved there with his family, but the first ministerial service came in 1868, through J. N. Loughborough and D. T. Bourdeau. The phenomenal growth of the cause in California has been related in the first volume. When the regional organization occurred in 1889, the whole Pacific Coast from Mexico to Alaska, was contained in District No. 6. In 1906 the northern part, all above the California line, was

formed into the North Pacific Union; and the next year British Columbia was detached, being united with adjoining provinces to make the Western Canadian Union.

The Pacific Union, curtailed though its territory has been, has advanced greatly through the years. In constituents this union, which includes the Hawaiian Islands, is at the head of the list, numbering more than 45,000 members. Its institutional strength is great. In the publishing field this is the headquarters of the Pacific Press, second of the denominational publishing houses, whose enterprise has introduced the work in many lands and many languages. In the medical work this union has within its borders five great sanitariums, besides almost numberless smaller institutions and a great body of practicing physicians and other health representatives. In the educational field there are not only the Pacific Union College at Angwin, Napa County, successor to the denomination's second advanced school, at Healdsburg, but La Sierra College at Arlington in the south of the State, and the College of Medical Evangelists, the denomination's great school of medicine, surgery, and health education, at Loma Linda and Los Angeles. In addition there are six boarding academies and twelve nonboarding academies, these latter chiefly in the great cities, to care for the churches there.

The North Pacific Union has made great progress, at the present time with thirty thousand members standing at the head in the proportion of Seventh-day Adventists to the population. Its earliest educational institution was Milton Academy, in the eastern part of Oregon, opened by G. W. Colcord in 1888. In 1892 this was transferred across the border to the State of Washington, and elevated into Walla Walla College, which has continued to be the chief educational institution in the North Pacific, supported in the secondary level by nine academies. The Portland Sanitarium, opened in 1893, and for the most of its career headed by Dr. W. B. Holden, and the Walla Walla General Hospital, are the chief medical institu-

tions. In the publishing field it is in the territory of the Pacific Press, which has a branch house in Portland.

Alaska's first introduction to the Advent message was in 1898, when Jasper N. Sylvester, an Adventist blacksmith from Iowa, joined the gold rush of that year. Under his endeavors a number of people, including some Eskimos, accepted the faith. The influenza epidemic carried off the greater number of these converts after his return to the States, but some survived and remained faithful.

Beginning in 1901, there was a succession of missionaries: A. M. Dart, T. M. Watson, F. A. Lashier, and O. W. Herwick, by whom a small constituency was formed. In 1929 Elder Harold L. Wood landed at Ketchikan to become superintendent of the mission.

By dog sled and boat, later by airplane, he served the distant and isolated church members and held evangelistic services. A membership of three hundred believers was built up. In 1944, while flying alone to one of his appointments, he suffered a fatal heart attack, and crashed in the bay. The mission has continued, later officers being A. L. Zumwalt, president, and J. W. Griffin, secretary-treasurer.

This brief survey of the English American field has dealt with visual resources. We need, perhaps, to emphasize this self-evident fact, that the real power lies in the spiritual life of the church's membership. In this North American birthplace of the Second Advent message there has been maintained in the lives of old and young a great degree of simplicity, devotion, and zeal for the Lord's work. This continent is the principal lamp which, fed by the oil of the Holy Spirit, is enlightening the world.

¹ *General Conference Bulletin*, 1922, p. 307.

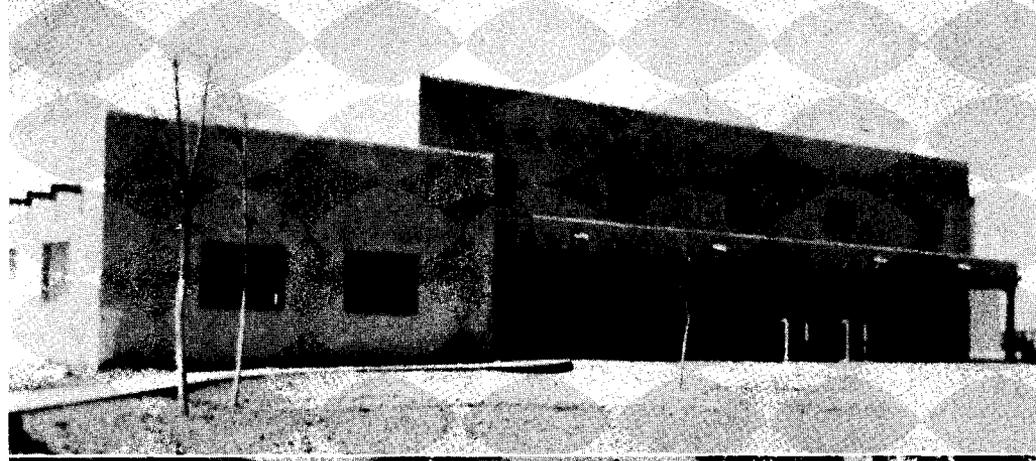
² *Ibid.*, p. 369.

³ *Review and Herald*, May 28, 1936, p. 7.

⁴ *Ibid.*, pp. 7, 8.

⁵ *General Conference Bulletin*, 1922, p. 370.

⁶ Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 147, 149.



MINISTERING TO MINORITIES

AMERICA has been called a melting pot of nationalities and races. Without question there is a miscellany of peoples. From the beginning of colonization Europe poured forth English, Scotch, Scotch-Irish, French, Swedish, German, Dutch, and various other strains. The Spanish and the Portuguese were to the south, and infiltrated. The American Indian was already here, and the Negro came. Later periods saw great influxes of immigrants: the Scandinavian peoples, particularly on the new lands of the Northwest, and later the Russians; the Irish and the Italians answering to calls for construction work; the Slavic peoples in the mines, the factories, and other industries; the Portuguese and the Canadian French on the farms and gardens and in the factories of the Northeast. From the West, Oriental peoples—the Chinese, the Japanese, the Filipinos—and others came in successive waves.

Those nationalities most nearly related readily intermarried; for instance, the Northern and Western Europeans. The farther removed from affinity, the more slowly did they mingle; yet there was more or less amalgamation even of diverse races. Stresses and prejudices, due to pride of race, religion, and class, and to different living standards, have at times created eddies of passion and contest; some of these seem almost permanent. Yet on the whole the mixture of peoples in the American nation has formed an amalgam more harmonious and peace loving than in any comparable region of earth. Without calling the melting pot a complete success, we can say that it is at least self-containing and promising. The religion of Jesus Christ, when operative, is the greatest agency in the unifying and harmonizing of peoples.

The message of Seventh-day Adventists, for the first half

of their history, went mainly to people of British stock. Rising in New England and borne along on the westward-moving stream of population, it spread among the English-speaking settlers. Because of the Bourdeau brothers there was an early interest in the French, particularly in Quebec; but the field was difficult and the converts were few. When, however, it came to the new States of Wisconsin and Minnesota, and later more western and northwestern States, it encountered Norwegian, Danish, Swedish, and German peoples; and with the accession of the Olsens, Matteson, Shultz, and like men, it reached out among them. The Scandinavian and German elements in the church became considerable.

By the turn of the century interest had been aroused in other nationalities which had come to the United States, and early in the reorganization (1905) there appeared the North American Foreign Department, with G. A. Irwin in charge and I. H. Evans as secretary. In 1909 O. A. Olsen became general secretary. This, however, dealt mainly with the languages and peoples already forming a part of the constituency; namely, the German, Danish-Norwegian, and Swedish. At the 1918 General Conference this department became the Bureau of Home Missions, a name it retained until 1946. During this time it initiated work for several other peoples, including the Spanish, the Portuguese, the French, and the Jews.

In 1946 the department was reorganized, becoming the Home Foreign Bureau, with Louis Halswick secretary and E. J. Lorntz associate. It now carries on work in twenty-five different language groups in the United States; namely, Armenian, Chinese, Czechoslav, Danish, Estonian, Finnish, French, German, Greek, Hungarian, Italian, Icelandic, Indian, Japanese, Jewish, Yugoslav, Norwegian, Polish, Portuguese, Russian, Rumanian, Spanish, Slovak, Swedish, Ukrainian. One hundred and sixty foreign-speaking language workers are carrying on a full-time program for these different nationalities. There are in these language groups approximately fifteen thousand believers, and the accessions have for some time averaged

a thousand persons per year. Tithes and mission funds paid by them amount annually to more than a million dollars.¹

Education.—Special opportunities have been offered in education for foreign-speaking students. Beginning with the first year, Battle Creek College offered both language and Bible courses in Danish, Swedish, French, and German. The French was discontinued, but in the other three languages courses were offered until 1890. When Union College opened in 1891 these departments were transferred to that school, where they were continued for twenty years. During these years many were trained to work effectively among their nationals in North America, as well as in Europe and other countries.

In 1909, after a careful study, it was voted that a Danish-Norwegian school be established in the Northern Union Conference, a German school in the Central Union Conference, and a Swedish school in the Lake Union Conference.²

A college property built by the Lutherans at Hutchinson, Minnesota, was purchased for the Danish-Norwegian school. A similar property at Clinton, Missouri, was secured for the German school. For the Swedish school a good farm property twelve miles west of Chicago was purchased, and there suitable buildings were erected.

These schools were named the Danish-Norwegian Seminary, the Clinton German Seminary, and the Broadview Theological Seminary. Later, these were changed to Hutchinson Theological Seminary, Clinton Theological Seminary, and Broadview College and Theological Seminary. These schools each year increased in attendance, and in 1918 were given senior college status by the General Conference Committee. In that year other language departments were added at the Broadview College: Italian, Rumanian, Russian, Ukrainian, Hungarian, Czechoslovakian, Polish, Yugoslavian, and Finnish.

Owing to increased use of the English language among the foreign-speaking constituency, especially those of Northern European origin, the necessity of special schools in those lan-

guages progressively lessened, and in consequence they gradually went out of existence. Clinton in 1925 merged with Broadview, and Hutchinson in 1928 was released to the Minnesota Conference for use as an academy. In 1934 Broadview turned over its college work to Emmanuel Missionary College, and became an academy for the Illinois Conference.

To prepare the workers still needed for the nationalities formerly served by these schools, a select few college graduates of these nationals were sent to Europe for one or two years, where they made an intensive study of the language in which they later labored.

The presidents of these schools were, in order: Hutchinson Theological Seminary: M. L. Andreasen 1910-18, N. P. Neilsen 1918-20, H. M. Johnson 1920-26, H. Grundset 1926-28; Clinton Theological Seminary: G. A. Grauer 1910-13, E. C. Witzke 1913-14, J. H. Schilling 1914-16, 1921-23, F. R. Isaac 1916-21, W. B. Ochs 1923-25; Broadview College: G. E. Nord 1910-17, H. O. Olson 1917-28, T. W. Steen 1928-34.

As work among the Spanish-speaking people developed later, and centered largely in the Southwest, educational facilities were provided as follows:

Scandinavians and Germans.—The Danish, Norwegian, and Swedish peoples are well represented in the membership of the Seventh-day Adventist Church. The larger number of these being of the second, third, or fourth generation in America, they speak the English language and are for the most part incorporated in American churches; but there are a number of churches that conduct their services in their mother tongues. There are about 4,000 members of Danish-Norwegian speech, and as many more of the Swedish. Out of them have come a large number of gospel laborers in America, in Europe, and in the uttermost parts of the earth; and they are represented in all classes of workers. The German element, too, has been and is a great factor in the work of the church. It has furnished ministers, colporteurs, and other workers, not only for the homeland, but for Germany, Russia,

and other fields. German churches in America number more than one hundred, with over 5,000 constituents.³

The Spanish.—Work among the Spanish is largely concentrated in the Southwest. This land—from Texas to California—which once belonged to Mexico, still holds about three million Spanish-speaking people. The Second Advent message reached out to them from their English-speaking neighbors and from Spanish books circulated by the colporteur. The first ordained minister in the Spanish tongue was Marcial Serna, who as the pastor of a Mexican Methodist church in Tucson, Arizona, in 1898 invited the Adventist elder W. L. Black to preach from his pulpit. The resulting relations brought Pastor Serna with all his congregation into the Advent faith, and they constituted the first Spanish-speaking Seventh-day Adventist church in America. Pastor Serna labored among his people for many years, and raised up churches. In 1903 Elder J. A. Leland organized a Spanish church in Albuquerque, New Mexico, the first baptism being of Louisa Sandoval. This Sandoval family has furnished three generations of Sabbathkeepers; and on land of their holdings near Albuquerque the Sandia View Academy was established in 1942, serving as a training center for many Spanish children in the area. Elder Burt Bray labored for some twenty years among the Spanish people between Sante Fe, New Mexico, and El Paso, Texas, and also in Colorado.

The Spanish work in California dates from 1906, when John P. Robles and C. Castillo opened meetings in Los Angeles, where a good church was organized. In Phoenix, Arizona, a Spanish church was raised up by the brothers Frank and Walter Bond, who later labored in Spain. The Spanish work was brought into the Bureau of Home Missions in 1921, under the directorship of H. D. Casebeer.⁴

The Portuguese.—Because the language is similar to the Spanish, work among the Portuguese was at first fostered by the Spanish Division. About two thirds of the Portuguese in the United States are on the Atlantic seaboard, particularly

southeastern New England; the other third are mostly on the Pacific Coast. In 1912 F. Gonsalves, a Portuguese, accepted the Advent faith in Taunton, Massachusetts. Interpreting for the English preacher, he assisted in bringing into the church a good many of his countrymen, who later, in 1918, were formed into a Portuguese church. J. F. Knipschild, learning the Portuguese language, ministered to that people in New Bedford, the city of Joseph Bates, and a good church has been raised up there. A church school and a junior academy for the children and youth are also conducted at New Bedford.⁵

The French.—Begun so early by the Bourdeau brothers, the French work was very difficult, because it was almost wholly among Roman Catholics, who tenaciously hold their people. Nor was it prosecuted with continuity, its ministers being often engaged in the English work or sent to mission fields. The latter part of the nineteenth and the first of the twentieth century, however, saw some French workers devoting most of their time to their own people: E. P. Auger, Jean Vuilleumier, G. G. Roth, and Louis Passebois. The French work in eastern Canada, where the great bulk of American French are located, has been organized into a special mission field, under the care of the Canadian Union Conference. The difficulties of the work among the French are illustrated by this statement from Louis Passebois: "The work among the French is practically all among the Roman Catholics, and the work has gone slow and hard. I have been arrested fourteen times. My home has been burned down and I have received fourteen Black Hand letters threatening my life and the lives of my family. I was slapped by a priest in a public place and otherwise abused; was forbidden to speak in public, and driven from the hall. In a place where a man became interested and called me to his home for studies, the mob would not allow me to get off the train."⁶

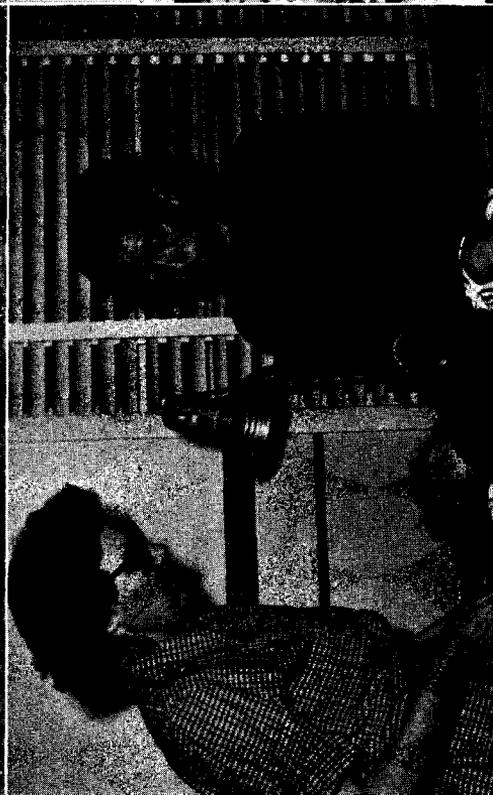
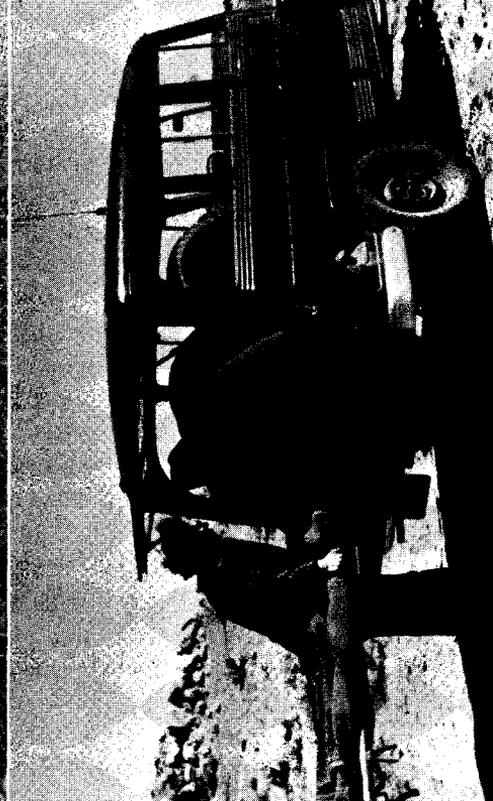
The Italians.—Immigration of Italian people to the United States began in the last decades of the nineteenth century and reached its peak in the 1920's, just before the

American Government fixed immigration quotas. In 1900 one of the Italian immigrants landing in New York was Rosario Calderone, who in Italy had prepared himself for the priesthood. Soon after landing he made the acquaintance of an Adventist Italian, by whom he was introduced to the faith, accepted it, and was baptized. Like many another clerical convert, he first entered the colporteur work, in Brooklyn, and in 1907, as a result of his labors the first Italian Seventh-day Adventist church was formed there. The second church was organized in New York City the next year.

Chicago is the second largest center of foreign-language residents; and here, in 1912, Elder Calderone was called to open the work among the Italians. As with the French, the Italians are strongly influenced by, and attached to, the Roman Catholic Church, and it is hard to gain an entrance to their thinking. The first meeting in Chicago, after extensive advertising, drew just two persons; but one of those, A. Catalona, became a strong Christian worker. The Italian church in Chicago now has a membership of two hundred.

A monthly paper, *La Verita*, was published, and Miss Vesta Cash, a niece of O. A. Olsen, became the first Italian Bible instructor. Though she at first knew nothing of the language, she rapidly learned, and she led the few believers in the distribution of the paper. A good church was raised up in Chicago. When a migration of Italians to the Pacific Coast began in the 1920's, the work out there was undertaken by several conferences, and a number of churches were formed. The Italian Adventist believers in the United States now number about one thousand.⁷

Slavic Peoples.—The last gospel message has been presented in several other European languages among immigrants in America. The Russians and Ukrainians, who settled mostly in the Dakotas and neighboring States and in Saskatchewan and adjacent provinces in Canada, have been appealed to through literature and the spoken word, J. A. Letvinenco and S. G. Burley being among the early and continuing work-



ers. A number of churches have been raised up. Russian and Ukrainian departments have been conducted in two of our schools, enlisting many young people, and large gatherings of the believers have appeared in camp meetings conducted in these languages. A Ukrainian monthly magazine, the *Watchman*, is published.

The Czechoslovakians began to hear the message in the early 1900's, largely through the efforts of their countrymen, L. F. Kucera and Paul Matula. This work has, so far, centered chiefly in the large cities of New York and adjacent areas and Chicago and its environs.

The Yugoslavs and the Poles are two other Slavic nationalities who are receiving the message in America.⁸

Still other diverse nationalities who are sharing in this evangel are the Greeks, the Hungarians, the Rumanians, the Finns, and the Icelanders.⁹

The Japanese.—There were few of this nationality in America until immigrants began coming in greater numbers in the first of the twentieth century. An agreement in 1907 between the American and the Japanese governments limited this immigration; but on the Pacific Coast the Japanese were already well represented, and their American-born children, the nisei (second generation), imbibing the language and customs of the land of their birth, and being loyal American citizens, formed a group that invited gospel service.

The first Japanese convert was T. H. Okohira, who then attended Healdsburg College and began laboring among his countrymen in the Bay cities. In 1896 he sailed with Professor Grainger to open the work in Japan. A long life of service was his. His son, A. T. Okohira, later labored among the Japanese of Los Angeles. Another Japanese worker was K. Inoue. A considerable number of Japanese accepted the Advent message.

The dislocations consequent upon World War II at first engulfed them, with their countrymen, in the relocation camps; but in the end many were distributed in different sec-

Top right: Monument Valley Indian Mission, Arizona. Top left: Monument Valley Mission headquarters. Bottom right: Mission truck that also serves as ambulance. Bottom left: Nurse Gwen Walters treating baby at Navaho Mission School.

tions of the United States. The services of two former missionaries to Japan, then having returned to America, were employed, among others, by the United States Government in helping to reorient the internees. One of these was B. P. Hoffman, teaching in the Seventh-day Adventist Theological Seminary; the other was P. A. Webber, teaching in Madison College. Many Japanese students were, by Government permission, gathered into the latter school, where they received a training which, after the conclusion of the war, a number used to advantage in re-entering Japan.³⁰

Two peoples to whom the church owes a duty, yet the efforts for whom have so far been small and the results scanty, are the North American Indians and the Jews. The beginnings of Seventh-day Adventist work for each contain romance and heartbreak.

The Indian Work.—The first historic race in America is the Indian. The advance of white civilization and power has crowded them into a few reservations in the East and the Northwest. Only in the Southwest do any retain approximately the land of their fathers, though here also they are on reservations. New Mexico, Arizona, and southeastern California hold this territory. In the highlands are the Pueblos with their several divisions, also the Apaches, and the Navajos, the largest single tribe in America. In the lower lands westward are the Maricopas, the Mohaves, the Yaquis, the Yavapais, the Pimas, and the Papagos. In Oklahoma, once Indian territory, to which aborigines from east of the Mississippi were removed a hundred years ago, the Indian population is principally of the Cherokee, Creek, Chickasaw, Choctaw, and Seminole tribes. Said a young woman convert of the Cherokees: "I am happy in the knowledge that this great, threefold message had its origin in the land of my forefathers, and that from its humble beginning in this country, it has gone out into all lands, and is rapidly advancing among all the tribes of earth."

Oklahoma contains more than 100,000 people of Indian blood, largely mingled, however, with the white. Of pure-

blood Indians, Arizona and New Mexico contain 54 per cent of the total Indian population of the United States. This population is distributed, though in smaller numbers, through twenty-seven States, including Alaska, besides a large population in Canada. In the East, the Iroquois, the Six Nations, have reservations and agencies in New York and Ontario, and a remnant of the Cherokee tribe has a reservation in the mountains of North Carolina. Michigan and Wisconsin are the only other States east of the Mississippi with appreciable Indian populations—Potawatomi, Chippewas, Sacs, and Foxes. In the Northwestern States the Sioux, the Cheyenne, and smaller remnants of tribes are found in Minnesota, the Dakotas, Nebraska, Montana, Wyoming, and Idaho, to the number of about 87,000. California, Oregon, and Washington contain about 43,000, and Western Canada and Alaska have more than 80,000. The total Indian population north of Mexico is nearly half a million—350,000 of them in the United States and 111,000 in Canada.

Wronged and robbed and neglected, the proud aboriginal race of America has largely withdrawn into its racial heritage, cherishing its traditions, its religious concepts, and its types of civilization. Widely differing in cultures and customs, the different stocks and tribes have been uniform in rejecting the white man's civilization and his religion; and some of the conquering race have deemed it best to leave them so. But the spiritual successors of John Eliot have heeded the commission of their Lord: "Go ye into all the world, and preach the gospel to every creature." They have felt their obligation to the Indian of America no less than to the Indian of India.

Seventh-day Adventist effort for the Southwest Indians began in 1916 with the work of Orno Follett, who settled with his family among the Navajos, and in a very brief time acquired their language. The nomadic habits of the tribe and their pride in their own myths and traditions remain obstacles to their acceptance of Christian beliefs and practices, but some fruit has been garnered by the faithful efforts of the

persistent missionaries. After fourteen years in the highlands, Follett and his wife were compelled for health reasons to take a lower altitude, and have since then labored among the more western tribes, around the Colorado River. He is the editor of the *Indian Missionary*, a monthly paper serving the whole Indian field. Mr. and Mrs. Ira Stahl are also at work here. A school for the Navajos has been established at Holbrook, Arizona, under the supervision of Marvin Walter and his wife, who also do itinerant missionary service in the surrounding field.¹¹

Contrasting to the missions to the highly intelligent and numerous Navajos is the mission, begun by Clifford L. Burdick, to the Seri Indians on Tiburon Island, in the Gulf of California. This tribe, numbering but two hundred, has been counted the most degraded and the most savage and treacherous in the history of white-red relations. The land is barren, and the Indians live by fishing, but they were also cannibalistic till threatened with extermination by the Mexican Government unless they gave up the practice. For centuries hostile to foreign encroachment, they were so savage that it was deemed suicidal for any white man to set foot on their island. So pagan were they that they did not even have a heathen religion. Two centuries ago the Jesuits tried to convert them, but the priests were killed or driven out.

Burdick, though warned that he was going to his death, went in with an interpreter, and gradually won their confidence by ministering to the sick and feeding the hungry. He took the gospel to them in pictures—the Sabbath school primary Picture Roll. After the lesson study one Sabbath an Indian woman stood in front of the picture of Jesus for some time. Finally, smoothing her hand over the picture of the Saviour for a moment, she then rubbed it over her own heart. It was her idea of applying the righteousness of Christ to her own troubled soul. The chief of the tribe, though he affected indifference during the story, showed his appreciation as he left by giving a large pearl to the missionary. The work has

been begun; it awaits the establishment of a mission station and school.¹²

In Oklahoma a work was begun by Elder and Mrs. F. M. Robinson in 1936. They were followed by Oscar Padget and C. D. Smith. The latest missionaries are Mr. and Mrs. A. W. Wennerberg, who came there in 1945 from the mission in Ontario, where they had spent several years in building up the work. The Indians of Oklahoma are no longer on reservations but are mingled with the white population. Consequently, the Indian church members are seldom in segregated groups but are in churches containing both white and Indian. A Chippewa brother, Frank Webb, coming from his native Minnesota, gave twenty-five years to colporteur-evangelist work among the Indians of Oklahoma, until his death in 1946. He was known far and wide as the "Indian preacher."

The station at Brantford, in Ontario, was at the same time taken over by Mr. and Mrs. Ira Follett. There a completely Indian church is self-sustaining and missionary-minded. Individual Mohawk and Seneca Indians in Ontario and New York are believers in the Advent message. A church of twenty-two members was once organized on the Onondaga Reservation in New York, but through neglect it perished.

The work has extended westward in upper Michigan, Wisconsin, and Minnesota. Among the Chippewas, at Zeba, Michigan, a school was conducted by Mrs. Harry Clausen from 1910 on for several years. On the Oneida Reservation, near Green Bay, Wisconsin, where a church of fifty-eight Indian members was raised up, a layman and woodsman, William Kloss, earned the money in the lumber camps to build their school buildings. David Chapman was the first teacher, and the school prospered for several years.¹³

Among the Sioux of the Dakotas several stations have been established, under such workers as Mr. and Mrs. Calvin D. Smith, Mr. and Mrs. Carl Brown, and E. L. Marley. A Sioux convert, Brother Blackhoop, made a translation of *The Bible Made Plain* from the English into the Dakota Sioux. This is

the first book Seventh-day Adventists have published in any North American Indian language.¹⁴

Slight efforts have been made among the Indians in Western Canada and up along the Yukon. In Alaska, S. H. Emery carried on both station and itinerant work for several years. An incident he relates is one of a thousand the world around that show the direct working of the Holy Spirit.

Awakened at 5:45 one morning from sound sleep, he felt the impression that he must take his projector and two films on the second coming of Christ to the aged chief of the Hyda village. He did so, and the chief watched without comment. But at the close he rose, his face radiant, and exclaimed, "That's good!" Then he continued: "This morning I awoke about six o'clock and prayed. I asked God to show me the truth. I do not read, so I cannot know unless I can see. I fell asleep again, and I dreamed that I did see pictures that would show me the right way. When I awoke I thought I would go to Ketchikan, look for a picture show, and find the pictures of truth. But that was not God's place for the pictures. Now I have seen them; you have shown them to me, some of them the very ones I saw in my dream." Then slowly, deliberately, he said, "You are the one with the power. When you come, I feel different, I feel good. God's people are a heart people. You must have it here [touching his heart] to be a Christian."¹⁵

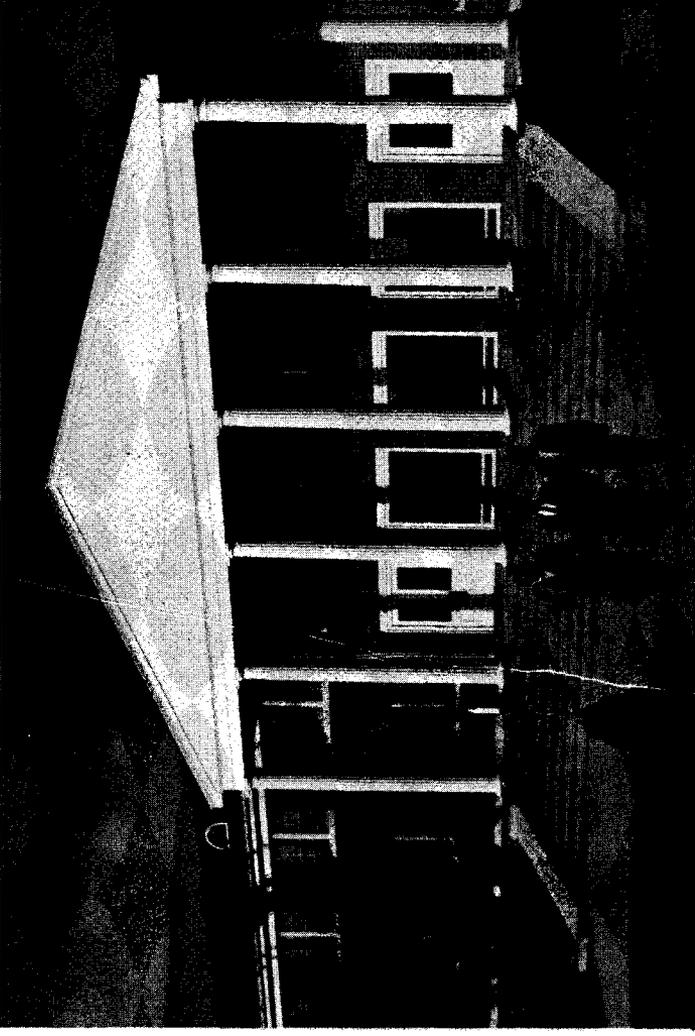
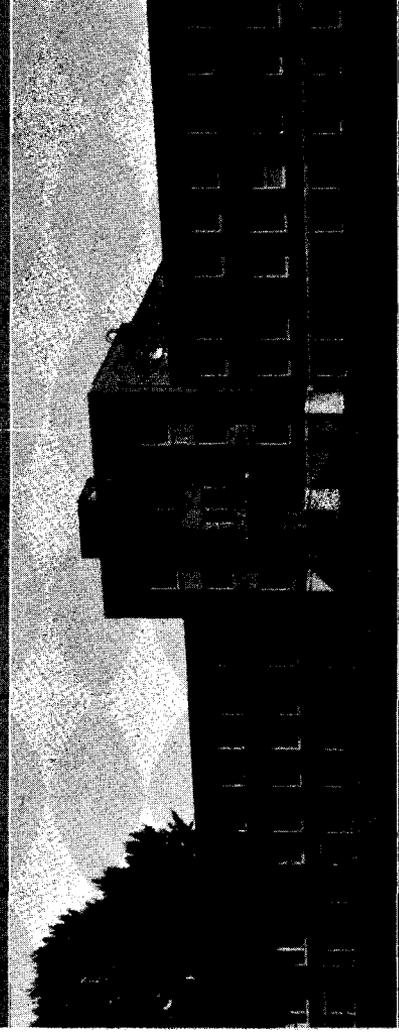
The Jewish Work.—In the late 1880's a young Jewish lad named Frederick C. Gilbert came to America from England, seeking employment and the regaining of his health, which was impaired by tuberculosis. He had been a pious boy, intended by his family to become a rabbi, but his ill-health caused him to leave the rabbinical school. Finding a home with a Seventh-day Adventist family, his prejudice against the Christian religion was gradually broken down, especially as this people accorded with three prime Jewish practices—the keeping of the Sabbath, abstention from the eating of pork, and the paying of tithe. In an experience strange and over-

whelming to him, he confessed himself a sinner, and found a Saviour in Jesus Christ.

Gilbert entered the colporteur work, and by that and other labor succeeded in going through a course of training in South Lancaster Academy. He felt a deep burden for his people, the Jews, and in 1894 he began labor among them in Boston. This was the beginning of Seventh-day Adventist work for the Jews, work which Gilbert, with denominational help, carried on for half a century while also ministering to non-Jews. In the latter part of this career he was joined by another Hebrew Christian, S. A. Kaplan, in editorial and evangelistic work.¹⁰

The Negro Work.—The Seventh-day Adventist constituency among the colored people of the United States has been raised from about one hundred in 1890 to more than seventeen thousand in 1946. The initiation and early progress of efforts for the colored race have been related in the first volume of this work. The policy has been followed in the Seventh-day Adventist Church of encouraging and training Negro leaders and administrators for the colored constituency. As such leadership has developed, the responsibility for the evangelization and education of Negroes has been progressively laid upon it, with evident benefit to the cause and with emergence of strong and loyal workers. While the colored constituency has gained more of self-government and direction, its organic connection with the denomination has been maintained, and Christian fellowship, counsel, and mutual assistance have marked the church relations.

In 1909 the colored work, represented by a constituency of about one thousand, was organized into a department of the General Conference. The first two secretaries were white men, A. J. Haysmer and C. B. Stephenson, who served until 1918. In that year the first colored secretary, W. H. Green, was elected to head the department. Elder Green served faithfully in this capacity for ten years, during which time the colored membership advanced from 3,400 to 8,114. At Elder



Green's death G. E. Peters served an interim term of about two years. In 1930 F. L. Peterson was elected secretary, serving until the General Conference of 1941, the membership then numbering more than fourteen thousand. G. E. Peters was elected secretary in that year, and has continued in the office since. During this time there has been marked progress in numbers, finances, evangelism, education, and medical work.

At the Spring Council of 1944 action was taken to form conferences of the Negro constituents within the territories of the several unions which contain large numbers of colored churches. Such conferences are coincident in territory with the already existing conferences, the division being along ethnic lines.

These areas, with the colored conferences formed, were: the Atlantic Union—the Northeastern Conference, with 2,468 members, headquarters in New York City; the Columbia Union—the Allegheny Conference, 4,047 members, headquarters in Pottstown, Pennsylvania; the Lake Union—the Lake Region Conference, 2,517 members, headquarters in Chicago; the Southern Union—two colored conferences: the South Atlantic, headquarters in Atlanta, with 3,523 members, and the South Central Conference, 2,300 members, headquarters in Nashville.

The fields where the colored constituency is not strong enough to warrant separate organizations are designated colored missions. The Autumn Council of 1945 authorized the organization of a mission plan for the colored constituents of the Central and the Southwestern unions. These two missions were organized and began their functions on January 1, 1946. The organization calls for a Negro superintendent and an executive committee. The colored work in the Pacific Union territory still maintains the departmental form of organization, with a Negro secretary who is a member of the union conference committee and who works under the direction of the union committee. The colored work in the Northern and the

Top: Publications of the North American Negro Department. Center: Riverside Sanitarium, modern medical unit serving Negro constituency of the South. Bottom: Peterson Hall, new men's dormitory at Oakwood College, Huntsville, Alabama.

North Pacific unions is still small, with a diminutive membership. In these territories there are colored pastors of some churches, which are an integral part of the conferences in which they are located.

Oakwood College, near Huntsville, Alabama, is the most advanced Seventh-day Adventist school for Negroes in the United States. After a career as a school of junior college grade, under a succession of white presidents, it came forth in 1943 as a senior college and under wholly Negro administration. The first such president was J. L. Moran. He was succeeded in 1945 by F. L. Peterson. This college has done nobly in training workers for evangelistic and educational roles both in the United States and in foreign fields. Following in high degree the program for comprehensive education, in the union of hand, head, and heart, it has been in no way behind the other Seventh-day Adventist educational work in the South. A number of academies, particularly in the great cities of the North, East, and Pacific Coast, provide secondary education, while the elementary church school work is being fostered throughout the nation.

The medical work for Negroes, a most important field, has labored under many handicaps and misfortunes, due largely to lack of means, insufficiency of trained personnel, and the comparatively low economic state of the race. But it has never been wholly abandoned, and at present it has the brightest prospects. The first trained American Negro nurse among Seventh-day Adventists was Anna Knight, of Mississippi, who was also a teacher, and who did magnificent pioneer service not only in the Southern United States but in India. In 1908 a sanitarium for colored people was opened in Nashville, with Dr. Lottie Isbell Blake as medical superintendent, and it continued for five years. In 1910 a sanitarium was established on the campus of Oakwood College, with Doctors M. M. and Stella Martinson in charge. They were succeeded in 1912 by E. D. Haysmer, M.D., followed the next year by J. E. Caldwell, M.D. Thereafter the institution had no resident physi-

cian but was staffed with nurses. Miss Etta Reeder was the superintendent until 1921, and Miss Bain, until 1923, when the sanitarium was discontinued.

In 1930 Mrs. N. H. Druillard, at the age of eighty, suffering a severe accident, promised the Lord that all the years He would yet give her should be devoted to the betterment of the Negro people. She had already interested herself in this work, with gifts to Negro institutions and with her counsel; but now her mind turned more exclusively to it. She made a remarkable recovery, and for about ten years carried out her vow by founding with her own resources, on the banks of the Cumberland River, near Nashville, the Riverside Sanitarium and Hospital. It was in very simple but substantial buildings that "Mother D" carried on the work of this little institution, herself administering, teaching, and laboring with her hands. The sanitarium acquired a high professional as well as spiritual reputation.

In 1941, after the death of its founder, the institution began an expansion and improvement under the auspices of the General Conference, to whom the property had been deeded. A large and modern, well-equipped building, with a capacity of eighty-four hospital beds, was erected during the years 1945 to 1947, making the physical plant of the sanitarium equal to many of the older denominational institutions of healing, and notable among Negro institutions not only for its equipment and service but for its rural setting and influence. From near its beginning it has been staffed with colored workers, nurses, and physicians. H. E. Ford was its business manager from 1935 till his death in 1938, when he was succeeded by his brother, L. E. Ford, later by H. D. Dobbins. T. R. M. Howard, M.D., was its medical superintendent from 1936 to 1938. C. A. Dent, M.D., became superintendent in 1940, followed in 1942 by J. Mark Cox, M.D., its present director. The first superintendent of nurses was Geraldine Oldham, R.N.; in 1938 she was succeeded by Ruth Frazier, R.N., who had been with the institution from near its beginning. Miss Fra-

zier's long and faithful work culminated with the opening of a nurse's training school in the new building January 1, 1949.

In the publishing field the monthly *Message Magazine*, a missionary paper for the Negro population, was established January 9, 1935, by the Southern Publishing Association, edited at first by the editors of the *Watchman Magazine*. But in 1943 a Negro editor, Louis B. Reynolds, was installed, and the magazine has greatly prospered under his hand and his staff of helpers. The magazine's contributors are largely colored, though not exclusively so, and the illustrations feature Negro subjects. *Message Magazine* has a large circulation, sometimes topping 300,000, though, as it is chiefly of the single-copy-sales type, handled by student scholarship candidates and colporteur salesmen, this fluctuates. The yearly subscription list is, however, being steadily built up. For press communication with church members, the *North American Informant*, a bi-monthly, is issued from the Washington office of the department.

A few books written by colored authors, illustrated largely with Negro subjects, and leaning to quotations from Negro sources, are beginning to be produced. *The Dawn of a Brighter Day*, by L. B. Reynolds, heralding the Second Advent, is one of these. Another, by G. E. Peters, *Thy Dead Shall Live*, presents the doctrine of immortality only through Christ. A third, *The Hope of the Race*, by Frank L. Peterson, is a compendium of the truths of the Advent message. In the field of dietetics, *Eating for Health*, by a graduate dietitian, Marvene C. Jones, is proving very popular. It is not assumed that a completely Negro-suffused literature must be presented to the colored people; but some books and periodical literature which by their composition and illustration relieve somewhat the uniform Caucasian appearance, make a welcome relief.

The work for the colored people of the United States has become the most advanced in all the world in education and fitting for service. A number of American Negro missionaries

have served and are serving in Africa, the tropic lands of America, and in other climes.

The complete detailed picture of the North American work for minorities cannot be covered in a chapter; but this glimpse of a half century of progress, of organization, and of some of the special features developed, will provide an acquaintance that makes it not wholly a stranger.

¹ Louis M. Halswick, *Mission Fields at Home*, pp. 25, 26.

² *Review and Herald*, Oct. 28, 1909, pp. 6, 7.

³ *Mission Fields at Home*, pp. 26-56.

⁴ *Ibid.*, pp. 57-66.

⁵ *Ibid.*, pp. 108-110.

⁶ *Ibid.*, pp. 75-78.

⁷ *Ibid.*, pp. 79-83.

⁸ *Ibid.*, pp. 84-95.

⁹ *Ibid.*, pp. 100, 111-117.

¹⁰ *Ibid.*, pp. 103-105.

¹¹ *Ibid.*, pp. 67-73.

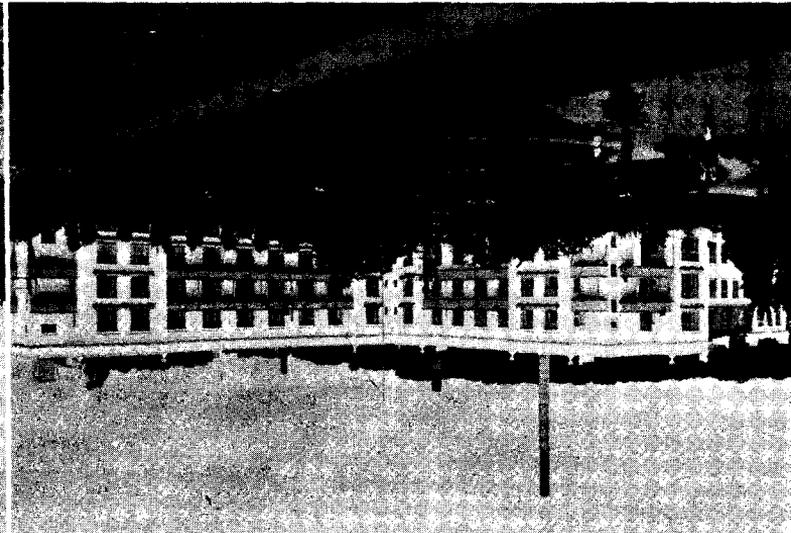
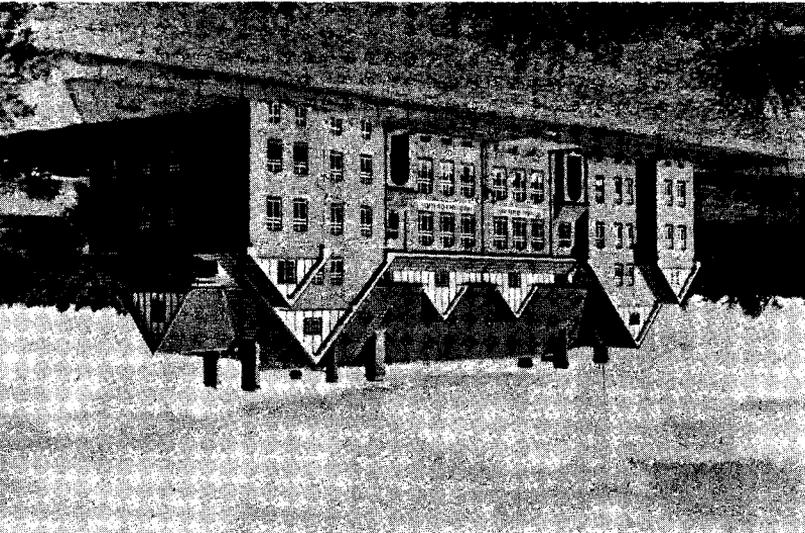
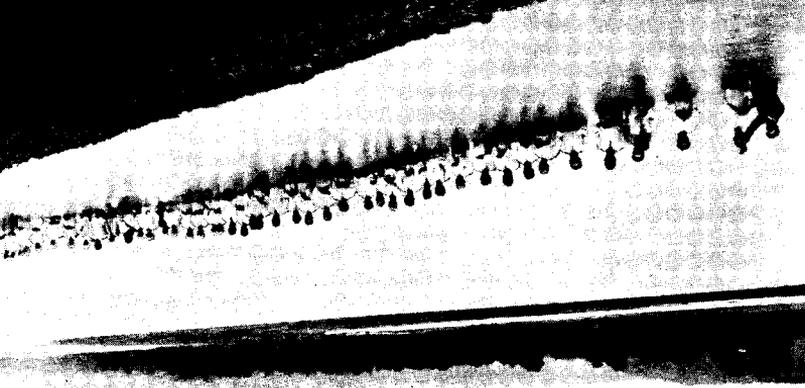
¹² *The Indian Missionary*, October, November, 1945.

¹³ Orno Follett, letter to the author, July 7, 1948.

¹⁴ *The Indian Missionary*, June, 1946.

¹⁵ *Ibid.*, April, 1947.

¹⁶ F. C. Gilbert, *Judaism and Christianity*, pp. 64-128.



EUROPEAN COUNTRIES

EUROPE is a house of many rooms, some bright, some dark. The light of the gospel in the Reformation of the sixteenth century sought to penetrate everywhere, but it was shut out here and there, and ever dimmed and limited. More and more its brilliance was pressed toward the west and the north; and where it came and abode and glowed, there enlightenment and liberty and justice shone the most brightly. Those nations that listened to the gospel have been in the forefront of progress and of the upholding of human liberty and happiness.

Four hundred years ago, in a benighted England, Bishops Latimer and Ridley were brought to the stake for preaching the Word of God. As the fagots at their feet were lighted, Latimer called to his companion: "Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England as I trust shall never be put out." Light a candle they did and many another with them. Not martyrs alone, but scholars and preachers, printers and colporteurs, noble fathers and mothers, statesmen, and the true hearts of the common people have made Great Britain the citadel of liberty, the lighthouse of the world. From her chiefly stemmed America, land of freedom and progress. From her supremely went out the Bible and the Christian missionaries, east, south, west, around the world.

For Europe she held aloft a torch of truth and liberty. Seconded by other near-by nations in which the love of truth also prevailed, she has lighted the Continent even to the bordering seas and the steppes of Asia. The Scandinavian peoples, noble sons of the North, and Holland, with its men against the sea, were scarcely behind England and Scotland in making freedom for the Word of God. Germany, birthland of

Luther, was divided in allegiance, the north generally for reform, the south mostly adhering to the old church; and through fearful cataclysms of war and internecine strife it evolved a state of quasiliberty in matters of faith.

In carrying forward the gospel work in Europe, as in some other areas, the evangelical missionary inevitably encountered entrenched ecclesiastical bodies historically older and inflexibly determined to maintain their positions against all newcomers. In Southwestern Europe this was the Roman Catholic Church; in Eastern and Southeastern Europe, the Greek Catholic. With less rigidity the Protestant state churches of Middle and Northern Europe presented an antagonistic front. This was the general picture before the two world wars, and particularly before the second. The disruptions of that conflict affected not less the church than the state.

It is human nature to condemn those who persecute us; and we may appear to ourselves to be God's spokesmen when we marshal the prophetic Scriptures on our side. But we have need to take to our minds the more basic laws of Christianity declared by our Lord: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad." "Whosoever shall smite thee on thy right cheek, turn to him the other also." "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And furthermore, "Judge not, that ye be not judged."¹

The truth lies with him who lives the truth, and only he can live the truth who abides in Christ. "Abide in Me," said the Master, "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."² This was the Master, the Saviour of men, "who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree";³ and, dying there, excused His

enemies and prayed for them, "Father, forgive them; for they know not what they do." ⁴ And He linked His disciples to His own experience when He said to them, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." ⁵

In view of this teaching the disciples of Christ will not dwell upon the injustices and atrocities of those who make themselves their enemies, but will instead fix their eyes on Jesus, and in His spirit pray and work for the salvation of deluded men who oppose the gospel and persecute its disciples.

In Europe there arose, between the first and second world wars, a new political creed, Communism. Based on the Marxist doctrines, modified by Lenin, and in later years implemented by Stalin, it has become the government of Russia, or the Soviet republics, and of several adjacent countries. With the political affairs of nations, Seventh-day Adventists have nothing to do. They submit themselves, save in matters of conscience, to whatever government is in power, and with all loyalty perform the duties of citizens. Their sole purpose is to promulgate the gospel of Jesus Christ. That, in its humanitarian aspects—its relief of suffering, its ministry to the poor and needy, its comfort to the disconsolate and heart-burdened—must appeal to men of all beliefs. In its faith—its communion with God, its endurance of suffering for Christ's sake, its interpretation of prophecy looking to the consummation of all things earthly—it is the ageless truth of God; and its advocates cannot be shaken from their conviction and their tranquillity. They must seek out men to be rescued from sin; and in that service they must obey God rather than man.

We cannot read the hearts of men; nor is it given us to judge. There are noble, true souls, both high and low, in the ranks of Catholicism and among other religionists. In every right impulse which they follow they do God service. It must be acknowledged that on certain standards of de-

gency, morality, and devotion, the Catholic Church often takes a correct public stand; and if, in our judgment, that church has not attained to as great perfection as the cause of Christ demands, nor, as we read the Scriptures, has it the mandate and the seal of God to be His spokesman, yet singly or collectively Catholics are to be commended and supported in the degree of probity they exhibit.

Holding as they do, even though erroneously, that they constitute the only true church, and that outside its fold there is no salvation, they must be expected to use what means they command to keep souls within their communion; and if they are lacking in the spirit of Christ, who compels no man, but wins by love, and if consequently they turn to the human substitute of force, let them be to the Christian objects of compassion, not of animadversion. It is possible for one who proclaims the love of Christ to exhibit in his behavior toward other men the passion of the evil one; and it is possible that one whose creed demands compulsion may, through his communion with Christ, become the exemplar and exponent of charity. In the spirit of benignity and faith let them who bear the last gospel message meet them who, enrolled in opposing ranks, may yet become the subjects of grace.

Against all despotism and tyranny, whether of church or state, the gospel of Jesus Christ contends, not with arms, not with conspiracies, not with terrorism, but through its appeal to the heart of man and the unconquerable resolution to set him free. Different Protestant churches and societies have played a noble part in this evangelization in the darkest corners of Europe. In some cases following upon their heels, in many instances pioneering, the Seventh-day Adventist missionaries have penetrated into every land and maintained and increased their hold under every government, liberal or hostile, by means of preaching, literature distribution, teaching, health ministry, and the testimony of individual lives.

Push on! Push out! Push forward! It is a long, long road

to the frontiers, and every mile counts its heroes and its martyrs among the legionnaires of Christ. They are robbed, they are imprisoned, they are flogged, they are starved, they are killed, but on goes the legion, and nothing will stop it. Sometimes with indomitable determination, sometimes with narrow escapes, sometimes with flashes of Christian humor, they meet the forces opposed to them.

Down near a Balkan frontier where banditry was rife, where priests often held more power than magistrates, where police and army were the instruments of intolerance and persecution, there was a standing decree against heretical teaching and baptizing, and the authorities were on the lookout for Adventist literature workers, teachers, and preachers.

A minister secretly took a company of new believers out to a river for baptism. Just as he led down to the water the first candidate, a man redeemed from an evil life, a band of soldiers appeared.

"Hold there!" called the captain. "What are you doing?"

Said the minister: "This man, whom I am to put down into the water, has been very sick. He was so sick that he made his family most unhappy. He drank liquor, and the more he drank, the worse off he and his family became. I have an infallible cure for the sickness he has had, and I am performing that cure. When I put him in the water, and when we pray, the devil leaves him, and he becomes well, and his family is happy."

The captain grinned. He well knew that the forbidden rite of baptism was to be performed, but the minister's response amused him. "Well, by all means," he said, "if you have a cure against drunkenness or any other troubles of that kind, administer it. The people in this community are very wicked, and we wish they could all receive the same cure." So the baptism went on, with the soldiers standing guard against any interference. The church was organized, and a good missionary work was begun.⁶

An Adventist leader traveling by train from Budapest to

Belgrade found himself in the same compartment with a Hungarian nobleman and his wife, fine, cultured people. Learning that he was an Adventist, the lady, greatly pleased, told him of her experience. During the first world war, while her husband was in the army—with Hungary on the losing side—she became ill, filled with sorrow and despair, almost ready for suicide. Then a capable nurse came to her, a graduate of the Adventist sanitarium in Friedensau, Germany.

“She was the best woman I ever knew,” said the lady, “so kind and practical, and with such a firm faith in God. If she had not been with me, I should have gone insane. She said little about doctrines or churches, but her quiet, sweet way was like a breath of heaven. She gave me a little book to read, *The Footsteps of the Great Physician* [in English, *The Ministry of Healing*], written by some other woman, I have forgotten her name. And there I found the real Jesus, my Saviour. This is the first time I have met an Adventist minister, and have been able to tell how grateful I am for the help of the book and the service that dear woman brought me.”⁷

Over against the Russian border, in a very disturbed land, a colporteur asked for permission to sell our books. “No!” said the authorities. “No!”

“But these are good books,” persisted the colporteur. “They tell the truth of God. They make bad men wish to become good men. They help government, because they turn people from wickedness to righteousness.”

“How much you claim!” said the commandant. Then, half in seriousness and half in jest, he went on: “Indeed, we have need of whatever will turn bad men into good men. Now, I will give you a test. There is a district up north that is troubling us all the time. It is filled with bandits and outlaws, all the people are quarrelsome, and no one has peace. If you want to go up there with your books, we’ll let you. And we’ll see if you can turn those bad men into good men. At any rate, heresy couldn’t make those bandits worse.”

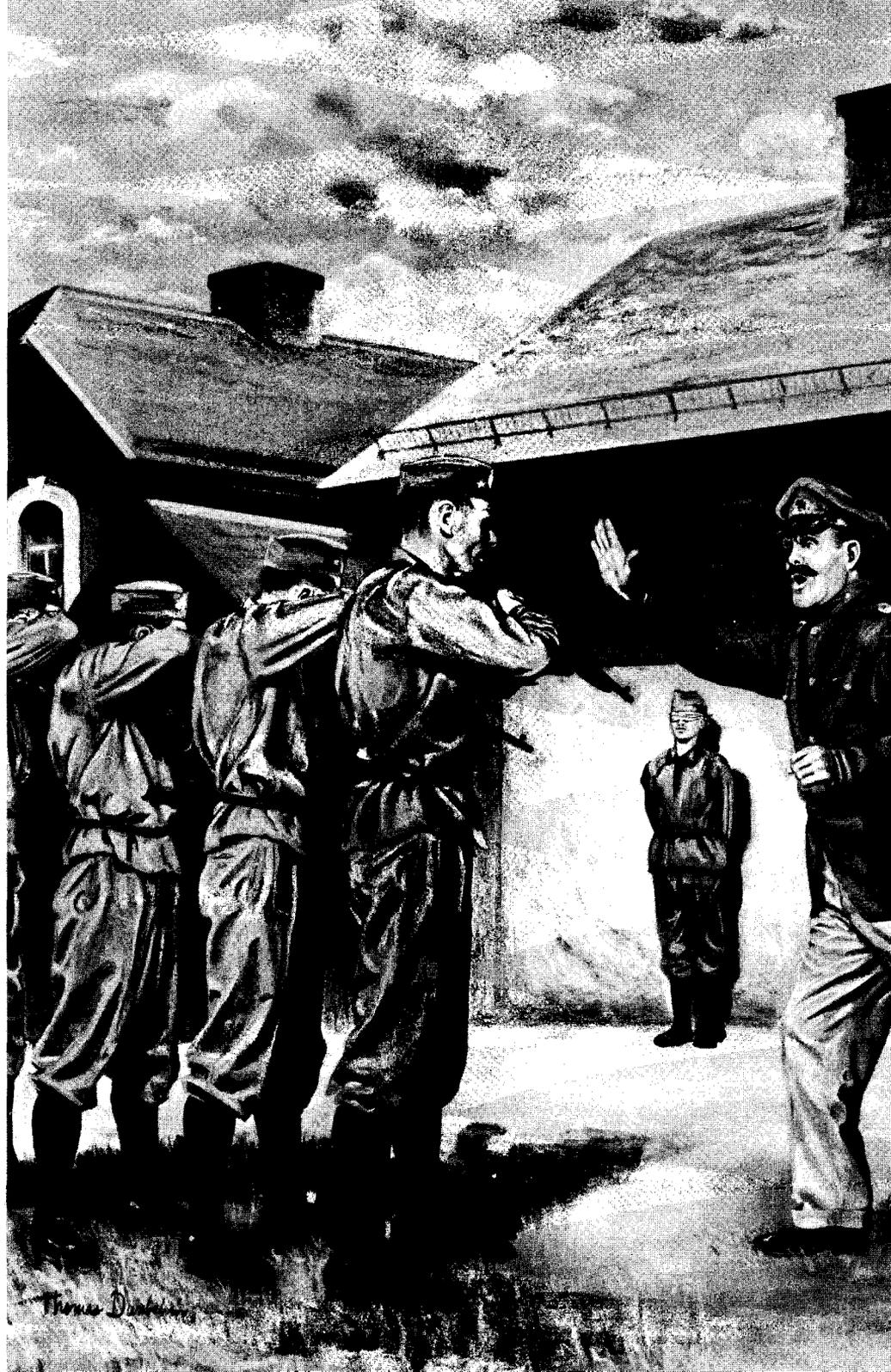
So the colporteur went, and sold *Steps to Christ* and an-

other little book. He talked earnestly with the inhabitants, and he lived a blameless life. No one had ever paid that people any such attention before. They bought liberally of his books, and read them. They were the first word from God they had had for many years, for there was no spiritual leader in all that district, and much they needed to have pointed out to them the steps to Christ.

The colporteur finished his work, and went elsewhere. Two years later he came again to the city where the central authority was, and again he requested permission of the same officials to sell his books. They hailed him respectfully and favorably. "Certainly," they said, "you may go anywhere; the whole country is open to you. The books you sold in that district up north have done what you said they would do. They have so changed those bad men into good men that now there is peace where before there was only trouble. Go out and sell your books freely." ⁸

But not often were favors shown or facilities offered. The ugly face of bigotry everywhere met the advancing messengers of Christ. Mobs, stirred up by the priests, assaulted ministers and people. Imprisonment, beatings, stonings, were the common lot of leaders and followers in the Advent faith. At a colporteur's institute in Rumania, out of thirty workers present, half had been beaten and mistreated while at work, twenty-three had been in prison for circulating the literature, and twenty-four had been hunted and attacked by mobs incited by priests. Yet all said they were of good courage. Their experience was the common lot of the colporteurs in South-eastern Europe. Some of them were done to death. ⁹

During the first world war a Russian prisoner accepted the Adventist faith from a fellow prisoner, and after release, went canvassing for religious books. At last reaching home, he was reunited with his wife, who was yet a member of the Orthodox Church. One day he said to her, "Wife, what good do all these pictures and images of saints do us? They neither feed nor clothe nor shelter us. Let us destroy them." She



Thomas D. ...

thought he had lost his mind, but to humor him, she let him burn all the icons. When this was noised abroad the priests and the police came and arrested him. They flogged him, and one man with heavy boots kicked him until he was injured for life.

Then the priests brought him to the judge and made their accusation. The judge asked him, "Have you anything to say in your defense?"

Said he, "May I ask the priests here one question, and make one request?"

"Yes."

"Is this Bible, all of it, every sentence in it, the Word of God?" he asked the priests.

They looked at the book. It was a Russian Bible. "Yes," they said.

Then said the man, "Will you read this?" and he pointed to the second commandment. The priests read aloud the prohibition against images and image worship.

Then the soldiers, standing ready to execute the man, began to laugh at the priests: "What says your Word of God?" they asked. "Do you think we are going to shoot a man for burning the idols that your Book says shall not be worshiped?" The judge set him free.

Later came the war between Russia and Poland. This man was drafted into the army, but he said, "I can have no part in your war. I am now a Christian."

"Then it's the firing squad for you," said the captain.

They stood him up before a wall, and gave the command to shoot.

"Wait!" shouted one with authority, "Let me ask him a question. If the czar should come back to power, would you fight for him?"

"No," said he. "I would never fight for the czar or anyone else."

"But if our enemies should capture you, would you help them and fight us?"

← PAINTING BY THOMAS DUNBERIN

This Seventh-day Adventist soldier was dramatically saved from the firing squad after having been convicted of refusing to perform military service on the Sabbath.

"No; I am a follower of Christ, and I would not kill anyone. I work only for peace."

The soldiers cried, "He is not a bad man. Set him free!" And free he was set.¹⁰

A young convert from Montenegro came down into Yugoslavia and attended a secret meeting of believers. He was followed to his friend's house by a police officer, who tore his Bible out of his bag and struck him in the face with it repeatedly, till the book nearly went to pieces. He hauled him to the soldiers' barracks, where he was fearfully abused, beaten with a heavy cane, lifted by the ears, kicked, and flogged until streams of blood flowed and his whole body was a mass of bruises. They tied his hands and feet, thrust a pole under his knees, and bent him together, then swung him through the air. They screamed at him, hit him with their fists, and spat in his face.

But tortured as he was he was able to smile, and say, "Now God be praised! They are spitting in my face just as the soldiers did in my Saviour's face. What am I in comparison with my blessed Redeemer?"

They left him tied in this position, torn, covered with blood and dirt and bruises, while they went to supper. On returning, they took the pole away but chained him to the bed. They said they would thus torture him for eight days or more. That night they went into the village where his father lived, seized all Adventist literature in the house, and abused the old man. In the morning they tried to make the young man give the names of other believers, but he refused. Then they threw him into prison, until at three o'clock in the afternoon they brought him before the judge, crying that he was a heretic and would not obey the laws of the land. He was sentenced to prison and to lose all the literature he had. However, after a few days his father succeeded, by paying a large sum of money, in getting him out. And he went on his way, spreading the truth and rejoicing in God's providence.¹¹

Not men and women only, not youth alone, but children

also witnessed for the truth. Many were orphaned; yet they stood for their faith. In a south German land a mob attacked the candidates for a baptism. As they ran over a bridge to escape, one, a young widow with two little children, was killed. The Roman Church took her two children, the older about ten years of age, and put them in a Catholic home. But the little boy and girl did not forget their mother or their God. The first Sabbath they hid away in the haymow, and studied their Sabbath school lesson. In the afternoon the man of the house found them and flogged them. The second Sabbath they hid in the woods. They were found again and beaten. The third Sabbath, as the man found them and began to beat them, saying he would kill them if they did not give up their religion, some neighbors came upon him, and he was arrested.

When the story was told in court the judge became very angry, and sentenced the man to be flogged as he had flogged the children. But the little boy rose and said, "Judge, it is true that this man has beaten both me and my little sister very hard, just because we love Jesus and keep His Sabbath, as mother told us to do. But I do not want him beaten. In our Sabbath school lesson this week we learned that we must pray for those who hurt us. And so I pray you please forgive him."

The judge was greatly moved, and after lecturing the man, he set him free, saying, "You are saved from punishment by the pleas of these little children whom you have so cruelly abused." That man soon accepted the faith for which he had beaten the children. In time he became the elder of the Adventist church there, and gave his attention to the training not only of the children committed to his care but of the whole church.¹² All these instances of persecution and of the faithfulness even unto death of men, women, and children, could be repeated of hundreds of cases.

The Seventh-day Adventist cause in Europe, which began in 1874 with the mission of J. N. Andrews and company to

Switzerland and surrounding countries, in 1877 with the mission of J. G. Matteson to Scandinavia, and in 1878 with the mission of William Ings and J. N. Loughborough to England, had by the beginning of the twentieth century penetrated to every part of the Continent, including Russia, and over into the Levant—Turkey, Palestine, and Egypt. It was at that time listed as District No. 8, and its superintendent, O. A. Olsen, reported six organized conferences, with a combined membership of 5,709.¹³

The reorganization of 1901 changed the district plan into union conferences; and Europe received a quota of three unions—British, Scandinavian, German (including Russia)—and two union missions, the Latin and the Oriental. By the time of the 1909 General Conference the German field had been divided into two unions, East and West, and the Russian Union had been organized. All the unions were united under a general European conference, totaling 17,362 members.¹⁴

An institutional development of those early times in Germany should here be noted. Friedensau, near Magdeburg, Prussia, opened as a center in 1899, became and remained for a quarter of a century the most noted place in German Seventh-day Adventist affairs. It was in the country. A sandy tract of land surrounded by forest was here purchased, which within a few years was turned, in the phrase of the political overlord, into "a jewel casket." Here an industrial school was first opened, with Otto Lüpke as principal. Friedensau was the chief educational center until the first world war, and it is still one of the German Adventist centers. Soon a sanitarium was established, with Dr. E. Meyer as superintendent; he later became head of the school, as well. A food factory was also started. Many important conferences were held here. Friedensau sent forth a notable corps of workers in evangelistic, educational, and health work. After the first world war and the division of the German field into three union conferences, Friedensau was assigned to the East German Union, and other schools and sanitariums were begun in the West

and the South German unions. But the "jewel casket" remains prime in the traditions and the affections of the constituency.

The expansion of the European work and the increasing problems of its management deeply affected the world organization of the church. Europe was the first extension field of Seventh-day Adventists; and here in membership and resources they made the most rapid progress outside America during the five decades that clasped together the centuries. Receiving its first significant accessions in Protestant countries, it long knocked almost in vain at the gates of Roman and Greek Catholicism; but when finally it secured a foothold it progressed in some sectors against overt and covert opposition by leaps and bounds. Particularly was this true of Russia, Rumania, Czechoslovakia, and Yugoslavia. "Where did this Adventism come from, anyway?" exclaimed a high official in one of the dark corners of Southeastern Europe; "it is a foreign and heretical religion, and we shall destroy it!" To whom the noble leader replied: "If you should kill every Adventist man, woman, and child in this country today, there would be more Adventists a year hence than now. Adventism has not come from England, or Germany, or America—it came from heaven. It is the voice of God, and it has come to stay. You can no more destroy it than you can stop the Danube River."¹⁵

Rumania saw a wonderful work, which began in 1904 with the arrival of J. F. Hinter, from Russia. Upon his being exiled, it was continued by P. P. Paulini, a native Rumanian, and by 1911 had resulted in 523 members, by 1925 in 6,038, going on through the troubled years to a constituency of 21,500 in 1947, with six local conferences and strong institutional support. An example of the hindrances and trials endured is mirrored in the following incident.

In one of the cities the bishop with his priests arrested and brought into the church building all the Seventh-day Adventists of the town. The mayor of the city was there, by the bishop's bidding, and he brought with him a company of

fifty soldiers from the army. A mob outside the church was clamoring for blood.

The bishop stood up and cursed the Adventists with all the invective his practiced tongue could muster. They were a humble people, without strong local leadership, and they had been brought up to fear the priestly order. Now they were cowed by the bishop's violence, and when he commanded them to come forward and kneel before him, they all obeyed—except one little woman, who remained where she was. The bishop told them that if they would confess they were in error and would repent and come back to the Orthodox fold, he would do his best to get them quickly through purgatory and would protect them before they should go there.

Down at the end of the kneeling row was the husband of this little independent woman. As there was a rustle and a movement among them portending a confession, she rushed to the side of her husband, and cried, "Is that man God? Are we going to pray to a bishop? Have we been taught the truth to no effect? In the name of the Lord, I command you, my brethren, every one, stand up!" They all arose, shamed at their cowardice, and with new resolution returned to their seats.

The priest was nonplused. The mob, crowding in at the entrance, shouted that they would kill that little woman. At that juncture the officer of the soldiers stepped forward, and calling his company to attention, he said, "Draw your swords! Every one of you take a Seventh-day Adventist by the hand, and I will take that little woman."

Then, turning to the mayor and the bishop, he said, "You, Mayor, have a commission to protect the weak. And you, Bishop, were sent to preach the gospel." Then, with a flourish of his sword, he said, "Clear the way, and lead the Adventists home. If any of you ever molest the Seventh-day Adventists again, you will answer to me for it."

What had influenced this officer to thus champion the disciples of the gospel we are not told, but we can well im-

agine: the contrast between their daily lives and the lives of the priests who were persecuting them. The incident meant much for the immediate advancement of the gospel in that place.¹⁶

In the Roman Catholic countries—France (largely agnostic), Belgium, Spain, Portugal, Italy, and Austria-Hungary (the last partly Greek Catholic)—the workers made slower progress, though in Catholic southern Germany, where the laws, influenced by the German Confederation, reflected greater freedom, they were more successful, and it was noted that “Catholics make good Adventists.” The European conferences also undertook the evangelization of adjacent lands bordering the Mediterranean, and this brought them in contact with Moslem governments and the perplexities of relations with Oriental peoples.

The administration of the expanding work, ranging from conditions under the liberal governments of the North to the suspicious and intolerant governments of the South and East, with the different temperaments and educations of the peoples, soon made it evident that more local and specialized organization should be undertaken. At the beginning of the 1890's the European membership totaled nearly 2,200, of whom 308 were in Russia, 783 in Central Europe (Germany, et cetera), 976 in the Scandinavian countries, and fewer than 200 in England.¹⁷ In 1898, there being then four conferences and several mission fields, with three small publishing houses, the European Union Conference was organized, with a membership of about 6,000.

It was a period of uncertainty as to proper organization, an uncertainty which was not to be settled until further instruction and the experience of the period from 1901 to 1907. Messages from Mrs. White to the General Conference had warned against centralization and “kingly power,” exercised through one man or a few men; and it was assumed by some that this indicated the restriction if not the disintegration of all central organization. Hence, the European field came to

be regarded as a self-sufficient continental unit, and it was called "The General Conference in Europe," while the organization in the land of origin was called "The General Conference in America." And there was, besides, the Australasian Union Conference, which in effect was a third General Conference. Aside from these there were mission fields sprinkling the world, manned and financed from these three centers, but chiefly from America.

At the great General Conference of 1901, held in Battle Creek, Michigan, though the unity of the world work was re-asserted, authoritative government was given a further blow by the action to elect, not the officers of the General Conference, but a large General Conference Committee, which should organize itself, electing its own officers for indeterminate terms, these making the General Conference staff. This action was in further pursuit of the idea of "decoration of the king."

This plan was also carried into effect in Europe. But whereas in America this action was amended in 1903, to return to the plan of direct election of officers, the amendment was not adopted in Europe, and the committee government was retained for four more years. And Europe regarded itself as a Seventh-day Adventist General Conference by itself, working, indeed, in harmony with the American General Conference yet independent. It contained the British Union Conference, the Scandinavian Union Conference, the German Union Conference (including Russia and the Balkan States), and also the Oriental Mission field (the Near East) and the Latin Union Mission. It was not only self-supporting, but it furnished mission sinews of money and men.

The experience of these years made it clear, however, that a more unified world organization was essential to the harmonious development of the Advent cause, and that instead of seeking to control the exercise of authority by restrictive arrangements, reliance must be placed upon the work of the Holy Spirit on human hearts, with wide counseling, forbear-

ance, and benevolence. Therefore in 1907 a council was called at Gland, Switzerland, which was attended by A. G. Daniells, president of the General Conference; W. A. Spicer, secretary; I. H. Evans, treasurer; and a number of other American brethren. At this council, among other important actions, it was decided that the European General Conference should be discontinued, and the field should be organized as a division of the General Conference, with a vice-president of that body as its head. This was done.

Six years of this administration saw a greatly expanding work, resulting in nine union conferences and the Levant Union Mission, and with a total membership of over twenty thousand. The problems of administration grew with this expansion. Europe experienced the difficulties which Australia had faced twenty years before, of distant ultimate control and therefore laggard administration and lack of responsibility. The problem in Europe, moreover, was increased by the diversity of nationalities and languages. It became apparent that, while world unity was essential, regional government was equally essential, in matters not only of spirit but of mechanics.

Therefore, at a council meeting held in Skodsborg, Denmark, in the spring of 1912, the European brethren framed a memorial to the General Conference, proposing the formation of a European Division Conference, with its own constitution and officers. This would not be a return to the separatist form of a European General Conference, but rather the introduction of another operating, constituent unit of the General Conference, in recognition of the growth and complexity of the world work. Furthermore, the memorial revealed a broad perspective by foreseeing that such a link in the organization was necessary for the operation of other continental or regional areas, and it therefore proposed that the whole world, including North America, be divided into five or six division conferences. The officers of the General Conference would then be more free, by extensive travel, to at-



tend to the affairs of the world cause. A constitution and by-laws for the proposed division conference was also drawn up.

This memorial was presented first to the Spring Council, meeting in Mountain View, California, in January, 1913, and by them was recommended to the General Conference which met in May, at Washington, D.C. After extended discussion action was taken in harmony, and the European Division Conference was formed.¹⁸

The recommendation for a similar organization of other areas also took effect. The North American Division Conference was formed at this time, and functioned until 1918, taking over all the North American departments of the General Conference. An Asiatic Division took successive forms in 1909, 1913, and 1915. Next, in 1916, the South American Division Conference was established. In 1919 the India Union Mission became the Southern Asia Division; and the African (afterward called the Southern African) Division was formed; in 1922 the expanded Australasian Union Conference became the Australasian Division; and the Inter-American Division was formed of the northern part of South America, all of Central America, Mexico, and the West Indies. Various dividing and rearrangements have been made in succeeding years, until at this writing there are eleven chief division conferences. The result has been swifter, more satisfactory administration of every field, and the organic and spiritual union of all, in the General Conference, has not been impaired but greatly improved.

The headquarters of this European Division Conference were fixed at Hamburg, Germany, and the following officers were elected, who for the most part served until its dissolution under war conditions: L. R. Conradi, president; J. T. Boettcher, vice-president; Guy Dail, secretary; Alice Kuessner, treasurer. Of its nine union conferences the following were the heads: British, W. J. Fitzgerald; Central European, G. W. Schubert; Danube, J. F. Huenergardt; Latin, L. P. Tiéche; East German, H. F. Schuberth; East Russian, O. E. Reinke;

Top: School in Czechoslovakia, typical of many similar Seventh-day Adventist educational units in Europe. Center: Baptism in the Ukraine in 1927. Bottom: First postwar meeting in Prague, Czechoslovakia, 1947. There were 4,000 in attendance.

Scandinavian, J. C. Raft; West German, J. G. Obländer; West Russian, J. T. Boettcher; and superintendent of the Levant Union Mission, E. E. Frauchiger. M. N. Campbell succeeded to the presidency of the British Union in 1917. Other faithful builders included: W. C. Sisley, S. G. Haughey, E. E. Andross, W. T. Bartlett, W. H. Meredith, H. C. Lacey, H. R. Salisbury, Doctors D. H. and Lauretta Kress and A. B. Olsen, in England; F. Prieser, Otto Lüpke, R. G. Klingbeil, J. Muth, of Central Europe; Tell Nussbaum, P. A. de Forest, M.D., C. E. Rentfro, W. G. and Frank Bond, J. A. P. Green, of the Latin field; H. J. Löbsack, D. P. Gaede, J. Perk, D. Isaak, of the Russian field.

But Europe, luckless cockpit of the world for two thousand years, by her political and military moves gave short lease to this Adventist reorganization. The next year, 1914, the nations plunged into the first world war. The intercommunication between Russia, the Central Powers, and the Western Allies was interrupted; yet in each section the Adventist forces, facing national demands, economic and vital disasters, and prevalence of the war spirit, sought to carry on, and did so to such effect that the church came out of the conflict stronger in numbers, if not in resources, than before. The European Division, as such, could not function, but the union conferences operated on their own responsibility, with the backing of the General Conference.

The United States of America entered the war on the side of the Allies in 1917; it was then necessary for the General Conference to dissolve, outwardly, the organic bonds with their brethren of Germany and Austria. Upon consideration of the world situation, the decision was reached to retrace the steps taken in 1913, by abolishing the division conference plan, with its separate constituency, constitution, and elections, and reverting to the plan of union conferences, all reporting to, and centering in, the General Conference. This action was taken at the General Conference held in San Francisco, March 29 to April 14, 1918.¹⁹

The North American Division, the European Division, the Asiatic Division, and the South American Division, all of which had been formed in 1913 or since, were affected by this action. The North American Division and the European were indeed vacated; but the mandate did not extend so far as to obliterate divisional lines. The plan adopted differed from that of the 1913 plan by making the divisions integral parts of the General Conference, without separate constitutions, each division president being a vice-president of the General Conference, and the whole staff of each division conference being elected at the quadrennial sessions of the General Conference, as a part of the world administration. Thereafter each division operates with its regional staff, giving to its union conferences, and they to their local conferences and mission fields, due authority, initiative, and decision within their respective fields. In the General Conference of 1922 the division conference arrangement was further recognized by the formation of the Australasian Division and the Inter-American Division.

After the world war the reorganization of the European field included plans for departmentalization of the work. The older branches (that is, the literature work and the Sabbath school) had been represented by secretaries, as they had also in America from very early times; but the broader departmentalization begun at the General Conference of 1901 had not been taken up on the continent of Europe. The British Union Conference had begun such departmentalization in 1908, and had expanded it with succeeding years; but this had not been done elsewhere. Now, the European brethren agreeing with the proposal to develop such activities as the educational work, the young people's work, and the medical missionary work, requested some experienced secretaries from the United States to start it.

In response, Steen Rasmussen was sent to Northern Europe and L. L. Caviness to Southern Europe. These brethren each took on several departments, in the Scandinavian Union Conference and the Latin Union Conference, embracing the edu-



European leaders: L. H. Christian, G. W. Schubert, A. V. Olson.

cational, Missionary Volunteer, Sabbath school, and home missionary. The pattern was set, and through example, institutes, and other means of instruction, departmental training went on apace. All the European unions soon had their work departmentalized; and in time the increasing development brought more specialization, and responsibilities were distributed among more secretaries.

At the 1922 General Conference L. H. Christian, who had for three years been acting as associate vice-president, was elected vice-president for Europe; and W. K. Ising was elected secretary. From this time till 1936 Elder Christian was a foremost builder in the Adventist work in Europe.

In 1928 a meeting of nearly all the division presidents, or vice-presidents of the General Conference, convened with the European brethren at Darmstadt, Germany. The cause in Europe had become strong, embracing about a third of the world membership of the Seventh-day Adventist Church. Every branch of the work—evangelistic, publishing, educational, medical, and administrative—was well represented by institutions and organizations; and it was agreed that the time had come to make four division conferences: the Russian, the Southern European (Latin and Slavic), the Central European (Germanic), and the Northern European (Great Britain,

Baltic States, Poland, and the Scandinavian countries). The mission territory in the Levant and in Africa (the European Division now occupied the African mission fields on the Mediterranean Coast, East Africa, and West Africa down to below the continental bulge) was divided among them, the larger portion being given to the Northern European Division, because after the war the victor nations had shut out from colonial territory all German missions, and the Russian Division was not in position to evangelize outside its national territory.

The institutions which had been developed throughout Europe then numbered 16 advanced schools and 18 elementary schools; eight sanitariums, 33 treatment rooms and philanthropic associations; 17 publishing houses, one of them with three branches, and two depositories; altogether 92 institutions. These fell to the lots of the several divisions as follows:

Northern European Division.—Educational: England, Stanborough College, at Watford, and four elementary church schools; Norway, S.D.A. Mission School, at Algarheim, and one elementary school; Sweden, Swedish Missionary School, at Nyhyttan, and one elementary; Finland, S.D.A. Mission School, at Hämeenlinna; Denmark, Naerum Mission School, at Naerum, with seven elementary schools; Poland, Polish Union School, at Slask; the Baltic States, Baltic Union School, at Riga, Latvia; Africa, Kenya Training School, in Kenya Colony, and Pare Training School, in Tanganyika Territory, with one elementary school; Iceland, an elementary school.

Medical: England, Stanborough Park Sanitarium, at Watford, and three health food companies; Norway, Oslo Health Home, at Akersgaten, treatment room at Bergen, three philanthropic associations; Finland, treatment room at Helsingfors, one philanthropic association; Denmark, Skodsborg Sanitarium, three philanthropic associations; Sweden, Hultafors Sanitarium, Hultafors; the Baltic States, legal associations at Riga, Latvia, and Tallinn, Estonia; Poland, a legal association; Africa, Ras Tafari Sanitarium, at Addis Ababa. Ethiopia.

Skodsborg became the largest Adventist sanitarium in the world, established in 1897 and for forty years headed by Dr. J. C. Ottosen, M.D. In the beginning ridiculed as "the cabbage hotel," for its vegetarian principles, it became one of Denmark's most noted institutions, patronized by royalty, and its head was knighted by the king.

Publishing: England, British Publishing House, Stanborough Press, at Watford; Norway, Scandinavian Publishing House, at Oslo, and Iceland Depository, at Reykjavik; Sweden, Stockholm Publishing House; Finland, Finland Publishing House, at Helsingfors; Denmark, Copenhagen Publishing House; Baltic States, Esthonian Publishing House, at Tallinn, and Latvian Publishing House, at Riga, and Lithuanian Depository at Kaunas; Poland, Polish Publishing House, at Warsaw; African depositories in Ethiopia, Gold Coast, Nigeria, and Sierra Leone.

Central European Division.—Educational: Germany, Friedensau Missionary Seminary, and an elementary school, Marienhöhe Seminary, at Darmstadt, and Neanderthal Seminary, at Neandertal; Czechoslovakia, Czechoslovakian Mission School, at Lodenice; Egypt, Arabic Union Mission Training School, at Cairo.

Medical: Germany, Bad Aibling Sanitarium, at Kurhaus, Wittelsbach; Waldfriede Sanatorium and Clinic, at Berlin-Zehlendorf (established 1920), with nurses' training school; treatment rooms at Cologne and Hamburg, eight nurses' homes, and two rest homes. The Friedensau Sanitarium, established in 1899, was the chief German health institution until the disruptions of the first world war, after which it became a nursing home, and Waldfriede, under Dr. L. E. Conradi, took the lead until the second world war.

Publishing: Germany, Hamburg Publishing House, with branches in Holland, Austria, and Hungary, and depositories in Egypt and Turkey; Bulgaria, Bulgarian Publishing House, Sofia; Czechoslovakia, Czechoslovakian Publishing House, Kralovo Pole.

Southern European Division.—Educational: Latin-language countries, Seminaire Adventiste du Saleve, at Collonges, France, with two elementary church schools in Switzerland; Rumania, Rumanian Union Training School.

Medical: Switzerland, Lake Geneva Sanitarium, at Gland, a food factory in Switzerland, and one in France.

Publishing: France, French Publishing House, at Dammarié-les-Lys; Spain, Barcelona Publishing House; Italy, Italian Publishing House, at Florence; Portugal, Portuguese Publishing House, at Lisbon; Yugoslavia, Yugoslavian Publishing House, at Novi Sad; Rumania, Rumanian Publishing House, at Bucharest.

The Russian Division.—Under the very difficult conditions prevailing in Russia, no institutions had been established.²⁰

Workers who largely built up the cause in Europe between the world wars include the following: Northern European Division: L. H. Christian, W. E. Read, J. H. Schilling, G. A. Lindsay, C. E. Weeks, A. S. Maxwell, G. E. Nord, L. Munderspach, P. G. Nelson, A. Andersen, M.D. Central European Division: H. F. Schuberth, Guy Dail, H. Böx, A. Vollmer, L. E. Conradi, M.D. Southern European Division: A. V. Olson, W. R. Beach, Steen Rasmussen, L. L. Caviness, F. Charpiot, J. A. P. Green, J. Nussbaum, M.D., P. P. Paulini, H. L. Rudy. Soviet Division: H. J. Löbsack, J. A. Ljwoff, J. J. Wilson, K. A. Reifschneider, B. Chr. Schmidt, P. A. Sviridov, G. J. Zirat.

Again, a quarter century later, the foundations of society were shaken by the second world war, and out of it came a Europe and a world changed politically, economically, and socially. The fortunes of the Seventh-day Adventist Church and of its gospel message through these cataclysmic convulsions of the last days, will be presented in the next section. Nations and societies are still in a state of flux, and no man can predict the specific transformations we shall progressively encounter. But the great goal is ever before us, and through whatever vicissitudes, the work of God will go on to the triumphant finish.

In Europe today, excluding Russia and all the former missions in Asia Minor and Africa, the church numbers more than 100,000 members. The British Union Conference has been detached from the European Divisions, its organizational lines reaching directly to the General Conference. It has a membership of more than 6,000; the Northern European Division, over 20,000; the Central European, nearly 40,000; the Southern European, over 57,000. The Russian Division (Federation of Seventh-day Adventists in Union of Socialist Soviet Republics), in 1930 reported a membership of nearly 14,000. Since that time reports have been unavailable; but if the progress of the gospel behind the iron curtain matches its record in the former world war, it may have added many thousands. About this we have no reliable information. As to the Near East and Northern Africa, programs and accessions will be recorded in other chapters.

Scarred and harried as all Europe has been by the last war and the aftermath, there yet burns brightly the torch of truth and of the Advent hope; and by God's grace the church in Europe is carrying on with devoted faith.

¹ Matthew 5:11, 12, 39, 44; 7:1.

² John 15:4.

³ 1 Peter 2:23.

⁴ Luke 23:34.

⁵ John 16:2.

⁶ L. H. Christian, *Pioneers and Builders of the Advent Cause in Europe*, p. 55.

⁷ *Ibid.*, p. 12.

⁸ *Ibid.*

⁹ *Ibid.*, pp. 116, 117.

¹⁰ *Ibid.*, pp. 22-24.

¹¹ *Ibid.*, pp. 140-142.

¹² *Ibid.*, pp. 29-31.

¹³ *General Conference Bulletin*, 1901, pp. 157-159.

¹⁴ *Ibid.*, 1909, pp. 6, 7.

¹⁵ Christian, *op. cit.*, p. 14.

¹⁶ *Review and Herald*, Dec. 9, 1920, p. 16.

¹⁷ Christian, *op. cit.*, p. 93. *Year Book* (S.D.A.), 1891, p. 92.

¹⁸ *General Conference Bulletin*, 1913, pp. 50, 51, 91-93, 108-113. Christian, *op. cit.*, pp. 90-100.

¹⁹ *General Conference Bulletin*, 1918, pp. 39, 40.

²⁰ *Year Book* (S.D.A.), 1929, pp. 104-169.

AUSTRALASIA

AUSTRALIA is a large land, but its people are comparatively few. It is practically the size of the United States of America, and but little smaller than the continent of Europe; yet its population is only about 7,500,000 (besides a negligible remnant of 60,000 black aborigines), compared to the United States' 148,000,000 and Europe's nearly 600,000,000. Not only its late colonization by the English, but its concentration of arable lands and mineral wealth near the sea-coasts, particularly the East and the South, and its distance from the other centers of white population, have contributed to this result. Yet, being situated mostly in a favorable climate, the traditional vigor of its people and the blessings of the gospel have made the citizens of Australia, Tasmania, and New Zealand the most enlightened and enterprising of peoples in the Southern Hemisphere.

If Australia is a continent of great girth and few inhabitants, Australasia (Austral [South] Asia), its zone of influence throughout the islands of the Pacific, is a territory of teeming population. This territory embraces many kindreds and cultures, from the lowest savages to more enlightened peoples, and from the veriest heathenism to the cult of the Moslem prophet, aside from the now wide areas of Christian missions and influence. As a geographical term, *Australasia*, in the restricted sense, includes only Australia, Tasmania, New Zealand, and the adjacent small islands; but in the more comprehensive terminology of some geographers, all this and, besides, the great land bodies of the East Indies, Borneo, New Guinea, the Philippines, Hawaii, and the almost numberless groups of islands scattered over the South Pacific. This Australasia contains a population not fewer than 150,000,000. Most of this territory is sometimes embraced in the term *Oceania*. A more

specific division, according to racial characteristics and geographic location, is the following: Malaysia (west), Melanesia (center), Micronesia (north of the equator), Polynesia (east).

In the west the Malay race, spreading from the tip of Asia, have peopled the great islands of Sumatra, Java, Celebes, the Philippines, and parts of Borneo and New Guinea. These people are slight of build, light brown in color, and have straight black hair. On the eastern rim of islands the Polynesian people range from the natives of New Zealand (Maoris), through Tahiti, Samoa, and other groups, to the Hawaiian Islands. This race have wavy or curly black hair, are darker in color and more sturdy in frame. In between them, geographically, come the Melanesians, who are almost or quite black, and wear their frizzy hair in a great bushy mass. The Micronesians are a blend. At the points of contact all these peoples are considerably mixed in blood; and there are, besides, remnants of more primitive tribes, especially in the Malay-occupied countries. There are also in some sectors various numbers of Chinese, Japanese, and Hindus, all comparatively recent arrivals, who have entered as merchants or laborers. The white population is small, and aside from government officials is confined mostly to planters and traders, besides the missionaries.

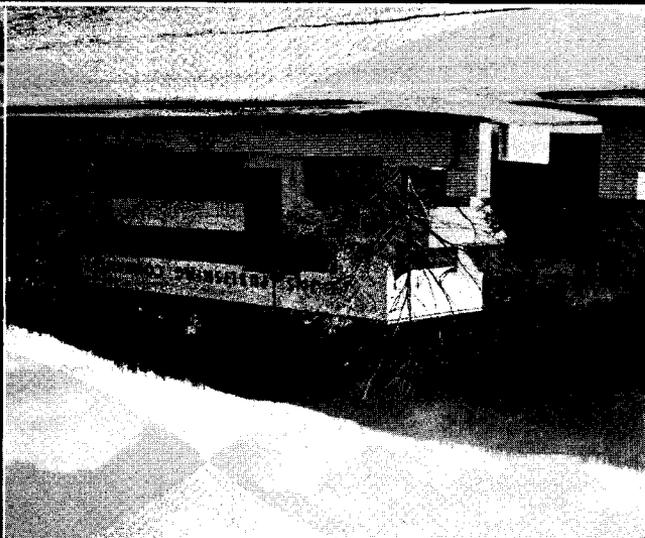
Australasia as a divisional term in the Seventh-day Adventist Church does not now embrace all this territory, though at first it did, with the exception of Hawaii. Before 1909 it included the Philippines, till 1910 the East Indies; now these territories are in the Far Eastern Division, as is also most of Micronesia. The Australasian Division, with its base on Australia, at the present time contains, from the western half of New Guinea, everything south of the equator and east to Pitcairn. The population is estimated at eleven million.

Next after Europe, Australia was the land to which Seventh-day Adventist messengers sailed. The story of that beginning has been told in the first volume of this work, and also the dynamic leadership of Australia in the fields of education

and ecclesiastical organization. With the General Conference of 1901 this land in the antipodes gave back to America the foremost of its workers: Mrs. E. G. White, W. C. White, and A. G. Daniells. S. N. Haskell, who started the work in Australia and New Zealand, had returned some years before.

At the same time America gave to Australia the past president of the General Conference, G. A. Irwin, who labored there for four years, until another former president, O. A. Olsen, took his place. In 1911 the younger generation moved in. John E. Fulton, who had been a pioneer in the island mission work and who had been vice-president during Olsen's administration, became president of the Australasian Union Conference. He labored there until 1915, when he entered the Asiatic Division (since divided into the China, the Southern Asia, and the Far Eastern divisions) as vice-president and secretary. His place as president of the Australasian Union was taken by C. H. Watson, who had been vice-president during his administration, and who was the first Australian to become president of that union, and later, of the General Conference.

During these years Australia and New Zealand grew vigorously. In 1915 the president, J. E. Fulton, reported six local conferences in the homeland and 14 island group missions. The membership was over 5,000.¹ In 1913 the field had become fully self-supporting, taking on the care of the island missions, with no further appropriations from the General Conference. In addition, in 1916, it voted a quarterly gift of \$5,000 to the Asiatic Division.² In 1922 C. H. Watson, as president, reported nine conferences and 14 missions, with a membership of 8,416.³ At this General Conference the Australasian Union was constituted the Australasian Division Conference. At the General Conference of 1936 W. G. Turner, making his first quadrennial report as president of the division, brought the greetings of 30,000 fellow believers.⁴ Of these, 17,000 were church members, and the remainder mission converts under instruction. At the General Conference of 1946 E. B. Rudge, president since 1938, reported a membership of 22,617.⁵ The number



of native converts, aside from those fully received as church members, was not given. Australasia had just passed through the fearful wreckage of World War II, missions had been disrupted, and while the native believers had proved their loyalty and valor, as cited in the next section, reorganization and statistics were not yet fully completed.

Through the years Australia and her sister commonwealths supplied workers in all branches of the cause, who not only chiefly manned the home field but spread over a large part of the world as missionaries and executives—America, South Africa, India, the East Indies, China. Some of the early recruits have been named in the first volume of this work. Continuing over into the twentieth century were such Australasians as Robert Hare, H. C. Lacey, S. M. Cobb, J. M. Johanson, A. W. Anderson, A. W. Semmens, A. H. Piper, J. H. Paap; such foreign-born workers, in either continental or island work, as W. L. H. Baker, E. W. Farnsworth, J. A. Burden, E. H. Gates, Doctors D. H. and Lauretta Kress, J. E. Fulton, C. H. Parker, L. A. Hoopes, R. W. Munson, C. M. Snow, W. D. Salisbury, G. F. Jones; and such women, experienced in secretarial and missionary work, as Mrs. A. L. Hindson, an American, and Edith Graham, an Englishwoman.

The younger generation, appearing mostly after the beginning of the twentieth century, included some strong men of the southern continent. C. H. Watson successively filled the offices of evangelist, conference president, president of the Australasian Division, vice-president, and president of the General Conference. C. K. Meyers is first listed in 1909-17 as a minister to New South Wales and New Zealand, then in the union conference organization, as secretary and vice-president. In 1920 he was called to America as assistant secretary of the General Conference, then associate secretary, and in 1926, secretary. W. G. Turner entered the work in 1915 as a licentiate in Victoria; the next year he appeared as a departmental secretary in the union conference, afterward as conference president of South Australia. In 1919 he was appointed secre-

tary of the union conference and in 1922 vice-president; and after some years at the head of local conferences he became president of the Australasian Division in 1930, until in 1936 he was called to be a vice-president of the General Conference. In 1946 he returned to the presidency of the Australasian Division for three years.

W. W. Fletcher entered the mission field at Singapore in 1908 and progressed through various executive positions on the continent until, in 1916, he was made president of the India Union Mission, and in 1927 a vice-president of the Australasian Division. A. W. Cormack, in 1911 a minister in New South Wales, filled conference presidencies in Australia and New Zealand until, in 1923, he became president of the Southern Asia Division, and in 1934 was called to the secretarial department of the General Conference. E. B. Rudge entered the work in 1911 as the manager of the Adelaide Sanitarium, but soon he developed in the evangelistic field, and in 1921 went to Fiji as superintendent of the mission, returning to executive positions in Australia, and in 1938 was elected president of the Australasian Division. In 1946 he was transferred to the presidency of the British Union Conference. The Hare family, first converts of S. N. Haskell in New Zealand, have given many men and women to the cause. Robert, seventh son of the patriarch Joseph, has been active in many roles through the years, and is one of the most gifted poets in the denomination. His son Reuben E. is secretary of the religious liberty and temperance departments of the Australasian Division; another son, Eric B., an inspiring youth leader, has had two terms of service in the Burma mission field, and is now in the General Conference Sabbath School Department, while his son Leonard carries on in Burma. Among women workers have been Lizzie M. Gregg and Ethel James, both in Australia and in America. Maggie Hare (Bree) and Minnie Hawkins (Crisler) were valued secretaries to Mrs. White, and Mrs. Crisler later gave great years of service to the China field.

The Avondale School, or the Australasian Missionary Col-

lege, as it was renamed in 1912, had great help from America in its early years. C. B. Hughes, from Keene Academy, Texas, was the first principal. He was followed in 1901 by C. W. Irwin, until in 1908 he was recalled to America to head the new Pacific Union College. Irwin was succeeded by B. F. Machlan, a beloved teacher from South Lancaster Academy, Massachusetts, who for four years built strongly. A succession of Australian principals included G. Teasdale, Joseph Mills, C. H. Schowe, L. D. A. Lemke, and H. Kirk. In the 1920's and early 1930's Americans again took the principalship: L. H. Wood, E. E. Cossentine, and H. K. Martin. During the next decade the principals were A. E. Speck, C. S. Palmer, A. H. Piper, T. C. Lawson, B. H. McMahan, and E. Rosendahl. In 1946 W. G. C. Murdoch came from the principalship of Newbold Missionary College, England, to take the headship of the Australasian Missionary College. Besides this top school New Zealand has its missionary college at Longburn, and West Australia its missionary college at Carmel. Elementary education is given in the local church schools to 1,600 children. There are also 15 training schools in various island groups of the mission field, besides village schools; these engage the services of about 300 teachers, and have more than 6,000 pupils.⁹

Of medical institutions, the first to be established, in 1903, was the Sydney Sanitarium, at Wahroonga, New South Wales, with which is connected the nurses' training school. The second, Warburton Sanitarium, in Victoria, was established in 1910. There have been for different lengths of time three other small sanitariums in the union, at Adelaide, South Australia; Avondale, New South Wales; and Christchurch, New Zealand. There is now a well-equipped institution in the Solomon Islands, the Amyes Memorial Hospital, with a training school for native nurses. In proximity to this hospital a leper colony has been established, where a number of cures have been effected. Throughout the field missionary physicians and nurses are at work, and every missionary to the islands has some training in medical, dental, and nursing practice. Where no other

medical aid is available their service often brings marvelous results. In desperate cases many and many a time prayer has wrought miraculous healing when all other means failed.⁷

Medical superintendents in Australia have included D. H. Kress, F. C. Richards, W. H. James, T. A. Sherwin, and C. W. Harrison. The Australian Union has been and is a leader in the manufacture and sale of health foods, the chief factories being at Wahroonga and Avondale. It leads also in the number of vegetarian cafés operated under conference direction, and in the cities there are a number of hydropathic treatment rooms.

In the publishing business the headquarters are the Signs Publishing Company, at Warburton, Victoria. The colporteur work is active, their annual sales now averaging half a million dollars. There are, besides, presses in the Cook Islands, Fiji, Tahiti, Betikama, Guadalcanal, in the Solomon Islands, and the Papua Mission Press on Vilirupu. Where there are no such regional small publishing houses, literature in the various languages is printed at the Signs office. Altogether, literature in the Australasian Division is printed in some thirty languages.

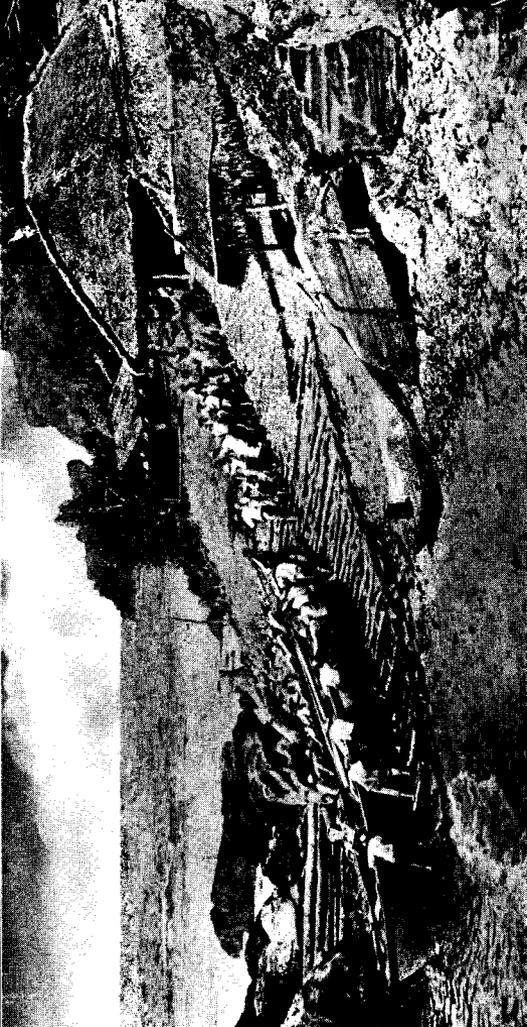
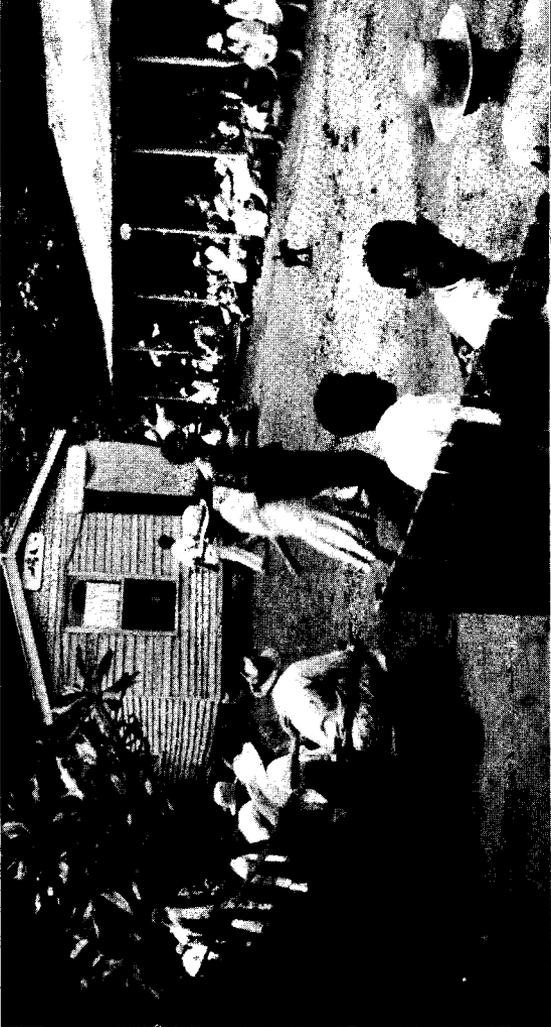
The latest development in organization came in 1948. The Australasian Union Conference, formed in 1894, was in 1922 constituted the Australasian Division; and through the years since, the two had been identical. But at the special conference session, held at The Entrance, New South Wales, in August, 1948, the growth and complexity of the work indicated the advisability of further partitioning, with appropriate organization. Accordingly, there was formed, first, the Australasian Inter-Union Conference, identical in territory with the former Australasian Union or Division; and second, constituting this Inter-Union, two union conferences and two union missions. The first of these is the Trans-Tasman Union Conference, composed of New Zealand and certain territory in northern Australia; the second is the Trans-Commonwealth Union, comprising the southern and western states of Australia, and Tasmania. The two union missions are, first, the

Coral Sea Union Mission, embracing Papua, Northeast New Guinea, Bismarck Archipelago, and the Solomon Islands; second, the Central Pacific Union Mission, composed of the New Hebrides, Fiji, Tonga, Samoa, Society Islands, Pitcairn, Ellice Islands, the Gilberts, Cook Islands, and scattered smaller islands. This action was confirmed at the 1948 Fall Council by the General Conference Committee. This reorganization is in keeping with the development of the field, and will better facilitate the promotion and nurture of its work.⁸ N. C. Wilson was appointed president of the Inter-Union Conference.

Australasia has a wide and varied mission field. Believing that charity begins at home, it has given attention to the native blacks in Australia, generally accounted the most unpromising of peoples, and to the Maoris in New Zealand, who are the highest in civilization of all native peoples in Oceania.

The Maoris, indeed, have so commingled with the European population as no longer to constitute in great degree a separate people. Joseph Hare, the first Seventh-day Adventist convert in New Zealand, had been a Methodist lay preacher in the Maori country. He was interested in teaching them the gospel, and his second wife, a physician, labored among them for some time. Several Maoris were converted to the Advent faith, and one of them went to America to receive his medical education, afterward serving among his people. Some literature in the Maori language is published. A Maori church is now established at Kaitaia, away in the North Island.

The nomadic black race of Australia were nearly exterminated in the early history of the white invasion, and the few thousands remaining inhabit the most inhospitable and inaccessible parts of the continent. They have generally added to their own vices as many of the white man's as possible. By most white people they have been regarded as too low in intelligence to be hopeful subjects for evangelization; but from among them the Advent message is claiming souls who are lifted by the gospel into faithful and earnest Christians. One black woman in the darkness of her ignorance caught a glim-



mer of the gospel, but without help could make no advancement. One night she dreamed that she was trying to look into heaven for light, but everything was obscured by clouds of smoke, which she soon discovered were coming from her own mouth. She talked over the dream with her husband, and they decided that God was showing them that their tobacco smoking was hiding the truth from them. They burned their pipes. Soon afterward they came in contact with an Adventist teacher, who led them into the full light of the truth.⁹ A mission in the forests of the northeast, at Monamona, North Queensland, was established in 1913, and at present has six workers, who have won a considerable number of natives to the knowledge and cleansing habits of the truth. This station has been cited by the government as a model for all efforts to uplift the blacks.¹⁰ It teaches them practical arts of industry as well as the saving truths of Christianity. In 1936 two students from this school were sent as missionaries to Papua, the first of any Australian blacks to be so commissioned.¹¹ The North New South Wales Conference has recently begun another work for the aborigines in its territory, known as the Kempsey Mission.

The Advent message made its entry into the islands of the Pacific by the mission to Pitcairn a little more than a year after the beginning of the work in Australia. As related in the first volume, this mission was inaugurated by John I. Tay, whose boyhood imagination had been fired by the tale of the mutiny on the ship *Bounty*, the mutineers going to that lone island outpost, almost the farthest east of the Pacific isles. By persistent effort Tay succeeded in visiting the island in October, 1886, and remained for five weeks, during which time he brought the whole population into the Advent faith. His report to America resulted finally in the building of the missionary ship *Pitcairn*, on which he and others returned to the South Seas in 1890. Elder E. H. Gates and his wife were left on Pitcairn, Elder and Mrs. A. J. Read went on to the Society Islands (Tahiti), and John I. Tay and his wife entered Fiji, where the beloved Tay died on January 8, 1892.

The *Pitcairn's* six voyages during the 1890's, carrying successive companies of missionaries, resulted in the establishment of a school on Pitcairn, where Hattie Andre first taught and trained children, youth, and workers; and in the opening of the work in the Society Islands, Cook Islands, Samoa, Friendly Islands (Tonga), Fiji, and farthest west the small islands of Lord Howe and Norfolk, where descendants of Pitcairners live. Several men and women of Pitcairn have figured, not only in the island's church work, but as missionaries to other lands, among them being J. R. McCoy, magistrate and lay preacher, Maud Young, and Rosalind Christian.

This was the extent of the island work after a decade of Seventh-day Adventist labor under the General Conference, when the responsibility was taken over by the Australasian Union in 1901. The nearly fifty years since then have seen great strengthening of the cause in those occupied fields, and extension of the work into nearly all the remaining groups—the Ellice Islands, the Gilberts (which are north of the equator, in Micronesia), the New Hebrides, the Solomons, the Bismarck Archipelago, and Papua in New Guinea.

These last four groups, all Melanesian, represent the final strongholds of heathenism in the South Pacific, containing peoples sunken in vice and crime, in head-hunting and cannibalism, superstitious, treacherous, and cruel, with debased social customs and bloody intertribal and extraneous relations. From the days of Williams, Patteson, and Paton, Christian forces laid siege at their gates, and some fruits were gleaned, but great areas of the darkest hue remained. Some of the greatest victories in Christian history have here been won.

Fiji, whose inhabitants were of the same race and character (somewhat modified by Polynesian admixture), belonged with them; but the Fijians were early won to at least nominal Christianity, with vast improvement in conditions; and when the Advent message had made progress there, Fijian converts became one of the greatest resources in missionary service among other Melanesian peoples. Then, when the gospel has

penetrated into those dark strongholds, the transformations in character and life manifested among the converts in the Solomons, New Hebrides, and Papua stand forth as some of the brightest soul conquests in Christian annals. The limitations of space prevent the telling of the history of missions in all the island groups, but some incidents from the darkest lands will be illustrative.

Fiji, once a most horrible example of the cannibal islands, was from 1838 to 1850 brought measurably and wonderfully under the control of Christianity by Wesleyan missionaries. Wrote Dr. Pierson in 1895: "If one could dip his pen in the molten brimstone of hell's fiery lake, he could still write no just account of the condition of the Fijians fifty years ago. Two awful forms of crime stood like gates of hell to let in demons and shut out Gospel heralds: First, infanticide, and second, cannibalism."¹² The euphemistic term the natives employed for human flesh was "long pig." But though infanticide and cannibalism were abolished, the intertribal wars stopped, and some degree of Christian life and service was introduced, there yet remained much of superstition and degrading customs, especially in the interior. Sometimes, under the excitement of their ceremonial feasts and dances, there seemed to be a reversion to their primitive state.

Furthermore, the growing laxity and heterodoxy in Protestant countries, reflected in some of their missionaries and much more in irreligious intellectuals—visiting scientists—more and more confused the minds and damaged the morale of the native Christians. Said Ratu Meli, Fijian chief and delegate to the 1926 General Conference: "A wise man came to Fiji one time; a very wise man he was supposed to be. He said to some Fijians who were Christians: 'Your Bible—I don't believe in it at all; don't believe in your God; don't believe in this religion at all.' This humble preacher said to this wise man: 'Do you see that old oven over there? That is where we used to bake men; and if it hadn't been for this gospel, and if we still believed what you are teaching, you would very likely enter that

oven yourself as a "long pig," and be baked. It is a good thing for you that we don't believe what you believe.'"

The evolution cult, making its inroads in Fiji as elsewhere in the world, Ratu Meli presented thus, J. E. Fulton interpreting: "A terrible thing has happened in Fiji since freedom came. It is preached in Fiji today that man grew up from a worm, a lower order of life. Some of my Fijian friends who are preachers said everything came from a worm. Then I went over to Australia, and heard that in Australia they are preaching the same thing. I have heard that there are two men here who have written a book against such teaching as that. I tell you, young men, Good! Good! If that kind of teaching (evolution) had been preached in Fiji in the early days, when there was cannibalism, men would still be eating human flesh, and we would be using this fork [holding it up] to dig into human flesh and eat it. If this kind of teaching had been the teaching in Fiji in the early days, we would still be using this flesh plate [presenting it], and our men and women would be eating human flesh from it!

"But Fiji has been helped and blessed and brought out of darkness into light by the blessed gospel this Word teaches. That terrible teaching that everything was created from a worm we Seventh-day Adventists absolutely refuse to listen to. But we turn to the teachings of Jesus and the Holy Word of God. Didn't John say in his book, 'All things were made by the Word [Jesus], and without Him was not anything made that was made'? The Word of God is that by which the truth came to us, and that which changes our hearts." ¹³

Seventh-day Adventist work was opened in Fiji by the Tays in 1891, on the first visit of the missionary ship *Pitcairn*, but this mission was cut short by Mr. Tay's death in a little over five months.¹⁴ Thereafter there was but token work in Fiji until the arrival of J. E. Fulton and family in 1896. Locating the mission at the capital, Suva, on the largest island, Viti Levu, they soon mastered the language, and the next year Pastor Fulton began to preach in it. He also, in 1900, began to publish

a paper, *Rarama (Light)*, which was the beginning of the now regular publishing work there. Several books were issued in the Fijian language. The Fijian Training School was opened in 1904 on a tract of land at Buresala, Ovalau, and industries were established in connection with it. This flourishing school was for thirty-six years a great factor in the development of young Fijian workers. In 1940 it was succeeded by the Fulton Training School, at Tai Levu. Two other schools, one for the growing Indian (Hindu) population, have since been opened. Because of their teaching of health principles, cleanliness, temperance, right diet, and natural means of treating disease, Seventh-day Adventists were called by the natives, "The Clean Church," and this was more often the title they gave it than its own name.

Elder Fulton was joined in 1903 by C. H. Parker, who succeeded to the directorship when in 1905 Fulton was recalled to Australia. These two pioneers have left their great mark not only on Fiji but on other island groups and in Australia. An early Fijian convert, Pauliasi Bunoa, was a strong leader in the early years, as was Ratu Meli in later years. S. W. Carr and his wife first built up the educational work.

In 1918-19 there occurred a great manifestation of the Spirit of God in evangelism. After the General Conference of that year President C. H. Watson, returning to Australia, stopped at Fiji. As he was conferring with Missionary Parker, there came messengers from inland Fiji with a petition from more than thirty chiefs, saying: "The whole of central Fiji has turned to keep the Sabbath of God, and desires that you shall send missionaries to teach us the way from darkness to light, to lead us from our blindness in the way that we have not known."¹⁵ A messenger had been started by a single chief, but as he proceeded on his way, his mission was made known, and one chief after another added his appeal.

Such a call could not be refused, and workers from the mission returned with the messengers. As they went inland they were welcomed with music and flowers and rejoicing. Whole



villages were found keeping the Sabbath as best they knew how, though needing to be taught the fullness of the way of life.¹⁶ In the presence of this vast, spontaneous movement Parker called for the help of J. E. Fulton, then stationed at Singapore, in the Asiatic Division. He had early built the work on Fiji and was more fluent in the language than any other. He spent some months on the island. And he wrote: "Hundreds living in the mountains of Fiji, along the two beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God. . . . In most cases it seems to be a genuine work of grace. Perhaps a little speech made to us by a chief, Ratu Esala, . . . will answer the question ["Why this abrupt change?"]: . . .

"It may be asked why we accept this faith now, and not before? This is God's time. His word has come to us, and we have been awakened. We have not connected with this message through coercion, or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith, we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God.'" ¹⁷

Within a twelvemonth Pastor Watson returned, and with others traveled up the Wainambuka River for three or four days. Approaching a town, they saw watchers in a canoe signaling to their people around a bend that the Clean Church people were arriving. When the missionaries came in sight the whole town was congregated on the shore, singing, "*Sa lako mai ko Jesu*" (Jesus is coming again).

They were received beneath a bower of ferns and flowers, where all the inhabitants shook their hands with exclamations of joy. That night the starry sky was the canopy over a congregation that could not be contained within walls, as they listened to the Advent and the Sabbath message. They had put away their evil ways, of secret devil worship and immorality and narcotic addiction and eating of swine's flesh, placarding

← PHOTO BY SANFORD M. HARLAN

Chief Kata Ragoso of the Solomon Islands is a wonderful example of the power of the gospel in the tropical islands of the Pacific. He was a delegate to the 1954 General Conference from the Australasian Division.

their houses with signs: "*Mo ni kila Sa Tumbu na Tapako kei no Yangona e na vala ongo*" (Please take notice: Tobacco and yangona are forbidden in this house). Yangona is a fermented drink made by the natives.

Such a scene was repeated in many a village. Fiji became the great stronghold of Christian work in the islands. Hundreds of young people went to the school. And scores of devoted, courageous, persistent missionaries came forth to go into yet unentered fields.¹⁸

The New Hebrides Islands were long a stubborn citadel of heathenism, cannibalism, incessant intertribal wars, and treacherous and violent resistance to civilization and missionary endeavor. Captain Cook named them after the Hebrides Islands in the North Seas; but no greater contrast could be imagined than that between the rugged, storm-whipped rocks off Scotland's coast, with their hardy Christian fishermen and crofters, and the lush tropic isles of the South Seas, with their degraded savages steeped in ignorance and iniquity.

The island group, mostly of volcanic origin but with some few coral isles, stretches in a northwestern direction from Aneityum on the south to Espiritu Santo on the north; in between, like a string of savage wampum, rose such hunks of green-black haunts of evil as Tanna, Erromanga, Efate, Malekula. The London Missionary Society and the Presbyterians of Nova Scotia and Scotland were first to attempt the Christianization of the New Hebrides. Aneityum, the first entered, was soon brought to Christian life, and afterward furnished some magnificent native missionaries for other islands. But John Williams fell under a war club on Erromanga, the Gordons after him, and many others in these and sundry islands. John G. Paton labored diligently on Tanna, but like others before him was compelled to abandon it, triumphing, however, on the neighboring little island of Aniwa. Yet the major part of the island group remained savagely heathen.

Malekula, a large fiddle-shaped island just south of Espiritu Santo, was the haunt of cannibalistic, war-fevered tribes. In

the comparatively low-lying center lived a weak and deformed tribe that traveled in the trees, to escape their marauding enemies. On each end of the island the land rose into mountains, which were inhabited by fierce and warring tribes, head-hunters and cannibals. Particularly feared were the Big Nambus, on the northern end. White traders never ventured inland, but when they visited the island they threw a half-circle cordon of armed men around their trader on the beach, admitting only one or two natives at a time. Many of their class had earned for all of them the enmity of the natives throughout Melanesia, by cajoling or shanghaiing men and carrying them off into virtual slavery on the cotton and sugar-cane plantations of Queensland and Fiji. This blackbirding traffic was for half a century the scandal and the powder keg of the South Seas intercourse, until suppressed in 1904 by the governments of Queensland and Fiji.

Half a mile east of this large island of Malekula lies the little land of Atchin. Its inhabitants were of the same debased, savage character as those on Malekula. Here Seventh-day Adventist missions to the New Hebrides began in 1912. C. H. Parker, who had helped Fulton pioneer in Fiji, came with his wife, and settled there. Most of the contacts the island had previously had with white men were with the godless traders, who sold them rum and rifles and ammunition, to make more dangerous their murderous natures.

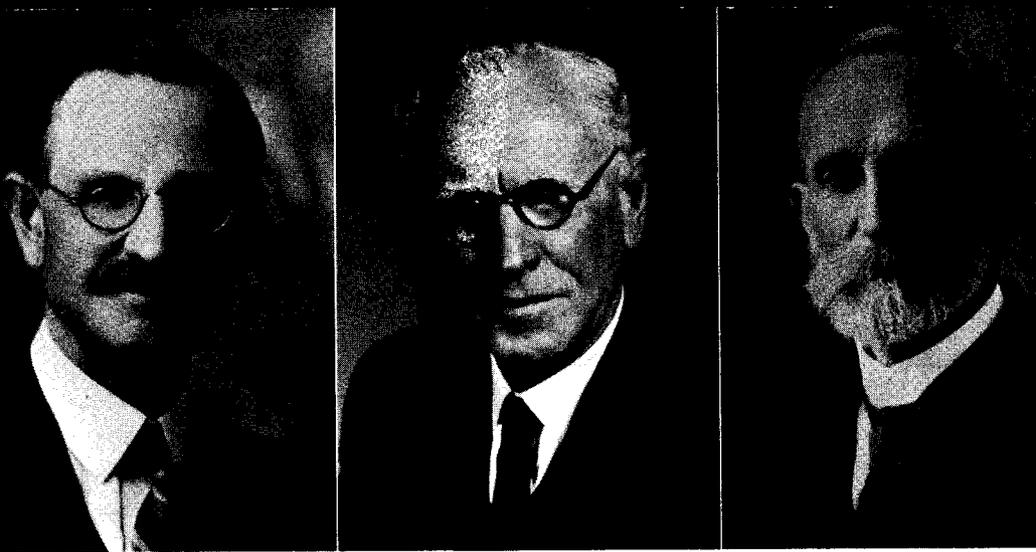
But within a year the influence of the Parker family prevailed, and they saw the natives gradually turning toward God. Some tried to keep their island free of rum, and bowed their hearts before Christ, albeit with dim, groping minds, and thereby the missionaries earned the enmity of the traders. They continued this work alone for two years, when they were reinforced by the arrival of Norman Wiles and his wife Alma, daughter of missionary parents, Pastor and Mrs. E. S. Butz. This young couple were to stamp an ineffaceable impression.

When two years had passed, an anthropologist sent out by the University of London came to Atchin to study the customs

of the people. Finding the atmosphere lacking in the spirit of "the children of nature," he began to excite and bribe the natives to return to their old barbarous customs, so that he might study them. He was all too successful; for he found himself threatened with the fate of the "long pig," and he fled for refuge and protection to the house of the missionaries. Parker for a whole day spent his time and force and influence outside, amid threatening spears and clubs, pressing apart the raging savages, lustful for fight and quarreling among themselves in lieu of their escaped prey, the scientist, now seeking protection within the walls of the man whose Christian teachings he had tried to uproot. Gradually peace and truth prevailed again on Atchin, and today it is a center of Christian faith and activity.¹⁹

Then Parker, whose eyes had often turned toward north Malekula, across the strait, determined to carry the cross of Christ into that land, where white men would not venture without guns to protect themselves. He was accompanied in the launch by Norman Wiles. Their noble wives remained alone on Atchin, sending them forth under the shield of the Almighty. They sailed around the northern end of Malekula for twenty miles, to the district of Matanavat, above which, in the mountains, lived the Big Nambus. Wiles stayed with the boat, after rowing Parker ashore, where by previous appointment a delegation of the Big Nambus met him. They were surprised to see him come among them unarmed and unprotected.

The cannibals welcomed him. They took him inland to a spot under an overhanging cliff, set him down upon a rock, and began to feel him all over. And while they handled him, he showed them his medicine cabinet to divert them, and spoke to them of Jesus. They listened, though little comprehending, but wondering at his readiness to come among them unarmed. He made an appointment to come again and to go up to their chief's village on the mountains, fifteen hundred feet high. On this second visit he went through the same ordeal



Australasian leaders: J. E. Fulton, A. G. Stewart, G. F. Jones.

again, in the village compound, and by his words and looks and acts somewhat satisfied their curiosity.

After that, for a year, he visited them once a month, and gradually the light of the gospel began to shine into their dark minds. Then in 1916, worn down by fevers and intense labors, he was recalled to Australia and Fiji. On his last visit to Malekula he stood and clasped hands with that chief, still a cannibal, still a savage, and he said to him, "I will never see you again. I am going back to my own people. I am a sick man, and must go, or I shall die in this country. But I am going to send you another man, and I hope you will be kind to him."

The chief gazed into his eyes, his meaning broke in on his mind, and with tears streaming down his face he bowed his head on the white man's shoulder and wept and pleaded with him to come back. He said, "You walk along here; you save. You my brother. I take care of you. We love God." He promised that he would one day build a church there and prepare it for the missionary that was to come.²⁰

A. G. Stewart and his family were sent to Atchin to take the place of the Parkers and to join the Wiles. But there came an uprising of natives in an adjacent district on Malekula, which was punished by a warship that shelled the villages of

the Big Nambus, though they claimed they were not involved. But the British government refused permission for any white missionary to settle on that part of savage Malekula. Finally, however, the pleas of the natives prevailed with the commissioner, and he allowed a missionary to enter. Then Norman Wiles and his wife were selected to open a mission for the Big Nambus. Pastor Stewart went over with them. The first world war of "civilized" nations was just ending, but on Malekula war was never ending. At the slightest grievance, or perhaps a murder of one tribesman by those of another tribe, fighting would break loose on the island, and the jungle would resound with the clash of spears, the crash of musketry, and the yells of infuriated warriors. Peace was sometimes brought by the mediation of the missionaries.

Norman Wiles and his wife built their house at Matanavat, and lived there for two years, gathering around them natives sympathetic but not yet real converts to Christianity. Once a month they received a visit from Pastor Stewart, and once or twice they went over to a conference and brief stay on Atchin; but otherwise they labored alone in that fever-infested, semi-savage land, feeding the lamp of love and light, and deeply impressing not only the natives immediately about them but the more distant tribes. Fever-stricken and anemic, they were furloughed home to Australia. Upon returning they received word of savage fighting among the Big Nambus, but insisted on returning to their field, though at another place.

It was one of the interminable quarrels between tribes. There was the sound of the beating of drums, the yells of combatants, the roar of gunfire; there was the slaughter of enemies, the prospect of a cannibal feast. Norman Wiles pushed out into the dripping jungle, up to the Big Nambus village, to mediate between the war parties. He succeeded in making peace, but he came back to his home shaking with the fever. His faithful wife nursed him toward health, but scarcely a week had passed before the tribesmen were at it again. Though far from well, Wiles went forth once more as the messenger of peace. It was

his last effort. After pleading with the natives to observe peace, and planning for a native church building or schoolhouse to be erected, he came home a man doomed to death by blackwater fever. In two days he was gone—May 5, 1920.

There, in that savage land, surrounded by murderous cannibals, his sorrowing wife sewed for him a shroud. But how could she bury him? The natives deserted her, and fled. How could she get help? She turned to survey her situation. The visit of Pastor Stewart was recent; it would be a week or more before he would come again. She must go to Atchin. But how?

A traders' ship was sailing by. She stood out on shore and signaled them, and they sent a cautious boat near; but when they learned what had happened and what she desired, they callously replied that they were not going to Atchin, and left her. A recruiter's cutter, manned by natives, one of whom professed Christianity, came to her help. They landed and came up to the house; then they dug a shallow grave, and laid the missionary there. The member of the crew who professed Christianity offered a prayer, and Mrs. Wiles stood by until they began to cover his coffinless body. It was near night. She closed the house, dropped a last flower on the fresh-made grave, and then embarked with those strange natives, committing herself to her heavenly Father.

The natives sailed their craft around the lee of the island, and tried to make Atchin, but a heavy wind, with drenching rain, assailed them, and at last, at midnight, they gave up. They said they must set the white woman on shore at a new point on Malekula, or she must go on with them to Santo, away in the north. She elected to land.

There in the darkness she faced the vast jungle. The rain ceased. Soon the moon came up, and in its light she found a path leading inland. She followed it, to be greeted soon by the yapping of dogs and the rapid footsteps of a man who beat them off but stared wonderingly at the apparition of the white woman alone. He took her to the village, and the natives received her reverently. It was Friday night, and the Sabbath



was come. She would pause on God's rest day. So there, on that Sabbath of her sorrow, she stayed. It was Matanavat, where they had previously labored, and she spent the day in teaching the people more of the gospel of Christ and His holy day.

The next day, Sunday, the natives conducted her along the jungle trail to the boundary of their territory. They dared not trespass on the ground of another tribe, so they sent her on alone. Twice again she passed through this experience, and finally she arrived at the nearest point opposite Atchin. Here she found some Atchinese tending their gardens; for the islands are close together, and garden land was inviting. She persuaded them to take her in their canoe across to Atchin, and to the home of Pastor Stewart. He had gone away in the launch to look for her, because he had a premonition that all was not well; but Mrs. Stewart received her with motherly solicitude, as one restored from the dead.

A week or two she rested there, to recover somewhat her strength. But as she departed for her parents' home in Australia her thought was not for herself but for Malekula: "Send someone there to carry on the work."²¹ Today north Malekula has been largely won; there are several Adventist mission stations on that coast, and the old savage, cannibal days are gone.

The work in the New Hebrides has extended to many of the other islands, including Espiritu Santo, the largest, Ambrym, Aoba, and historic Tanna, where stations and churches have been established in every quarter and hundreds of people are rejoicing in the truths of the last gospel message. New Hebrides young people, trained and filled with the Spirit, are among the hundreds of native South Seas missionaries who are reaching out into hitherto unentered island groups.

The Solomon Islands (so named in 1567 by the Spaniard Mendaña, their discoverer, because he wished his people to believe that here King Solomon found his gold) lie between the New Hebrides and the Bismarck Archipelago, off the east coast of New Guinea. They consist on the whole of larger islands than those of the New Hebrides, islands which through

Top: Teaching the Big Nambus tribe on Malekula, New Hebrides, by means of the Sabbath School Picture Roll. **Bottom:** Mr. and Mrs. Norman Wiles (left) and Mr. and Mrs. C. H. Parker (right), pioneer missionaries in the South Pacific.

the naval struggles of World War II have become familiar to the ears of the world, such as San Cristóbal, Malaita, Guadalcanal, Ysabel, Choiseul, Bougainville, and also Marovo Lagoon between Batuna and the New Georgia islands. Their inhabitants are of the Melanesian type, dark, with bushy hair, brooding, fierce, cannibalistic. There on the little island of Nukapu, near Santa Cruz, the devoted Bishop John C. Patteson was murdered in 1871, in revenge for some traders' recent blackbirding. Bishop Patteson with his helpers represented the Church of England mission, which began work in the Solomons in the 1860's. Two young men of his company, Edwin Nobbs and Fisher Young, Pitcairners transplanted to Norfolk Island, were among the missionaries martyred in the Solomons. But while the centrally located island of Florida was largely Christianized by the missionaries, small impression was made elsewhere. In 1907 the Wesleyans entered the more western islands and began a penetration.

In 1914 the Australasian Union Conference voted to enter the Solomons. Needed for the enterprise was a man of faith and courage, dauntless, patient, enduring, indefatigable. They found such a man in Captain G. F. Jones, an English sea captain who had been converted while on his course homeward, and who had then pioneered the Adventist work in Singapore and served also in the Polynesian field. Like Paul, a small man, he was mighty in word and deed; and as "that little man," "Jonesie," he was to become known and loved through all Melanesia and in New Guinea.

A mission launch, the *Advent Herald*, thirty-two feet long, eleven wide, and drawing four and a half feet of water, was built; and when the crew reached Gizo in the Solomons, seat of British government for the group, the boat was assembled, and in it Captain and Mrs. Jones journeyed to the coast of near-by New Georgia. The savage race dwelling there had only recently left off their head-hunting because of the strong measures taken against them by the government; in heart they were murderers still.

At night Captain Jones and his wife anchored in Roviana Lagoon. In the darkness they heard the sound of paddles in many canoes coming toward them. Shortly naked savages were swarming over their little vessel. The little bearded man stood forth in their midst, and in pidgin English preached to them of Jesus, while inwardly he prayed that God would turn the occasion to His glory. And he asked that crowd of primitive men to give him a pilot.

They paused. They talked excitedly among themselves. Then they put forward a sturdy young man with a scarred face: "Him, Bulehiti. Him go along, master, keep mission boat topside." Others stepped forward and volunteered as the crew. So in the morning, manned by a heathen crew, the *Advent Herald* proceeded on its mission. Some of these young men who that night venturously volunteered, afterward became Christian workers in the cause they had thus espoused.

They crossed the open sea to the island of Rendova, whose natives had ever refused to have white men land. Skirting the island for some distance, they turned in at a large village, where the missionaries were met by the chief and a crowd of his "desperate, savage-looking people." These debated among themselves the request for a mission site, some being favorable, but most opposed. At last they told Captain Jones to leave while his head was safe. This he did, but with the promise that he would come again. Two years later these same Rendovans, after hearing of the blessed results in other islands of the Japa Rane, the Seventh-day mission, repented their early rejection and earnestly begged for a missionary, who was sent in the person of S. R. Maunder, with his family.

Approaching New Georgia again, the launch was boarded by savages, who came out in canoes. But the now faithful crew, beginning to be indoctrinated, earnestly conversed with the newcomers, and they listened to the captain, who persuaded them to accept a mission. Up the Viru River they sailed, and among this people who had only recently murdered some white men they opened the first Seventh-day Adventist mission in the

Solomons. Thirty-eight days after the landing the first Sabbath convocation was held, and Captain Jones, a man blessed with the gift of tongues, addressed the people in their own language.

Soon afterward the government officer stationed in Marovo Lagoon, with a resident trader, proposed to introduce him to a local chief, Tatagu, whom they would seek to persuade into offering land for a mission and school. They drew up to his village, Bambata, when a number of native lads swarmed aboard the vessel, and said their chief was at his gardens farther along the coast. Two of the boys agreed to pilot the vessel there. These two lads, Jugha and Pana, were later to become chief assistants to the missionaries, the former first entering Malaita and then pioneering the work on Guadalcanal, and the latter opening the work on Ronondo, then serving nobly in other places, and becoming a chief leader among his people.

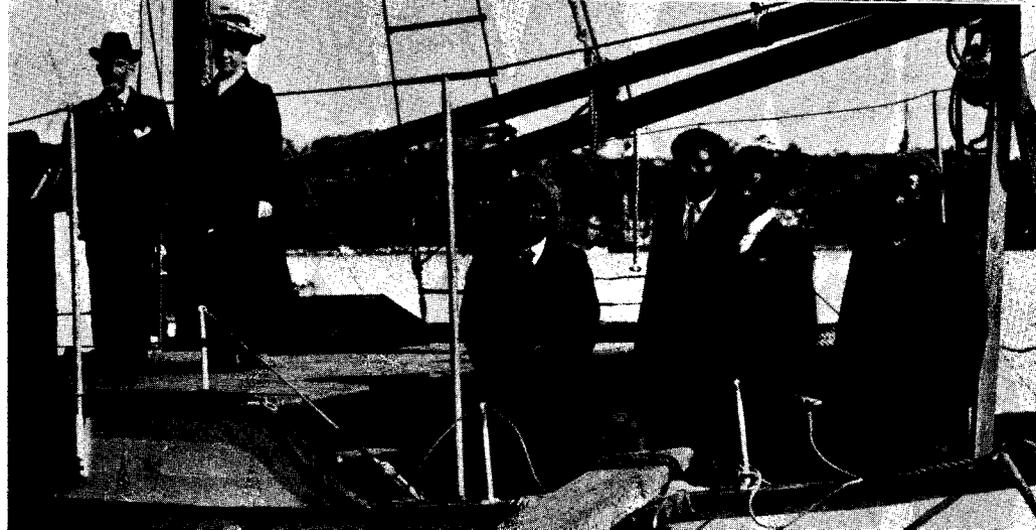
As they came to the gardens of Tatagu there stood the chief, and about him his sons, Peo, Kata Ragoso, Jimuru, and Kolomburu; there was also a younger son later called Joseph. All these were to become strong workers for Christ. But Tatagu did not want to alienate any of his own land for the station, so he told them he had none; he said if they could obtain land elsewhere, he would send his sons to school. The party left, and soon, at Sasaghana, they succeeded in obtaining a grant of land from a man named Panda. Tatagu, true to his word, sent his sons to school, where they not only learned the Bible truths in their own language but acquired a working knowledge of English. This was necessary, if for no other reason than that their only textbook was the English Bible.

Kata Ragoso means "no devil strings." He was so named by his father at his birth, because just before that Tatagu, going with others on a fishing expedition, had forgotten to bring his devil string, without which it was believed no fish could be caught, nor any other enterprise succeed in which a man might engage. But, being of a strong and independent nature, Tatagu resisted the superstition, and paddled on with the rest, resolved to fish nevertheless. But the devils in those demon-

ridden islands are not mere names; they make their presence known in many ways, and demand that their wills be done. And now they shook and rocked Tatagu's canoe in an alarming manner. Paddle as he would, he could make no progress, and fell behind his companions. Yet he refused to turn back, and at last the spirits left him. In after years Tatagu recognized that he here had the help and blessing of the God of heaven, honoring his resistance of the devils. Catching up with his companions at the fishing grounds, he began to haul in fish, while the others had poor success. Finally he returned with his canoe loaded, but they had almost empty boats. And when his son was born Tatagu named him No Devil Strings (Kata Ragoso).

That was a lad destined for great things in God's work. After schooling, he did secretarial work for the missionaries, then taught and preached and led in missions. At the 1936 General Conference, in San Francisco, he was a delegate, and afterward he toured the United States, creating a sensation with his fine, upstanding figure and strong, handsome features, his bushy head of hair, his brilliant smile, his half native dress, and his bare feet. At first, distrusting his ability to speak in English, he had an interpreter, but when he fell sick Ragoso went on without him, and his tales and earnest appeals in the English language made a greater impression than before.²² Home again, he led out still more strongly, and when in World War II, Japanese forces came upon the Solomons, Kata Ragoso was chosen by the white missionaries, as they left, to head the work. The heroic record he and his fellows made through that terrific trial will be related in the next section.

Missionaries who joined or followed Captain Jones in the Solomons included O. V. Hellestrand and D. Nicholson, in 1915; Dave Gray, in 1916; S. R. Maunder, R. H. Tutty, and others, in 1917. In 1920 H. P. B. Wicks was appointed superintendent, and soon after, J. D. Anderson was selected secretary. In 1923 appears the first notice of licensed native workers, Peo and Pana, to be followed in successive years by many such.



Nowhere else in the world were the people more plagued by devil possession and spirit manifestations than in the Solomons, and the manifestations increased as the Christian worship began. Here in a primitive society was shown the final fruit of converse with devils which spiritism in civilized countries courts; and if any doubt the New Testament accounts of possession by evil spirits in Jesus' time, they might here have a demonstration of its actuality. Many were possessed as the demoniacs in Galilee and Judea of Jesus' time, but the devils were subject to the name of the Saviour. Time and again the demons were thrust out by the missionary's prayers and commands, uttered in the name of Jesus. And the converts caught the cure. "We have found out how to drive away the spirits!" exclaimed the islanders to Pastor Nicholson. "It is *tepatepa lapa* Jesus [praying to Jesus]. That will do it every time."²⁸

Six months after school had opened on Sasaghana five of the boys set out in canoes to obtain food from the gardens across the water. Pana, Kioto, Peo, and Rini were in one canoe, and Jugha in another. They had not gone far when the larger canoe was caught by unseen hands and violently rocked. When Jugha came up his canoe was treated likewise. The boys recognized this as the work of spirits. Desperately afraid, they spoke out and asked the spirits what they wanted. Audible voices replied that the boys were to leave the mission. They answered that they would not; whereupon their canoes again rocked violently. They turned and paddled fast for home. As they passed a small island weird lights were seen darting about, and the spirits called to them, with cursing and swearing, to leave the mission at once. The boys, little removed from heathenism, replied with like cursing and swearing that they would not. Then they were told that in three nights' time the spirits would return.

Three nights later the boys left their house to obtain food near by. As they returned they heard a fearful commotion, and entering, they saw their boxes, which had been locked, now open and the contents—Bibles, schoolbooks, papers, clothing—

being tossed about the room by unseen hands, while the house resounded with the cursing of the spirits. The boys turned and fled to the missionary's house. Mr. Nicholson returned with them, and witnessed the scene. At the door he stopped and told the boys that this was the work of Satan, but that Jesus was stronger than Satan, and he would now ask Jesus to send the spirits away, never to return. He read a scripture, then stepped to the door and prayed. The terrible din increased for a moment; then all was silent. From that day on those boys, growing in grace and power, and ever stronger in Christian ministry, were never troubled again by the spirits. They had passed from the domain of devil worship into the kingdom of light.²⁴

The message in the Solomons spread marvelously. Headquarters were fixed at Batuna, on the Marovo Lagoon, and the central training school was established there. With various other white missionaries arriving and more and more native evangelists and teachers developing, Pastor Jones was made director of the whole Melanesian Mission, comprising the New Hebrides, the Solomon Islands, and Papua. Travel to and fro among the islands being by water, several more missionary launches were provided, and a larger and better-equipped boat, the *Melanesia*, sixty feet in length, was built in Australia in 1917, and sailed to the field by Captain Jones, with three white officers and a crew of four Solomon Islanders. The training given by the schools was industrial as well as religious, and the native boys became variously adept in the practical arts, besides being skilled in sailing and local navigation. The *Melanesia* has since had a long and useful history. Wherever they went missionaries gave physical and medical help; and now the chief medical institution in the South Seas is the Amyes Memorial Hospital in the Solomons.

More white missionaries were sent to the island group, and native boys were rapidly trained in the work and heroically entered the fields, but not without sacrifice and danger. They who were by nature vengeful and violent often endured abuse, threats, and the spoiling of their goods without rancor and

with Christlike gentleness. On Malaita, where Pastor J. D. Anderson and his wife were stationed, a convert named Simi, who had received training in the school at Batuna, his wife Meri, and another native girl were savagely attacked, the women slain and the man maimed. But when the murderer was apprehended and taken on a government boat for trial at Tulagi, Simi was taken along as a witness. On the boat he labored with the murderer to bring him to Christ, and at the prison he sang to him Christian songs. Afterward, refusing to abandon his mission, he returned and labored alone for thirteen years, with splendid results in Christianization.²⁵

Peo, oldest son of Tatagu, after schooling and initial missionary experience, was taken to Australia as one of the crew of four to sail the *Melanesia*. The wonders of the white man's land were marvelous in his eyes, but they only served to impress upon him the need of his own people. Standing before an audience of Christians, he spoke in clear English of the love of God and portrayed the ignorance and vice in his own land. In conclusion he said, "You have everything; we have nothing. You live; we are dying. You have light; we are a people of dark minds. O sirs, won't you send us missionarjes?" Peo was one of the vanguard of Solomon Island boys who pressed on into the darkest corners of their own land and across the waters to the virgin missionary field of New Guinea. where, amid trials, threats, and assaults, they spread the good news of the gospel.

One of these boys was Oti. In 1929 the mission ketch *Veilomani* set out from Rabaul, carrying eight Solomon Island teachers, among whom was Oti, to seek new mission territory. In the Bismarck Archipelago they came to the small island of Emirau, whose 300 inhabitants were friendly but exceedingly dirty, vile, and sick. Filthy, covered with sores, eating all manner of unclean foods, and following many vices, they were so miserable and outcast that the government considered them beyond help, and looked only for them to die out. Oti was left on this island to work.

He came into a native village, where he heard a terrible commotion on the far side, and thither he went. A woman with shrill voice was crying out, while a witch doctor chanted his incantations over her. Pushing his way through snarling villagers, Oti commanded silence, then explained to the crowd that Satan was troubling the woman, but he would tell them of a deliverer, Jesus Christ. Turning to the raging woman, he said, "Do you know who I am?"

"Yes," she said, "you are Oti. You have come from the Solomon Islands to tell us of Jesus. You are a Seventh-day Adventist missionary."

Oti said to the people: "You hear this woman. She has never seen me, yet she is able to tell who I am. This is the work of Satan. I shall now pray to my God, and He will cast out the evil spirit. But you must be quiet."

Then he prayed a short prayer, and in the silence of the crowd he took one step toward the woman, and raising his hand he cried, "In the name of Jesus Christ I command you to come out of the woman and leave her alone."

The woman shrieked; she was lifted by an unseen power and thrown to the ground. She seemed as one dead. But soon she opened her eyes and looked around.

"Give her food and water," commanded Oti. And when she had grown stronger he said to her, "Do you know who I am?"

"No," said the woman, "I have never seen you before."

"But you know why I am here?"

"No; of course not. You are a stranger to me; I have never seen or heard of you before."

Then Oti preached to the crowd about the plan of salvation through Jesus, and before he left, every man and woman in that village had been won for Christ. Within two months the entire island was won to Christ, and a marvelous change resulted. The hundreds of pigs had been slain, betel nut was discarded, and tobacco thrown away. Bodies were washed. Polygamy ceased. Diseases were cured. The whole population was regenerated.

The seven other boys were landed on the larger island of Mussau, seventeen miles distant, which had a population of 2,000. Besides finding the same conditions, they discovered that the several villages were constantly engaged in war with one another. The people were all in a deplorable state. As on Emirau, the government said the people were hopeless. But within two years the whole island was transformed. Every pig that could be found had been killed; betel nuts lay rotting on the ground unwanted and untouched. The captains of trading vessels complained that their tobacco stocks were molding in their ships' holds. New houses were built; churches were erected. Natural means of healing were employed, and many sick were healed by prayer. The British officer in charge of the district called it a miracle. Upward of a thousand worshippers met in the largest church building in the island field. A training school was established, and scores of young native missionaries were soon pressing on to neighboring fields. They entered the mainland of New Guinea; they entered the Admiralty Islands to the north. There they met the conditions their own land had known, and there by the power of God they wrought the same transformations. The British officer overseeing the Admiralty group said to Pastor Turner, "I cannot understand what power you Adventists have, to make such changes among these people." And at that opening the message was given to him.²⁸

New Guinea, which contains about half the total population in all the island field of the Australasian Division, is the home of savages not less debased and cruel than had been those of Fiji, and as still in some degree are those of the New Hebrides and the Solomons. Cannibals and devil worshippers they were, at almost continual war among themselves; and no white man, without show of force, could trust his life among them. The British had a foothold on the southern coast, in a territory called Papua (though the name is sometimes extended to the whole of New Guinea), with their seat of government at Port Moresby. Even though the near-by territory was

settled and covered by plantations owned by white men and cultivated by gangs of half-civilized blacks, the government had only nominal control over the natives beyond this fringe, who were in a state of depravity and ignorance.

To this Papua in 1908 came the first Seventh-day Adventist missionaries, S. W. Carr and his wife, accompanied by the Fijian teachers, Beni Tavondi and his wife Aliti. A mission site at 1,500 feet was obtained, cleared, and improved, at Bisiatabu, twenty-seven miles from Port Moresby. Here through many years the missionaries wrestled with the powers of darkness in the souls of a cannibal people, but seemingly with no results. When the Carrs, worn with labors and fevers, were invalided home in 1915, their place was taken by Mr. and Mrs. Arthur N. Lawson. Another Fijian family also came in to join Beni Tavondi and Aliti. These were Mitieli and his wife Fika. A rare friendship cemented together these Fijians amid the labors and trials and fevers of their service. Beni and Mitieli were as David and Jonathan. On one occasion Beni sought and found his friend, who had fallen sick while on a missionary journey, and, refusing all aid by the natives, carried him on his back through many leagues of mountain trails to the safety of the mission. Mitieli in turn, after removal to Australia and recovery, refused a furlough to his native Fiji, that he might return and be at the side of Beni. In 1918 Beni died from snake bite, but on his deathbed he won the first two converts of the mission, ten years after its beginning.

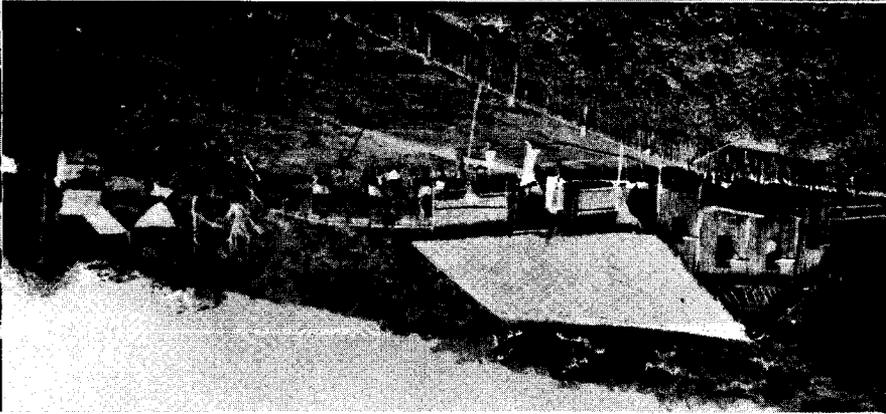
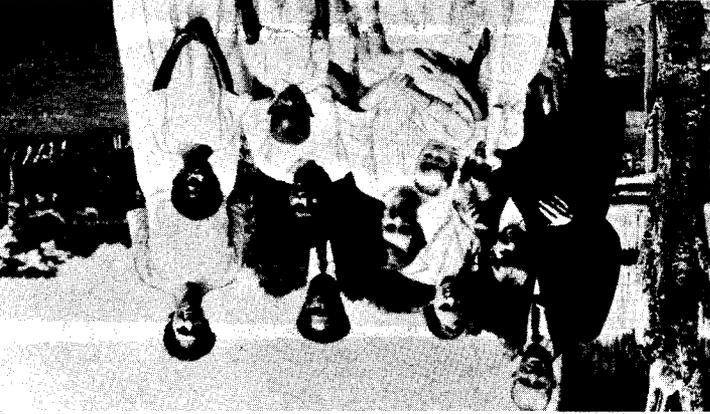
Mitieli remained and was ever an invaluable assistant to the missionaries, courageous, resourceful, patient, Christlike. His wife, Fika, was a remarkable woman. Small and slight, she had the soul of a Deborah. She devoted herself to the uplift and teaching of the downtrodden women and girls, and, supported by prayer, she met the savage men of the jungles with superb courage, snatching their spears and war clubs from them and putting them to shame. Full of faith, and gentle to her charges, she was known to the heathen, and by them feared, as "the woman warrior of Jesus."

The Lawsons were in turn overcome by the climate and its levers and were furloughed home. No one to take their place! Captain Jones and his wife were just then in Australia, recovering health. The conference asked them to fill in at Bisiatabu for six months. They went; but when the six months were up and they were hoping to return to the Solomons, the appeal came to them to stay on a little longer. Perplexed, they sought a sign from the Lord. Opening his Bible, Pastor Jones' eyes fell upon the message: "Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land." It was Sabbath eve, and as the sun went down a beautiful light suffused the room where they were sitting, like the seal of God upon His message.

To a man of Jones's temperament it was a challenge to go up to the mountain tribes. Sabbath morning he and Mitieli set out for the mountain villages. They came to a scene of high excitement, the center of which they found to be the son of the village chief, writhing in pain upon the ground. The tribesmen were leaping about and shouting, brandishing their spears, looking for the man who, their superstition declared, must have caused the trouble. The turn of a hand might condemn the missionaries to death. But Jones called to Mitieli to get hot water, then come and pray with him. They prayed, gave the boy some hot water to drink, and in a few moments he was relieved.

The grateful chief was ready for anything, and when Jones asked to have land for a school and to have the young men of the village attend, the chief readily agreed. And so the first mission was established among the untamed Koiari of New Guinea. Thus was the wall breached. Instead of six months, the Joneses stayed on the mission for two years.

But Jones did not stop here. He looked upon the high mountains beyond, that shut away tribes in the interior. He determined to surmount them and carry the message. So he prepared an expedition; but at the last moment he discovered



that no native carriers would go with him; they were afraid of the mountain tribes. But would the captain admit defeat by this misfortune? No! Undaunted, he packed what he could upon his own back and fared forth.

Farther and farther, higher and higher, past mountain range after mountain range, he pressed on alone into the vast unknown, everywhere meeting new peoples and preaching the same Jesus. He stirred the hearts of the mountain savages, and at his farthest point he received their promise to give land to erect a schoolhouse and receive a teacher. In three weeks he was back at the mission, to announce to Mrs. Jones, Mitieli, and Fika: "The Lord has said, 'Every place that the sole of your foot shall tread upon, that have I given unto you.' The land is ours! The people are ours! We are going to conquer in heathen New Guinea!"

The teachers obtained from Australia for this work were Pastor and Mrs. W. N. Lock, with their four children. It was July, 1924. Equipped at Bisiatabu, they fared forth with native carriers, now reassured by Captain Jones's journey, and traveled with horses as far as these could go, improvising bridges over mountain torrents, climbing steeps where steps had to be cut or trails zigzagged for the ascent, and enduring torrential rains. Two white men, two white women, four children, a Fijian and his wife and their two children, besides a caravan of carriers, taking the bare necessities of civilized life into their jungle home. Finally, arriving at the village of Efogi, they received a tumultuous welcome from the primitive inhabitants, who proudly exhibited the schoolhouse and home they had built in anticipation. This was the beginning of twenty years' service by the Locks in New Guinea. The wall was breached and the interior was opened.²⁷

In 1929 another point of attack was established, in the Mandated Territory of New Guinea, the northeast, headquarters being established at Rabaul in the Bismarcks, with G. F. Jones superintendent, A. S. Atkins accompanying him. The next year, however, Captain Jones's long mission record

Top: (Left) First mission in mountains of New Guinea. (Right) Pastor and Mrs. W. N. Lock and mission family at Efogi, New Guinea. Bottom: Natives listening to gospel broadcast at Bena Bena Mission, New Guinea.

closed, as his health broke. Thereafter for ten years, until his death, he was among the counselors of Israel, witnessing in North America, England, South Africa, and Australia. G. McLaren headed the New Guinea Mission until 1935, G. Peacock took over until 1938, and after that E. M. Abbott.

More missionaries from Fiji and from the Solomon Islands were brought into service in the New Guinea field, until, with the New Guinea boys partly trained, there were over one hundred of them when World War II broke. For long years merely the coasts of New Guinea had been entered, the mountains and jungles shutting away the interior. We have seen how this barrier was passed from the south. Now from the northeast this inland New Guinea was to open up wonderfully. In the 1930's prospectors for gold gradually worked their way up the rivers, sometimes with fighting and losses, until they reached an interior land, six thousand feet high, where they found beautiful country, much of it open field, and free from fevers, with a people degraded indeed, as heathen are, yet comparatively unspoiled, because they had had no previous contact with ruthless white exploiters.

The government of the Mandated Territory, impressed by their island record, invited Seventh-day Adventists to occupy this land with their missions. The only way to go in was by airplane. An exploring missionary party was sent in, and found the natives agreeable to the establishment of a mission. A white worker and ten native teachers went there, established a school, and began their evangelistic work. The workers went out two and two into the villages around, not with guns, as government men did for protection, but with Bibles and healing hands and prayer. Heathen boys poured into the mission school, calls were made by the natives for more schools, and the calls were filled as rapidly as possible. S. H. Gander and family were the first white missionaries sent in, then A. J. Campbell, and others. The interior of New Guinea began to copy the history of the Solomons and the New Hebrides. Soon scores of native teachers were recruited for the work. What miracles of Heaven's

grace are these, that youth who but a few short years before were buried in the devil worship of heathenism, should now go forth as missionaries to teach the graces of Christ and work His works to confound the devil!²⁸

The providences of God have steadily supported the advances made. Though the world war brought material losses and deaths of missionaries and members, its experiences purified and strengthened the native church. Heroic deeds were done, unyielding faith conquered, and after the storm the forward surge betokened a far greater work to be accomplished. Yet still there remains to be seen in these vast waters dotted by emerald specks of land and greater masses in the big islands a shining forth of the power of God which will make the past seem feeble. There awaits the baptism of the Holy Spirit, the latter rain, and the harvest of the last days for that people who shall consecrate their all to the finishing of the gospel work.

¹ *Year Book* (S.D.A.), 1915, p. 256.

² *Ibid.*, 1917, p. 234.

³ *General Conference Bulletin*, 1922, p. 325.

⁴ *Review and Herald*, June 11, 1936, p. 263.

⁵ *General Conference Bulletin*, 1946, p. 92.

⁶ *Ibid.*

⁷ J. E. Cormack, *The Isles of Solomon*, p. 25f.

⁸ *Review and Herald*, Oct. 7, 1948, p. 15.

⁹ W. A. Spicer, *Miracles of Modern Missions*, pp. 137, 138.

¹⁰ *General Conference Bulletin*, 1930, p. 171.

¹¹ *Ibid.*, 1936, p. 264.

¹² Arthur T. Pierson, *The Miracles of Missions*, Second Series, p. 130.

¹³ *Review and Herald*, June 17, 1926, p. 13.

¹⁴ C. H. Watson, *Cannibals and Head-Hunters*, pp. 64, 65; *Review and Herald*, Dec. 5, 1929, p. 21.

¹⁵ Watson, *op. cit.*, pp. 66-73; *General Conference Bulletin*, 1922, pp. 103, 104.

¹⁶ W. A. Spicer, *Our Story of Missions*, p. 299.

¹⁷ *Review and Herald*, Feb. 3, 1921, pp. 11, 12.

¹⁸ Watson, *op. cit.*, pp. 70-73.

¹⁹ *Ibid.*, pp. 98-103.

²⁰ *General Conference Bulletin*, 1918, pp. 84, 85; Watson, *op. cit.*, pp. 105-108.

²¹ *General Conference Bulletin*, 1922, pp. 106, 107; Spicer, *Our Story of Missions*, pp. 303-305.

²² *Review and Herald*, June 18, 1936, pp. 300, 301; *Review and Herald*, Oct. 15, 1936, p. 18.

²³ Cormack, *op. cit.*, pp. 147 ff.

²⁴ *Ibid.*, pp. 160-162.

²⁵ *Ibid.*, pp. 204-209.

²⁶ *Ibid.*, pp. 183-185; *Review and Herald*, June 11, 1936, pp. 265, 266.

²⁷ Watson, *op. cit.*, pp. 166-209.

²⁸ *Review and Herald*, June 11, 1936, pp. 265-267.

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INDEX

A

Abbott, Dr. Cora, 144, 161
 Abbott, E. M., 398
 Abbott, Dr. George, 144, 161, 164
 Advanced Bible School, 254
Advent Herald, mission launch, 384, 385
 Advent Source Collection, 255
 Affolter, Lillian, 85
 Africa, beginnings of work in, 107
 early mission stations in, 108
 early workers in, 108
 African publishing depositories, 356
 Alberta Conference, 297
 Algarheim SDA Mission School, Norway, 355
 Allegheny Conference (Negro), 327
 Allen, A. N., 271
 Allen, Charles, 178, 179
 Allum, F. A., 100
 American Medical Missionary College, 44, 133, 144, 148, 150
American Sentinel, *The*, 87
 American Temperance Society of the General Conference formed, 92
 Amyes Memorial Hospital, 365, 390
 "And Israel Mourned," poem, 285
 Andersen, Dr. A., 357
 Anderson, A. W., 251, 363
 Anderson, B. L., 100
 Anderson, J. D., 387, 391
 Anderson, J. N., 95, 96 (cut), 101
 Anderson, R. A., 253, 255
 Anderson, V. G., 305
 Andre, Hattie, 58, 370
 Andreasen, M. L., 255, 314
 Andrews, J. N., 93, 116, 117, 231, 343
 Andross, E. E., 283, 290, 352
 Ang, T. K., 100
 Apostate movements, 130 ff.
 Arabic Union Mission Training School, 356
 Argentina, school begun in, 103
 Arnold, William, 222
 Ashbaugh, Floyd G., 129, 211
 Asheville Agricultural School and Mountain Sanitarium, 180, 303
 Asiatic Division, 361
 formed, 351
 Association of Self-supporting Institutions, 184
 Atchin, 377
 Atkin, W. E., 264
 Atkins, A. S., 397
 Atlantic Union College, 294 (cut)
 Atlantic Union Conference, 299, 302
 Atteberry, A. N., 63, 64
 Auger, E. P., 316
 Australasia, geographical boundaries of, 359, 360
 Australasian Division, 360
 formed, 351, 366
 Australasian Inter-Union Conference, 366
 Australasian Missionary College, 364
 Australasian Union Conference, 361
 organized, 23
 Australia, Sabbathkeepers in, 23
 basic model of organization for whole denomination in, 23
 peoples of, 359
 Australian continent, 359
 Avondale College, 362 (cut)
 Avondale School, 364
 Avondale, work begun at, 54

B

Bad Aibling Sanitarium, 356
 Baharian, Z. G., 25
 Bain, Miss, 329
 Baker, Belle, 160
 Baker, W. L. H., 363
 Balkan frontier baptismal incident, 337
 Ballenger, A. F., 87
 Baltic states legal associations, 355
 Baltic Union School, Riga, Latvia, 355
 Barcelona Publishing House, 357
 Bartlett, W. T., 352
 Bates, Joseph, 35, 116, 219
 Bates, Mrs. W. L., 202
 Battle Creek College, indebtedness, 31, 32
 moves to Michigan, 48
 offers work for foreign-speaking students, 313
 opposed by Mrs. E. G. White, 134
 proposed move to the country, 43
 proposition to reopen, 133
 sold for \$108,000, 44
 sponsored by Dr. Kellogg, 134
 wanes, 148
 Battle Creek Sanitarium, before the fire, 24
 (cut), 70 (cut)
 burns to ground, 68, 69
 General Conference voted rebuilding of, 71
 goes into receivership, 143
 indebtedness, 31
 modern, 142 (cut)
 old, 136 (cut)
 patients in old parlor, 136 (cut)
 removed from denominational control, 130
 separated from denominational control, 141
 Battle Creek, citizens pledge financial aid to rebuild Sanitarium, 71
 discussion over removal from, 72
 early spiritual condition of, as a church center, 27, 28
 the "little Jerusalem" of Adventism, 67
 Battle Creek Tabernacle at time of 1901 General Conference, 42 (cut)
 Batuna, central training school on the Marovo Lagoon, 390
 Bauer, C. L., 264
 Baxter, W. E., 237
 Beach, W. R., 357
 Beckner, R. A., 111
 Beddoe, B. E., 251
 Belden, F. E., 85
 Bell, G. H., 85, 117
 Bender, U., 103
 Bergen treatment room, 355
 Bernien Springs, Michigan, site chosen for "college in the country," 48
 Bethel Girls' School, in China, 98
 Bethel Sanitarium, 298
Bible Echo, 222
Bible Footlights, 234
Bible Instructor, *The*, 253
Bible Made Plain, *The*, first book translated into any Indian language, 323, 324
Bible Readings for the Home Circle, 222, 240
 Big Nambus, 378
 teaching the, 382 (cut)
 Bisiatabu Mission, 394, 397
 Black, W. L., 315
 Blackhoop, Brother, Sioux convert, 323
 Blake, Dr. Lottie Isbell, 328
 Bland, Flora H., 86
 Bland, W. T., 77

Blunden, H. M., 227
 Boettcher, J. T., 351, 352
 Bolivia, difficulties of work in, 106
 Bollman, C. P., 232
 Bombay area, India, 109
 Bond, C. Lester, 129, 211, 216
 Bond, Frank, 315, 352
 Bond, Walter G., 315
 Books prepared by Mrs. E. G. White in her later years, 276
 Boulder-Colorado Sanitarium, 307
 Boulder Sanitarium, 301 (cut)
Bounty (ship), 369
 Bourdeau, A. C., 45, 296
 Bourdeau, D. T., 45, 307
 Box, H., 226, 357
 Boyd, Maud Sisley, 253
 Branson, W. H., 286 (cut), 291, 305
 Bray, Burt, 315
 Brazil, school begun in, 103
 Brazil Union Conference, 103
 British Columbia Conference, 297
 British Publishing House, 356
 British Union Conference, 358
 British Union Headquarters, 332 (cut)
 Broadview College and Theological Seminary, 313, 314
 Brookfield plant of Pacific Press, 304 (cut), 306, 310 (cut)
 Brooks, Edgar, 256
 "Brother-Sister," greeting of mountain people in the South, 207
 Brown, Carl, 323
 Brown, M. H., 85
 Brownsberger, Dr. and Mrs. John, 180
 Brownsberger, Sidney, 180
 Bulgarian Publishing House, 356
 Buzna, Pauliasi, 373
 Burdick, Clifford L., 322
 Bureau of Home Missions, 312 formed, 92
 Bureau of Press Relations, 256 formed, 92
 Burden, John A., 156, 157, 158 (cut) inset, 164, 363
 Burgan, Walter L., 257
 Burgess, L. J., 109
 Burley, S. C., 317
 Burma, work begun in Rangoon, 109
 Burnett, D. Lois, 92
 Burnham, Eliza, 232
 Burrus (Burgess), Georgia, 25, 109
 Bush blacks of Australia, 367
 Butler, B. C., 187
 Butler, George I., 45, 170, 175, 272, 303, 305
 Butterfield, C. L., 101

C

"Cabbage hotel, the," 356
 Cady, M. E., 55
 Calderone, Rosario, 317
 Caldwell, Dr. J. E., 328
 Caldwell, R. A., 101
 Calkins, Glenn A., 259
 Campbell, A. J., 398
 Campbell, Emily, 277
 Campbell, M. N., 296 (cut), 298, 299, 352
 Canada, 296
 Canadian Publishing Association, 298
 Canadian *Signs of the Times*, 233, 298
 Canadian Union College, 298
 Canadian Union Conference, 297, 316
 Canadian *Watchman*, 233

Canadian *Watchman* Press, 233, 298
Canal Friend, The, East Bengal mission boat, 110 (cut)
 Cannibalism in the Fiji Islands, 371, 372
 Canon, Betty, 259
 Canright, D. M., 246 (cut)
 Canton, work in, 98
 Canvassing work revived, 225
 Caracas, Venezuela, baptismal scene, 104 (cut)
 Carr, S. W., 373, 394
 Casebeer, G. W., 107
 Casebeer, H. D., 315
 Cash, Vesta, 317
 Castillo, C., 315
 Catalonia, A., 317
 Catholicism in Europe, 335, 336
 Caviness, G. W., 271
 Caviness, L. L., 353, 357
 Central America entered with message, 102
 Central European Division, 356
 Chapman, David, 323
 Charpiot, F., 226, 357
 Chase, Fannie Dickerson, 231
 Chestnut Hill School and Rest Home, 180
 Chile receives the light, 22
 China, first workers and believers in, 96 (cut)
Christian Educator, 203
 Christian Home Series, 204
 Christian, L. H., 252, 255, 284, 289, 354 (cut), 357
 Christian Record Benevolent Association, 307
 Christian, Rosalind, 370
 Christian Volunteers in Ohio, 123
 Christiania Publishing House, 229
 Christiansen, C. M., 52
 Christman, H. K., 271
Christ's Object Lessons, 132, 137
 donated to relieve school debts, 132
 project to help schools, 33, 43
 Church membership, growth of, 20, 21
 Church membership in Europe, 21
Church Officers Gazette, 127
 City evangelism, 112, 113
 diverse methods in, 114, 115
 Mrs. E. G. White urges, 113
 treatment rooms in, 115
 Clausen, Mrs. Harry, 323
 "Clean Church, The," 373
 Clement, Lora E., 231
 Clinton Theological Seminary, 313, 314
 Cobb, S. M., 363
 Cobban, H. H., 103
 Colcord, G. W., 61, 87, 308
 College of Medical Evangelists, 150, 308
 Colored Department of the General Conference, 325
 first Negro secretary of, 325
 Colored missions, 327
 Colporteur bicycle parade in Jamaica, 230 (cut)
 Colporteur experience in Hungary, 338, 339
 Colporteur work, beginnings of, 221
 Colporteurs in Brazil, 22
 Graf, Spies, Snyder, Nowlin, Stauffer, 22
 persecution of, 23
 Colporteurs in Europe persecuted, 339
 Colporteurs' Field Day, Neandertal Seminary, 235 (cut)
 Columbia Union Conference, 299, 302
Coming King, The, 222
 Commission on Rural Living, 92, 184
 Committee on Counsel, 38
 its subcommittees, 38

Committee on Relief of the Schools, 33
 Comstock, Dr. Belle Wood and family, 199
 (cut), 203
 Conard, Claude, 92
 Conradi, Dr. L. E., 356, 357
 Conradi, L. R., 21, 271, 351
 Controversy over leadership denied by Mrs.
 E. G. White, 141, 143
 Conway, F. H., 271
 Cooper, Adelaide B., 231
 Cooranbong Food Factory, 362 (cut)
 Copeland, W. T., 215
 Copenhagen Publishing House, 356
 Corliss, J. O., 45, 57, 87, 113, 114
 Cormack, A. W., 364
 Cornell, Angeline Lyon, 253
 Correspondence Course, VOP, 261
 Correspondence School, VOP, in Japan, 262
 (cut)
 Cossentine, E. E., 91, 365
 Cottrell, H. W., 57
 Cottrell, R. F., 100, 116
 Council at Gland, Switzerland, 349
 Council on Industrial Relations of the General
 Conference formed, 92
 Covert, William, 284
 Cox, Dr. J. Mark, 329
 Cox, William H., 192
 Crane brothers, 260
 Crisler, C. C., 175, 268 (cut), 275, 278,
 279, 283
 Crisler, Minnie Hawkins, 364
 Cudney, A. J., 246 (cut)
 Cumberland Conference, 38
 Curtiss, S. N., 76
 Czechoslovakia, school in, 350 (cut)
 Czechoslovakian Mission School, 356
 Czechoslovakian Publishing House, 356

D

Dail, Guy, 351, 357
Daniel and the Revelation, 222
 Daniels, A. G., 23, 37, 39, 40, 69, 76, 114,
 121, 125, 132, 138, 164, 166, 223, 225,
 228, 251, 252, 271, 284, 286 (cut),
 287, 290, 291, 349, 361
 Dart, A. M., 309
 Davis, Marian, 276, 277
 Davis, T. H., 107
Dawn of a Brighter Day, The, 330
Dead Shall Live, Thy, 330
 De Forest, Dr. P. A., 352
 DeGraw, Bessie, 90, 177
 Degrees granted in Theological Seminary,
 256
 Delafield, D. A., 231, 260
 Denominational growth, first half century
 of, 79, 80
 Dent, Dr. C. A., 329
 Department of Education of the General
 Conference, 50, 91
 Departmental secretaries of General Confer-
 ence, 271
 Departmentalization of the work after
 World War II, 353, 354
 Detamore, F. W., 260, 263
 Detwiler, H. J., 302
 Dick, E. D., 293
 Division presidents listed, 271
 Dobbins, H. D., 329
 Drulliard, Mrs. Nellie H., 174, 177, 182
 (cut), 329
 known as Mother D., 174

supplies purchase price for Madison, 174,
 175
 Dunbar, E. W., 126 (cut), 215
 becomes secretary, General Conference
 MV Department, 128

E

East Canadian Union Conference, first pres-
 idents of, 296
 East Caribbean Conference organized, 102
 East German Union, 344
 Eastman, W. W., 224 (cut), 226
Eating for Health, 330
 Ecclesiastical versus missionary bodies in
 Europe, 334
 Eckenroth, M. K., 253, 255
 Ecuador entered with the message, 107
 Edgefield Junction Landing, 171
 Edson, Hiram, 116, 219
 Education, revealed plan of, not followed,
 248
 Educational institutions, 294 (cut)
 Efogi, village of, in New Guinea, 397
Ellen G. White and Her Critics, 231
 Ellen G. White Publications, Inc., 278
 Elliott, H. T., 126 (cut), 128
 secretary, General Conference MV De-
 partment, 128
 secretary of General Conference, 128
 Elliott, W. P., 227
 Elmhaven, home of Mrs. E. G. White, 274
 (cut), 275
 workers with Mrs. E. G. White at, 268
 (cut)
 El Reposo Sanitarium, 180
 Emery, S. H., 324
 Emirau Island turns to Christ, 391, 392
 Emmanuel Missionary College, 90, 133, 194
 (cut), 306, 314
 established at Berrien Springs, Michigan,
 49, 50 (cut), 51-53
 English America, statistics of 1922, 290
 Enoch, George F., 109
 Erickson, Carrie, 100
 Erickson, Matilda, 124, 128
 Esala, Ratu, 375
 Estonian Publishing House, 356
 European Council in London, 132
 European Division Conference formed, 349,
 350
 European Divisions, membership of various,
 358
 European General Conference dissolved, 349
 European leaders, 354 (cut)
 European Union Conference, 347
 European work, reorganization in, 344
 Evangelism among foreigners in America,
 311
Evangelist, The, 251
 Evans, I. H., 32, 76, 77, 251 (cut), 255,
 271, 290, 312, 349
 Evans, Dr. Newton, 144, 167, 178

F

Far Eastern Division, 360
 Farnsworth, E. W., 117, 283, 302, 363
 Farnsworth, Vesta Cady, 85
 Fatshan, China, 96
 Fattic, Grover, 211, 213
 Fenner, Harry, 118 (cut), 122 (cut)
 Ferren, J. R., 251 (cut), 257

Field, F. W., 63, 101
 Figuhr, R. R., 286 (cut)
 Fij, 369, 370, 371
 remarkable work of grace in, 375, 376
 Fijian Training School, 373
 Finland Publishing House, 356
 Finster, L. V., 102
 Fitch, D. D., 237
 Fitzgerald, W. J., 302, 351
 Flaiz, Dr. T. R., 91
 Fletcher, W. W., 364
 Florida Sanitarium, 301 (cut), 303
 Follett, Mr. and Mrs. Ira, 323
 Follett, Orno, 320
 Ford, H. E., 329
 Ford, L. E., 329
 Foreign language groups, work among, 312
 education for, 313
 schools for, 313
 Foreign Mission Board, 29, 31, 32
 united with General Conference, 73, 84
 Foreign Missionary Seminary, 126
 Forsythe Memorial Hospital, 303
 Fountain Head School and Sanitarium, 179, 303
 Franklin, E. E., 227
 Frauchiger, E. E., 352
 Frazee, W. D., 181
 Frazier, Ruth, 329
 French Publishing House, 357
 French work, difficulties of, 316
 Friedensau, Germany, a center, 344
 Friedensau Missionary Seminary, 332 (cut), 356
 Friedensau Sanitarium, 356
 Friedensau Sanitarium nurse, anecdote of, 338
 Froom, J. E., 91
 Froom, L. E., 233, 251 (cut), 252, 255
 Fulton, J. E., 35, 97, 271, 361, 363, 372, 373, 375, 379 (cut)

G

Gaede, D. P., 352
 Gander, S. H., 398
 Gates, E. H., 363, 369
 Gazette, 210
 General Conference, departmentalization in, 83, 89
 departments added, 131
 departments formed, 92
 departments of, 84
 Fall Council of, 84
 headquarters 1906, 74 (cut)
 headquarters building, 286 (cut)
 North American Foreign Department of, 84
 of 1901, 19, 36, 44
 of 1903, 40, 73
 of 1909, 273
 organization, 20
 removal to Washington, 75, 76
 Sabbath School Department of, 84
 staff, interdependence of, 82
 General Conference Association, 40
 General Conference Committee, expanded, 130
 General Conference Committee action on Norway publishing plant, 32
 General Conference Council, in Switzerland, 124
 "General Conference in America," 348
 "General Conference in Europe," 348

General Sabbath School Association, 85
 George, Dr. A. W., 91
 George, G. C., 246 (cut)
 German family flogged for their faith, 343
 Gilbert, A. C., 298
 Gilbert, Frederick C., 252, 324
 Giles, Eva Bell, 85
 Gillis, J. E., 260
 Glendale Sanitarium, 154 (cuts), 155, 301 (cut)
 Gonsalves, F., 316
 Good Form and Christian Etiquette, 200
 Good Health Publishing Company, 89
 Gospel Herald, The, 227
 Gotzian, Josephine, 153, 166
 Graf, H. F., 103
 Graham, Edith M., 271, 363
 Graham, Helen, 278
 Grainger, Prof. W. C., 55, 319
 Grainger, Mrs. W. C., 55
 Graves, C. A., 180, 314
 Gray, Dave, 387
 Gray, Mrs. Emma, 166
 Graysville Academy, 61, 62 (cut)
 Great Conference of 1901, 348
 Great Controversy, The, 222
 Greatest school in the world, 196
 Greece, work begun in, 164
 Green, J. A. P., 227, 352, 357
 Green, W. H., 325
 first Negro secretary, 271
 Gregg, Lizzie M., 364
 Griffin, J. W., 309
 Griggs, Frederick, 90, 91, 271
 Grundset, H., 314
 Guthrie, William, 296 (cut), 298

H

Habenicht, Dr. R. H., 103
 Hackman, E. F., 183, 305
 Hall, H. H., 224 (cut), 226
 Hall, O. A., 101
 Halswick, Louis, 312
 Hamburg Publishing House, 356
 Hämeenlinna SDA Mission School, Finland, 355
 Hamilton, H. H., 306
 Hankins, Eva Perkins, 253
 Hankins, W. C., 100
 Hansen, L. A., 91, 271
 Hansen, L. F., 111
 Harding, Dr. George T., 167
 Hare, Eric, itinerating by bullock cart, 110 (cut), 364
 Hare family, 364
 Hare, Joseph, 367
 Hare, Leonard, 364
 Hare, Maggie (Bree), 271, 364
 Hare, Reuben E., 364
 Hare, Robert, 55, 363
 Hare, S. T., 283
 Harr, C., 246 (cut)
 Harris, Stanley C., 233
 Harrison, Dr. C. W., 366
 Harvest Ingathering, begins in Iowa, 192
 Harvest Ingathering methods, 191 (cut), 194
 Haskell, Hettie Hurd, 253
 Haskell Home for Orphans, 28
 Haskell, Stephen N., 38, 39, 45, 55, 57, 89, 93, 113, 114, 117, 163, 168, 170, 175, 221, 246 (cut), 272, 284, 361
 apostle of literature distribution, 222
 begins missions in Africa, 22

organizes Vigilant Missionary Societies, 30
 Haskell, Mrs. S. N., 166
 Haughey, Joseph H., 52
 Haughey, S. G., 352
 Hawkins, Minnie, 278
 Haysmer, A. J., 102, 271, 325
 Haysmer, Dr. E. D., 328
 Hazelton church, Michigan, 119
 Headquarters moved to Washington from
 Battle Creek, 299
 Healdsburg College, 54, 56 (cut)
 Healey, W. M., 94
 Health Reform Institute, 24 (cut)
 Heckman, W. H., 302
 Hellestrand, O. V., 387
 Helsingfors treatment room, Finland, 355
 Henry, Mrs. S. M. I., 48, 200
Herald, missionary schooner, 25
 Herwick, O. W., 309
 Hicks, H. H., 260
 Hindson, Mrs. A. I., 363
 Hinsdale Sanitarium, 148, 301 (cut)
 Hinter, J. F., 345
 Hla, David Hpo, 111
 Hoffman, B. P., 255, 320
 Holden, W. B., 308
 Holt, Chester A., 216
 Holt, George W., 296
 Holt, Harriet Maxson, 128, 212, 215, 216
 Home and Health broadcast, 265
Home and School, 203, 306
 education in many fields, 205
 leaders in various lands, 204
 Home Commission of the General Confer-
 ence formed, 92, 202, 205
 Home Foreign Bureau of the General Con-
 ference formed, 92, 312
 Home Missionary Department of the Gen-
 eral Conference formed, 92
 organized, 271
 Honan, China mission headquarters, 99
 (cut)
 Hong Kong, Advent headquarters in, 97
 Hoopes, L. A., 36, 246 (cut), 363
Hope of the Race, The, 330
 Howard, Dr. T. R. M., 329
 Howell, Emma, 129
 Howell, W. E., 91, 163, 164, 202, 255
 Huenergardt, J. F., 351
 Hughes, C. B., 306, 365
 Hultafors Sanitarium, Sweden, 355
 Huse, G. A., 227
 Hutchinson Theological Seminary, 313, 314

I

Iceland Depository, 356
 Iden, Ella, 128
 India, expansion of work in, 109
 obstacles to work in, 108
 work opened in, 25
 India Union Mission, 364
 Indian churches, organized, named, 323
Indian Missionary, periodical for American
 Indians, 322
 "Indian preacher," 323
 Indians, American, work for, 320, 321
 Ingathering campaign, 192
 special issues of *Review and Herald* de-
 voted to, 193
 special issues of *Signs of the Times* and
Watchman Magazine devoted to, 193
 "The Thanksgiving Plan" of, 193
 Ings, William, 344

Inoue, K., 319
 Institutional ownership by conference con-
 stituencies adopted as policy, 73
 Inter-American Division formed, 351
 International Health and Temperance Asso-
 ciation, 29
 International Medical Missionary and Be-
 nevolent Association, 29, 30, 41, 73,
 148
 International Religious Liberty Association,
 30
 International Sabbath School Association,
 29, 31, 85
 International Tract and Missionary Associa-
 tion, 89, 221
 Irwin, C. W., 58, 91, 365
 Irwin, G. A., 164, 272, 290, 305, 312, 361
 presides at 1901 General Conference, 19,
 36
 Irwin, Mrs. G. A., 166
 Isaac, F. R., 314
 Isaak, D., 352
 Ising, W. K., 354
 Island Union missions in Australasian field,
 367
 Italian Publishing House, 357
 Italians, work among, 316

J

Jamaica Conference organized, 102
 James, Effie, 278
 James, Ethel, 364
 James, J. S., 108
 James, Dr. W. H., 366
 James White Memorial Home, 28
 Japanese Mission, 101
 Japanese, work for the, 319
 Jasperson, Mr. and Mrs. A. A., 180
 Jensen, Kathryn N., 92
 Jerusalem, treatment rooms in, 25
 Jewish work, 324
 Johnson, J. M., 363
 Johnson, H. M., 314
 Johnson, J. Berger, 260
 Johnson, O. A., 246 (cut)
 Jones, A. T., 55, 87, 231
 editor, *General Conference Bulletin*, 36
 Jones, C. H., 85, 90, 224 (cut)
 Jones, Capt. G. F., 363, 379 (cut), 384,
 385, 388 (cut), 390, 395, 397
 Jones, J. K., 302
 Jones, Marvene C., 330
 Junior activities around the world, 214 (cut)
 Junior camp, West Nigeria, 208 (cut)
 Junior campfire, California redwoods, 208
 (cut)
Junior Manual, 128, 210
 Junior Reading Course, 210
 JMV, familiar name of Junior branch of
 MV Society, 212
 JMV Law, 212
 JMV Pledge, 212

K

Kalaka, African chief, 22
 Kalbermatter, Pedro, 104 (cut), 105
 Kalbermatters in Argentina, 22, 105, 106
 Kaplan, S. A., 325
 Kata Ragoso, 386, 387
 Keem, Dr. Law, 98, 99 (cut)
 Keh, N. P., 100

Keller, Dr. Florence, 166
 Kellogg, Dr. J. H., 30, 31, 71, 73, 89, 117, 136 (cut)
 characterization of, 132, 134, 135
 his medical work approved by Mrs. E. G. White, 140
 preoccupation with the mystic and esoteric, 135
 warned of his precarious position, 140
 Kellogg, M. G., 307
 Kempsey Mission, 369
 Kenya Training School, Africa, 355
 Kern, Milton E., 123-125, 126 (cut), 128, 202, 211, 252, 271, 291
 becomes secretary, General Conference, 128
 president, Foreign Missionary Seminary, 128
 president, Theological Seminary, 255
 young people's field worker, 128
 Kilgore, R. M., 39, 272, 302, 305
 Kings, George A., 168, 221
 "Kingly power," 30, 34
 King's Herald's Quartet, 261
 Kirk, H., 365
 Kleuser, Louise C., 129, 253, 255
 Klingbeil, R. G., 352
 Kloss, William, 323
 Knight, Anna, 328
 Knipschild, J. F., 316
 Knowlton Sanitarium, 298
 Knox, W. T., 57, 271, 284, 288, 290
 Koitari, gospel established among the, 395
 Korea entered with the message, 101
 Korean colporteur incident, 236
 Korean *Signs of the Times*, 230 (cut)
 Kress, Dr. Daniel H., 87 (cut), 91, 352, 363, 366
 Kress, Dr. Lauretta, 144, 352, 363
 Krum, J. H., 25
 Kucera, L. F., 319
 Kuessner, Alice, 351
 Kuniya, Hiroshi, 101

L

Lacey, H. C., 55, 352, 363
 Lake Geneva Sanitarium, 357
 Lake Region Conference (Negro), 327
 Lake Titicaca Indians listen to VOP, 262 (cut)
 Lake Union Conference, 302, 306
 Lane, S. H., 33, 39
 Langdon, G., 246 (cut)
 La Rue, Abram, 55, 94, 95, 96 (cut)
 Lashier, F. A., 309
 La Sierra College, 308
 Latimer and Ridley, dying statements of, 333
 Latin Union Mission, 348
 Latvian Publishing House, 356
La Verita, Italian periodical, 317
 Lawson, Mr. and Mrs. Arthur N., 394
 Lawson, T. C., 365
 Laymen's Extension League, 183
 Leach, C. V., 271
Leader's Aides, 203
 Ledford, C. E., 65
 Lee, Frederick, 101, 231
 Leland, J. A., 315
 Leland, Julia, 129, 211, 216
 Lemke, L. D. A., 365
 Lesenger, Elder, 246 (cut)
 Letvinenco, J. A., 317

Levant Union Mission, 349
 Lewis, Agnes, first graduate, PUC, 60
 Lewis, C. C., 58, 90, 125
 Lewis, Harold, 211
Liberty magazine, 87
Life and Health, 231
 "Like Streams of Light," 220 (picture)
 Lim Ki Pan, 101
 Lin, David, 265
 Lindberg, Olive, 129
 Lindsay, G. A., 357
 Lindsjo, Holger, 255
 Lithuanian Depository, 356
 Little Creek School and Sanitarium, 181
 "Little Mothers' Society," 202
Living Temple, The, 137, 138
 errors of theology in, 138, 140, 141
 pantheistic teachings in, 139
 plates of, destroyed in fire, 139
 Ljwoff, J. A., 357
 Loasby, R. E., 255
 Löbsack, H. J., 352, 357
 Lock, Pastor and Mrs. W. N., 396 (cut), 397
 Lodi, school established at, 57
 Loma Linda College of Medical Evangelists, 163, 164, 165, 166
 Loma Linda Sanitarium, 301 (cut)
 buildings and environs of, 158 (cut)
 dedication of, 162 (cut)
 providences in purchase of, 159-161
 site purchased, 155, 157
 terms of purchase of, 157
 London Missionary Society, 376
 Longacre, Charles S., 87 (cut), 271
 secretary of Religious Liberty Department, 87
 Lopez, Rafael, killed by Venezuela bandits, 235 (cut), 236, 237
 Lorntz, E. J., 312
 Loughborough and Kellogg in California, 247
 Loughborough, J. N., 45, 55, 116, 117, 219, 272, 283, 307, 344
 Loughborough, Winnie, 85
 Lowry, C. G., 111
 Lucas, T. E., 126 (cut), 129
 Lüpke, Otto, 344, 352

M

M Street church, Washington, D.C., 79
 Mace, Mrs. J. W., 200, 252
 MacGuire, Meade, 120, 126, 128, 251
 Machlan, B. F., 365
 MacKenzie, Roy, 211, 215
 Macpherson, Dr. Walter E., 167
 Madison College, 177, 183
 first building of, 176 (cut)
 known as the old plantation house, 176
 Madison Sanitarium, 301 (cut)
 beginnings of, 177, 178
 grounds and buildings, 182 (cut)
 Magan, Dr. Lillian E., 144, 148 (cut), 166, 167, 169, 171, 177, 178
 Magan, P. T., 33, 43, 47, 48
 Magan, Mrs. P. T., 51
 Malaita, Solomon Islands, 391
 Malay race, countries comprising, 360
 Malaysia, 360
 Malekula, 376, 377, 378
 Mandated Territory of New Guinea, 397, 398
 Manitoba Conference, 297

- Mann, Guy, 216
 Maoris of New Zealand, 360, 367
 Marienhöhe Seminary, 356
 Marley, E. L., 323
 Marsh, Mrs. Marjorie, 129
 Marshall, J. S., 65
 Martin, C. N., 180
 Martin, H. K., 365
 Martin, Neil, 180
 Martinson, Drs. M. M. and Stella, 328
 Martyred missionaries in the Hebrides, 376
 Master Comrade Class, 217
 Matabele Rebellion, 108
 Matteson, J. C., 32, 44
 Mattison, C. C., 260
 Matula, Paul, 319
 Maunder, S. R., 385, 387
 Maung, U., 111
 Maxwell, A. S., 232, 357
May Graham, St. Joseph River boat, 52
 Medical college founded in Chicago, 28
 Medical institutions, Adventist, 300 (cut), 301 (cut)
 Medical Missionary and Benevolent Association, 131
 Medical Missionary Council, 91
 Medical Missionary Department of the General Conference, 91, 131
 Medical missionary work, growth of, 21
 Medical superintendents in Australia, 366
 Medical work begun in Argentina, 103
 Medical work for Negroes, 328
 Melanesia, 360
Melanesia, The, missionary launch, 389 (cut), 390
 Melanesian Islands, 370
 Meli, Ratu, 371, 372, 373
 Melrose Sanitarium (See New England Sanitarium), 302
 Meredith, W. H., 352
Message Magazine, 330
 Meyer, Dr. E., 344
 Meyers, C. K., 251, 252, 291, 363
 Meyers, H. B., 109
 Michigan Sanitarium and Benevolent Association purchases college property, 44
 Micronesia, 360
Midnight Cry, The, 231
 Military exemption for Sabbathkeepers in Argentina, 106
 Miller, Dr. H. W., 99 (cut), 100
 Miller, Maude Thompson, 100
 Mills, Joseph, 365
 Milton Academy, 61, 308
 Ministerial Association of the General Conference formed, 92, 250
 Ministerial Reading Course instituted, 251, 252
Ministry, The, 252
Ministry of Healing, The, designed to aid medical missions, 163
 Missionary Volunteer Society, adoption of name, 127
 aim, motto, and pledge, 125, 127
 convention, Colorado Springs, 128
 convention, St. Helena, California, 128
 Council, St. Helena, California, 210
 leaders, later, 129
 reading courses, 125
 secretaries, 126 (cut)
 Mission Scouts, boys' club, 211
 Mitchell, H. M., elected treasurer 1903
 General Conference, 40
 Mitieli and Fika, Fijian family, 394, 397
Mizpa, 233
 Moffett, W. C., 233, 298
 Monamona Mission, North Queensland, 369
 Montenegro convert's experiences, 342
 Montgomery, O., 252, 291, 305
 Monument Valley Indian Mission, 318 (cut)
 headquarters of, 318 (cut)
 mission truck of, 318 (cut)
 Mookerjee, A. C., 108
 Moon, Allen, 87
 Moore, Arabella J., 205
 Moran, J. L., 328
Morning Star, 170, 172 (cut), 227
 Morrison, H. A., 91
 Morse sending his first telegraph message, 12 (cut)
 Morse, Washington, 116
 Mother D (Mrs. N. H. Druillard), 329
 Mothers' Society evanged, 202
 Motto of world evangelism, 288
 Moulmein, Burma, 111
 Mount Vernon, Ohio, meeting to formulate plans for youth work, 125
 Mountain Sanitarium, 303
 Muderspach, L., 357
 Mulford, Braden, 178, 179
 Munson, R. W., 100, 268 (cut), 283, 363
 Murdoch, W. G. C., 365
 Mussau, island in the Bismarcks, 393
 Mussoorie, school opened at, 109
 Muth, J., 352
 McClure, Mr. and Mrs. George, 180
 McCoy, J. R., 370
 McCoy, Lycurgus, 69
 McEachern, J. H., 226
 McElhany, J. L., 102, 183, 286 (cut), 291, 293, 305
 McEnterfer, Sara, 175, 176 (cut)
 with Mrs. E. G. White in buggy, 274 (cut), 276, 277, 283
 McKibbin, Alma E., 59
 McLaren, G., 398
 McMahon, B. H., 365
 McVagh, C. F., 233, 298

N

- Naerum Mission School, Denmark, 355
 Nashville Agricultural-Normal Institute, 177
 Navaho Mission School, Nurse Walter treating baby at, 318 (cut)
 Neanderthal Seminary, 356
 Neff, M. L., 232
 Negro conferences organized, 327
 Negro work in the South, 38
 Negroes, work for the, 325
 Neilsen, N. P., 314
 Nelson, A. C., 129
 Nelson, J. N., 32
 Nelson, P. G., 357
 Nelson, W. E., 293
 Nelson Place, site of Madison institutions, 171, 173
 Nettleton, D., 246 (cut)
 New England Sanitarium, 301 (cut)
 New Georgia, 384
 New Guinea missions, scenes in, 396 (cut)
 New Guinea, work in, 391, 393
 New Hebrides Islands, 376
News Beat, 257
 Newton, M. W., 58
 Nichol, Francis D., 231
 Nicholson, D., 387, 389, 390
 Nixnn, J. C., 211
 Nobbs, Edwin, 384
 Nord, G. E., 314, 357

North American Colored Department of the General Conference, 271
 formed, 92
 North American Division formed, 351
 North American Foreign Department, 312
North American Informant, 330
 North India, 109
 North Pacific Union, 308
 Northeastern Conference (Negro), 327
 Northern European Division, 355
 Northern Union Conference, 297
 Norway publishing venture, 32
 Nussbaum, Dr. J., 357
 Nussbaum, Tell, 332

O

Oak Hill Cemetery, resting place of the Whites, 284
 Oakwood College, 294 (cut), 303, 310 (cut), 328
 Peterson Hall, of, 326 (cut)
 Oberholtzer, Dr. Ollie, 111
 Obländer, J. G., 352
 Oceania, 359
 Ochs, D. A., 129, 302
 Ochs, W. B., 184, 264, 299, 314
 Odom, Robert L., 233
 Okohira, T. H., 55, 319
 Old Battle Creek College, 50 (cut)
 Oldham, Geraldine, 329
 Olsen, Dr. Alfred B., 144, 352
 Olsen, O. A., 39, 272, 312, 344, 361
 Olson, A. V., 298, 354 (cut), 357
 Olson, H. O., 314
 Organization of Michigan Conference, 20
 Organization of Young People's Society, 123 ff.
 committee personnel for, 123
 Oriental Mission, 348
Oriental Watchman, 108
 Osborne, H. E., elected 1903 General Conference secretary, 40
 Oshawa Missionary College, 298
 Oslo Health Home, 355
 Oss, John, 226
 Oti, native Solomon boy opens work in Bismarck Archipelago, 391
 Ottosen, Dr. J. C., 356
Our Best Friend, 278
Our Day in the Light of Prophecy, 234
Our Times, 233
 Overseas publishing houses, 238 (cut)
 Owen, Jennie, 253
 Owen, R. S., 55, 159, 160

P

Paap, F. W., 271
 Paap, J. H., 363
 Pacific Islands, work among, 370
 Pacific Press, 308
 established, 219, 227, 230
 pressroom of, 304 (cut)
 Pacific Press, Brookfield Branch, 310 (cut)
 Pacific Union, 308
 Pacific Union College, 56 (cut), 294 (cut), 308
 beginnings of, 57-60
 early environs of, 59
 first commencement, 60
 first graduate, 60
 first teaching staff of, 58

opening of, 59
 purchase price of Angwin site, 59
 site of, 57, 58
 Paddock, G. L., 233
 Padget, Oscar, 323
 Palmer, C. S., 365
 Palmer, E. R., 97, 224 (cut), 226
 Palmer, W. O., 171
 Pals, Takoma Park boys' club, 211
 Paradise Valley Sanitarium, 152 (cut), 300 (cut)
 purchase of property for, 153
 Paré Training School, Tanganyika, 355
 Parent training necessary in education, 198
 "Parental Responsibility," tract by Mrs. E. G. White, 198
Parents' Lessons, 203
 Parents' Manual Series, 204
 Parents' Societies, 205
 Parker, C. H., 363, 373, 377, 378, 379
 with Mrs. Parker, 382 (cut)
 Passebois, Louis, 316
 Patteson, Bishop John C., 384
 Paulini, P. P., 345, 357
 Paulson, Dr. David, 146, 148 (cut)
 Peacock, G., 398
 Peck, Sarah, 278
 Peo and Pana, native workers in Solomons, 387, 389
 Peo, son of Tatagu, opens work in New Guinea, 391
 People's University, 48
 Perene Mission, 104 (cut)
 Perez, B. F., 260
 Perk, J., 352
 Perry, F. L., 107
 Persecution for Sabbath loyalty, 105, 106
 Peru, early work in, 107
 Peters, G. E., 271, 327, 330
 Peterson, A. W., 126 (cut)
 becomes secretary General Conference
 MV Department, 128
 Peterson, F. L., 271, 327, 328
 Pewee Valley Sanitarium, 180, 303
 Philippines, entered with message, 101
 prayer meeting in house on piles, 110 (cut)
 Pierson, Dr. Arthur T., quoted on conditions in Fiji, 371
 Pilar, Tomas A., 236
 Pilquist, Eric, 98
 Pine Forest Academy, 180
 Pioneer tent workers, 246 (cut)
 Piper, A. H., 363, 365
 Pisgah Industrial Institute, 180, 303
 Pisgah Sanitarium, 180
 Pitcairn Island, beginnings of work in, 369
 scenes, 368 (cut)
Pitcairn, financing the, 85
 mission boat, 369, 370, 372
 Plummer, L. Flora, 85, 86 (cut), 88 inset (cut), 211, 271
 secretary, General Conference Sabbath
 School Department, 86
 Poland legal association, 355
 Polish Publishing House, 356
 Polish Union School, Slask, 355
 Porter, J. T., 129, 211, 216, 217
 Porter, R. C., 271
 Porter Sanitarium, 300, 307
 Portland Sanitarium, 301 (cut), 308
 Portuguese Publishing House, 357
 Portuguese work, 315
 Potter, F. E., 227
 Prague, first postwar meeting in, 350 (cut)

Prayer circle basic in education, 197 (picture)

Prescott, W. W., 38, 39, 69, 76, 86 (cut), 90, 133, 139, 231

 elected field secretary, Foreign Mission Board, 40

Present Truth, 223

Present Truth, British, 232

Presidents of CME, 167

Price, George McCready, 164

Prieger, A. F., 271

Prieser, F., 352

Printing plants in South Sea Islands, 366

Progress, review of, during life of Mrs. White, 269, 270

Progressive Classes of the JMV, 212, 217

Protestantism in Europe, 336

Publishing Department leaders, 224 (cut)

Publishing Department of the General Conference, 89

Publishing houses, Adventist, 238 (cut), 239 (cut)

 in America, 89

Publishing overseas, first, 219

Publishing statistics of 1901, 219

Publishing work, growth of, 21

Puno, Peru, 107

Q

"Quiet Hour, The," 260

Quiet Hour Echoes, 260

Quinn, R. D., 302

R

Rabello, R. M., 260

Radio Bible Correspondence School, 263

Radio Commission of the General Conference, 92, 263

Radio Department, General Conference, 263

 division secretaries of, 264

Radio Luxembourg, 264

Radio Monte Carlo, 264

Raft, J. C., 352

Ragoso, Kata, 374 (cut)

Rangoon, Burma, 109, 111

Rarama, Fiji periodical, 373

Rasmussen, Steen, 352, 357

Ras Tafari Sanitarium, Ethiopia, 355

Read, A. J., 369

Read, W. E., 357

Reasons for Our Faith, 231

Rebok, Denton E., 255

Rebok, Florence K., 205

Reeder, Etta, 329

Rees, D. D., 307

Reifschneider, K. A., 357

Reinke, O. E., 351

Religious Liberty Department, formed, 86

Removal of headquarters, 75

Rendova, Solomon Islands, 385

Rentfro, C. E., 352

Reorganization effected, 38, 39

Reorganization seen as necessary, 29, 34, 82

Rest Haven Sanitarium, 298, 300 (cut)

Review and Herald, 76, 230, 231

 arguments for reopening Battle Creek College in, 133

 Jasper Wayne's letter to, 189

Review and Herald Publishing Assn., 227, 230, 302

 about 1906, 74 (cut)

 before the fire, 70 (cut)

 destroyed by fire, 69

 donates labor on *Christ's Object Lessons*, 33

 removal to Washington, 75, 76

Reynolds, Louis B., 330

Rice, M. L., 302

Richards, Dr. F. C., 366

Richards, H. M. S., 258, 259, 264

Rine, G. W., 58

Risley, Dr. Edward H., 167

Riverside Sanitarium, 300 (cut), 303, 329

 first Negro medical unit, 326 (cut)

Robbins, F. H., 302

Robinson, A. T., 190, 278

Robinson, D. A., 108

Robinson, D. E., 232, 255, 268 (cut), 278

Robinson, Ella, 278

Robinson, Elder and Mrs. F. M., 323

Robinson, Loretta Farnsworth, 253

Robison, Milton, 211

Robles, John P., 315

Rogers, B. A., 227

Rogers, H. Edson, 92

 elected clerk of 1903 General Conference Committee, 40

Rosendahl, E., 365

Roth, G. G., 316

Rousseau, L. J., secretary, Australasian Union Conference, 23

Ruble, Dr. W. A., 91, 144, 164, 167, 271

Rudge, E. B., 361, 364

Rudy, H. L., 299, 357

Rumania baptismal scene, 332 (cut)

 early advance in, 345

 providences in, 346

Rumanian Publishing House, 357

Rumanian Union Training School, 357

Russell, C. A., 129, 212

Russell, K. C., 87

Russell, Dr. Riley, 101

Russia, message begins in, 21

Russian war prisoner converted, 339

 providences in his behalf, 341

 saved from firing squad, 340 (cut)

S

Sabbath School Department of General Conference comparative 39-year financial record, 88 (graph)

Sachs, Mary, 256

St. Helena Sanitarium, 150, 300 (cut)

Salisbury, Homer R., 49, 91, 271, 352

Salisbury, W. D., 363

Sandia View Academy, 315

Sandoval, Louisa, 315

Sanitarium begun in Argentina, 103

Sanitarium for Negroes on Oakwood campus, 328

Sanitariums in Australian field, 365

Sanitariums, Seventh-day Adventist, in United States and Canada, 150

Sasaghana school in Solomons, 389

 work of spirits at, 389

Saxby, William, 168

Scandinavian Publishing House, 356

Scharffenberg, Mimi, 101

Schilling, J. H., 314, 357

Schmidt, B. Chr., 357

Schools and colleges, growth of, 21

Schools, elementary and secondary, expansion of, 90

Schowe, C. H., 365

Schubert, G. W., 351, 354 (cut)

- Schuberth, H. F., 351, 357
 Scott, Mrs. Lida, 165
 Scott, May, 101
 Self-supporting institutions, conventions of, 183
 membership requirements of, 184
 pattern of service in, 181
 sponsored by the General Conference, 184
 Self-supporting schools, 180
 Selmon, Dr. A. C., 99 (cut), 100
 Seminaire Adventiste du Saleve, 357
 Semmens, A. W., 363
 Seri Indians, 322
 Serna, Marcial, 315
 Seventh-day Adventist Educational Society, 43
 Seventh-day Adventist Seminary, 294 (cut)
Shadow of the Bottle, The, 241
 Sharp, Smith, 38
 Shaw, H. S., 298
 Shaw, J. L., 109
 Shepard, L. C., 227
 Sherwin, Dr. T. A., 366
 Shuler, J. L., 255
 Shultz, H., 246 (cut)
 Shultz, J. E., 233
Signs of the Times, 188, 189, 231, 232
 Signs Publishing Company, Australia, 362 (cut), 366
 Simi, native convert in Solomons, 391
 Simon, J. F., 216
 Simpson, Dr. Abbie Winegar, 144
 Simpson, Charlotte, 100
 Sinyangchow, first Adventist church in China, 98
Sketches of Bible Child Life, 278
 Skinner, L. A., 129, 216
 Skodsborg Council, 349
 Skodsborg Sanitarium, Denmark, 332 (cut), 355, 356
 Sisley, W. C., 352
 Slade, E. K., 302
 Slave trade in the Hebrides, 377
 Slavic peoples, work for, 317
 Smith, Annie, 116
 Smith, Calvin D., 323
 Smith, Gordon, 211, 213
 Smith, Leon A., 232
 Smith, Uriah, 45, 116, 231
 Smith, W. R., 101
 Snow, C. M., 363
 Society Islands, 369
 Solomon Islands, 383
 Solusi Mission, 107
 Soper, F. A., 232
 South, The, 302
South African Sentinel, 233
 South America entered with message, 103
 South America receives the light, 22
 South American Division, 103
 South American Division formed, 351
 South American Union Conference, 103
 South Atlantic Conference (Negro), 327
 South Central Conference (Negro), 327
 South India, 109
 Southeastern Union, 303
 Southern African Division formed, 351
 Southern Asia Division formed, 351
 Southern California Conference, 160
 Southern European Division, 357
 Southern Junior College, 54, 63
 first commencement exercises, 64
 pioneer conditions at, 63, 64
 Southern Missionary College, 65, 294 (cut), 303
 science building of, 62 (cut)
 Southern Missionary Society, 170
 Southern Publishing Association, 303
 composition room of, 304 (cut)
 established, 90
 incorporated, 228, 229, 230
 Southern Training School, 61
 established at Ooltewah, Tennessee, 61
 purchase price of site of, 61
 Southern Union, 303, 305
 Southern Union Conference, 170, 183
 Southwestern Junior College, 305
 Spalding, A. W., 180, 212, 215, 216, 232, 268 (cut)
 called to be special counselor to parents, 201
 family of, 201 (cut)
 instrumental in organizing the Home Commission, 202
 organizes Mission Scouts, 211
 secretary of Home Commission, 202
 Spanish American Seminary, 310 (cut)
 Spanish work, 315
 Speck, A. E., 365
 Spicer, W. A., 76, 125, 139, 231, 271, 286 (cut), 290, 291, 349
 assistant editor *G. C. Bulletin*, 36
 editor, *Oriental Watchman*, 108
 elected corresponding secretary Foreign Mission Board, 40, 109
 elected secretary General Conference, 40
 secretary, General Conference Sabbath School Department, 86
 Spies, F. W., 103, 271
 Spiritism in the Solomons, 389, 390
 Stanborough College, 355
 Stanborough Park Sanitarium, 355
 Stanborough Press, 356
 Starr, G. B., 113, 114, 283
 Starr, L. F., 192
 Starr, Dr. Lillis Wood, 164
 Starr, Nellie Sisley, 253
 State Tract Societies, 89
 Statistical Department of the General Conference, 92
 Steele, William, 271
 Steen, Mrs. Claude, 216
 Steen, T. W., 314
 Steinman, William, 180
 Stephenson, C. B., 325
 Stevens, J. A., secretary, General Conference Sabbath School Department, 86
 Steward, Mary, 278
 Steward, T. M., 278
 Stewart, A. G., 379 (cut), 380, 383
 Stewart, E. L., 298
 Stockholm Publishing House, 356
 Stoehr, H. G., 260
 Strahle, J. J., 226
 Straw, Leland, 181
 Stray, F. W., 298
 Strickland, J. A., 103
Studies in Home and Child Life, 200
 Summer Training Camp, 213, 217
 Sunshine Band, 123
 Sutherland and Magan, debate with Mrs. E. G. White over Madison site, 171, 173
 Sutherland, Dr. E. A., 47, 48, 90, 148 (cut), 169, 171, 177, 178, 184
 Sviridov, P. A., 357
 Swedish Missionary School, 355
 Sydney Sanitarium, Australia, 362 (cut), 365
 Sylvester, Jasper N., 309

T

- Tahiti, 369
 Tait, A. O., 58, 87, 232, 284
 Tallant farm, 61
 Tamil Branch School, VOP, 262 (cut)
 Tatagu, sons of, become strong workers, 386
 Tavondi, Beni and Aliti, 394
 Tay, John I., 94, 369, 372
 Tay, Timothy, 100
 Teacher training, no uniformity demanded in Christian, 249
 Teasdale, G., 365
Testimonies for the Church, 223
 Thatcher farm, 61
 Theological school, Battle Creek College a, 248
 Theological schools, first Adventist, 245
 Theological Seminary, The, 253, 254 (cut)
 Thiel, Leo, 63, 65
 Thomann, F. W., 107
 Thomason, Dr. George, 144
 Thompson, G. B., 302
 secretary, General Conference Sabbath School Department, 86
 Thompson, Ida, 35
 Thurber, R. B., 232, 233
 Thurston, W. H., 296 (cut), 298
 Thurston, Elder and Mrs. W. H., self-supporting missionaries in Brazil, 22
 Tieche, L. P., 351
 Timberland Academy, 55
The Times, 233
 Titicaca, Lake, 107
 Town, N. Z., 90, 224 (cut), 226, 271
 Tract and Missionary Society, 122
 Trans-Commonwealth Union, 366
 Trans-Tasman Union Conference, 366
 Truman, Dr. A. W., 91, 144
 Tucker, J. L., 260
 Turkey, work opened in, 25
 Turner, Raymond, 260
 Turner, W. G., 361, 363
 Tutty, R. H., 387

U

- Ukraine, baptism in, 350 (cut)
 Union College, 294 (cut), 305, 307, 313
 Union conferences in Europe, 348
 Union conferences to be self-governing, 41

V

- Van Horn, Adelia Patten, 85
 Vandeman, George, 253, 255
 Vegetarian restaurants in cities, 114, 115
Veilomani, mission ketch, 391
 Vigilant Missionary Societies, 30, 221
 Vocational Honors, JMV, 213
 Voice of Prophecy, 257
 experiences of listeners, 266
 meeting in Portland, Oregon, 246 (cut)
 reaches around the globe, 261
 Vollmer, A., 357
 Votaw, H. H., 89, 109
 Vuilleumier, Jean, 316

W

- Waggoner, E. J., 38, 55, 232
 Waggoner, J. H., 116, 232
 Walde, E. R., 260
 Waldfriede Sanatorium and Clinic, 356

- Walker Memorial Sanitarium and Hospital, 303
 Wallace, Dr. and Mrs. Lew, 180
 Walla Walla College, 294 (cut), 308
 Walla Walla General Hospital, 309
 Walla Walla Sanitarium, 300 (cut)
 Waller, Prof. and Mrs. E. C., 180
 Waller, Dr. Louis, 180
 Walling, May, 278
 Walter, Marvin, 322
 Walter, Nurse Gwen, 318 (cut)
 Walther, Daniel, 255
 Walton, Dr. H. M., 91
 Warburton Sanitarium, 365
 Warren, Luther, 118 (cut), 122 (cut), 123, 125, 209
 War Service Commission of the General Conference formed, 92
 Washburn, H. A., 58
 Washburn, J. S., 114
 Washington Missionary College, 77, 78 (cut), 294 (cut), 302
 Washington Sanitarium, 77, 78 (cut), 300 (cut), 302
Watchman Magazine, *The*, 232
Watchman, Ukrainian monthly, 319
 Watson, C. H., 286 (cut), 291, 361, 363, 373
 Watson, T. M., 309
 Watts, Ralph, 265
 Wayne, Jasper, 186 (cut), 187, 188-192, 191 (cut), 194
 Weaks, Carl E., 224 (cut), 226, 227, 357
 Weaver, Dr. J. E., 205
 Webb, Frank, 323
 Webber, P. A., 320
 Weniger, C. E., 255
 Wennerberg, Mr. and Mrs. A. W., 323
 West Indian Union Conference, 103
 West Indies entered with message, 102
 Western Canadian Union, 308
 Western Canadian Union Conference, 297
 Westphal, F. H., 103
 Westphal, J. W., 22, 103, 271
 preaching to Aymara Indians, 104 (cut)
 Westrup, J. J., 100
 Wheeler, Frederick, 116
 Wheeler, J. T., 180
 White, Mrs. E. G., 116, 176 (cut), 247, 268 (cut), 361
 accident that precipitated her death, 280
 account of her last days, 269 ff.
 addresses 1901 General Conference, 36
 counsels against centralization, 147
 counsels economy in building, 146, 147
 counsels spread of sanitariums, 151
 death of, 165
 develops base model of church organization in Australia, 23, 35
 dreams she must go to Battle Creek, 34
 encourages purchase of Madison site, 175
 funeral of, at Battle Creek, 282 (cut)
 her lifetime secretaries listed, 277, 278
 last messages to General Conference of 1913, 279
 last scenes before death of, 281
 makes strong appeals for Southern work, 227
 quoted on Battle Creek fires, 69
 quoted on home education, 200
 quoted on moving of Battle Creek College, 47, 55
 resting place of, in Oak Hill Cemetery, 282 (cut)
 reverses counsel on closing of Southern Publishing Assn., 228

speaking at dedication Loma Linda Sanitarium, 162 (cut)
 speaking at General Conference of 1901, 18 (cut)
 urges reorganization, 34
 writes *Christ's Object Lessons* to help schools, 33
 writes of urgency of printed page, 223
 youth movement, encourages, 120
 White, James, 79, 116, 117, 219, 223, 227, 231
 establishes *The Youth's Instructor*, 117
 White, J. Edson, 38, 85, 170, 171, 176 (cut), 227, 284
 White, Dr. Julia A., 144, 161
 White Memorial Hospital, 166, 294 (cut), 300 (cut)
 White, W. B., 271, 302
 White, W. C., 38, 39, 55, 85, 90, 176 (cut), 190, 275, 284, 361
 character and labors of, 276
 death of, 276
 elected president, Australasian Union, 23
 Wickman, Paul, 264
 Wicks, H. P. B., 387
 Wight, S. E., 61, 305
 Wilbur, Edwin H., 97, 98
 Wilcox, F. M., 36, 231, 252, 284
 Wildwood Unit, 181
 Wiles, Mr. and Mrs. Norman, 377, 380, 381, 382 (cut)
 Wilkinson, B. G., 302
 Williams, A. H., 111
 Williams, Mrs. Flora H., 202, 205, 211, 306
 editor *Home and School*, 203
 Williamson, Mrs. Marguerite, 216
 Wilson, J. J., 357
 Wilson, N. C., 183, 184, 367

Witzke, E. C., 314
 Woman's gospel work, 200
 World income, comparisons 1931-34, 292
 World War II, effect of, on conference and division organizations, 352, 353
 Wood, Harold L., 309
 Wood, Lynn H., 255, 365
 Work with juniors, 207
 Writers of the church, gifted, 229

Y

Yost, Frank H., 255
 Young, Fisher, 384
 Young Guard of the Advent Movement, 119
 Young, Maud, 370
 Young People's Department, 124
 Young People's Missionary Volunteer Department formed, 92
 YPMV Junior secretary appointed, 211
 "Young People's Society of Christian Service," 123
 Young People's work an auxiliary of Sabbath School Department, 124
 Youngs, Dallas, 233
 Youth camp, São Paulo, Brazil, 208 (cut)
 Youth leaders, early, 116, 117
 Youth movement, beginnings of, 119
Youth's Instructor, The, 127, 231
 Yugoslavian Publishing House, 357

Z

Zirat, G. J., 357
 Zumwalt, A. L., 309

mission

DIVISIONAL ORGANIZATION



FIRST CONFERENCE (Michigan) ORGANIZED 1861
GENERAL CONFERENCE ORGANIZED 1863