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Review®

ADVENT REVIEW AND SABBATH HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



What Have We Learned From History?

The philosopher George Santayana once wrote: "Those who disregard the past are bound to repeat it." In a more skeptical vein, another thinker declared: "The only thing we learn from history is that we do not learn from history."

But even if few people learn from history, Seventh-day Adventists have been taught to take history seriously. They have always believed that one of the surest ways of staying "on course" as they seek to fulfill their destiny is to profit from the lessons of the past. Almost as a denominational lodestar is Ellen G. White's statement "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."—*Life Sketches*, p. 196.

That it is God's will for His people to keep in mind the lessons of history is clear from Scripture. One of the last things Moses did before relinquishing the leadership of Israel to Joshua was to call together the chosen people and admonish them: "*Remember all the way which the Lord thy God led thee these forty years in the wilderness*" (Deut. 8:2). Belshazzar lost his kingdom and his life because he failed to learn from the experiences of Nebuchadnezzar. Indicting him for his foolish course, Daniel charged: "Thou . . . hast not humbled thine heart, *though thou knewest all this*" (Dan. 5:22). Centuries later the apostle Paul wrote to the church at Corinth: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

Not all the experiences recorded in the Bible "for our admonition" are worth emulation. God's Word "tells it like it is"—failures, as well as successes. Inspired writers do not attempt to make an ignominious defeat sound like a glorious victory. They do not attempt to make a base deed—even of a king—sound like a virtue. "All these things [that] happened unto them for ensamples" included events of which to be proud and events of which to be ashamed. Along with the fantastic experience of crossing the Red Sea, Paul listed shameful experiences such as idol worship, fornication, and continual murmuring. God designs to teach lessons not only from successes but from failures, not only from loyalty but from apostasy, not only from adherence to divine counsel but from departure from it.

The fire that burned the Review and Herald plant in Battle Creek on the night of December 30, 1902, is not the kind of event usually commemorated by a special edition of the REVIEW. Usually we commemorate events of which we can be proud. And in our regular editions we report chiefly good news. We focus on the increasing numbers of baptisms, the erection of new churches and institutions, growth of enrollment in our schools, high per capita in tithes and offerings, new countries entered

with the message, and centennial celebrations. We make no apology for this. God has blessed the Advent people abundantly, and if the REVIEW failed to take note of this it could not lay honest claim to being the chief chronicler of Adventist history.

But though God has never failed, people have, hence the REVIEW dares not overlook the fact that there have been dark chapters in the history of the Advent Movement. There have been chapters involving apostasy, neglect of inspired commands, forgotten objectives, selfish ambition, and false teachings. And there have been divinely administered judgments, such as the fires that burned the Battle Creek Sanitarium and the Review and Herald publishing plant. If we are to profit by God's "teaching in our past history" we must look honestly at our history and seek to apply its lessons to the present. We must not repeat the mistakes that called forth the judgments of God 75 years ago in Battle Creek. We must study the lessons God was seeking to teach, and we must profit by them.

Now, what was the situation at the time of the fire, and to what extent, if any, are conditions similar today? With no attempt to present a complete picture of the situation in 1902, let us note four aspects.

Four Aspects

1. More and more church members were moving into Battle Creek. This left other communities without any Adventist witness, and it created tensions and church problems in Battle Creek.¹ God warned that colonization was evidence of a lost vision and of selfishness. Members were becoming more interested in advantages for themselves and in pouring money into Battle Creek than in distributing their resources throughout the world. They were planning to enlarge the institutions in Battle Creek instead of establishing many smaller institutions in other places.

Wrote Ellen White: "The institutions . . . failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire."—*Testimonies*, vol. 8, p. 218.

Has the church spread out and established institutions elsewhere in the past 75 years? Yes. Numerous educational and medical institutions have been established in various parts of North America and the world.²

Still, we think some aspects of this matter need further attention. In 1894 Mrs. White wrote from Australia: "I wish to remind my brethren of the cautions and warnings that have been given me in reference to constantly investing means in Battle Creek in order to make a little more room or to make things more convenient. New fields are to be entered; the truth is to be proclaimed as a witness to all nations. The work is hindered so that the banner of truth cannot be uplifted, as it should be, in these new fields. While our brethren in America feel at

(Continued on page 42)

The Story of the Review and Herald Fire

From private letters and other sources the author reconstructs the story of the Review and Herald fire and the subsequent move of the publishing house to Washington, D.C.

By ARTHUR L. WHITE



Tuesday evening, December 30, 1902, began quietly and peacefully in Battle Creek. Though it was winter, no snow was on the ground. Most of the 300 employees (see Supplement to *Review and Herald*, April 28, 1903) of the Review and Herald publishing house had left their machines and editorial offices for the day. A few workers had come in for the night shift. A. G. Daniells, 44, the newly elected leader of the General Conference, was still in his office on the second floor of the West Building, just across Washington Street. A little after six o'clock, I. H. Evans, 41, president and general manager of the Review and Herald Publishing Company, and E. R. Palmer, 33, administrative assistant to Daniells, had met with him to look over some new tracts in preparation. At seven-thirty Palmer left, and Daniells and Evans continued chatting.

It had been a good year financially for the Review and Herald—one of the most prosperous—with the promise of a large profit. There were bright prospects for a busy 1903, just two days away (*ibid.*).

The "Tabernacle" bell rang, summoning the faithful to prayer meeting. Then the electric lights went

out. Daniells stepped over to the window and saw the street lit up and flames coming from the publishing house.

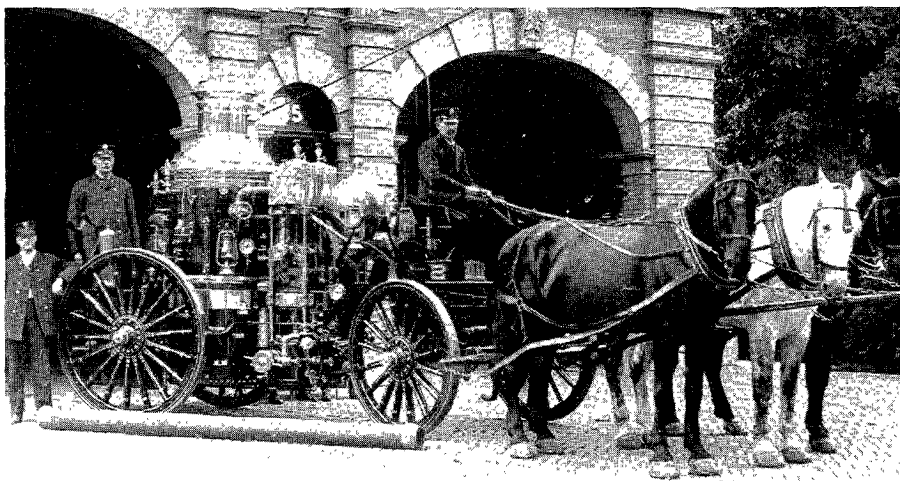
A few minutes before, all had been normal in the big building. The night watchman had just made his rounds through the engine room. All had been well. Then the few employees at work detected the smell of smoke. Immediately the lights throughout the plant went out, leaving everything in total darkness. The dense, oily smoke that filled the building with incredible speed forced everyone to leave hastily. Some, finding the stairways cut off, took to the fire escapes. The workers all got out, although one just barely

made it, crawling through smoke-filled rooms to safety. The fire alarm had been turned in at the first detection of the emergency.

As Daniells and Evans reached the street, the whole pressroom was in flames. A minute or two later, the fire engines from the city fire department arrived and began pouring water on the blaze. The whole building seemed engulfed. At no point could the firemen enter it. All could see that the fire was beyond control. Nothing could be saved from the editorial offices or library, although Brother Robert, of the art department, had saved a few pieces of furniture and some art materials.

It was a little past seven-thirty when the firemen directed their efforts toward saving the two-story West Building across the street, and the stores on the east side of the Review plant. Fortunately, the breeze, which was from the southwest, blew the smoke and flames across Main Street into McCamley Park. At eight o'clock the roof fell in, and the machinery on the upper floors began to tumble. By eight-thirty everything was gone; even the brick-veneer walls were falling.

Although there were a number of employees working in various parts of the building, none reportedly had seen the fire start. However, it was generally agreed that it started in the basement in the original engine room, and under the dynamo room. The first published report of the fire informs us that "the very day on which it occurred the chief of the



The Battle Creek Fire Department's Engine Number 2, a horse-drawn steamer, responded to the alarm on December 30, 1902, but efforts to put out the Review and Herald fire were futile.

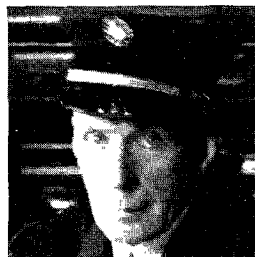
Arthur L. White is secretary of the Ellen G. White Estate.

Fire Department of the City of Battle Creek.

Engine Company Nos **2.1.3**

TO THE CHIEF OF FIRE DEPARTMENT:—

SIR:—I hereby report that Alarm from Box No. 25
 was attended by this Company on Tuesday the 30 day of December 1902
 at 7:25 o'clock P.M. Time worked 10 hours — minutes. Distance traveled 3 miles.
 Alarm received by A.E. Lucas, Arrived #2-1-E Reported to H.P. Weeks
 Chemical Hose laid 200 ft., 2½-in. Hose laid 4000 ft. Total ft. 4200 Fire out M.
 How extinguished 10 Streams & Water Works 2 Engines #2



STILL-ALARM FIRE.

Location Cause of fire Unknown
Address Class of building Three story build
Use
\$50,000.00 Loss on building. - - - \$ 50,000.00
\$00,000.00 Loss on contents, - - - 150,000.00
 Amount total valuation, - - - 150,000.00 Amount total loss, - - - 200,000.00
 Insured by - - - Insurance paid, - - -
 Were ordered to take up by H.P. Weeks Loss over insurance paid, - - - \$

Respectfully submitted,
Captains W.H. Fisher, C.L. Donda, C.H. Edwards Engine Company.

W. P. Weeks (inset), Battle Creek fire chief, inspected the Review building the day of the fire and pronounced everything in satisfactory condition. Little did he know how soon he would be writing out a report of a blaze that his department's two engines were unable to quench.

city fire department, in company with the office electrician, made a tour of inspection throughout the building, examining the wiring for the lights and other possible sources of danger, and pronounced everything in satisfactory condition."—*Review and Herald*, Jan. 6, 1903. This was done because insurance was up for renewal January 1.

Fire Chief Weeks, who had directed the fighting of a number of the big fires in Battle Creek, later declared that he had fought every one of the Adventist fires and his score was zero. "There is something strange," he said, "about your SDA fires, with the water poured on acting more like gasoline."—B. P. Fairchild to A. L. White, December 4, 1965.

That Tuesday night, Ellen White, at her Elmshaven home, had slept but little. In vision she had agonized over conditions in Battle Creek. As Mrs. White came down for breakfast on Wednesday morning, Sara

McEnterfer, a member of her staff and family, brought her the news that the Review and Herald publishing plant had burned the night before. C. H. Jones, manager of the Pacific Press, had telephoned the news. It came as no surprise to her.

Picking up her pen that morning, she wrote to her son Edson: "O I am feeling so sad, because . . . the Lord has permitted this, because His people would not hear His warnings, and repent, and be converted, that He should heal them. Many have despised the words of warning. O how sad it is. How large the loss is, of books and furniture and facilities. . . . May the Lord have mercy upon us, is my prayer."—Letter 214, 1902.

That day her mind must have retraced a great deal of history. There had been the publishing of the little paper, *The Present Truth*, at Middletown, Connecticut, in the summer of 1849. How they had prayed over the little stack of papers before sending them out!

Then came the meeting in 1852 at Saratoga Springs, New York, and the decision to buy a hand press, that the paper might be printed on a Sabbathkeeping press. With type and other equipment it had cost \$650. Hiram Edson advanced the money from the sale of his farm, and in the weeks that followed, the believers sent in money to repay Edson. This was the first concerted financial effort in which the Sabbathkeeping Adventists joined hands to herald the message.

What memories there must have been of setting up the press that summer in a big rented house in Rochester, New York—a home that was to serve as family residence, boarding house, and printing office.

Then in 1855, as her husband found he must divest himself of the cares of publishing, brethren in Battle Creek, Michigan, provided a publishing house—a little brand-new two-story frame building in the west end, at the corner of Washington and Main streets. Two years later a power press was installed in the little publishing house. Then the printing of papers, tracts, and little books became easier. But what days of sacrifice those had been. James White's pay averaged \$4.57 a week. James was 36, Uriah Smith, resident editor of the REVIEW, was ten years younger, and the others were in their late teens and twenties.

Then the new brick building was erected in 1861 at the side of the first little plant. It was part of the complex of three three-story buildings linked together that had just burned.

The "cause" in those days was largely the publishing plant—its staff and its products. So as to give the organization that was formed to handle it a name, the title "Seventh-day Adventists" was chosen. When church organization was finally attained, the Review plant was all the office the church leaders had. This was to hold true for some 40 years.

As the work grew, the pocketknife Uriah Smith used to trim the pamphlets (the REVIEW was not trimmed back then) gave way to a paper cutter. The shoe awl and needle and thread were replaced by simple but more efficient binding equipment. Book printing and binding called for

more sophisticated equipment and better-trained workmen.

But with this better equipment and trained men and more efficient production, there was not enough denominational work to keep the needed machines and men busy. Printing for other concerns seemed to be the answer. Idle equipment would have spelled disaster—so the Review and Herald became a commercial printer, and a good one, too. This seemed fully justified, but in it were seeds for trouble.

Dedicated businessmen, some of them new converts, were brought in by James White to manage the growing interests. This procedure, not without its perils, was continued after his death in 1881.

Growing demands called for additions to the plant, first in 1871 on the west, doubling its working space and crowding Washington Street, and another in 1873, on the east, and the addition of a story in 1878, tying the whole plant together into one four-story building. No doubt Ellen White recalled the warnings given about overbuilding. Why had they not been heeded?

But pervading her mind that

Wednesday at Elmshaven was the agony of soul she had suffered off and on during the preceding decade, reaching an almost unbearable crescendo during the weeks before the fire. Managers had lost their sense of justice and responsibility, employees had lost much of their unselfish dedication and consecration. Boards had lost their power to control in right lines. It had been a gradual process—a process frowned upon by Heaven, and warning message after warning message had been sounded by God's messenger. But these had been for the most part ignored or scorned.

Injustice Decried

From New Zealand in 1893, in a letter addressed to the president of the General Conference, she told of how she "could not sleep after two o'clock last night." She wrote of the injustice that was being done in the Review and Herald office.

She was referring primarily to two situations: injustice to authors by instigating policies that would deny them their just rewards for their literary work, and inequity in dealing with publishing-house personnel,

grinding down the workers. Managers argued that it was because of the skill and ability of those in management that the work had prospered, so the men in positions of responsibility were entitled to receive double the pay of the skilled workmen in the plant.

Added to this were the pressures being brought by men in the house to put the Review office in control of all publishing work in North America. There were those who urged that the Pacific Press in Oakland, California, should be a branch of the Review and Herald, with all decisions made in Battle Creek. For more than a decade, effort after effort had been made in this line. In fact, such propositions had been made before James White's death in 1881.

From Australia, Ellen White wrote in 1896: "The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. . . . The scheme for consolidation is detrimental to the cause of present truth. . . . Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on

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"There is something strange," said Battle Creek's Fire Chief Weeks, "about your SDA fires, with the water poured on acting more like gasoline."

The Meaning of God's Providences

This article, appearing in the January 27, 1903, *Review*, was read to the church in Battle Creek on January 17. Because the *Review* and Herald fire had destroyed the heating plant that supplied heat for the Tabernacle, the church was unheated; nevertheless, it was well filled.

By ELLEN G. WHITE



We have 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 made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that

the Lord would teach us. The destruction of this institution should not be passed by as something in which there is no meaning. Every one connected with the *Review* and Herald 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 reproofs that He has sent, or have I walked in my own way?"

Let the heart-searching God re-

prove the erring, and let each one bow before Him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to me I will in no wise cast out;" and those who thus present themselves before Him will be pardoned and justified, and will receive power to become the sons of God.

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the *Review* and Herald Office an appeal to them from God to turn to Him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from Him; they have not followed His instruction, and He has come near to them in correction, but He has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay.

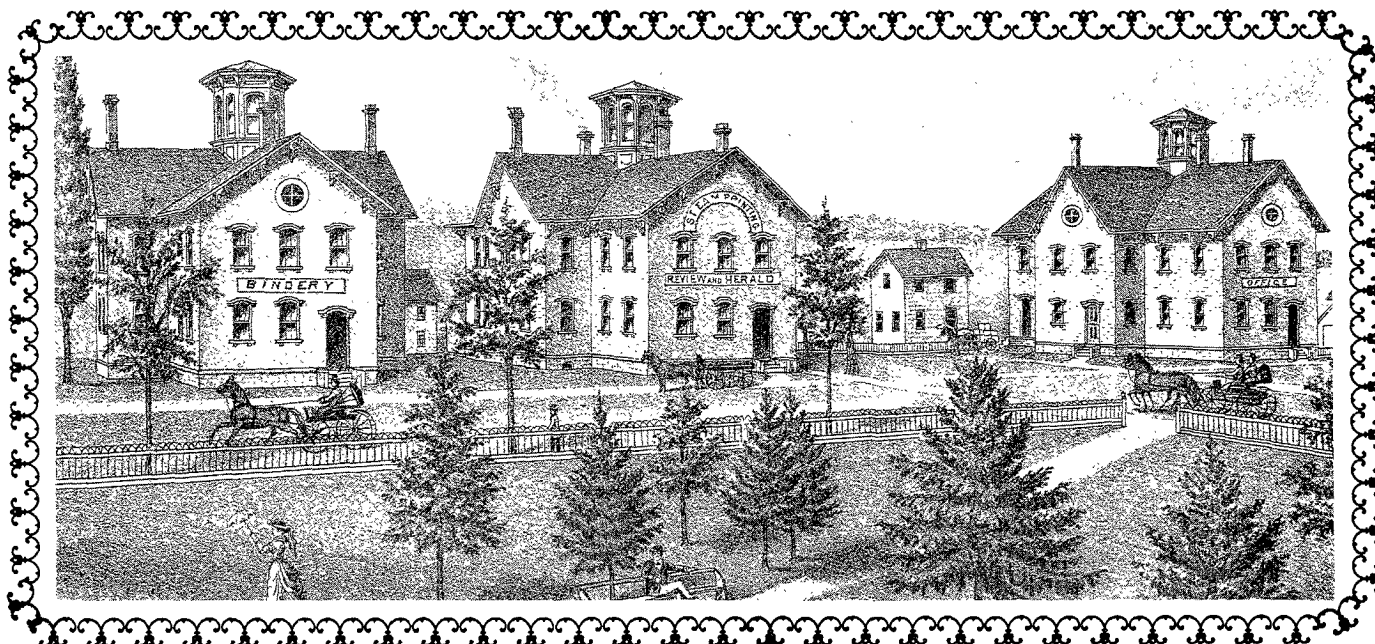
Let us praise the Lord that the lives of His children have been so precious in His sight. He might have cut off all the workers in their heedlessness and self-sufficiency. But no!

About This Article

An editorial by Uriah Smith on page 3 of the issue in which this article was printed told readers why it was important that they read Ellen White's article, which in the original issue appeared on page 8:

"In the first issue of the *Review* after the burning of the Office, we suggested that we should now put to ourselves the question, 'What do these things mean?' We can find a clear answer to this question in the article by Sister White, beginning on page 8. It is plain that God is in earnest with His people. In two very marked providences, the burning of the Sanitarium and the printing office, He is appealing to His people to return to Him. And now we are earnestly urged to act upon these appeals, in which there has been such a loss of property, but such a providential care over life, with the very solemn statement that a neglect of these appeals will bring affliction upon the families of those who profess the truth, but do not reveal it in

their lives. It is no time now to attempt to justify ourselves before the world, and to save our reputation. It is infinitely better to be right with God. We may now take up the prayer of Daniel: 'We have sinned, and have dealt perversely, . . . neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. . . . And he hath confirmed his words, which he spake against us . . . by bringing upon us a great evil. . . . O Lord, hear; O Lord, forgive.' There is much hope in this faithful reproof. It is the call of a loving Father to His erring children. O that there may be in us a heart to accept the reproof and to act upon it. 'Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.'"



The first permanent publishing house the denomination owned was a two-story building on the corner of Washington and Main streets in Battle Creek. Church members in the city provided the building in 1855. Gradually the site was built up as the plant grew. This engraving was made before additions to the two buildings on the left were made. In 1878 they were joined together into one four-story building, the one that burned in 1902.

He says, "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of My providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them."

When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women. In this destruction God was appealing to His people to return to Him. And in the destruction of the Review and Herald Office, and the saving of life, He makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, "If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread."

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to

walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to His counsels.

There must be entire conformity to the will of God. There must be less self-measurement, and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. As the believer bows in supplication before God,



The Adventist Church's publishing work began in 1848 when Ellen White, after being given a message while in vision, said to her husband, James, "You must begin to print a little paper and send it out to the people." The next year the couple printed the first issue of *The Present Truth*, which in 1850 was combined with the *Advent Review* (first published earlier in 1850), and named *The Advent Review and Sabbath Herald*.

and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which Thy love is to flow day by day and hour by hour, I claim by faith the grace and power that Thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

How this dependence pleases the Master! How He delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's ser-

vants, with the highest of the angels in the heavenly courts.

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through Him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to His disciples just before His trial and crucifixion. He was about to leave them, but He did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Jesus' Prayer a Daily Lesson

Then comes the wonderful prayer recorded in the seventeenth chapter of John—a prayer that means much more to us than we realize. Let us receive it into the treasure-house of the soul, and make it the daily lesson of our lives:

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may

be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present.

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking Him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth.

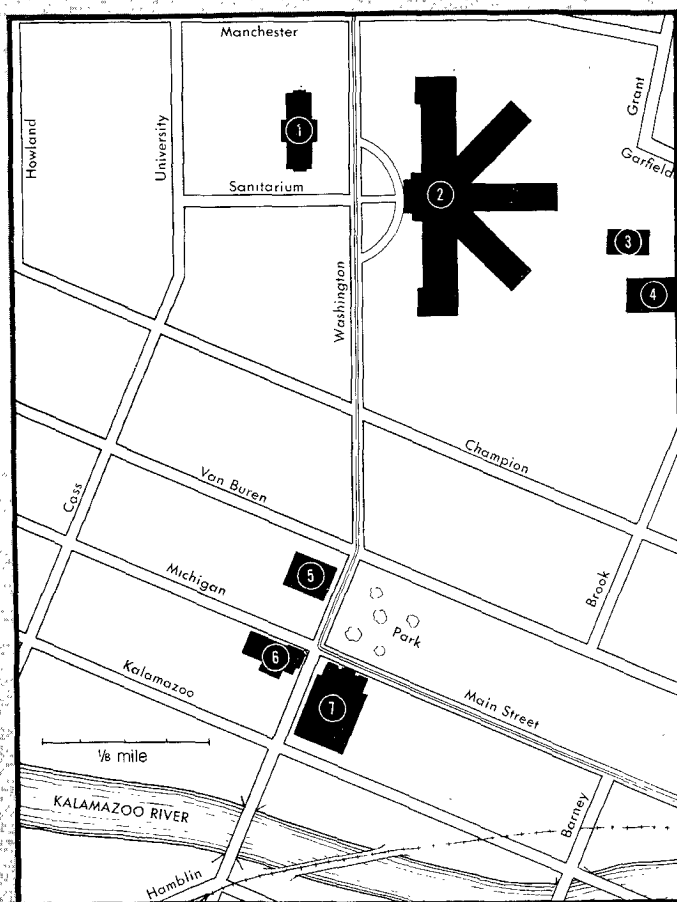
Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty

differences, and a more diligent study of what the prayer of Christ means to those who believe on His name. We are to pray for union, and then live in such a way that God can answer our prayers.

Perfect oneness—a union as close as the union existing between the Father and the Son—this is what will give success to the efforts of God's workers. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," to bring about this union, this sanctified harmony. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." It is this union that convinces the world that God has indeed sent His Son to save sinners. Christ gives to His true disciples the glory of His character, that His prayer may be answered. Through the impartation of His Spirit, He appears in their lives.

Let Us Live for the Master

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our life-work strive constantly to answer the prayer of Christ, that we may be united with one another and with Him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the everyday duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come. □



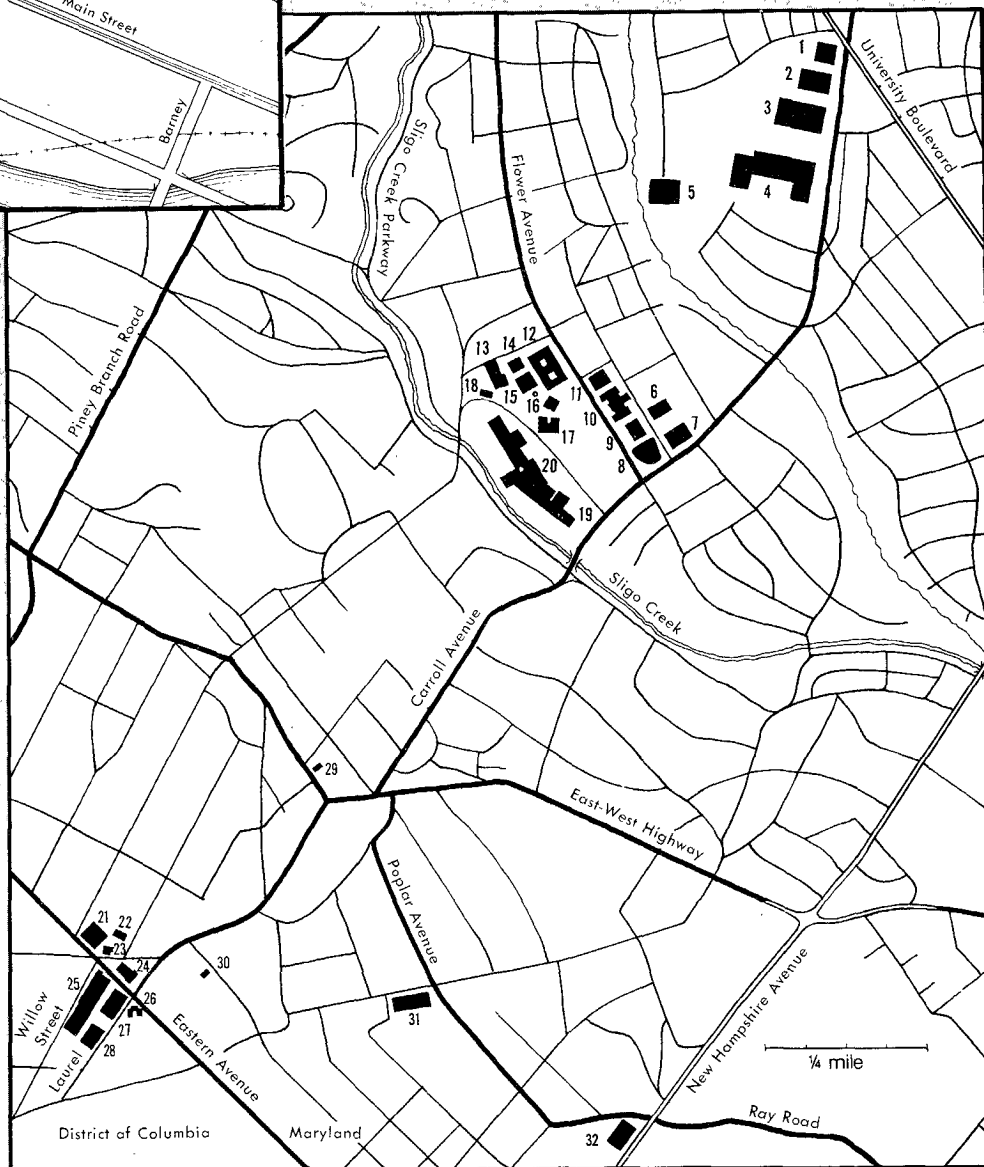
Battle Creek in 1902

1. Battle Creek College
2. Battle Creek Sanitarium in the process of being rebuilt after the fire
3. Nurses' home
4. Power house
5. Battle Creek Tabernacle
6. Review and Herald West Building, used for book storage and Review and General Conference offices
7. Main building of the Review, or Central Publishing House, as it was then called

Takoma Park in 1977

1. Medical building
2. Potomac Adventist Book Center
3. Sligo Elementary School
4. Takoma Academy
5. Servicemen's Center, including branch Potomac Conference office
6. Music building, Columbia Union College
7. Columbia Union Conference office
8. Sligo church
9. H. M. S. Richards Hall, CUC

10. Morrison Hall (men's dormitory), CUC
11. Student center and administrative offices, CUC
12. Halcyon Hall (women's dormitory), CUC
13. Columbia Auditorium (gymnasium), CUC
14. Medical technology building, CUC
15. General services and radio station, CUC
16. Weis Library, CUC
17. Science building, CUC
18. Washington Adventist Hospital power house
19. Sanitarium church
20. Washington Adventist Hospital
21. General Conference North Building
22. General Conference Central Services
23. Home Study Institute
24. Takoma Park church
25. Review and Herald Publishing Association
26. Takoma Park church center
27. General Conference Central Building
28. General Conference South Building
29. Sligo Community Services
30. Takoma Park Community Services
31. John Nevins Andrews Elementary School
32. Columbia Union Conference Home Health Education Service



"My Thoughts Went to Ellen White's Warning"

An interview with Leonard J. Smith,
a Review and Herald employee at the time of the fire.

By HERBERT FORD



What were you doing in Battle Creek in 1902?

I was working in the job pressroom of the Review and Herald. Roy Day was my foreman. I was in charge of the four big job presses. I began work at the Review and Herald at age 14 when I was in the ninth grade at the Battle Creek school. W. C. Sisley was manager. I was very happy for this job opportunity. Just before I began working I was baptized. My pay when I began was about five cents an hour, and by 1902 I was earning almost seven cents an hour.

Did you live near the Review and Herald building?

Yes, just a few blocks away, on Main Street.

What was your work schedule?

Normally I worked from 7:00 A.M. until 6:00 P.M. I ate my breakfast at home before going to work, then went home for lunch, and ate supper at home after getting off work in the evening.

Were you in the Review and Herald building the evening it burned?

I was. That particular evening I stayed late because I was having some trouble with an embossing form on one of the presses. It took me till about seven o'clock that evening before I got the problem corrected. After that, I went with one of my helpers to his home, where he was going to change his clothes before we went on to the Battle Creek church for prayer meeting. Luther

Warren,* who was active in forming youth societies, had charge of the Week of Prayer at the church that week.

Leaving the Review building, we walked down Main Street about a block to Cass Street. Walking up Cass Street, we heard the Review and Herald whistle go off. A moment or two later we saw the fire-department equipment racing toward the Review building.

In the church, we were later told, the audience had their songbooks open, ready to sing, when they heard that whistle and the sound of the fire engines. Needless to say, the song was not sung.

When did you learn that it was the Review building that was on fire?

We knew when we heard the whistle. That whistle blew in the morning to call us to work, and it blew at noon. Because normally it never blew in the evening we knew that something was terribly wrong. The engineer at the Review, Brother Corey, had time only to pull the rope on the whistle in the boiler room and then run for his life as the flames shot up.

What did you and your helper do when you came to the fire?

We couldn't do a thing. The flames were too hot. It seemed to a number of us watching that the superintendent's office was the place where the fire burned most hotly. The superintendent who had been replaced shortly before the fire had been the one responsible for soliciting the non-Adventist printing work.

Did anyone do anything to try to put the fire out?

The fire department tried, but it didn't have enough water with which to fight the fire. The water came from a lake about three miles away, and the water pressure was low at this time. Even if plenty of water had been available, the fire had gotten such a start that the department couldn't have done much.

Were there many people there that night, watching the fire?

Oh, yes, there were people everywhere, but not close to the building, because the fire was so hot. There was a large crowd of people watching from the park.

One of those who saw the fire was W. A. Spicer. He was on the train, leaving Battle Creek that evening for India. As the train came along the river he looked across and could see the Review building in flames. Knowing that he couldn't do anything about it, he proceeded on his way to his far-off appointment.

What were your thoughts as you watched the publishing plant burn?

My thoughts went to Ellen White's warning that had been given 11 months earlier. We had not followed her warning.

Did anybody save anything out of the building?

One man, on the other side of the building from where I stood watching, saw that the vault in which we kept the printing plates was open. Running in, he closed the door and saved the printing plates. From where I stood on Main Street, just a short distance from the fire, one could only watch it burn.

Do you believe that the fire started by spontaneous combustion, or do

* According to other sources, W. W. Prescott was to have been the speaker that evening.

Herbert Ford is an assistant professor of journalism at Pacific Union College, Angwin, California.

you believe somebody started the fire in the building?

I wouldn't want to say. I am convinced it started in a barrel of boiled oil in the washroom.

Do you think that most people believed that the fire started by itself, or do you think most people believed someone started the fire?

Most people believed it started itself.

Do you remember anything during or just after the fire that stands out in your mind?

When the building was burning, my friends came to me and expected to find tears in my eyes. I recall telling them, "I'm homeward bound. I expect more shocking things than this."

In the fire, did the walls collapse inward or outward?

They collapsed both ways; there was no particular pattern.

What did you do after the fire?

Well, after the fire subsided, about 11:30 P.M., I worked the rest of the night at a small food factory. The next morning I went to work at a little printing shop in Battle Creek, operated by an Adventist named Gage. I stayed with him for about a month.

The day I picked up my last paycheck from the Review at the West Building, I. H. Evans, hearing my voice, called for me.

"I want you to go to South Lancaster," he said.

The call frightened me; I knew South Lancaster was far away. I said to him, "Elder, I'll have to ask father and mother." Even though I was 21, I wasn't allowed to go out in the evenings without their permission, so I knew a move to New England would certainly require their permission. When I told them they didn't object. Shortly thereafter I was given a missionary ticket for the journey.

Did the leaders of the Review call a meeting of the employees soon after the fire?

No, there was no meeting called for the workers, just the head men.* In the basement of the West Building they put in two cylinder presses. The REVIEW was printed on those presses until the plant was moved to Washington, D.C. Since the circula-

tion list was kept in the West Building, it wasn't destroyed in the fire.

As you were working in Gage's printing shop, what were your thoughts about the events of the evening before?

I felt bad. I had always considered the Review the Lord's institution. That was the reason I wanted to work there and the reason I left school before finishing the academy.

Do you remember the attitude of the Adventist people in Battle Creek before the fire?

They were indifferent, sorry to say. I remember that when Edson White, Ellen White's son, came to the Review to have printed a gospel book he needed, they turned him down.

What was the attitude of those connected with the Review at that time?

One of the workers had a party while the ruins of the Review build-

ing were still smoldering—those big stacks of paper burned for a long time, several days at least. This man had his party just opposite the place where the Review building had stood, only half a block away. Since I was invited, I went.

They were making "Uncle Josh" speeches, the kind of speeches in which you laugh a lot and get everyone else laughing. Hearing this, I said to myself, "Is there any way I can change this?" I remember switching the conversation to things of heaven. At least we had prayer before the party ended.

The Sabbath after the fire we didn't have meetings in the Battle Creek church, because the church was without heat. The steam to heat the tabernacle had been generated in the Review building and came through lines that went through the West Building and then up into the church.

Do you believe that the fire was a judgment from God?

Yes, I do. We were warned in those days, but our foreman was indifferent. The young people connected with the Review were indifferent.

I understand you were not publishing only Adventist literature at the Review at that time, is that correct?

That is true. We were turning out work that Ellen White said would create infidels. A group of non-Adventist lawyers for whom we were producing a book actually set up an office in our building (the Review) so they could oversee the production of the book more easily.

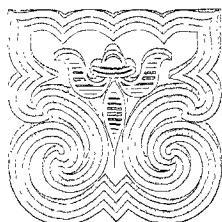
Do you see any similarities between the spiritual condition of the people in Battle Creek in 1902 and the spiritual condition of Seventh-day Adventists today?

In my estimation we are worse today than the people of Battle Creek were at that time. Calls to spirituality to our people today go unheeded. We need much more of the Spirit of heaven in our lives today.

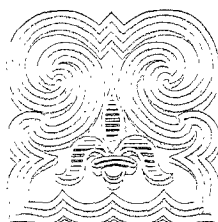
In a number of places we see Adventists colonizing today. How do you feel about this?

The Lord told us not to do it. Battle Creek stands as a warning against our institutions and people's congregating together. If our people would study and heed the *Testimonies* they wouldn't do it. □

* According to other sources, there were meetings with the workers, both the evening of the fire and the next morning.



Leonard J. Smith, now in his ninety-fifth year and living in Angwin, California, was in charge of four job presses at the Review and Herald at the time of the fire. He vividly recalls the events of that fateful day. Beginning at shortly after 5:00 A.M. each day, he spends much time with his Bible, the counsels of the Spirit of Prophecy, and in prayer. He keeps his mind alert by approaching each new day with vigor, walking more than a mile with rapid gait for exercise.



The Theology of Judgments

From Bible examples of divine judgments
one is able to deduce a philosophy
of judgment that helps us to understand
the Review and Herald fire.

By DON F. NEUFELD



id God ignite the fire that destroyed the Review and Herald publishing plant? Was it because He fanned the flames

that the firefighters were unable to douse the conflagration? Would God thus destroy in a few moments what had taken His people years to build up by painful sacrifice?

Or was the fire the result of natural causes—spontaneous combustion, faulty wiring, an overheated electrical unit, a defect in the heating unit?

That questions such as these arose in the minds of the leaders of the publishing plant and the denomination, as well as in the minds of others, is evident from reports of discussions that took place after the fire.

For example, the question as to whether the fire was a judgment of God was introduced and debated at a meeting of the stockholders of the Seventh-day Adventist Publishing Association, held in Battle Creek, Michigan, April 21, 1903. It was at this meeting that the plans committee rendered a majority report recommending that the publishing association not rebuild its factory at Battle Creek; instead it should be moved to the East. A minority report opposed such a move.

In general, those who favored the

move saw the fire as a judgment of God. But at the meeting a certain L. McCoy, an ordained minister, who identified himself as “a resident in Battle Creek for about seventeen years” and “connected with this institution [the publishing house] as a member of the Board of Directors for a number of years” (Supplement to the *Review and Herald*, April 28, 1903, p. 5), strongly opposed such a view. He flatly declared, “I have no sympathy with this idea that the burning of the Sanitarium [the sanitarium burned to the ground February 18, 1902] and the burning of the Review and Herald was a judgment from God. That is heathenism. I do not believe in any such idea. You know that the heathen, whenever they have any calamity or pestilence, think their god is angry with them, and they go to work to do something to appease his anger. They have no such thing in their theology or religion as tenderness, love, mercy, and forgiveness.”—*Ibid.*

He continued, “I do not think God wanted it [the publishing house] to burn. I do not give God credit for bringing upon us all the sorrow and troubles that come to us. I think we bring it upon ourselves by our wickedness and wrong-doing. I can account for the burning of the Sanitarium, and the burning of the Review and Herald. They were magazines,

so filled with combustibles and such material that they would burn like tinder, and only needed to be touched with a match, and that match might have been the crossing of an electric wire, and the only wonder to my mind is that they were not burned long ago.”—*Ibid.*

An Emotional Reaction

Vigorously against any move from Battle Creek he expressed himself emotionally, “I feel very sad about it. It almost breaks my confidence in the message. I can not say that God sent this fire as a judgment to this place. I would rather say that the devil burned the Review and Herald, brethren, than to say that God did it. The devil never liked the Review and Herald.”—*Ibid.*

Taking issue with Elder McCoy’s position, W. W. Prescott responded, “I would like to enter my public protest against an interpretation of gospel principles which has been set forth here, and which I could not allow to pass.”—*Ibid.*, p. 6. He then proceeded to show that, whereas the heathen by his acts of appeasement seeks to change his god, the Christian seeks to change himself to conform to the standard his God requires. God is love, but the love of God is not sentimentalism. It is as clearly revealed in His justice and His judgments as in any other way.

Also taking issue with Elder McCoy’s position, D. T. Bourdeau, a long-time evangelist and minister, declared, “I do not impute to God the direct act of the burning of the Sanitarium or the [Review] Office. But I do say that God permitted these things, that He withdrew His power to protect these institutions, for wise reasons.”—*Ibid.*

A. G. Daniels, who became president of the General Conference in 1901, also rejected Elder McCoy’s heathenism charge. He said, “I do not believe, friends, that this [Ellen White’s contention that “God had a controversy with us here in Battle Creek”] is heathenism. I do not see how our brother can say such a thing in the light of what the Bible tells us concerning the experience of Israel. God did all that in love to humanity. While He was displeased with the course that was taken, He brought judgments upon Israel, that they

might be brought out of that situation, and that He might save them.”—*Ibid.*, p. 7.

Elder McCoy’s opponents had the support of Ellen White, who for some time had warned that God’s judgments would be visited upon the publishing house if a change in policy was not undertaken.

From her writings one gleans that God was deeply displeased with the way the publishing house was being operated in the years before the fire. Especially objectionable to Him were the types and amount of commercial work the publishing house was turning out. In a letter read to the Review and Herald board in November, 1901, Ellen White said, “I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord’s institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. The office must be purged of this objectionable matter.”—*Testimonies*, vol. 8, p. 91.

Working for Satan

Instead of printing for the Lord, the publishers were printing for Satan, she charged: “The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls.”—*Ibid.* And while the presses were kept busy turning out satanic sentiments, God’s work was being neglected: “The work of printing and circulating stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention. The commercial work, some of it of a most objectionable character, has gradually assumed the supremacy. . . . Time has been wasted, talent misapplied, and money misappropriated. The work which ought to have been done has been left undone. Satan’s sentiments have been exalted. His theories have been printed by presses which should have been used to prepare the truth of God for circulation.”—*Ibid.*, pp. 92, 93.

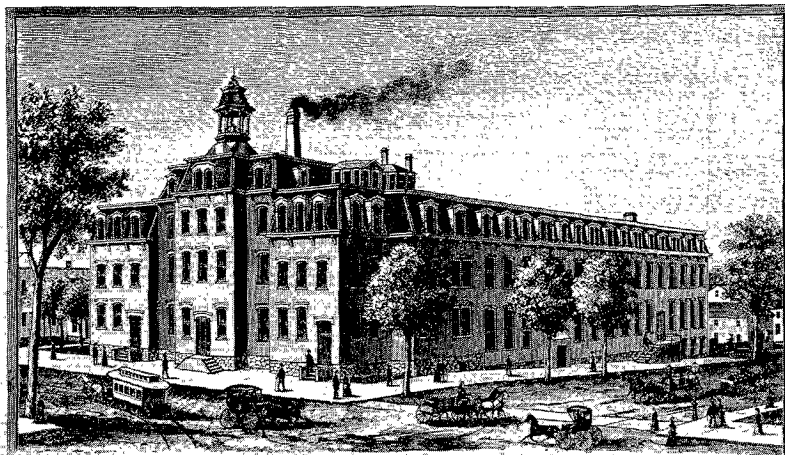
In the period before the fire Ellen White sent repeated warnings that the judgments of God would fall upon the publishing house unless there was a reformation. In the same letter read to the Review and Herald board in November, 1901, appeared

The Advent REVIEW And Sabbath HERALD

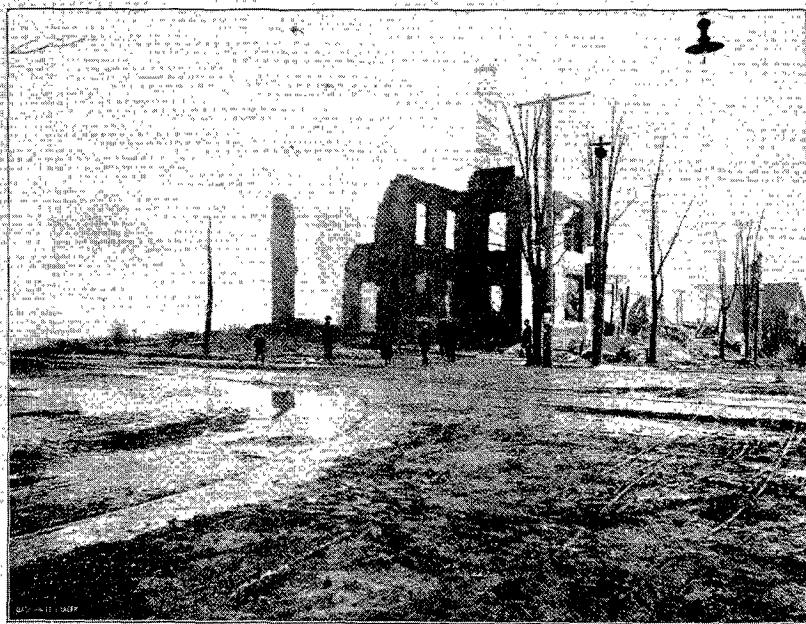
Vol. 80

BATTLE CREEK, MICH., TUESDAY, JANUARY 6, 1903

No. 1



THE REVIEW AND HERALD PRINTING PLANT BEFORE THE FIRE



THE REVIEW AND HERALD PRINTING PLANT AFTER THE FIRE

The Review of January 6, 1903, told the story of the fire to Adventists across the country. It was printed in Battle Creek on the presses of *The Pilgrim*; type was set by three newspapers in the city. The subscription list had been stored in the West Building, which was not destroyed.

the following warnings: 1. “There is danger that the standard of truth and righteousness will be so lowered that God will bring His judgments upon the wrongdoers.”—*Ibid.*, p. 92.

2. “Those who show by their actions that they make no effort to distinguish between the sacred and the common may know that, unless they repent, God’s judgments will fall upon them. These judgments

may be delayed, but they will come.”—*Ibid.*, p. 95.

3. “God will not hold guiltless those who have done this thing. He has a controversy with the managers of the publishing house. I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire.”—*Ibid.*, p. 91.

4. “Unless there is a reformation,



Workers in the typeroom gather for a group photo during the early 1890's. Much commercial work was being done by the Review during this era.

calamity will overtake the publishing house, and the world will know the reason. . . . God asks: 'Shall I not judge for these things?' I saw heavenly angels turning away with grieved countenances. God has been mocked by your hardness of heart, which is continually increasing. According to their responsibility will be the punishment of those who know the truth and yet disregard God's commands."—*Ibid.*, p. 96.

Identified as a Judgment

After the fire Ellen White identified the incident as a judgment of God. In a letter dated January 5, 1903, and addressed to the "Brethren in Battle Creek," she wrote, "I was not surprised by the sad news, for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek. Once, in the daytime, while my pen was in my hand, I lost consciousness, and it seemed as if this sword of flame were turning first in one direction and then in another. Disaster seemed to follow disaster because God was dishonored by the devising of men to exalt and glorify themselves."—*Ibid.*, p. 97.

What is the nature of God's judgments? Is it always true, as Elder Bourdeau suggested in the case of the Review and Herald fire, that God does not bring judgments directly, that He simply removes His protection, and natural causes or perhaps Satan brings the disasters?

Let us look at some of the disasters mentioned in the Bible and no-

tice particularly to whom the Biblical writers attribute them.

1. The Flood. God said to Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth" (Gen. 6:13; 7:4). Clearly the narrative represents God as bringing the flood.

2. The destruction of Sodom and Gomorrah. "For we ["two angels"] will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. 19:13, 24, 25).

3. The seven years of plenty and the seven years of famine in Egypt. "This is the thing which I have spoken unto Pharaoh: *What God is about to do he sheweth unto Pharaoh.* Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land. . . . And for that the dream was doubled unto Pharaoh twice; it is because the

thing is established by God, and *God will shortly bring it to pass*" (Gen. 41:28-32).

4. The plagues of Egypt. "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments" (Ex. 7:3, 4).

Scriptures such as the above, which represent God as working in judgments, are numerous. In fact, Scripture writers almost seem to go out of their way to make certain the reader understands that God is at work in these judgments. Concerning the plagues of Egypt it is specifically stated, "The Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them" (Ex. 7:5).

Direct or Permitted?

But is God necessarily the direct agent in His judgments? Again, let us study Biblical examples. As we do so we will discover that God uses various agencies to bring His judgments.

When He punished the Amalekites for opposing the Israelites during their exodus from Egypt, He instructed Saul and his army to exterminate not only every citizen but all the livestock, as well. Using an agent to mete out the punishment made the extermination of the Am-

alekites no less a judgment of God.

When God punished the Israelites for their apostasy, He often used foreign nations to invade the country of His people (see the Book of Judges). Such an action could be described as God's withdrawing His protection from His people, permitting their defeat at the hands of foreign enemies. But the foreign occupation was still a judgment of God. In one instance God represents Himself as whistling for the bee that is in Assyria to bring it against Israel (Isa. 7:18, 19). The bee represented the Assyrian armies. He calls Babylon His battle-ax with which He will break nations in pieces (Jer. 51:20).

Sometimes the judgment was visited by direct miracle, as one would conclude in the case of Korah, Dathan, Abiram, and their families, who were destroyed when the earth under their feet opened up and swallowed them.

Then there were times when it becomes clear that God simply removed His protection and permitted destructive forces to do their work. Let us look at the incident of the fiery serpents. According to Moses' account, "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num. 21:6).

Ellen White takes us backstage and shows us what actually happened behind the scenes. Venomous reptiles, she tells us, roamed the areas through which the Israelites passed. They would have been a constant threat to the Israelites if God had not subdued them. All He needed to do in the judgment of the serpents was to remove His protection. "As the protecting hand of God was removed from Israel, great numbers of the people were attacked by these venomous creatures."—*Patriarchs and Prophets*, p. 429.

In summary, then, God brings His judgments by various means: (1) by performing direct miracles, (2) requesting a secondary agent to carry them out, (3) removing His protecting hand so that forces poised for destruction are no longer held back.

We have no way of determining into which of these categories the Review and Herald fire falls. Elder Bourdeau, who believed God simply removed His protection, may have been right; then again, judging by the way God has frequently worked

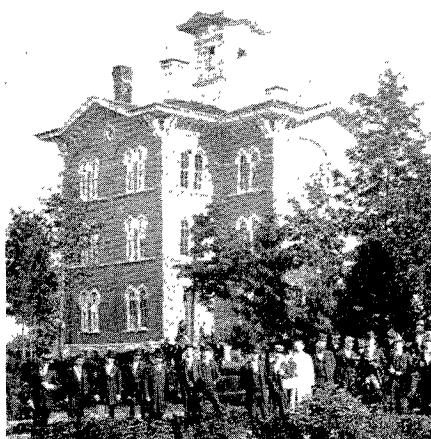
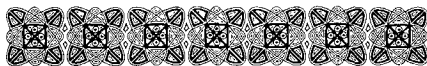
in sacred history, we may conclude that He may have been more directly involved.

In most cases the Bible writers do not seem to be concerned about identifying the category. Apparently, to them it made little difference. Their concern was to show God active in human history. Reading Moses' record of the fiery serpents, one could conclude that God impelled these creatures to bite the Israelites.

The lesson that comes through from sacred history is that God is deeply involved in the affairs of this earth. He is not an absentee God who only occasionally intervenes in human affairs. He is involved with nations (Dan. 4:17). He is concerned with individuals; He is concerned with institutions. Everything is open to Him with whom we have to do. Of all He asks an account.

The Purpose of Judgments

But His purposes in His interventions are salvific. His judgments are designed to prevent His people or the nations or even individuals from suffering a greater or the ultimate loss. Sometimes, in order to save the greater number, heavy judgments fall on the smaller number. This would seem to be the case in the



Battle Creek College, the first Seventh-day Adventist institution of higher learning, was opened in August, 1874, and its three-story brick building was dedicated in January, 1875. In 1901 the institution was moved to Berrien Springs, Michigan, and the property sold to Battle Creek Sanitarium, which continued to operate a "Battle Creek College" that had no connection with the original institution.

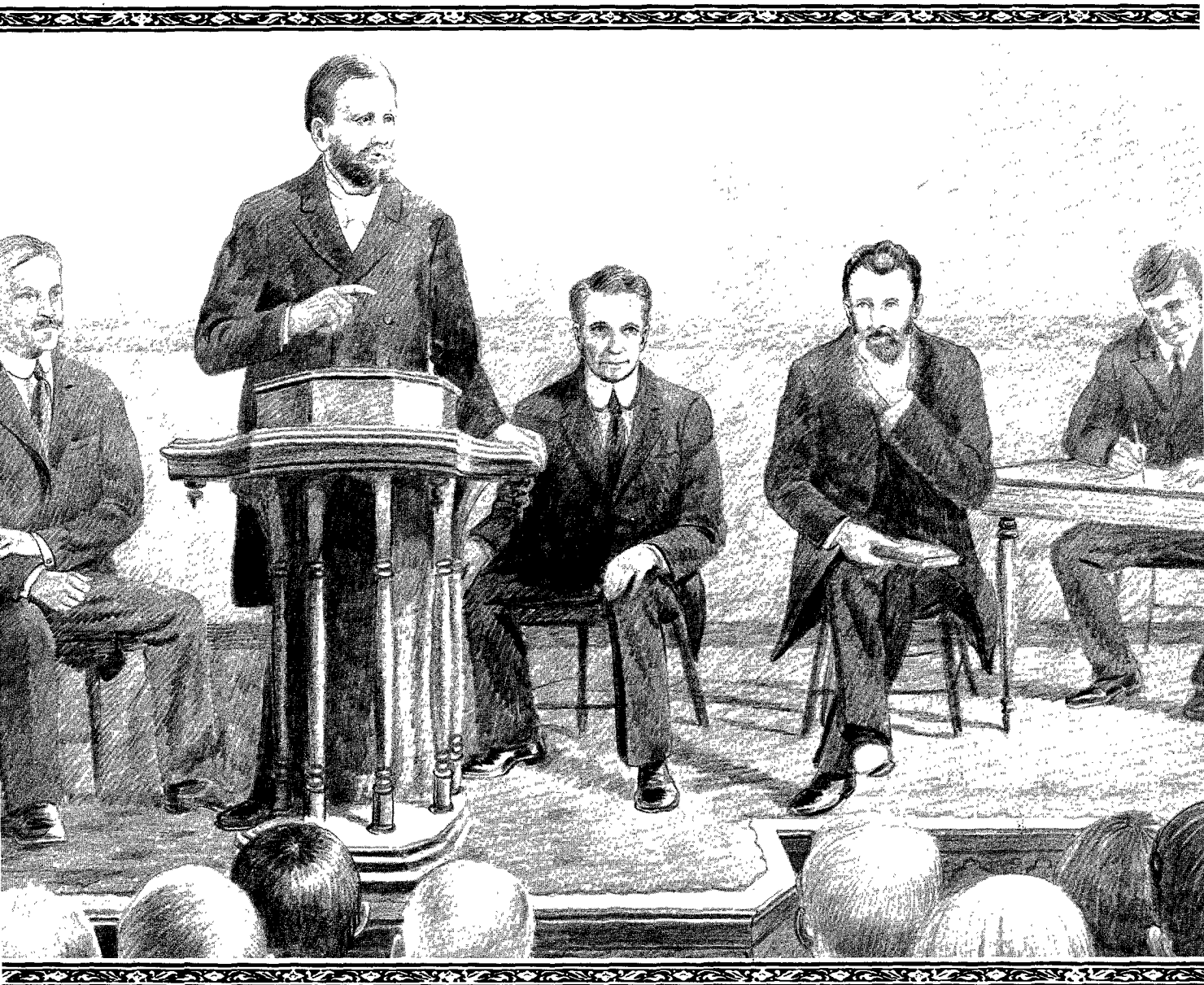


incident of Ananias and Sapphira (see Acts 5). The two suffered extinction to prevent a larger number of church members from falling prey to covetousness. If this New Testament incident seems unfair, let it be remembered that because of the presence of sin in this world God has to work in strange ways. As someone has noted, sin is exceedingly unfair. But we can rest assured that God, who "seeth not as man seeth," will always work toward achieving the greatest ultimate good.

Thus, God's bringing the judgment of fire upon the Review and Herald is completely compatible with His character, as revealed throughout Scripture. Subsequent history has shown its salvific effect. Commercial enterprises were discarded and never again have cluttered the presses of the Review and Herald, preventing their turning out God's message for this time. It is tragic that a fire was needed to bring about this change. God tried other means first—earnest appeals through His prophet. When these failed, severer measures became necessary.

The severe judgment upon the publishing house in 1902 was visited for the benefit not only of those who at the turn of the century stubbornly pursued their own course but of any institution or individual in later years who may be tempted to follow courses contrary to those God designs. God is reluctant to bring judgments. "He doth not afflict willingly nor grieve the children of men" (Lam. 3:33). He wants His children to learn from previous judgments. The judgments recorded in the Bible, "written for our admonition" (1 Cor. 10:11), plus those having occurred in subsequent history, should have been sufficient to prevent the Review and Herald tragedy. They were not.

But this failure is no excuse for this present generation. It is hoped that our calling attention to the 1902 judgment in this special issue and our discussion of judgments in general will help to prevent God's needing to send judgments in our day. The message of the Review and Herald fire may thus be expressed in words borrowed from the psalmist, "To day if ye will hear his voice, harden not your hearts, as in the provocation" (Heb. 3:7, 8). □



To Move or Not to Move

A condensation of the report of the stockholders' meeting that considered moving from Battle Creek.



We invite readers to sit in on the discussion that took place when a plans committee submitted to stockholders the proposal that the Review and Herald Publishing Association be moved from Battle Creek, Michigan, to some city on the Atlantic Coast. Some of the stockholders who opposed such a move spoke with understandably deep feeling. Much was involved.

The meeting was held April 21, 1903, some three months after the Review and Herald fire, when financial losses and gains could be figured and stockholders could give the matter serious consideration.

I. H. Evans, president of the Review and Herald board, was in the chair. A roll call revealed that there were 1,543 shares represented in person and by proxy. After the president's report, and a reading of an action by the General Conference

urging that favorable consideration be given to transferring the Review to the East and winding up operations in Battle Creek, the treasurer and auditor gave their reports. The chair appointed nominating and plans committees and adjourned the meeting until the next morning.

On April 22, at 10:30 A.M., with I. H. Evans again in the chair, after certain preliminary actions were taken (including the passing of resolutions of appreciation for the work of Uriah Smith, REVIEW editor who had died a few weeks before, and sympathy to his family), Evans asked for a report from the plans committee. The members of this committee were W. T. Knox, W. C. White, R. A. Hart, George I. Butler, L. R. Conradi, F. D. Starr, and J. D. Gowell.

The following is the report by F. D. Starr, secretary of the plans committee, and a condensation of the discussion of the report.

Elder Starr: Your Committee on Plans for the Seventh-day Adventist Publishing Association would most respectfully submit the following:

1. *Whereas*, At the late session of the General Conference held in Oakland, California, it was recommended concerning all our institutions which the denomination is supposed to sustain and patronize,

“(a) That all institutions created directly by the people, through General Conference, union conference, State conference, or mission field organization, to be owned by the people through these or such other organizations as the people may elect.

“(b) The electors or constituents of each institution to be the membership of the denominational body owning the same.

“(c) Where possible under existing corporation law, the controlling body of all institutions to be elected by the conference.”

And further, *Whereas*, at the same session of the Conference it was unanimously resolved,

“(a) That it is the opinion of this Conference that the Seventh-day Adventist Publishing Association ought not to rebuild its factory in Battle Creek.

“(b) That favorable consideration should be given to proposals which may look to the transfer of the REVIEW AND HERALD and Youth's Instructor to some publishing concern organized in the Eastern States, according to the counsel of the General Conference Committee.

“(c) That if the stockholders should deem it advisable to wind up the business of the corporation, such action would meet with the approval of this Conference”; and,

2. *Whereas*, The late disaster by fire which has come to the Seventh-day Adventist Publishing Association, completely destroying its manufacturing department, has made it possible for the Seventh-day Adventist Publishing Association, together with all its interests, to be transferred to some other State; and,

3. *Whereas*, The removal of the Seventh-day Adventist Publishing Association will remedy to a certain extent the congested condition that exists in Battle Creek, and meet with a hearty response by the denomination through-

out the entire world; therefore,

Be it resolved,

1. That the General Conference of Seventh-day Adventists be requested to provide for the establishment of a printing plant in the East, in harmony with the recommendations of the General Conference concerning the control and ownership of all denominational institutions.

2. That our trustees are hereby instructed to as rapidly as possible transfer all the interests of the Seventh-day Adventist Publishing Association to the General Conference, or to a new corporation to be created, including all of its assets and liabilities of every nature whatsoever.

3. That we ask the General Conference to make an earnest appeal to all stockholders in the Seventh-day Adventist Publishing Association to assign said stock, without consideration, to the corporation to be created by the General Conference.

4. That our trustees are hereby instructed to speedily collect all outstanding accounts and settle all bills now

resolved,

JOHN I. GIBSON:
“I admit that Battle Creek is a bad place; maybe it is the worst place in the world. But let us stay right here, stick to our colors, and win.”

contracted by the Seventh-day Adventist Publishing Association.

5. That if necessary to effect these purposes above mentioned, a branch institution be temporarily established at such point in the East as the General Conference may select, until such time as the Seventh-day Adventist Publishing Association can legally transfer its assets and interests to the General Conference, or to the corporation to be created.

6. That the conditions of this transfer be such that the new corporation shall be a non-dividend paying and non-stock company, and that all earnings of the new association shall belong to the General Conference of Seventh-

day Adventists for the promulgation of the gospel in all parts of the world.

7. That the trustees are hereby instructed to as rapidly as possible dispose of all real estate and other properties that are not needed or can not be used by the General Conference or by the new cor-

poration that is to be created.

8. That our trustees are hereby instructed to execute or to assist in executing the above plans with all due dispatch.

W. T. KNOX,
GEO. I. BUTLER,
L. R. CONRAD,
F. D. STARR,
H. W. COTTRELL,
A. G. DANIELLS.

This is the majority report.

I. H. Evans: What is your pleasure with this report?

R. A. Hart: I am unfortunate enough to be placed in the hardest place that I ever was in my life. I was placed on this committee, and it has rendered this report, and of course I stand as approving this report unless I make some objection. Now I really feel, brethren and sisters, while I have but little interest as far as dollars and cents are concerned, in the institution, I really feel this morning that we are coming to, and are liable to take, one of the greatest steps we have ever taken in this denomination. I look over the past fifty years, and see our center here, and see the large expense we have been to, and see the buildings that are left, and see this large Tabernacle, and now to have this left for our enemies to take possession of, perhaps, in the future, and to be handed down as a monument of our failure—it hurts me, and I can hardly contain myself. . . . Our enemies will take advantage of this move. They will say that we had an institution here, but it burned down, and that what was left of it was transferred down to the East. They will make a handle of this against us as a people.

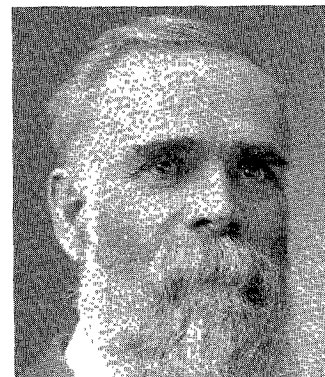
R. A. Underwood: I move that we adopt the report.

E. T. Russell: I second the motion.

I. H. Evans: The report of your committee is now before you, open for remarks. Would you like to have it reread?

W. W. Prescott: It seems to me that it would be only a proper thing that we should give a little attention to the matters placed before us in the remarks of Brother Hart. I do not see how anyone who has been associated with the work here, who has known of its history and growth here, and all the circumstances to which very brief reference has just been made, could reasonably take any other view than that those who are opposed to this work will make a “handle” of it. I do not see how anyone who senses the situation could expect anything else. I think it is not necessary for us to infer that this will be so. It is already being done. But, Brother Chairman, I think we ought also to look at the other considerations in the case. For my own part I am well satisfied that if such a course had been taken with our work and our institutions as God has over and over again said should be taken, we should not now have an institution over here in ruins, and a recommendation from Sister White herself and from the General Conference, that this institution should be moved out of Battle Creek. . . . Therefore, while I recognize as true what has been placed

resolved,



R. A. HART:
“Our enemies will take advantage of this move. . . . They will make a handle of this against us as a people.”

resolved,

before us, that the destruction of this institution that has stood so long here, and has gained for us and for the denomination an enviable name, and the removal of what remains will be looked upon by the world, as being evidence of failure, evidence of backward steps in this work; yet under the circumstances in which we are placed, and in view of the whole combination that has brought about the present situation, I am unable to see how we can take any other action now than that just recommended in this report.

Brother Booth: I am one of the original stockholders of this institution. I have lived in Battle Creek, and been a member of this church, for thirty-eight years. I can say myself, by my age and my connection with this cause, that I have taken great pride in this institution, and also in the one on the hill. But with my own eyes I watched those fires. I have been watching the thing ever since, and although I have to stand humiliation and scorn, yet I want to tell you, as I expressed myself to my wife, as we were going out yesterday, I would not dare to vote my stock to keep this institution here. God has spoken, and He has spoken time and again. Now let us heed.

Sister Risley: I represent the stock of my husband. We have always been very conscientious in every step that has been taken in regard to the Review and Herald, for the reason that we knew God established this institution. God has planted it; and if He says take it out, then let us take it out. But let us not do it until He wants us to take it out; and His opening providence will be the evidence. . . .

H. C. Winslow: . . . While there is no question in my mind but that this institution should be removed from Battle Creek, I would inquire, Why should we move it from the State of Michigan? . . . Why not move it to some other place in this State? . . .

D. T. Bourdeau: On account of my disposition it is very difficult for me to make changes, and it always has been so. Nevertheless, God has spoken. When He speaks, what He says is worth our consideration. I have put myself down for many years as a believer in the Testimonies. I remember the starting of this institution in Battle Creek. I

was an original stockholder, and gave my influence, as far as it went, to the starting of this institution. At that time we were told that this was the best place for the establishment. . . . As God has suffered His protection to be withdrawn for wise reasons, I dare not say, Hold the institution in Battle Creek. God has spoken. As far as moving it out of Michigan is concerned,



D. T. BOURDEAU:
"I do not believe that He who numbers the hairs of our heads, and knows all about our trials, would have suffered such a fire unless His hand was in it to teach us a lesson."



it seems to me that the fact that the work is moving eastward, and is doing much good and prospering in that direction, and is connecting with the work in the Old World by being nearer the Atlantic, is one good reason for moving the Office to some Eastern point. . . .

I believe that the judgment of God was in our fire. I do not believe that He who numbers the hairs of our heads, and knows all about our trials, would have suffered such a fire unless His hand was in it to teach us a lesson. . . .

George I. Butler: . . . At one time it was my privilege to serve for nine or ten years as the president of this association, and I can heartily enter into the feelings of Brother Hart at the present time. I feel that this is something that ought indeed to touch our

emotions. It certainly is touching to those of us who have been connected with the Review and Herald, and have had much to do with it, and have devoted our best efforts to its furtherance and success. I do not know how we could be expected not to have emotions of sadness. When I came here for the first time since the fire, a day or two ago, and saw in ashes and ruins that great institution for which we have labored, and in which we have taken such an interest, it was indeed a sad sight. I have wondered many, many times how this thing could come about. . . . For twenty or thirty years I have been expecting that calamities would come here in Battle Creek. I was, of course, in constant communication with Sister White. While I was in the Office as president of the General Conference, I never made any important movements without consulting with the one whom I believed God led. I knew that I was not competent to fill such a position, and I felt that my only safety was in being in close touch with the revelations of the Spirit of God to our people. I have always been a firm believer in the Testimonies, as some of you know. . . .

There are twenty-seven million people, quite a large proportion of the entire population of this country, concentrated in the cities in this comparatively limited territory along the Eastern coast—such cities as Boston, Philadelphia, Washington, and many other large cities, Greater New York alone containing 3,500,000 inhabitants. And what has been done for the truth in those cities? Scarcely any of them know anything concerning it. Here we are in the State of Michigan: it has been necessary to divide this great conference into three conferences. We are just a great body here, almost tumbling over one another, filling this great building almost full every Sabbath. And what are you doing? Has the missionary spirit almost died out? How is that, brethren? Is that so or not? I was talking with a brother the other day who said it was so. Very well. It is time something was done, brethren and sisters. . . .

L. McCoy: . . . I have great respect for the venerable brother who has just taken his seat, and I ought to have, for it was through him that I

learned the truth. But I must dissent from some of the positions laid down. Now I want to say to you that I look upon this step as being one that is taken hastily, and it is a step backward. It marks the decline, in my opinion, of the prosperity of this association. You have not thought of it rightly; have not looked into it. I have no sympathy with this idea that the burning of the Sanitarium and the burning of the Review and Herald was a judgment from God. That is heathenism. I do not believe in any such idea. You know that the heathen, whenever they have any calamity or pestilence, think their god is angry with them, and they go to work to do something to appease his anger. They have no such thing in their theology or religion as tenderness, love, mercy, and forgiveness. They have not even words to express those ideas in their languages. According to that, whenever any calamity befalls me, the Lord is angry with me. . . . I feel very sorry that it has been applied to this institution, brethren. I do not think God wanted it to burn. I do not give God credit for bringing upon us all the sorrow and troubles that come to us. I think we bring it upon ourselves by our wickedness and wrongdoing. I can account for the burning of the Sanitarium, and the burning of the Review and Herald. They were magazines, so filled with combustibles and such material that they would burn like tinder, and only needed to be touched with a match, and that match might have been the crossing of an electric wire, and the only wonder to my mind is that they were not burned long ago.

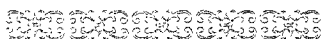
Now suppose we move this association away to some city in the East. The same men who have been managing it here for these years will go there and manage it; and what difference will there be? They are here this morning telling us about how wicked this city is, and it is charged up to the people who have come to this place and lived here for a while, and because the Review and Herald was not properly managed, and the Sanitarium was not properly managed, that God burned down these buildings. Now I do not like to have any connection with this kind of work. I believe that God planted these institutions in

Battle Creek, and that they should last here until the close of time. It seems to me that to pull them up and abandon the field is saying to the world that we do not believe in this work. I do not suppose that what I say will do any good, but I want to say this morning that I am sorry that we should make such a record. . . .

It seems to me that the Adventist people ought to cling to these institutions. Their accumulations of fifty years have been placed in these institutions, building them up. And now we are told that it was all wrong, that it was wrong for them to be here, and that they have been a hindrance and stood in the way of the work of this denomination. If this is so, we have been deceived all the way along. Now when it comes to taking this step, I feel very sad about it. It almost breaks my confidence in the message. I cannot say that



W. W. PRESCOTT:
"If such a course had been taken with our work and our institutions as God has over and over again said should be taken, we should not now have an institution over here in ruins, and a recommendation from Sister White herself and from the General Conference, that this institution should be moved out of Battle Creek."



God sent this fire as a judgment to this place. I would rather say that the devil burned the Review and Herald, brethren, than to say that God did it. The devil never liked the Review and Herald and he never liked the people here. . . .

I dislike very much to differ from these my brethren, whom I certainly highly esteem. But I have known great bodies to make great mistakes. I ask you to consider this matter very carefully, and see if moving this institution to some other point would not be a repetition of the fire as far as the financial consideration of it is concerned. This institution lost \$150,000 in the fire, and if this move is made, it will have to sacrifice \$50,000 or \$100,000 more. It will be a very expensive thing to move this institution.

John I. Gibson: I endorse fully the remarks of Elder McCoy. I wish to be put on record here as a stockholder, and as a former member of the Board of Directors of the Review and Herald, as being entirely opposed to this move. . . . I admit that Battle Creek is a bad place; maybe it is the worst place in the world. But let us stay right here, stick to our colors, and win; do the work of the Lord right here where we are. . . .

W. W. Prescott: I do not wish to make any further statement or argument concerning the question of the removal of the institution, one way or the other, but I would like to enter my public protest against an interpretation of gospel principles which has been set forth here, and which I could not allow to pass. When a calamity comes upon a heathen, he says, "My god is angry with me," and he proceeds according to his best light in doing that which will appease his god. His method of doing that is simply his method of self-justification; his method of dealing with his god is not to receive or accept any rebuke, nor to receive forgiveness, and draw nearer to God through a change of character. His effort is to change the character of his god, and maintain his own character. That is heathenism.

When upon the Christian comes what seems to be a calamity, the Christian says: "My God loves me, and my God does not wish me to do anything to appease His anger, but He is calling upon me to come into harmony with

His character, and with His justice. . . ."

D. T. Bourdeau: . . . I do not impute to God the direct act of the burning of the Sanitarium or the Office. But I do say that God permitted these things, that He withdrew His power to protect these institutions, for wise reasons, although there may have been wrong agencies set at work to bring about these results. Therefore I exonerate God from being the direct author of those calamities. . . .

There is one other point on which I wish to touch. That is in regard to the extent to which we suffer the sayings of the world to move our course and mold our actions in determining what should be done. If you suffer that principle to rule you, there will be no end to the terrible results awaiting you. This would be to assume a position which is clearly dangerous. Let us stand by what God has said. . . .

A. G. Daniells: . . . Some who have spoken here spoke as if the removal of this institution, or the failure to rebuild this institution, was striking a blow at the cause of God, to which we are committed. Why, my friends, I look at it in just the opposite light. To my mind the removal of this institution will strike a blow for the advancement of this work. It will change the situation so that we shall be able to do our work better than we are able to do it now, or than we shall be if we rebuild here. . . .

What we want is for this message to go with power to the world, and not to rally around an institution and battle with all the perplexities there are in connection with these things. As far as I am concerned, it is not a matter of sentiment, but a desire to place myself in a position, and to see this denomination take a position, that will greatly advance the cause of God, to which we are giving our lives. My friends, if we will be true to this work, it will not be long that we shall have any of these institutions to deal with. We will finish this work that God has given us, and we will bring the end which we have been delaying by our false views and by our wrong course. And brethren, to me the delay of this work in the presence of these Battle Creek citizens, contrary to the teachings we have been giving ever since we came to this place fifty years ago—to me



L. MCCOY:
"I would rather say that the devil burned the Review and Herald, brethren, than to say that God did it."



the delay in this work is a far greater humiliation than the humiliation in the removal of this institution from Battle Creek. We came here about fifty years ago telling these people that the end was coming, that we had a closing message to the world, but by our foolish course, by our failure to discern God's providences and His teachings, we have been delaying this message, and this event; and to me this delay is a greater humiliation than anything else. . . .

L. McCoy: . . . They say this is a judgment of God upon this institution. Now as I understand it, judgment has not very much mercy in it. What is judgment? It is the sentence of a judge; and the sentence of a judge is generally pronounced against some wrongdoer. Consequently this fire was a judgment of God, not a permission of God. By this argument you could justify every murderer and every burglar, because God permits their evil deeds. Thus indirectly you make God the author of all confusion. Now, my friends, that is heathenism. I want to get away from it. I do not believe that these things are the judgment of God. I cannot consent to say this. . . . I feel sad indeed. It is like a funeral for me.

A motion to adjourn to Thursday, April 23, at 9:00 A.M., prevailed. □



Ellen White counseled Adventist families as early as 1868 not to move to Battle Creek, Michigan. Instead, they were to remain in their communities and churches and there bear strong witness to the faith (see *Testimonies*, vol. 2, pp. 113-116). But some Adventists took little note of her repeated warnings until God, displeased with the members' growing fascination with Battle Creek and with certain policies and practices at the Battle Creek Sanitarium and the Review and Herald Publishing House, withdrew His protection. As a result, in 1902 fire destroyed both institutions.

Colonization, that is, establishing large Adventist communities such as the one established in Battle Creek in the late 1800's, was an evil against which Ellen White repeatedly warned. She was well aware of the motives that prompted certain Adventists to move to Battle Creek. She pointed out that some moved there for "religious privileges," and later wondered why their spirituality had decreased. Others came to "advantage themselves pecuniarily," but were reluctant to assist the local church, feeling they had little to contribute to such a large congregation (*ibid.*, pp. 114, 115). Repeatedly she made it clear that it was not God's plan for members to colonize in Battle Creek and concentrate their influence in one locality (*ibid.*, pp. 633-637).

It should be noted that the 30 years between 1874 and 1904 were years of unparalleled geographical expansion in the Adventist Church. For instance: "SDA missionaries had gone to Germany (1875), France (1876), and Italy (1877). SDA missionaries went to Norway in 1878 and to Sweden in 1880. Within the next few years missionaries were sent to open work in other parts of the world, such as Australia (1885); South America [British Guiana] (1885); South Africa (1887); Asia [Hong Kong] (1888); and South America [Argentina] (1891)."—*SDA Encyclopedia*, p. 813. Our educational and medical work also took a great leap forward during this 30-year period.

Colonization and Centralization —Twin Evils

The spell of
colonization and
centralization of power
at Battle Creek
was not easily broken.

Similar spells are
still tempting options
for Adventists today.

By J. J. BLANCO

In essence, colonization would undermine the missionary and evangelistic outreach of the church. Thirty years after her first recorded warning, Ellen White's counsel was still the same: "'True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. . . . There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality.'"—*Testimonies*, vol. 8, pp. 215, 216.

Ellen White expressed her deep concern over announced expansion plans of the facilities in Battle Creek (*ibid.*, pp. 133-144). She said, "I sincerely wish that the sanitarium were miles away from Battle Creek.

From the light given me of God, I know this would be better for its spirituality and usefulness."—*Ibid.*, p. 134. When a proposal was made to consolidate the publishing houses, she expressed concern over the matter to O. A. Olsen, president of the General Conference. She pointed out to him that "the scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have."—Letter 81, 1896.

However, God's counsel was not taken to heart. Certain men in the publishing house continued to press for consolidation of Pacific Press with the Review and Herald in an attempt, as far as possible, to bring all denominationally owned institutions under management from Battle Creek.

This attempt at centralization of power was a twin evil to colonization. The servant of the Lord stated very pointedly, "Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald office. Things were swayed first one way and then another. It was the enemy of our work who prompted the call for consolidation of the publishing work under one controlling power in Battle Creek. Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek."—*Testimonies*, vol. 8, pp. 216, 217.

Church leaders did right when they attempted to unify denominational interests and to achieve greater harmony and solidarity; but some were not aware of the difference between uniformity and unity. Members rightly rejoiced in what they considered to be the fruits of the blessings of God, but seemed to forget that security, status, and well-being are not always a sign of spiritual growth.

But why would so many Seventh-day Adventists ignore God's warnings and for more than 30 years pursue a course in direct opposition to

inspired counsel? It seems Satan had succeeded in misguiding them in their zeal for the Lord. It is not always simple to detect such overzealousness, which often masquerades as "This is for the advancement of the Lord's work."

O. A. Olsen, president of the General Conference, undoubtedly had worthy intentions when in 1889 he asked for permission to present to the delegates of the General Conference session at Battle Creek a plea for greater unity. "Unity is strength," said Olsen. "This work as a whole is all one. Why should not our various denominational enterprises be managed by boards, elected by the General Conference? We acknowledge the General Conference to be the highest authority recognized by God on the earth. Here the whole of our people are represented, and speak through their delegates. Here is no north nor south, no east nor west; it is one the world over. Our publishing interest

and our book business are of the greatest importance. Should not these properly be under one managing board?"—*General Conference Bulletin*, Oct. 28, 1889.

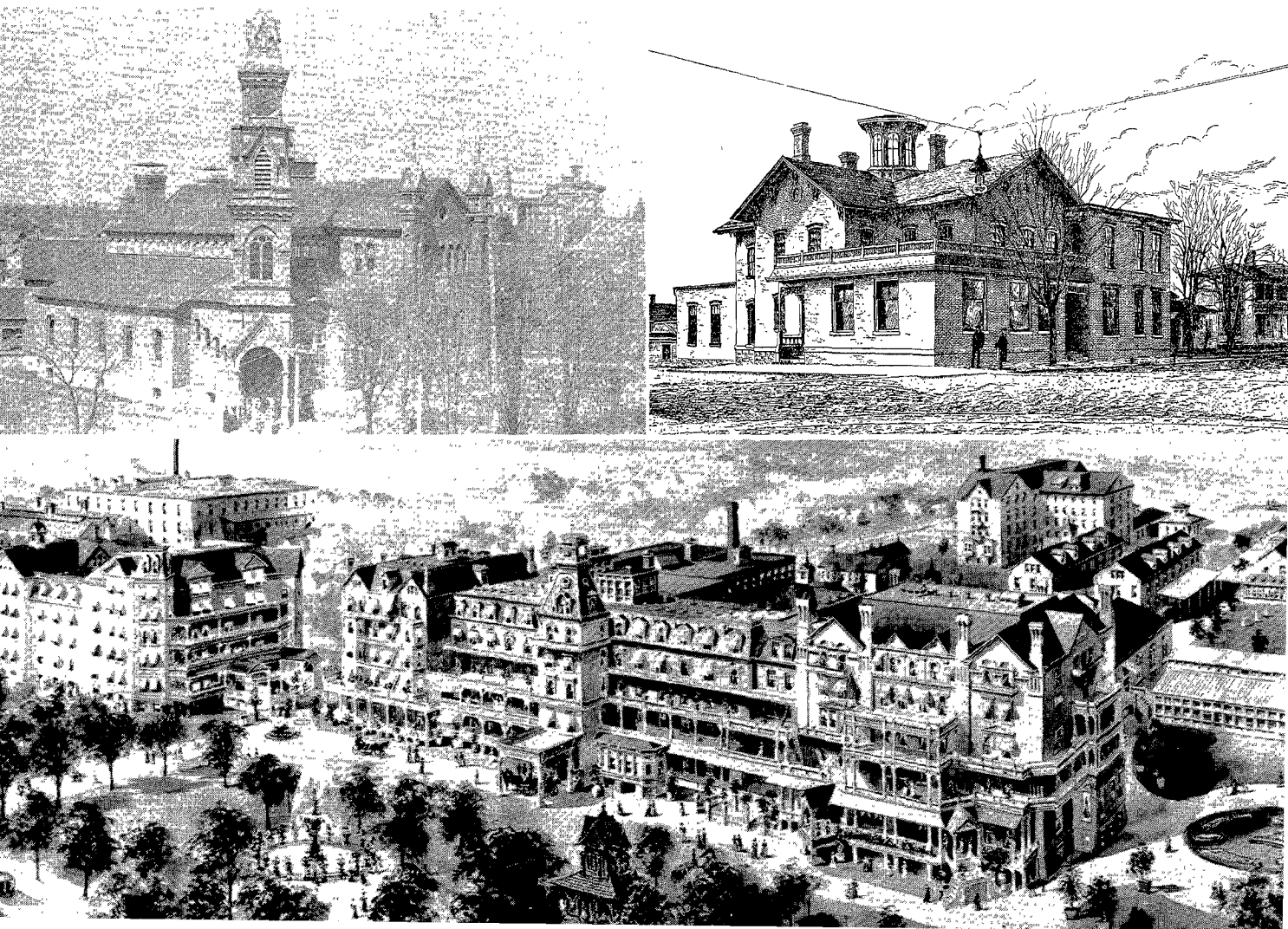
Apparently the delegates were unaware that this goal for greater unity was to be achieved by stringent control and greater uniformity. They voted to accept Elder Olsen's proposal and to press forward with the consolidation of the denomination's publishing interests. A committee of 24 members was appointed to investigate the matter further and report its findings as soon as possible. Two days later it rendered its report, which in substance said, "In the interests of greater unity a corporation should be formed for the purpose of taking entire control of all publishing interests," and that "a similar organization be effected for the purpose of controlling all our educational interests and another organization to control our health institutions"

(*ibid.*, Nov. 6, 1889). The delegates accepted the report and elected a standing committee of 21 members to consider the whole question of centralization and render its report at the next General Conference session.

What had started as a modest proposal by Elder Olsen in the interests of the denomination's publishing houses had now mushroomed to include the medical and educational aspects of the work. This was just as Satan had planned it (see *Testimonies*, vol. 8, pp. 217, 218).

Two years later, in 1891, the standing committee of 21 members rendered its report to the delegates of the General Conference session. The committee had examined the policies of publishing houses of other denominations and found that all had consolidated their publishing interests under one management. It recommended that Adventists do the same (see *General Conference Bulletin*, March 16, 1891).

Among the buildings clustered in Battle Creek in 1902 were the Tabernacle (top left), the West Building (top right), and the Sanitarium (bottom).



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Ellen White was present at this session when the report was given. She urged the delegates to decentralize and thus alleviate the congestion that already existed in Battle Creek (*ibid.*, March 20, 1891). But the delegates continued to pursue their plans for consolidation and centralization.

How could God's people choose to follow the pattern of other denominations in preference to God's direct counsel? Such a situation is almost incomprehensible. But it demonstrates the iron grip that the desire for centralization and denominational success had on the minds of both leaders and members.

Four years later, in 1895, the president of the General Conference once again pressed for consolidation. Ellen White was in Australia, but by pen she continued to plead with the brethren to consider their course of action. J. N. Loughborough asked the delegates at this General Conference session for the privilege of reading one of her pleas. In a letter dated April 8, 1894, Ellen White expressed her concern for the spirit that activated the leading men at Battle Creek. She spoke against those propositions that appeared very wise but if implemented would make Battle Creek like Rome. She urged the delegates to strive for unity, but not by discrediting diversity. Diversity is God's plan "through the entire universe" (*ibid.*, Feb. 27, 1895).

But as in previous General Conference sessions, the delegates ignored the divine counsel and proceeded to make plans for consolidation and centralization. The next two General Conference sessions, 1897 and 1899, showed no change of purpose. In the meantime members continued to make their pilgrimage to the "Rome" of Adventism and settle in Battle Creek.

After Ellen White returned from Australia and settled at Elmhaven, in California, she received an invitation to attend the 1901 General Conference session in Battle Creek. At this session she called for a reorganization and wider distribution of General Conference responsibilities. This counsel was accepted and implemented by A. G. Daniells, newly elected president of the General Conference.

However, any effort to decentral-

ize denominational control and decolonize Battle Creek came too late. The following year God permitted two fires that helped to scatter His people. For more than 30 years He had waited for an affirmative response from leaders and members associated with the medical and publishing institutions in Battle Creek. Ten of these years He had warned them very explicitly about the evils of colonization and centralization.

As Ellen White reflected on the two fires in Battle Creek, she commented: "[In the beginning] God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower [of Babel] builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth. . . . In our day the Lord desires that His people shall be dispersed throughout the earth. They are not to colonize."—*Review and Herald*, Dec. 10, 1903. Speaking of Battle Creek, she said, "The Lord does not want a second Jerusalem."—*Ibid.*, Aug. 11, 1903.

Misguided Loyalty

Following the fire, the Sanitarium unsuccessfully attempted to carry on in Battle Creek, but the General Conference and the *Review and Herald* did relocate (see *SDA Encyclopedia*, pp. 112-114, 1081; see also pp. 37-39 in this issue).

However, relocating was not so easily done. At the forty-third annual *Review and Herald* stockholders' meeting, held in Battle Creek, April 21, 1903, it was recommended to move. Incredible as it may seem, a vocal minority opposed the recommendation. Uppermost in their minds seemed to be the reputation of Battle Creek. Some of their arguments were:

"I look over the past fifty years, and see our center here, and see the large expense we have been to, and see the buildings that are left, and see this large Tabernacle, and now to have this left for our enemies to take possession of, perhaps, in the future, and be handed down as a monument of our failure—it hurts me, and I can hardly contain myself."

"Why should we move it from the State of Michigan? We have the organization in this State, and it is

going to be an expensive process to close it up and then reorganize."

"I admit that Battle Creek is a bad place; maybe it is the worst place in the world. But let us stay right here, stick to our colors, and win; do the work of the Lord right here where we are. Do not run away because it is a bad place. Let us stay right here, and show the people we are Christians."—*Supplement to Review and Herald*, April 28, 1903.

The spell of colonization and centralization of power was not easily broken. This spell is still a tempting option for Adventism today. God dispersed His people from Battle Creek; now new "centers" have sprung up. But we cannot afford to forget the lessons of the past.

There are some basic questions and priorities we need continually to be confronted with. Ellen White stated these succinctly when she said, "Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God?"—*Fundamentals of Christian Education*, p. 494. And again, "If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be."—*Review and Herald*, Aug. 11, 1903.

Colonization is not part of God's plan for His people; He desires them to disperse and to witness to others of His grace and love. Centralization of control as a means to achieve uniformity for the sake of greater unity is also contrary to God's plan; He delights in diversity, which generates initiative, innovation, adaptability, and responsibility.

As Seventh-day Adventists, let us be aware of the twin evils that plagued some of our leaders and members in Battle Creek. Let us be careful lest we, like some of them, turn inward and lose our mission. By His grace we must never permit parochial thinking and profiteering to overshadow the spirit and mission of the three angels. □

God's Amazing Patience With His Willful People

Though God's judgments are signs of His displeasure, they are also reminders of His love. Those whom He loves He chastens.

By ROBERT W. OLSON



Psalm 103 is my favorite Bible chapter. Every time I read that beautiful psalm I am deeply moved. Speaking of our heavenly Father, the psalmist declares, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him" (verses 10, 11).

God's compassion toward His children is a dominant theme in the entire Bible. We worship a loving and a forgiving God. When Adam and Eve sinned, God instantly made provision for their restoration. In the words of Ellen White, "As soon as there was sin, there was a Saviour."—*The SDA Bible Commentary*, vol. 1, p. 1084.

A review of the history of God's people, both in Bible times and subsequently, makes clear that God has "not dealt with us after our sins; nor rewarded us according to our iniquities."

God's Patience With Israel

Speaking under the inspiration of the Holy Spirit, Moses warned the children of Israel that apostasy would result in the loss of God's favor, the loss of their homeland,

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and their eventual scattering "among all people, from the one end of the earth even unto the other" (Deut. 28:64). But the warning was accompanied by God's promise of forgiveness to the penitent (chap. 4:29-31).

The experience of the children of Israel during the period of the judges was much like the swinging of a pendulum on a clock. From apostasy to reformation, from reformation to apostasy—back and forth almost endlessly. God bore long with His people, forgiving, forgiving, forgiving. When they asked for a king, thus rejecting the form of government that was best for their nation, the Lord forgave them and promised His continued presence. Through Samuel the assurance was given, "The Lord will not forsake his people" (1 Sam. 12:22).

Even when the inevitable result of a millennium of insubordination finally occurred, and the twelve tribes were scattered among the nations, God still did not reject His people. He would forgive and accept those who turned to Him "with full purpose of heart" (*Prophets and Kings*, p. 334). He would restore them to their ancient inheritance and hopefully, through their faithful witness, prepare the world for the coming of the Messiah (*ibid.*, p. 703). However, Israel again failed to cooperate with God. The Saviour of the world "came unto his own, and his own received him not" (John 1:11). The

Lord could only weep at the fate His people had chosen (Luke 19:41; *The Desire of Ages*, pp. 576, 577).

Since the time of Christ, God's purposes for the world have been fulfilled through the Christian church. During the past century the Seventh-day Adventist Church in particular has borne the responsibility of proclaiming to the world the three angels' messages of Revelation 14. Unfortunately, we have not always been faithful to our task.

The Lord in His providence has at times found it necessary to send judgments upon some of our finest institutions. Yet today, as in ages past, God wounds only that He may heal, not that He may destroy. His mercy and compassion are shown even when He afflicts. God still loves His people even when they err, and He stands ready to forgive them when they repent. Illustrations of the Lord's compassionate attitude toward the Seventh-day Adventist Church may be found in all three phases of our institutional work—medical, publishing, and educational.

The Battle Creek Sanitarium

First, consider the burning of the Battle Creek Sanitarium on February 18, 1902. "In this destruction," wrote Ellen White, "God was appealing to His people to return to Him."—*Testimonies*, vol. 8, p. 102. God demonstrated His mercy in the preservation of life. Wrote Ellen White: "When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women."—*Ibid.* When rebuilding plans were considered, church leaders were counseled that "instead of rebuilding the one large sanitarium, our people should make plants in several places."—*Ibid.*, p. 227.

When it became apparent some two months after the fire that the Lord's admonitions were not being heeded, Ellen White wrote the medical director of the sanitarium, "Last night I was instructed to tell you that the great display you are making in Battle Creek is not after God's order. You are planning to build in Battle Creek a larger sanitarium than should be erected there."—Letter 125, 1902.

A few weeks later she pleaded, "It is time for us to think soberly. . . . We should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? . . . My brethren, let your building plans be reconsidered."—Letter 128, 1902.

But the building plans were not reconsidered. The Lord's counsel was set at naught. Apparently no lesson had been learned from the fire—a fire that had reduced to rubble the greatest institution amoung us.

What was God's attitude under such circumstances? Did He at once reject the new, large sanitarium as an agency of the church? Ellen White answered this question at the General Conference of 1903 at Oakland, California, when she stoutly resisted a suggestion that the institution should be sold. Dr. John Harvey Kellogg mentioned such a possibility when he instructed the delegates: "Now if we have made a mistake in erecting this building, the mistake can be corrected. The building can be sold, the entire institution can be sold. . . . I know parties who would be glad to purchase it. . . . If this Conference will vote that this enterprise shall be abandoned at Battle Creek, the property can be sold promptly, and the enterprise there can be off your hands."—*General Conference Bulletin*, March 30, 1903.

Such a prospect was unthinkable to the Lord's servant. In addressing the conference on Friday morning, April 3, she stated, "You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground."—*General Conference Bulletin*, April 3, 1903.

Eventually the sanitarium ceased to function as an integral part of the Seventh-day Adventist program, but as long as there was any hope at all, the Lord patiently waited for the manifestation of an obedient spirit. He was ready on His part to forgive and forget all the mistakes of the past.

A second example of God's infinite compassion and patience with His remnant people is found in connection with the burning of the Review and Herald building on December 30, 1902. Ellen White a few days after the fire wrote, "He [God] is not seeking to destroy life, but to save life. In the recent destruction the lives of the workers were graciously preserved. . . . Not one soul has been taken by death."—*Testimonies*, vol. 8, p. 102. The blaze was a judgment of God—there can be no doubt about that. Yet, in the very year when the fire finally occurred, volume 7 of the *Testimonies* was issued, with its numerous assurances that our publishing institutions still had a high mission to fulfill. Ellen White predicted that the work of the mighty angel of Revelation 18 would be accomplished largely through our publishing houses (*ibid.*, vol. 7, p. 140).

More Successful

A few months after the fire the servant of the Lord was doing everything in her power to make the publishing plant more successful and secure than it ever had been in the past. When a few Review and Herald stockholders objected to the decision to move the publishing work to Washington, D.C., Ellen White appealed, "Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord, and to work out the matter as proposed by the General Conference. . . .

"Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action. Let us do what we can to set the publishing house on its feet again."—*Review and Herald*, Aug. 4, 1903.

Before the conflagration Ellen White referred to the Review and Herald as a "sacred place" (Letter 115, 1902). Heaven's flaming judgment in no way changed her mind about the sanctity of the publishing house. "The money invested in the Review and Herald is God's money," she declared, "and those who have placed it there should

allow it to remain."—*Review and Herald*, Aug. 4, 1903.

The Review was still the Lord's, and He would give the publishing association another opportunity to fulfill its mission. Our people were reminded that, although the Lord would "by no means clear the guilty," yet He is "gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7).

Battle Creek College

A third illustration of God's long-suffering attitude toward His people is found in the history of our educational work. In 1874 Ellen White urged church leaders to buy a tract of land near Battle Creek where Adventists could establish a college, which would include training along practical lines. When land for the college was bought in the city, rather than in the country, the prophet wept.

Yet, even though Heaven's counsel had been disregarded and a major mistake had been made, the Lord did not withhold His blessing from the institution. He healed Ellen White miraculously on January 3, 1875, so that she would have strength to speak at the college dedication service the next day. In 1877, after a Week of Prayer she conducted at the college, Sister White stated, "The Lord strengthened me and blessed the efforts made in behalf of the youth. . . . Quite a number presented themselves for baptism."—*Life Sketches*, p. 220. God forgave the mistake of the leaders and blessed the college, even in its less-than-ideal situation, when teachers and students put forth earnest efforts to serve Him. However, a much greater blessing would have been realized if the counsel of the Lord had been followed from the beginning. Ellen White wrote in 1900, "We should have been far in advance of our present spiritual condition had we moved forward as the light came to us."—*Testimonies*, vol. 6, p. 141.

She then made this encouraging statement concerning our educational institutions: "Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are

prisoners of hope. . . . If they will listen to His voice and follow His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Ibid.*, p. 145.

Here is forgiveness. Here is charity. Here is hope! God has condemned our stubbornness, our indifference, and our disobedience, to be sure, but He has not abandoned us as though we were incurable or irredeemable. Instead, He has urged us to repent and to rise, by His grace, to a higher standard. "To him that overcometh," the Lord promises, "will I grant to sit with me in my throne" (Rev. 3:21).

God's Patience Today

The church has been deeply in the wrong at times, and the Lord has found it necessary more than once to chastise His people for their mistakes. His judgments are a sign of His displeasure, but they are also a reminder of His love. "As many as I love, I rebuke and chasten" (verse 19).

"The Father loves His people today," Ellen White declared, "as He loves His own Son."—*Selected Messages*, book 2, p. 396. To the delegates at the Seventh-day Adventist General Conference in 1893 (and again in 1899) the messenger of the Lord wrote, "I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Testimonies to Ministers*, p. 15.

It is a mystery that in spite of our shortcomings the Lord is willing to let us represent Him to the world. We do not deserve the trust He has placed in us. God has "not dealt with us after our sins; nor rewarded us according to our iniquities."

The servant of the Lord once said, "I have been and am still fellowshiping as brethren and sisters those who have been guilty of grave sins and who even now do not see their sins as God sees them. But the Lord bears with these persons, and why should not I?"—*Testimonies*, vol. 5, p. 246. Unworthy and undeserving though we are, all we can say is that God is good. "As the heaven is high above the earth, so great is his mercy toward them that fear him." □

From the Flames— Lessons for Our Day

"We have been admonished
by the earthquake and the fire. Let us not
need the wind, but listen to the
still small voice pleading, 'Do My work only.'"

By ROBERT H. PIERSON



was never more astonished in my life than at the turn things have taken at this meeting," said Ellen White following the 1901 General Conference. Then, continuing her reflections upon the new world organization that had been effected during the session, she stated:

"This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of us to remember this."¹

A. G. Daniells, newly elected General Conference president, bore his testimony to God's leadership in the new organization: "God has answered the thousands of prayers that have gone up to Him during the last six months, in a signal manner. Praise His holy name."²

Yes, this Advent Movement has been God-led. Not only in the development of our world organization, which has served so effectively

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for the greater part of a century, but in countless other developments His hand has been recognizable. In the purchase of property for Avondale College in Australia when agriculture experts declared the land a poor risk, and in the establishments of Loma Linda University and the Southern Publishing Association, the Lord directed through His Spirit. How frequently when church leaders were baffled, unable to solve some difficult problem, a letter would arrive from, or verbal counsel would be given by, the Lord's messenger. Step by step this unique movement has been led of God; as A. G. Daniells would say, "Praise His holy name."

At times God has not found a willing, obedient people eager to follow His leading. On occasions He has found it necessary to use experiential goads or bits or even real fires to guide His people in the way He planned that they should go.

Thirteen Battle Creek fires, nine from "unknown" causes, bore their messages of rebuke for more than a quarter century, from 1891 to 1922. Through the years He has reproved His people by varied circumstances and warnings. After the San Francisco earthquake and the Pacific Press fire, C. H. Jones said, "We

have been admonished by the earthquake and the fire. Let us not need the wind, but listen to the still small voice pleading, 'Do My work only.' Ever since then, the policy to do only denominational printing has been followed.³

"God has a purpose in everything that He permits to take place in our world," the Lord's servant said on June 19, 1902 (quoted in the REVIEW AND HERALD editorial, April 26, 1906). "He would teach men that without His special help, they can but fail. . . . The Lord permits calamities to come."⁴

Root Cause of Disasters

In the days of Battle Creek's disasters the root cause lay in disobedience, insubordination, failure to respond to the revealed will of God. A large center was abuilding in Battle Creek, but God desired His people, as the salt of the earth, to disperse, to locate their large institutions in various places so they might "penetrate and infuse"⁵ other communities with His last-day message. When His people failed to follow His counsel, God used harsh reminders to bestir them.

Have we received counsels for our day that we may be disregarding? Must God use fire or flood or other extreme measures to bestir us as He did earlier Adventists? We dare not pass over such a possibility lightly. On our knees we must turn to Him in repentance and in recommitment to His sovereign will.

What does God say to His people today that we need prayerfully to

consider? Would our Jesus find in His church today "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof"?⁶ What about your church? Would the heavenly Revelator describe you and your fellow members as "wretched, and miserable, and poor, and blind, and naked," "lukewarm, and neither cold nor hot"?⁷

If so, He counsels us to procure from Him "gold tried in the fire, . . . white raiment, . . . and . . . eye-salve" that we may be "rich," "clothed," and be able to "see."⁸ He challenges us to "be zealous . . . and repent."⁹

He longs to see a people becoming more and more like their Master—filled with love, kind, thoughtful, compassionate toward all with whom they come in contact.

The Lord's messenger reminds us that standards of Christian decorum, modesty, and good taste are still in force.

The Word of God says: "Your beauty should reside, not in outward adornment—the braiding of the hair, or jewellery, or dress—but in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit, which is of high value in the sight of God."¹⁰

The Lord's messenger declares: "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."¹¹ "The external appearance is an index to the heart."¹²

We are still a people with a mes-

sage of healthful living. The Christian's body is as much the temple of the Holy Ghost today as it was when the apostle Paul reminded the Corinthian Christians of this important truth in his day (1 Cor. 6:19). Do we keep fresh in our minds the following inspired counsel?

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible . . . impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."¹³

"The fact that meat is largely diseased, should lead us to make strenuous efforts to discontinue its use entirely."¹⁴

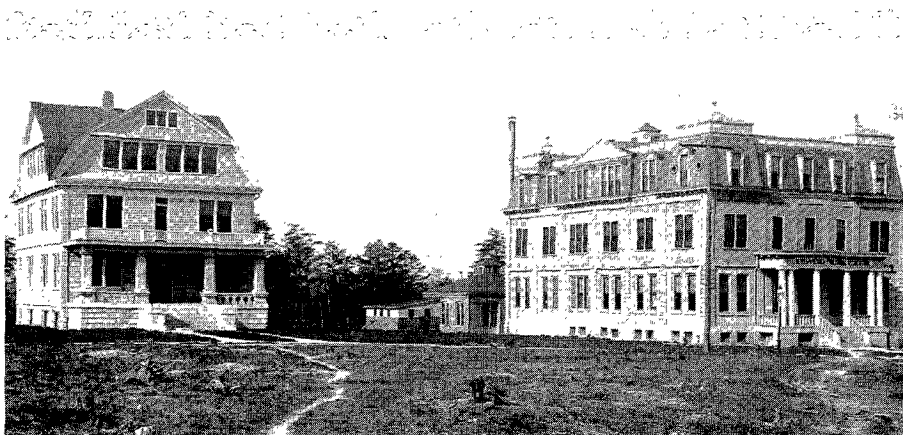
"Meat eating should not come into the prescription for any invalids from any physicians from among those who understand these things. Disease in cattle is making meat eating a dangerous matter."¹⁵

"Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet."¹⁶ These are not my words. The Lord is speaking to us through His appointed messenger.

God Means What He Says

Does not God mean what He says today as much as He did when He sent these counsels to His people in the earlier days of our church? Then why do we insist on making junk foods and other unhealthful preparations available in our institutions where the message of health should be made especially prominent?

Are we following the counsel of the Lord regarding our church buildings, our office and institutional buildings, and their furnishings? "Let all who are connected with the service of God be guarded, lest by desire for display they lead others into indulgence and self-glorification. God does not want any of His servants to enter into unnecessary, expensive undertakings, which bring heavy burdens of debt upon the people, thus depriving them of means that would provide facilities for the work of the Lord. . . . Even if the money is in sight, they should not use more than is absolutely needed."¹⁷



Close neighbors in Battle Creek, the General Conference and Review continued to be neighbors on Eastern Avenue, just inside the District of Columbia, bordering Takoma Park, Maryland. On May 26, 1905, the General Conference launched a fund-raising drive to construct the buildings.

The Lord has given other counsel in preparing us for His kingdom:

"Do not set your hearts on the godless world or anything in it. Anyone who loves the world is a stranger to the Father's love."¹⁸

"The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God."¹⁹

"Cheap works of fiction do not profit. They impart no real knowledge. . . . They take time which should be given to the practical duties of life and to the service of God."²⁰

"God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right."²¹

Perhaps we should remember today that the Lord still intends that we should be the salt of the earth and that hundreds of us who are settled together in Washington, southern California, and other large Adventist centers need to move out and let our lights shine.

"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.

"It has been urged that there were great advantages in having so many institutions in close connection, that they would be a strength to one another and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended.

"These interests should be broken up into many parts in order that the work may start in cities which it will be necessary to make centers of interest."²²

May He not be compelled to allow more fires to move us into less congested areas and get us out of the cities! "Serious times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth."²³ "Get out

of the large cities as fast as possible."²⁴ Is He talking to us through these inspired words?

In this late hour God still says what He means and means what He says. "I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald office an appeal to them to turn to God with full purpose of heart."²⁵

"The Lord has a serious account to settle with those who have done exactly opposite to that which He has counseled them to do."²⁶

Fellow believers in the imminent Advent of our Lord, these are solemn words. God means business. Our time is short. We must respond quickly and bring our personal lives, our churches, and our institutions into line with God's bidding. He is calling His people to come into line while probation lingers.

On a fateful day in February, 1902, the Battle Creek Sanitarium went up in smoke and flame in the early hours of the morning when there were many patients asleep in their rooms. Their lives were in grave danger. But only one life was lost. The Lord graciously had His hand over the patients in the hour of peril.

Some have conjectured that the one man who lost his life in the holocaust may have made the mistake of going back to his room to secure some personal property he had left behind. Today many who "go back" for personal property will be lost. Some go back because their love for things is greater than their love for Jesus and His last-day message. Money has gone into luxurious furnishings, extra cars, boats, TV's, lavish wardrobes—all good and acceptable in themselves in moderation—but when they demand more from us than we give God in time and fortune, they are costing us too much.

There Is Help and Hope

God loves His church. He will not permit a single soul whose heart is inclined toward Him to be without the needed help!

When we contemplate the high standard of righteousness God has set for His people, how many of us cry out in the words of Paul of old, "Who is sufficient for these

things?"²⁷ "How can we ever hope to attain the perfection He requires?" Satan seeks to use such thoughts to bring spiritual discouragement to the striving Christian. He "is ready to steal away the blessed assurances of God. He desires to take away every glimmer of hope and every ray of light from the soul."²⁸ Perhaps he has come "to you with the cruel suggestion, 'Yours is a hopeless case. You are irredeemable.'"²⁹

If the evil one ever whispers such wicked words to you, let God's Word quickly refute them and reassure you: "There is hope"³⁰ and help for you today! The Lord does not expect us to reach the heights of Christian maturity *alone*. He "does not bid us overcome in our own strength. . . . Whatever difficulties we labor under, which weigh down soul and body, He waits to make us free."³¹ "We are saved by hope."³²

In Christ there is hope and help! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."³³ No other name! Not self. Not Christian friends. Not godly relatives. Not works. Only Christ!

Not one of us need fail! "He is watching those who are climbing, ready, when the grasp relaxes and the steps falter, to send help. Yes, tell it in words full of cheer, that no one who perseveringly climbs the ladder will fail of gaining an entrance into the heavenly city."³⁴

There is help and hope for *you*—you need not fail! □

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- ¹⁰ 1 Peter 3:3, 4, N.E.B.
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- ¹⁹ *The Adventist Home*, p. 515.
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- ²¹ *Testimonies*, vol. 6, pp. 352, 353.
- ²² *Ibid.*, vol. 8, pp. 59, 60.
- ²³ *Ibid.*, vol. 6, p. 178.
- ²⁴ *Ibid.*, p. 195.
- ²⁵ *Ibid.*, vol. 8, p. 102.
- ²⁶ "Special Testimony to Battle Creek Church," August, 1896, p. 7.
- ²⁷ 2 Cor. 2:16.
- ²⁸ *Testimonies*, vol. 5, p. 629.
- ²⁹ *The Ministry of Healing*, p. 249. (Italics supplied.)
- ³⁰ Job 11:18.
- ³¹ *Ibid.*
- ³² Rom. 8:24.
- ³³ Acts 4:12.
- ³⁴ *Messages to Young People*, p. 95.

The Uses of Adventist History

"We have nothing to fear for the future,
except as we shall forget . . ."

By RON GRAYBILL



What are the uses of Adventist history? The great spiritual leader of our church has written:

"As those who have spent their life in the service of God draw near to the close of their earthly history, they will be impressed by the Holy Spirit to recount the experience they have had in connection with His work. This is according to the will of the Lord. The record of His wonderful dealing with His people, of the manifold tokens of His great goodness in delivering them from trial, should be repeated to those newly come to the faith."—Ellen G. White, Manuscript 117a, 1901.

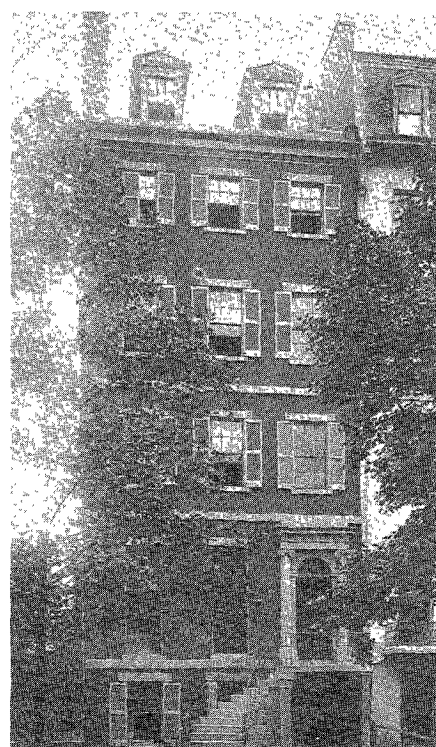
One thing that binds a people together is a common memory, a common past. Those "newly come to the faith" do not have the same memory, the same past, as those who have been long in the Seventh-day Adventist way. This is why they need to hear the stories of the pioneers. If we are to be one people, we need to strengthen the bond of memory. The story of our past needs to be retold constantly.

Adventist history has still other uses. The apostle Paul, writing of Old Testament history, said: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Adventist history, like Old Testament history, is not always a

story of uninterrupted "progress" and growth. There are sad chapters, embarrassing chapters, as well. But all these things can serve as "ensamples," as "admonition" to avoid similar errors and failures.

Adventist history can also be used as a defense of the faith. Mrs. White has written also:

"Every position of truth taken by our people will bear the criticism of the greatest minds. . . . Movements are at work to bring us to the front,



When the General Conference and Review first moved to Washington, D.C., they established headquarters at 222 North Capitol Street. The site is now part of the Union Station Plaza, a park just north of the U.S. Capitol.

and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done."—*Evangelism*, p. 69.

It was to meet this challenge that F. D. Nichol wrote his most impressive book, *The Midnight Cry*, a history of the Millerite movement. Previous to Nichol's book, William Miller and his followers were looked upon largely as fanatics worthy only of scorn and derision. Nichol laid to rest many of the slanders leveled against the Millerites, such as the one that accused them of preparing and wearing "ascension robes." Today William Miller and his movement get a respectful hearing from the historical profession.

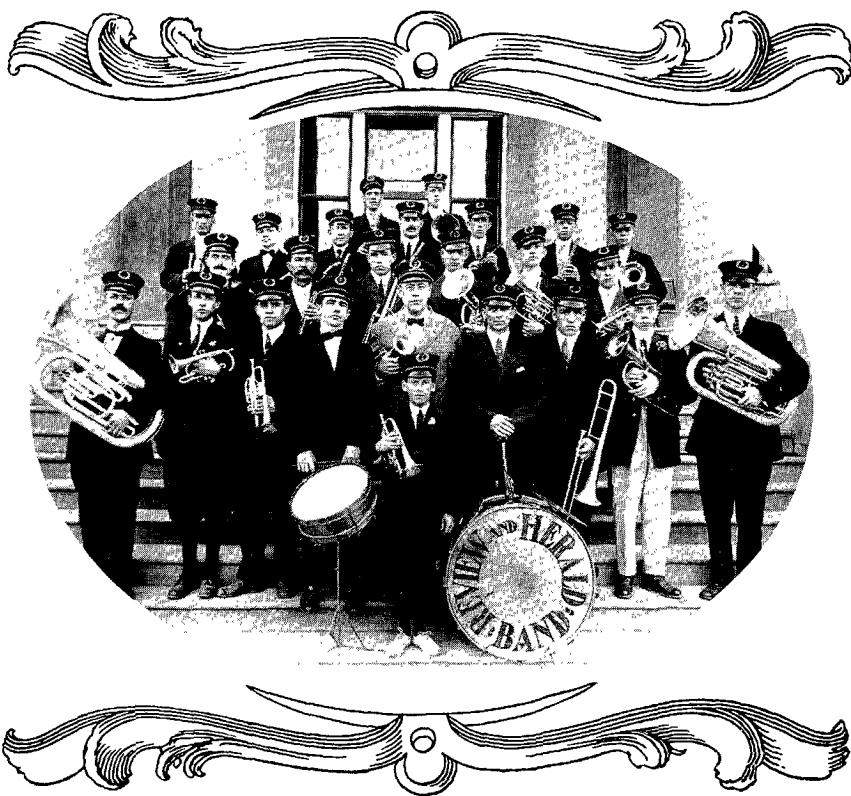
Similarly, Leroy Froom's *Prophetic Faith* volumes have brought a new respect for premillennial eschatology to the scholarly world. Even when scholars caution against Froom's sectarian "biases," they still acknowledge his books, *The Prophetic Faith of Our Fathers*, as indispensable to any student of millennialism.

We should mention, of course, Arthur Spalding's *Origin and History of Seventh-day Adventists*, as the most thorough account of the internal developments of our movement, while M. E. Olsen's *A History of the Origin and Progress of Seventh-day Adventists*, though older and briefer, takes more pains to relate the Adventist Movement to developments in the religious world around it.

Only in recent times, however, have many of the sources for Adventist history become readily available to Adventist scholars. After many years of effort on the part of Arthur L. White and other church leaders, the General Conference has established an archives and appointed an archivist, F. Donald Yost, who is putting in order an enormous body of correspondence and other records for use by scholars. Similarly, the records of the White Estate have been more and more heavily used as they have become better organized and as demand for them has increased.

Scholars still complain about certain restraints and safeguards placed on the publication of some of the church's records, but simple statis-

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Review and Herald Band members entertained workers and nonworkers alike in the early 1900's.

tics demonstrate that even the unpublished writings of Ellen White have become more and more widely accessible. In the last six years, 2,517 pages of previously unpublished letters and manuscripts have been released to researchers and students for use in their papers and books, the great bulk of the material going to Seminary students at Andrews University, where the White Estate operates a branch vault.

There may be room for refinements and improvements in the system, but one thing cannot be denied. The system is delivering a large amount of material every year. Of course, the major themes of her counsels have been available for years in published books, and we are concerned here primarily with her writings as source materials for Adventist history.

At present, the White Estate has embarked on a plan to increase access to Seventh-day Adventist historical source material and Ellen White documents throughout the world. Research centers have been operated at Newbold College in Great Britain, at Loma Linda University in California, and at Avondale College in Australia. Plans call for several more centers.

Coupled with these expanded facilities is a growing interest in Adventist history by the church, its scholars, and its leaders. Loma Linda University is publishing *Adventist Heritage*, a journal of Adventist history written in a popular style, with abundant photographs and illustrative material. College teachers with degrees in history are spending more time researching and writing in the field of denominational history.

Into the Mainstream of Historical Scholarship

Another use of Adventist history that has great promise is the effort by Adventist historians to bring Adventist history into the mainstream of historical scholarship in such a way that other Christian scholars as well as secular scholars can recognize this work as an effort to be objective and unbiased. In other words, there is need for Adventist history to be written without any particular bias—but rather, simply in the spirit of free inquiry; an effort by Adventist historians to make a contribution to the general understanding of religious and cultural history.

Some would question the value of

this latter effort. Why should Adventist scholars care what the “world” thinks of their work? Why should they want to do anything but write for Adventist journals?

There are several answers. First of all, the “world” of scholarship outside the church seems interested in Adventist history. Adventist scholars want to answer questions that are being asked about Adventist history, and to do so in such a way that their answers will be seen as credible scholarship, not just propaganda.

Second, Adventist historians can learn from scholars in other fields. They need the criticisms and suggestions and ideas of their colleagues outside the church if their history is going to avoid narrowness and stagnation.

Finally, the quest for truth must not always be seen in terms of its “uses” or “results.” We must seek truth because we believe truth has an inherent value, a beauty all its own, not dependent on any “use” or “consequence” that we can explain or readily defend.

The historian seeks truth because he is committed to truth, not because it can be used to advance his interests or the interests of a cause, no matter how noble that cause may be. If history can be “used” in good causes, it can be “used” in bad causes. Thus it is ever necessary to remember that the historian’s first obligation is to seek truth, regardless of consequences. Just how and when he might write or publish the “truth” he discovers is another question. But he will never find truth if he is not willing to accept it when he does find it.

It has been said that “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.”—*Life Sketches*, p. 196.

To enhance our common memory without distorting it; to defend our faith without resorting to propaganda; to share our past with secular historians, with a sense of pride for a job well done; to seek the truth about the past, willing to accept whatever is found, whether favorable or unfavorable; these are worthwhile goals of Adventist history, legitimate “uses” which can be made of it.

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Artists and the Big Fire

A look at the fire and at some of the things that happened in the early days at Battle Creek from the perspective of the artists who worked in the art department in 1902.



The day after the fire, the *Morning Enquirer* printed this watercolor painting of the blaze by Will Robinson, one of the senior artists at the Review.

By HARRY J. BAERG



At the end of the nineteenth century the Review and Herald Publishing Association, at Battle Creek, Michigan, was one of the largest printing establishments in the State. Besides printing denominational literature in English and four other languages, the Review did commercial work, including the printing of the Sears Roebuck catalog and *The Wizard of Oz*.

In its art department at that time worked seven artists under their director, Fred Robert. They comprised nearly all the artists in the denomination. Not too much is known about this group, but from their work that is preserved, we can see that for their time they were fairly skilled at their profession.

The art department was situated on the first floor of the Review and Herald building. Its windows faced Washington Street. Interesting side-

lights on the artists and on some of the things that happened in the early days at Battle Creek have come to us from a letter Karl Robinson, son of artist Will Robinson, wrote to his niece some years later. Karl was about 13 years of age at the turn of the century. During vacations from school he spent a number of his afternoons with his father in the art department.

Karl remembers Fred Robert as an animated little Frenchman, barely five feet tall. Fred, who had twinkling eyes deeply set under bushy brows and a balding forehead, was always warm and helpful. Naturally the other artists admired him.

Will Robinson was one of the senior artists at the Review and Herald. He had a shock of dark hair, a heavy handlebar moustache, similar to that of Fred Robert, and a kindly manner. Karl tells of watching his father engrave pictures on blocks of teakwood. This was before the days of photoengraving.

He says, "I can remember how my father looked, bent over his table, looking through a mounted magnifying glass, carving away on a teakwood block, which he was

twisting and turning on a leather pad as the carving of the picture required."

These blocks were type high and were the cuts that were used together with the type in printing. A large number of these were doubtless required for the papers, catalogs, and other publications the Review and Herald printed.

Karl Robinson remembers Ellen White's two sons, Willie and Edson, coming into the art department frequently to consult with the artists on the illustrations the artists were executing.

Ellen White's Sons

"It never seemed quite proper," he writes, "calling a man Willie, who was in every respect the personification of dignity. He wore a huge black beard, and to me it always seemed disrespectful to address him as Willie. The other son, Edson, was not as dignified as his brother. He sported a moustache and a goatee, and always had a cheerful word, or even a joke or two, for anyone he met."

Harry Lewis was another of the artists at the Review. Like Willie

Harry J. Baerg is an artist working for the Review and Herald Publishing Association, Takoma Park, Washington, D.C.

White, he too had a huge black beard. He was the only one in the department who had a full beard. This enabled him to double as a model for a number of Biblical characters.

Another quote from Karl: "I remember Harry Lewis, dressed in a white robe, standing on a table while modeling as Jesus, as one of the other artists made preliminary sketches for a picture called 'The Ascension.'"

Ivers Tenny, son of G. C. Tenny, an educator who later went to Australia as an editor, was another of the artists. He was a deaf-mute. Ivers was ambidextrous. Not only could he draw equally well with both hands but he could use both at the same time. For amusement he would take a pencil in each hand and draw a cockfight, simultaneously drawing a rooster with each hand.

The fact that the art-department windows faced the street gave the artists opportunity to witness diverting incidents. Karl mentions one of these.

"Those were the days of the high-wheeled bicycles, one large and one small wheel. It was aboard one of these that Doctor John Harvey Kellogg came riding down Washington Street toward Main Street, where he attempted to make a ninety-degree turn, the same as did the streetcar tracks. But alas and alack, his small wheel tangled with

the car track at the turn, and he was thrown in a most undignified manner in the dusty street. That being too much for his ego and self-esteem, he rose up, dusted himself (he always wore white), and proceeded on foot, back up Washington Street toward the sanitarium, leaving the errant bicycle lying flat on its side in the middle of the street. It has been said that he never mounted *that* bicycle again."

Another artist, Sanford Harlan, had come to the Review and Herald in August of 1901. A shy boy, nearly 15 years old, he had approached I. H. Evans, general manager of the Review and Herald, and had asked for a job in the pressroom.

"I'm sorry, my boy," said Evans, "but there is no opening in the pressroom at the present time." Tears came to the boy's eyes, and his voice choked, because he wanted very much to work there.

"I'll tell you what I'll do," the kindly general manager added. "You can be my office boy until there is an opening in the pressroom." So the boy ran errands, opened mail, carried money across the street to the counting room, filed letters, and acted as guide for visitors who came to see the plant. A month later he landed the job of printer's devil in the pressroom.

He was supremely happy until one day he had occasion to go to the art department. Intrigued with the work

going on there, he wanted to know whether he could get into the art department and be an artist. Fred Robert, the director, was sympathetic.

"We'll be glad to have you try out your talent," he encouraged. "Of course we can't pay you anything until you produce something we can use."

Success at Last

After Sanford had studied and worked a number of weeks Mr. Robert handed him an envelope containing \$12 for one month's work. That was enough for a suit of clothes! He was on the payroll again, and in the art department, at the rate of five cents an hour. The other artists all helped him with instruction, and Sanford Harlan was happy. He felt that at last he had found his lifework.

On the evening of December 30, 1902, Sanford had finished supper at the boarding house where he was staying. He was just ready to go to a meeting in the tabernacle at which W. W. Prescott, managing editor of the REVIEW, was supposed to speak. Hearing men running in the street, he looked out.

Someone shouted, "The Review's on fire!"

Grabbing his coat, he ran to the Review building and saw flames coming out of a basement window near the back. He knew that room!



Will Robinson, Harry Lewis, and Fred Robert were three of the Review's seven artists at the time of the fire. Mr. Robert was the art director.

He had worked in it when he was a printer's devil. It was filled with drums of oil and kerosene. There were oily rags for cleaning the presses. The walls were of wood, and so was the oil-soaked floor. Ten months before this, the Battle Creek Sanitarium had burned; would the Review he loved also be destroyed by fire?

He ran to the front door of the building and entered the office. Here he dropped to his knees, because the



Urlah Smith was *Review and Herald* editor at the time of the fire, but he never knew of the outcome of discussions to move the plant out of Battle Creek. He died in March, 1903.



smoke was so dense. He tried to enter the art department, but the door was locked. Elder Prescott's meeting had pretty well broken up before it had even started, and the people were pouring down the street to the Review. Mr. Robert came with the key and opened the door to the art department. The other artists were also there, and in a few minutes they had all the pictures, equipment, and furniture, except one large cupboard, out in the street. Even then they had to move the equipment several times, because the heat became more and more intense. At last the equipment was well out of danger across the street, where Sanford stood guard over it till two o'clock in the morning. Then it was moved to the basement of the apprentice house where he lived.

Karl Robinson also gives us some

interesting sidelights on the fire. The Robinsons lived about a mile from the Review, but when they heard the alarm Will and his 14-year-old son hurriedly got out of bed, dressed, and ran to the fire. They got there in time to help move some of the furniture to safety. When it was well out of reach of the fire Will sat down on one of the salvaged chairs and made a sketch of the scene as he saw it from across Main Street. He had to work fast because the fire was changing the contour by the minute. It burned hot and furiously, and the flames enveloped the whole building at times.

A Painting of the Fire

After Will Robinson had finished the sketch he took it home and made a black-and-white watercolor painting from the sketch. This he took to the *Morning Enquirer*, and they published it in the morning paper, along with the story of the fire. On the reproduction of this watercolor painting (see p. 32), Fred Robert is the little man standing in the foreground with his hand on the table. The two windows and door shown on the left portion of the building, between the fireman with the hose and the telephone pole, were the north side of the art department.

During the fire, as the large crowd gathered to watch, Elder Prescott mounted a box and in his piercing, high-decibel voice shouted above the roar of the fire. "All Review employees meet in the chapel of the West Building across the street at nine o'clock in the morning." Naturally they wondered what the future held for them.

Aside from the art-department materials and furniture, not much was saved from the fire. However, out of the front office had been carried a desk that contained records of business that enabled the Review to recover \$25,000 in accounts due them. A typewriter was also saved. It might come as a surprise to some that they should have had one that long ago. After the ashes cooled, salvage crews found large stacks of paper that were charred around the edges, but still good inside. The charred edges were trimmed off, and this "fire stock" lasted the Review for some time.

At the meeting the morning after the fire, the employees were told

that part of their work would have to be abandoned. The periodicals *REVIEW AND HERALD* and *Youth's Instructor* would, for the time being, be farmed out for printing to another publishing house in Battle Creek, and part of their other work would be done in the crowded quarters of the West Building and in other houses. Some workers would still be needed to carry on this work, but most of them would do well to find other employment until the Review should be rebuilt.

Most of the employees scattered. Some went into business for themselves, and a few found temporary work with the publishing house that was printing the periodicals. A number of artists found work in an advertising agency. Sanford Harlan also worked there for three weeks, after which I. H. Evans called him back to the Review and Herald. Of the other artists, Fred Robert and Harry Goodrich went to Southern Publishing Association, and Peter Rennings and the Lemos brothers went to the Pacific Press, where they continued their work. A number of others stayed around Battle Creek and left denominational employ.

The West Building of the Review was renovated. The chapel, cafeteria, and one of the rooms that had been occupied by the General Conference were put to use. In these crowded quarters the workers began again in a limited way to produce books and periodicals for the denomination.

The rebuilding of the Review was not, however, to take place at Battle Creek, but at a new site in the East—Takoma Park, Washington, D.C. Work was soon under way on new buildings for both the Review and the General Conference offices at that place. After the move the periodicals were temporarily printed in a building in downtown Washington, D.C., while the books were still published at Battle Creek.

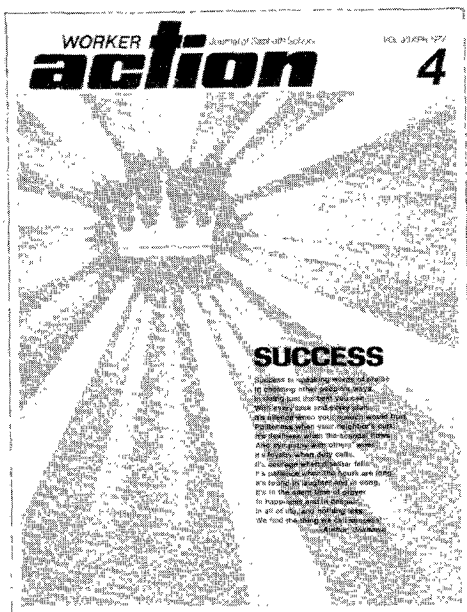
The fire had been a severe setback, but courageous and resourceful leaders did not allow it to stop the work of the Lord. They learned from this fiery trial, however, that the denominational publishing houses were no longer to be commercial printing establishments. Henceforth they were to confine their efforts to publishing the literature of the cause of God. □

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The Story of the Fire

Continued from page 5

the Pacific Coast—that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under His guidance and protection. . . . It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it."—Letter 81, 1896 (published in pamphlet "Special Testimonies on Publishing Work").

Steps that would have virtually brought about the consolidation of the publishing work were introduced in 1889 at the General Conference session and developed in 1891.

But most distressing of all was the general deterioration of spiritual experience of the Review management and workers, and the eroding of a sense of right that allowed for the commercial work to bring demoralizing publications into the manufacturing plant. Taking the stance that they were printers and not censors, the managers had allowed the printing of publications that came far short of Adventist moral standards. With no restraints established regulating the type of literature published, the presses poured forth fiction, Wild West stories, books promulgating Roman Catholic doctrines, sex literature, and books on hypnosis.

With this background, the appeals and cautions that came to the Review manager and the General Conference leaders can be understood. In a letter addressed to responsible leaders in Battle Creek, Ellen White wrote: "The men who have been connected with the greatest interests upon this earth have tainted and corrupted the work of God. The instrumentalities which He designs shall be used in advancing His cause, have been used to forward unlawful schemes, which are in direct opposition to the work which God has specified as His."—Letter 4, 1896.

She also wrote: "I have been shown the inward workings and decisions of your councils and board meetings, the strange positions that have been accepted, the mutual ob-

ligations involved, and the binding up of plans and inventions that God does not endorse. But nothing that I could say would change the current of selfish, dishonest practices; for you and those connected with you are indifferent to the messages given you of God. You virtually say, 'I do not care for the testimonies. Men in important and responsible positions do not believe in, and pay no regard to them, and why should I have faith in them?' This is the spirit that has come in, and controls the work at the present time."—Letter 28, 1896.

Message after message of warning, counsel, and appeal was sent to the leading workers in the publishing house and to church leaders, but no noticeable change came about. On July 8, 1901, Ellen White wrote to the manager of the Review and Herald: "Unjust, unholy actions have brought the frown of God upon the Review and Herald Office."—Letter 74, 1901.

Worsening Conditions

Conditions worsened during 1901, in spite of the many messages of warning counsel. F. E. Belden charged that the foreman was "brutal," and that he sometimes required the employees to clean his bicycle on office time. One man still living in 1970 recalled his days in the Review pressroom, where he had begun at the age of 14, in 1896. He was still working there when the fire struck, and he left the building just minutes before the flames swept it. He recalled a book on witchcraft being printed there, and a pressman printing copies of *Bible Readings* while spitting tobacco juice onto the press. He remembered that he had been ridiculed by the other workers when

he decided to be baptized. The terror engendered by the harsh manner of his superiors had led him to wish that the next day would never come. There were young lady workers who read proof on books filled with skepticism about religion and who then brought this skepticism into their talk around the office."—Ron Graybill notes, September, 1970, pp. 109, 110.

In her distress and in a desperate attempt to halt the satanic work, Ellen White called for a virtual boycott on the part of the employees in the publishing house. She declared: "In these matters a responsibility rests not only upon the managers, but upon the employees. . . . Let typesetters refuse to set a sentence of such matter. Let proofreaders refuse to read, pressmen to print, and binders to bind it."—*Testimonies*, vol. 7, pp. 167, 168.

And in delineating the personal responsibility, she added: "You are responsible—responsible for the use of your eyes, your hands, your mind. These are entrusted to you by God to be used for Him, not for the service of Satan."—*Ibid.*, p. 168.

Somehow those who managed the work had become hardened against the messages God had sent. Now on Wednesday morning, December 31, 1902, the great publishing plant was warm embers, collapsed brick walls, and twisted machinery. There was nothing of any value left.

The Review and Herald board met for a short meeting at seven-thirty. At nine o'clock the employees were called together. They were given the assurance that none would be allowed to suffer. Some would go out and engage in colporteur ministry. Others would be employed at the



The first General Conference session in Takoma Park was held May 11 to 30, 1905, in a tent.

Battle Creek Sanitarium. Still others might connect with other publishing houses.

A quick assessment of the situation revealed that with the saving of the West Building there was a good stock of books that would supply our colporteurs for a number of months. Thus that branch of our work could continue without embarrassment.

As to whether to rebuild, the decision was reached to delay making plans for the future of the publishing house until the General Conference session (only three months away) or soon thereafter.

The fire insurance provided \$100,000, but the debts of the institution far exceeded this. Telegram after telegram was received that Wednesday from business concerns in Michigan and nearby States, expressing condolence and offering assistance.

The REVIEW of January 6, 1903, told the story to Adventists across the land. It was printed in Battle Creek on the presses of "The Pilgrim," with the type being set in the three newspaper offices of the city—*The Daily Moon*, *The Battle Creek Journal*, and the *Morning Enquirer*. Because of the loss of the linotypes and printing presses, the proprietors of the printing establishments in Battle Creek showed a hearty sympathy and opened their facilities to the Review workers.

Fortunately, the mailing lists of the REVIEW and *Youth's Instructor* were in the West Building. Within a few days a part of the book depository was cleared and a linotype and printing press installed, making it possible to continue the journals without interruption.

Since all the articles and reports sent to the Review and Herald for publication had been destroyed in the fire, an appeal was made for those who had sent in materials to send duplicate copies to aid in the continued publication of literature for the church.

In April, 1903, at the General Conference session, the proposal was made that the General Conference headquarters and the publishing house be moved from Battle Creek to suitable locations on the Atlantic Coast, possibly in the vicinity of New York City. When asked to speak on the point, Ellen White

replied: "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 a brick in Battle Creek to rebuild the Review Office there. God has a better place for it."—*General Conference Bulletin*, April 6, 1903.

Before the session closed, actions were taken to move the General Conference office to the Atlantic Coast and to encourage the Review and Herald stockholders to reestablish the work of publishing in one of the Eastern States.

To move the General Conference offices from their rented quarters in the West Building of the Review and Herald was quite simple. To close up the publishing house in Battle Creek and reestablish it elsewhere would deeply involve legal and emotional considerations.

A Stormy Meeting

The constituency meeting called in Battle Creek from April 21 to 29 was a stormy one, with church leaders and the majority of the constituency favoring the move and a relatively few constituent members in bitter opposition. The Spirit of Prophecy counsels were clearly the deciding factor. The final vote was overwhelmingly in favor of moving. The vote, however, did not solve all legal matters. The General Conference and the publishing house had been inseparable through the years, and now in the proposal to move, both were involved and both had to be considered at the same time, whether the move was to be to one location or two.

With the decision to relocate the publishing house made, A. G. Daniells and his associates turned to the matter of location. It was now early summer. Daniells felt that if the move of the headquarters was to be made within a year, it would have to begin within a few weeks. General worldwide activities precluded other dates.

On May 15 he addressed a letter to Ellen White in which he indicated his sense of need for divine guidance. "I do not wish to add any burdens to those you are already bearing," he wrote, "but I feel I must write to you for counsel regarding the location of the General

Conference headquarters, also the location of the Review and Herald printing plant."—A. G. Daniells to E. G. White, May 15, 1903.

He reminded her of her counsel given on moving and of the action taken. He pointed out that they were thinking of New York City, with offices "located outside of the city," and on a good railway line. It had to be close enough to the city to allow the General Conference workers to engage in missionary efforts in the city on weekends. He outlined tentative plans for searching for a site. He then urged: "I most sincerely request that you will write me promptly, giving all the counsel you may have to guide us. We want all the light the Lord has for us; so that we shall know that we are meeting His mind, and thus taking steps that we shall not regret. We must have divine guidance. For this we shall earnestly pray until the matter is settled."—*Ibid.*

To this appeal Ellen White immediately replied:

"Dear Brother Daniells: We have received your letter in regard to the selection of a place for the Review and Herald publishing house.

"I have no special light, except what you have already received, in reference to New York and the other large cities that have not been worked. Decided efforts should be made in Washington, D.C. . . .

"May the Lord help us to move understandingly and prayerfully. I am sure that He is willing that we should know, and that right early, where we should locate our publishing house. I am satisfied that our only safe course is to be ready to move just when the cloud moves."—Letter 95, 1903.

The very next day she indicated that caution should be exercised about locating in or near New York and said, "I am sure that the advantages of Washington, D.C., should be closely investigated."—Letter 106, 1903.

That same day, letters came to the General Conference offices from J. S. Washburn, a pastor in Washington, D.C., about locating there, and from Ellen White, indicating that it wouldn't be a bad thing for the REVIEW and HERALD to bear the imprint of Washington, D.C. But thus far she still had no definite light.

In mid-June the committee that

had been appointed to seek a suitable location found two promising sites, one a 97-acre tract 60 miles north of New York City at Fishkill, New York, and the other near Washington, D.C.

A portion of the locating committee, including Elder Daniells, mindful of Ellen White's instruction to give the advantages of Washington, D.C., a careful consideration, had spent four days there and was immediately impressed that that city possessed great advantages as headquarters for the church. The impression grew as the men investigated properties in the close vicinity of the nation's capital.

"One of the finest places we found," reported A. G. Daniells to W. C. White and his mother, "was a place called Takoma Park. It is on the main line of the Baltimore and Ohio Railroad running to Chicago and St. Louis. It is also reached by an electric line. It is five or six miles from the city. . . . It is . . . a large wooded tract of land, lying on each side of the District line, part in the District and part in Maryland. It has an elevation of three hundred feet above the Potomac. It is a magnificent place. We could purchase all the land we required at a very reasonable rate."—A. G. Daniells to W. C. White, June 21, 1903.

As committee members studied the matter, they recommended giving Washington first consideration, but not letting slip the opportunity to secure the Fishkill property.

Daniells then pleaded that W. C. White join them in making further inspection and to participate in making the decision, if he could be spared from his mother's work. Daniells wrote: "You know that the selection of a location for our Conference and printing establishment is a matter of very grave importance. We must not make any mistakes. We want to do just right. You have been in close touch with your mother, and know better than anyone else the light that has been given her, consequently, we do most earnestly desire your presence with us."—*Ibid.*

He expressed the wish that Ellen White might come also and be with them as she was when the Avondale school site was investigated in Australia, but he thought that impossible. It was his hope that at least W. C. White could join them in July.



Roofs of the original General Conference (background) and Review (foreground) buildings still can be seen today, although both structures have been enveloped by numerous additions. The most recent addition to the Review building is the one at the far right, completed in 1973.

It was anticipated that there would be a great deal of resistance on the part of many Adventists in Battle Creek to any steps taken toward moving the publishing house out of the city. Three hundred people had been employed in the plant. Many owned their own homes, some had rental properties, and the people feared personal financial disaster.

Anxieties About the Move

It is not difficult to see why Battle Creek Adventists were not eager to see the General Conference and the Review and Herald printing plant leave the city. But more disturbing to church leaders were the lawsuits threatened by certain disaffected constituency members that could tie things up in legal battles for years.

"We are in a dreadful place," wrote Daniells to the Lord's messenger. "God must help us. We are helpless."—A. G. Daniells to E. G. White, July 5, 1903.

In agonizing words he poured out his soul to Ellen White: "Sister White, the hour has struck for something to be done. We are in peril. The stability of this cause is at stake. This involves the honor of God and the welfare of thousands of innocent, faithful believers in this message. Unless I am altogether deceived, we are face to face with a crisis."—*Ibid.*

On W. C. White's arrival in Battle Creek, he and others hastened on to the East to look at the New York and Washington properties. They found that the Fishkill property, in

spite of a pledge to hold it made by the real estate agent, had been sold by another agent.

In Washington they hastened out to Takoma Park to inspect a 50-acre block of land that could accommodate a college and a sanitarium.

Recognizing the advantage of our literature bearing the Washington, D.C., imprint, the brethren projected that they could buy a tract of several acres just a mile inside the District of Columbia. This could be done with a modest investment. Elder Daniells promised Ellen White, "We shall counsel with you freely on this point."—*Ibid.*, July 23, 1903.

Anticipating an immediate move, they sought and found in downtown Washington, a few blocks from the capitol, a building with 16 rooms, which could serve as a temporary headquarters. It seemed to be "just the place." Even some printing equipment could be installed in the basement and first-floor rooms. They would take possession August 15 or a little before.

"There was not," Elder Daniells went on to report to Sister White, "a dissenting voice among the brethren who were engaged in this important move. The blessing of the Lord rested upon us as we made our decisions day by day. . . . We believe the good hand of our God is leading us."—*Ibid.*

A new printing corporation was formed while the men were in Washington. The address 222 North Capitol Street would be shared by

the new publishing house and the General Conference office, with operations starting in Washington in three weeks' time—August 15, 1903.

Knowing Ellen White as he did, Daniells, in anticipation, wrote: "I am expecting that before spring you will feel it your duty to come to Washington to see our situation, and counsel with us regarding the work."—*Ibid.*

The leading men returned to Battle Creek to implement a timetable that would put them in Washington in three weeks. First they placed the matter before church members in Battle Creek. This was done in meetings the next Sabbath morning and afternoon. Testimonies from Sister White were read, and Daniells "related to the church the providences of God that have opened before us as we have endeavored to walk in the light as given through the Spirit of Prophecy."—*Ibid.*, July 27, 1903.

Considerable opposition was expected from many of the Battle Creek Adventists when plans of the move to Washington became known. But not so. As the plain instructions were read, as God's leadings and

providences were reviewed, a profound impression was made and tears flowed freely.

"There was a softening and subduing influence present in our midst," wrote Daniells to Ellen White, and he reported that he had learned that "this experience has given many of our brethren and sisters renewed confidence that the Lord is leading in this work."—*Ibid.*

Further, he wrote, "I do not think I have seen the Tabernacle congregation so deeply interested and so thoroughly stirred over anything since the last conference here two years ago."—*Ibid.*

Two Freight Cars Loaded

Packing began at once. Two freight cars were loaded with General Conference furniture and documents on Monday and Tuesday, August 3 and 4. They left Battle Creek August 5 and were in Washington on August 10. Printing equipment from the West Building followed shortly.

The last issue of the REVIEW AND HERALD printed in Battle Creek has the date "Tuesday, August 11." The next issue bore the dateline "Wash-

ington, D.C., Thursday, August 20." To many Adventists across the land, their REVIEW coming two days late was their first knowledge that the headquarters and the printing equipment had been moved.

Land was soon bought in Takoma Park just inside the District of Columbia line as an appropriate site for the Review and Herald publishing house, with the General Conference office a few rods away. Soon appropriate buildings housed the work. As for the publishing house, it was under new management. Its equipment and personnel were irrevocably committed to publishing the message.

And A. G. Daniells, having gone through this experience, could, in a letter to Ellen White, express his heartfelt gratitude for God's guidance: "I cannot tell you, Sister White, what a blessing we experience as we enter upon our duties in this place. Surely the Lord's hand is in this move. I never felt such confidence in God's leadership in this work as I have since we started out from Battle Creek to find a location in the East."—*Ibid.*, August 14, 1903. □

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Not All Fires Are Judgments

Each year fire ravages
22 Seventh-day Adventist
church buildings.
Many of these fires
could be prevented.

By JEWELL PEEKE



Fires not only destroy many SDA churches each year but also take their toll of institutions. One of the costliest fires in an Adventist institution during the past ten years, according to the General Conference Insurance Service, was the fire that on May 18, 1977, destroyed the Sanitarium Health Food Company's warehouse in Lewisham, New South Wales, Australia. The greater portion of the approximately \$600,000 loss was boxed foods in storage. The fire began with an explosion in the warehouse's mezzanine.



This issue of the REVIEW has taken the position that the fire that destroyed the Review and Herald building in Battle Creek 75 years ago was a judgment of God. But what about the fires that last year totally or partially destroyed 22 Seventh-day Adventist church buildings in the United States and 4,700 church buildings of other denominations, with an estimated worth of \$29,220,000? Are these also judgments of God?

Surely we would have to admit that most if not all of the fires were caused by carelessness on the part of members of the congregations. Church members need to remember that God's houses are made of the same kinds of materials as are their houses. They are built with the same kind of money, heated with the same kind of heating equipment, painted with the same kind of paint, carpeted with the same kind of carpet, and eaten by the same kind of termites. Their roofs leak the same kind of water, and from time to time these churches give proof that they burn with the same kind of fire.

Therefore, the same precautions or the same carelessnesses will produce the same results. The only difference, with regard to fire, between members' houses and God's house is that the members live in their houses seven days a week, whereas they visit God's house only once or twice a week. Which is to say, the chances of certain kinds of "accidents" happening without being observed are proportionately greater in God's house.

Obviously, as with disease, prevention of fire is better than cure. A congregation may not be able to redesign its church building to meet all safety standards, but it can eliminate people-oriented hazards from the premises and mount a fire-aware-

Jewell Peeke is president of the Insurance Service of the General Conference.

ness campaign so that each member will help prevent fires. To help achieve such objectives, the following questions about things to do or hazards to eliminate are submitted:

A Checklist

1. Is gasoline-powered equipment stored in the building?
2. Are combustible materials (boxes, rags, paper, et cetera) kept in the mechanical equipment room? Is there a fire extinguisher (with the proper class and rating) easily accessible to this room?
3. Do any flexible electrical cords run through holes in the walls, ceilings, or floors?
4. Are any combustible materials stored near electrical switching gear?
5. Are all storage areas kept clean, orderly, and free of unnecessary combustible materials?
6. Are flammable liquids stored in storage areas?
7. Are soiled mops and cleaning cloths stored in Underwriter Laboratories-listed metal cans with self-closing lids?
8. Has the heating equipment been checked recently by a qualified person?
9. Have all fire extinguishers in the building been checked in the past 12 months? Are they kept in their designated places when they're not being used?
10. Does the boiler room have appropriate fire doors with automatic closers?
11. Has the electrical system been checked recently by a qualified electrician?
12. Is every exit marked plainly, and does it have the EXIT in legible letters (letters should be at least six inches high and three fourths of an inch thick)?

This checklist may be used for church schools also.

Though some fires are divine judgments, others are the result of carelessness. Most of both kinds can be avoided—the first, by obedience; the second, by care. The church you save may be your own. □

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What Have We Learned From History?

Continued from page 2

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.' I have presented the warnings and the caution, as the word of the Lord; but my heart has been made sad to see that, notwithstanding all these, means has been swallowed up to satisfy these supposed wants; building has been added to building so the money could not be used in places where they have no conveniences, no building for the public worship of God or to give character to the work, no place where the banner of truth could be uplifted. These things I have set before you; and yet you have gone on just the same, absorbing means, God's means, in one locality, when the Lord has spoken that too much was already invested in one place, which meant that there was nothing in other places, where there should be buildings and facilities, to make even a beginning."—*Ibid.*, pp. 48, 49; see also pp. 51, 53, 59, 77.

Expressions such as "a little more room," "make things more convenient," "supposed wants," and "too much . . . already invested in one place" should stir our consciences. Would the work be farther ahead if during recent years we had given top priority to evangelism and establishing work in new places rather than in pouring millions of dollars into new conference offices, additions

to existing institutions, and satisfying "wants" in the homeland?

2. Spirituality in the Battle Creek institutions was at a low ebb. In 1898 Mrs. White declared: "Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into desecrated shrines, into a place of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway."—*Ibid.*, pp. 67, 68. The publishing house was doing so much commercial work that it was unable to accept manuscripts about the three angels' messages. Some of the publications were not merely secular, they were filled with error, supporting such beliefs as spiritualism and Romanism.³

What is the situation today? Our publishing houses in North America accept no commercial work. All their facilities are dedicated to producing denominational publications. Is the spiritual climate better than it was at Battle Creek? Leonard J. Smith, an employee at the time of the fire (see an interview with him, on page 10), feels that present conditions are worse. We do not know. We think that in some respects they are considerably better, but, of course, there is always room for improvement.

3. A disproportionate amount of power was centered in Battle Creek, and efforts were being made to bring every aspect of God's work under the authority of the leaders and institutions at Battle Creek. God expressed His disapproval of this situation. Writing in 1895 and

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1899, Mrs. White declared: "Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald office. . . . It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek.

"Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical interests were bound up under the control of the medical missionary association at Battle Creek.

"I was told that I must lift my voice in warning against this."—*Ibid.*, pp. 216, 217.

God is opposed to centralization for several reasons: (1) If all decisions are made by a few people far from the scene, decisions cannot be made promptly; inevitably they will be delayed; (2) Being at some distance away, the decision-makers will not understand the problems and needs as well as those on the scene; (3) Since only a few people are making decisions, if they err the entire work of the Lord is affected; (4) Since responsibility for decision-making is not distributed widely, only a few leaders have an opportunity to develop judgment; field leaders become weak, leaning on the workers at headquarters to meet issues, solve problems, and make decisions; (5) Leaders tend to depend on other human beings rather than on God.

On various phases of this question Mrs. White wrote: "A mass of matter is laid before the General Conference; every burden is carried to Battle Creek. . . . Advice is asked of those in Battle Creek regarding matters which could just as well be settled by men on the ground, if they would seek the Lord, and which ought to have been done within their own borders. . . . You will often be perplexed to know what to do next; but do not get pen and paper and write your perplexities to Battle Creek. There may be disagreement upon some points, but your Counselor is nigh. Bow before Him, and tell Him of everything you need. Can the men in Battle Creek give you light? They can not understand your necessity. Because they are not on the ground, they may say 'No' to some things, when, had you asked of God, He would have answered, 'Go forward, and I will be with you, and give you grace.'

"For many years an education has been given to the people which places God second, and man first. The people have been taught that everything must be brought before the council of a few men in Battle Creek. . . . Have those in Battle Creek been given superior reason and wisdom that God will not give those in the churches and State conferences? . . . Under the operation of the Spirit of God, talent will grow by being used. But God is greatly dishonored when men are placed in the position where God should be. He alone can give unerring counsel."—*Testimonies to Ministers*, pp. 322-326 (*passim*).

Are decisions made today in Washington that should be made in the field? Perhaps some. In general, however, decision-making is distributed much more widely than it was 75 years ago. If some decisions are made in Washington that should be made in the field, the fault lies as much with field leaders as with the General Conference. Too often field leaders refer doctrinal problems to Washington instead of studying the Bible to see what

God says in His word. Too often they ask the General Conference to decide financial and policy matters that should be settled on the local or union conference level. The desire of local field leaders to maintain unity by keeping step with the world church is commendable, and it is always appropriate to seek counsel from headquarters, but leaders grow strong only as they wrestle earnestly with the problems in their own territories, seeking God for wisdom.

4. Leaders in Battle Creek were devising ways to "exalt and glorify themselves" (*Testimonies*, vol. 8, p. 97). Some were seeking to control everything. Others were enlarging their institutions, planning new additions. God was displeased, and judgment fell.

Are we today free from selfish ambition? Is every denominational building erected for the glory of God? Is every plan laid with the aim of bringing honor to God? Is every new institution established to advance God's work? Is it established in harmony with the counsel given through inspiration? We do not know. We do know that God has not changed. If in any respect we today are following the evil course of our spiritual ancestors at the time of the Battle Creek fire, we must repent and reform.

God's Goodness

As we review God's dealings with the Advent people throughout their history, we stand amazed at His love, goodness, and patience. God did not bring judgments immediately at the first departure from right. Through His servant He sent warning after warning over several decades, pleading with His people to repent and reform. And finally, when the judgment of fire fell on the Review, "Christ gave Himself to defend the lives of men and women" (*ibid.*, p. 102). The building was destroyed, but no one perished. Christ "wounds only that He may heal, not cause to perish."—*Testimonies to Ministers*, p. 23.

But though God is merciful, He will not continue to bless His people if they persist in disobedience. Through Isaiah He declared: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword" (Isa. 1:19, 20). Persistent disobedience will result in ultimate rejection, even as with Israel of old. God will carry forward His purposes to ultimate triumph, but whether we share in that triumph depends on us, on our cooperation, on our obedience.

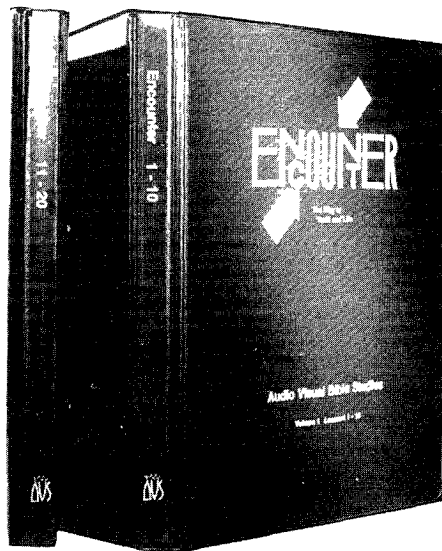
As we conclude this review of the lessons God was endeavoring to teach His people through the Review and Herald fire 75 years ago, as we examine our present need, and as we look to the future perhaps we can do no better than quote from Mrs. White's message addressed to the 1913 General Conference session:

"Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the author and finisher of our faith. . . . I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Life Sketches*, pp. 437, 439.

K. H. W.

REFERENCES

- ¹ For more on this see *Testimonies*, vol. 2, pp. 633-636; vol. 8, pp. 24, 26, 35, 54, 55, 57, 59, 70, 71, 83, 85, 86, 133.
- ² *Ibid.*, pp. 134, 135.
- ³ *Ibid.*, pp. 87-93.



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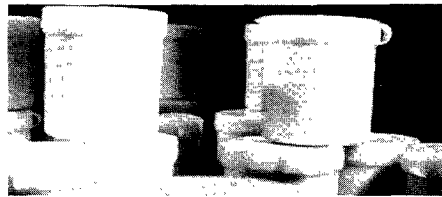
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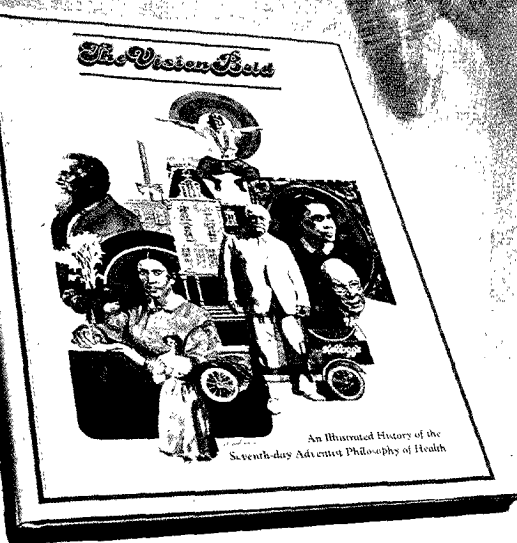
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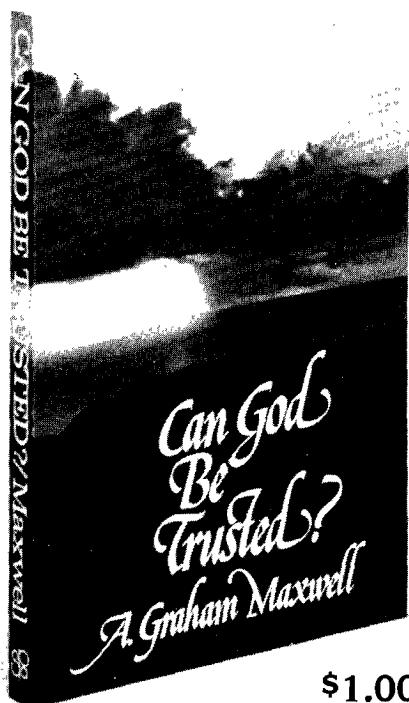
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Southern Publishing Association

About This Issue

Seventy-five years ago, on December 30, 1902, the Review and Herald publishing plant in Battle Creek, Michigan, was totally destroyed by fire. The conflagration and the subsequent move to Washington, D.C., changed the course of Adventist history.

This special issue of the REVIEW has grown out of a conviction that Adventists must never forget "the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196). We must learn from the dark chapters in our experience, as well as the bright ones.

As you read this issue, try to identify with the believers in Battle Creek 75 years ago as, bewildered, they asked, "What is God trying to say to us? What should we do now?" Then see whether you feel that we who live in the late 1970's can learn lessons that may help us avoid the mistakes of the past, and better fulfill God's expectations for us.

In telling the story of the fire we have drawn largely on documents from the period of the fire—periodicals and private letters. But not everything that happened was recorded, or at least has not been preserved. Hence we have drawn also on the memories of those who were in Battle Creek at the time. One such article (p. 10) is an interview with a Review employee who worked after hours the night of the fire and who is still living. "Artists and the Big Fire" (p. 32) draws on a letter by another employee who witnessed the fire, written some years after the fire.

It is understandable that when various eyewitnesses recall a story some years later, there may be some differences in their accounts. This should be borne in mind as these accounts are read. The differences are few and insignificant. Each witness looks at what happened from a different perspective. The principal details are incontrovertible and stand as somber "ensamples" to admonish later generations.

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maps on p. 9, p. 16, Harry Baerg; pp. 3, 4, courtesy of the Battle Creek Fire Department and the Ellen G. White Estate; p. 5, Ellen G. White Estate; p. 6, Harry Anderson; p. 10, Herbert Ford; p. 40, General Conference Insurance Service; initial letters, Harold Munson; all other illustrations, Review and Herald.

To New Posts

[Worker transfers within union conferences are not listed here. Such transfers, when brought to your attention, may be found in News Notes.]

FROM HOME BASE TO FRONT LINE

Victor J. Aaen (LLU '72), returning to serve in public health, Kalimantan, Indonesia, **LouAnne S. (Ruminson) Aaen** (LLU '69), and two children left San Francisco, California, September 26, 1977.

Doyle M. Barnett, returning to serve as stewardship secretary, Far Eastern Division, Singapore, and **Paulene L. (Maddrell) Barnett** left Los Angeles, California, September 26, 1977.

Ottis C. Edwards (WWC '60), returning to serve as director of education, Far Eastern Division, Singapore, and **Dorothy M. (Womack) Edwards** left Seattle, Washington, September 30, 1977.

Ruth H. Johnstone, returning to serve as office secretary, South China Island Union Mission, Taipei, Taiwan, left Los Angeles, California, October 3, 1977.

Charles Gilbert Oliver (AU '62), returning to serve as Bible teacher, Mount Klabat College, Menado, Indonesia, left San Francisco, California, August 14, 1977. **Verneita M. (Kessinger) Oliver** (CUC '56) left Los Angeles, California, September 26, 1977, to join her husband.

Robert L. Rowe (AU '55), returning to serve as Bible teacher, Spicer Memorial College, Poona, India, and **Nellie F. (Watson) Rowe** (Spicer Col. '64) left New York City, October 10, 1977. Their daughter, Carol, left for India early in July to attend school.

Kenneth Dale Smith (WWC '66), returning to serve as pastor/pilot, Jayapura, Irian Jaya, Indonesia, **Virginia L. (Robinson) Smith** (WWC '67), and three children left San Francisco, California, September 7, 1977.

Carlyle D. Welch (LLU '65),

returning to serve as physician/surgeon, Taiwan Adventist Hospital, Taipei, Taiwan. **Lora M. (Wood) Welch** (LLU '65), and three children left Seattle, Washington, September 27, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Robert F. Dunlop (SM of Royal Colleges '42) (SS), to serve as physician, Hongkong Adventist Hospital, Hong Kong, of Kennewick, Washington, and his mother, **Mrs. Anne Dunlop**, left Los Angeles, California, October 13, 1977.

Cedric L. Hayden (Wash. U. '60) (SS), to serve as dentist, Seventh-day Adventist Clinic, Tamuning, Guam, **Marilyn A. (Jaekel) Hayden**, and four children, of Eugene, Oregon, left Seattle, Washington, September 25, 1977.

Miriam M. Savage (AVSC), to serve as nursing instructor, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and one daughter, of College Place, Washington, left New Orleans, Louisiana, August 28, 1977.

Kenneth H. Sturdevant (LLU '31) (SS), to serve as surgeon, Yuka Hospital, Kalabo, Zambia, and **Evelyn (Leo) Sturdevant** (LLU '29), of Puyallup, Washington, left Montreal, Quebec, Canada, October 4, 1977.

STUDENT MISSIONARIES

Lester Dayle Birney (PUC), of Angwin, California, to serve in farm work, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, left San Francisco, California, September 22, 1977.

Leslie Keith Brown (KC), of Toronto, Ontario, Canada, to serve as teacher, Suji Mission, Tanga, Tanzania, left Toronto August 2, 1977.

Jana Marlene Cavasos (WWC), of Ridgefield, Washington, to serve as Pathfinder leader-Bible worker, Guam-Micronesia Mission, Agana, Guam, left Portland, Oregon, September 18, 1977.

Karen Lee Johnston (AU), of Berrien Springs, Michigan, to serve as teacher, South China Island Union Mission, Hong Kong, left Los Angeles, California, September 22, 1977.

Deborah Anne Lee (AU), of Springfield, Virginia, to serve as teacher, Koror Elementary School, Koror, Palau, left San Francisco, August 2, 1977.

Del Marc Lovejoy (SMC), of Collegedale, Tennessee, to serve as teacher, East Mediterranean Field, Beirut, Lebanon, left New York City, September 18, 1977.

Artie Teresa Melancon (UC), of Huntsville, Alabama, to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, Florida, August 29, 1977.

Peter Emil Roesler and Ramona (Antone) Roesler (PUC), of Angwin, California, to serve as principal and teacher, respectively, Koror Elementary School, Palau, Guam-Micronesia Mission, Agana, Guam, left San Francisco, California, September 13, 1977.

Robert Stephen Roth (WWC), of Saratoga, California, to serve as teacher, Central Korean Mission, Seoul, Korea, left San Francisco, California, August 21, 1977.

Beverly Kae Sawvell (WWC), of Dayton, Ohio, to serve as physical education teacher, Ivory Coast Mission, Abidjan, Ivory Coast, left Montreal, Quebec, Canada, September 8, 1977.

Literature Requests

[Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference office. Individual requests ordinarily will be published only once during each calendar year. When only name and address are given, send general missionary supplies.]

Australia

Eileen Bazley, Box 124, Monto, Queensland, Australia 4630: *Guide, Our Little Friend, Primary Treasure, Signs of the Times, Life & Health, Liberty, Listen*, memory-verse booklets.

Burma

V. Rual Chhina, SDA Mission, Falam, Chin Hills, Burma: *Spirit of Prophecy* books, Bibles, *An Hour With Your Bible*, Bible-marking plan, materials for children, Sabbath school lessons, pictorial aids, literature, books (all kinds).

U. Kay Paw, "Eden Home," Thukha Road, Paan, Burma: tracts, *Signs of the Times, These Times, Life & Health, Liberty, Our Little Friend, Sabbath school picture cards*, Christmas cards (used or new).

India

Mr. V. K. Baby, Headmaster, Seventh-day Adventist English Medium School, Nedumkandam 685553, Idukki District, Kerala, India: *Our Little Friend, Guide, pictures*.

J. Daniel, Executive Secretary, Karnataka Section of Seventh-day Adventists, 8 Spencer Road, Bangalore, 560005 India: *Review and Herald, Signs of the Times, Guide, Insight, Sabbath school quarterlies*, radio sermon booklets, Bibles.

Philippines

Emee Farenal, Southern Mindanao Mission, P.O. Box 52, General Santos City, Philippines: visual-aid material for children, *Our Little Friend, Primary Treasure, Guide, Insight*, songbooks, Bibles.

D. J. Generato, Jr., Davao Mission, P.O. Box 293, Davao City 9501, Philippines: *Review and Herald, Guide, Insight, Liberty, Life & Health, Listen, Signs of the Times, Smoke Signals, These Times*, Bibles, books, picture rolls, tracts, used cards, visual aids.

I. P. and D. P. Iampus, Glan, South Cotabato, Philippines: *Signs of the Times, These Times, Review and Herald, Insight, Guide, Our Little Friend*, tracts, picture rolls, visual-aid material for children, missionary books, *Spirit of Prophecy* books.

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a sword as of fire stretched over
Battle Creek."—Ellen G. White,
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