

APPENDIX E

Appearing here in Appendix E are biographical sketches of the authors of the major literary sources used in the 15 chapters of the Desire of Ages under review in this project. These authors in alphabetical order are: John Cumming, Alfred Edersheim, Frederic William Farrar, William Hanna, John Harris, Joseph Holt Ingraham, George Jones, Daniel March, Francis Wayland. All nine of these individuals were primarily nineteenth century figures.

As we perused some 500 works in the endeavor to find potential sources for the book Desire of Ages, we took some note of certain literary conventions practiced by the respective authors, namely whether or not other sources were evidently used and acknowledged. For the most part, acknowledgments were made, and/or credit was bestowed. For the sake of general interest we have included in these brief introductions some reference to how these authors handled the question of literary dependency. Perhaps these references could provide a starting point for comparing Ellen White's use of sources with the practices of her contemporaries.

The sources used in developing the following biographical sketches are listed at the close of this appendix.

BIOGRAPHICAL SKETCHES OF MAJOR SOURCE AUTHORS FOR THE BOOK
DESIRE OF AGES

John Cumming, 1810-1881

A native of Aberdeenshire, Scotland, John Cumming was to become distinguished not only as a minister with popular appeal but also as a prolific, successful, and interesting author. His first pastorate was the Scottish Church in Crown Court, Covent-Garden, London. By the end of his life the sale of Dr. Cumming's works had exceeded the sale of the productions of any other theological writer of that day.

Of Cumming's more than 45 works we mention a few abbreviated titles: Apocalyptic Sketches; Lectures on the Seven Churches; On Christ's Miracles; On the Parables; On Daniel; The Finger of God; Christ our Passover; The Comforter; A Message from God; The Great Sacrifice; Christ Receiving Sinners; Is Christianity from God? Sabbath Readings; On Genesis; On Exodus; On Leviticus; Benedictions; Voices of the Day; Of the Night; Of the Dead; God in History; Infant Salvation; The Baptismal Font; Lectures for the Times; Christian Patriotism; The Communion Table; Almost Protestant; The Church before the Flood; Liberty.

When we consider the matter of giving credit to literary sources used, one might find the footnote on page 130 of Cumming's Minor Works; Second Series of significance. It says:

In the course of my lecturing on this parable, I received a note from a hearer, complaining I had not acknowledged my obligations to Trench. The answer is, Trench and I are both very deeply indebted to Olshausen.

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In certain works, such as Sabbath Readings on the New Testament, he provided notes and gave credit for his quotations. In his lectures on prophetic studies on Daniel (also true of his approach in other works), Dr. Cumming addressed himself to the multitudes of common people rather than to the scholars--apparently because of his intense interest in sharing the gospel with the many rather than the few.

Alfred Edersheim, 1825-1889

Alfred Edersheim was born in Vienna to wealthy German Jewish parents. He gained his higher education at the universities of Vienna and Berlin and at New College, Edinburgh. He studied under Hengstenberg and Neander in Berlin. He mastered three languages, English, German, and Hebrew--the latter giving him a firm background from which he could draw as he composed books on Jewish social life, the temple and its services in the time of Christ, and other topics. Under the tutelage of Dr. John Duncan, a Scottish Presbyterian pastor in Pest, Edersheim was converted to Christianity. At the age of 24 he became a minister of the Free Church, Old Aberdeen. Later in his ministerial career he took orders in the Church of England and was vicar of Loders at Dorsetshire, 1876-1883. At Oxford in 1886 he was appointed as Grinfield lecturer on the Septuagint.

Through the years Edersheim was becoming brilliant in

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Oriental scholarship. After he had written several works on the Jewish world, its life, literature, and human affairs, he launched into preparing a two-volume work entitled The Life and Times of Jesus the Messiah, which took him years to complete. In some opinions that finished work was considered superior to the best of German works of its kind to that date. As far as higher criticism was concerned he was conservative; he was faithful to defend soteriology with the atonement and resurrection as components, also inspiration of God's Word, and supernaturalism. The following is a fine commendation of his accomplishments:

Dr. Edersheim is a Hebrew Christian, who believes that Jesus is the Christ the son of God, and all his Hebrew learning--which is great--is used strictly for the setting-forth of this great theme. . . . He has thrown light on many obscure points in the gospel history, and he has written the history of the time between the closing of the Old Testament and the opening of the New as it was never written before.--Spectator, lvii, 286.

Over twenty works were the result of Edersheim's labors. Some of the abbreviated titles are as follows: History of the Jewish Nation; History of the Old Covenant; Commentary on Matthew; Heart Converse with Jesus in the Psalms; History of Elisha; The Temple, its Ministry, and Services in the Time of Christ; The World before the Flood, and the History of Patriarchs; Sketch of Jewish Social Life in the Days of Christ; The Exodus and the Wanderings in the Wilderness; Israel in Canaan under . . .; History of Judah . . .; Life and Times of Jesus, the Messiah (1884); Prophecy and History in Relation to the Messiah.

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Frederic William Farrar, 1831-1903

Frederic William Farrar, though of English descent, was born in Bombay, India. London and Cambridge were the centers sought for his education. He became a distinguished churchman, in fact, one of the most eloquent of English pulpit orators. Also he was chaplain to the Queen and of the House of Commons. As school administrator he became headmaster of Marlborough College. In his church career he became canon of Westminster in 1875 and dean of Canterbury twenty years later.

Farrar's diversified and prolific writings by the 1870s had won him a name. He published in 1874 a life of Christ. This pleasing work had a fresh approach, which had been enhanced by his using all his vacations between school terms over four years in touring Palestine to gather helpful data. In this work he added touches of psychological insights, and he let shine his faith in the Christ of the Book.

The works of Farrar were on theology, education, philology, and other subjects. A few titles are: Life of Christ; Seekers after God; Witness of History to Christ; The Silence and the Voices of God; Eternal Hope; Lives of the Fathers. For a few years in the late 1870s Farrar courageously published a series of controversial sermons questioning eternal punishment. His productions in philological studies won for him his election to the Royal Society.

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William Hanna, 1808-1882

Educated at Edinburgh University, and ordained to the gospel ministry in 1835, William Hanna became pastor of a Scottish Free Church. In the course of time he was editor of the North British Review, and biographer of Dr. Thomas Chalmers, his father-in-law. In the 1860s he published a life of Christ, in six volumes, which turned out to be the most ambitious work of its nature for the decade. (The American Tract Society published all six parts in one volume about the time Hanna had finished the final segment.) This work was devotional and practical, and struck a new note of historical sensitivity. A tour of Palestine in 1863 furnished Dr. Hanna with a reservoir of ideas from which he could write and recapture ancient "time and place," such as might have figured in the life of Christ. Thus he dealt in both antiquarian theology and orthodox theology--no doubt appealing to and reassuring those readers who had a "measure of faith."

Regarding his work on the life of Christ, Dr. Hanna apparently availed himself of the best critical helps in establishing gospel harmony. He did not deem it necessary to burden the pages with references to every single authority he had consulted. However, he did cite three writers for helps on the "original and inspired records," and he did give proper credit for quotations.

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John Harris, 1804-1856

John Harris was born at Ugborough, Devonshire, in 1804. His college career as a student of divinity began at Hoxton in 1823. For a number of years his preaching pastorate was at Epsom. Apparently he was a nonconformist as a minister. In 1837 he became professor of theology in Chestnut College. At another time in his life he was principal of New College, St. John's Wood, London.

As an author Dr. Harris attained a wide celebrity both in Europe and America. A few of the titles, in some cases abbreviated, of his books are as follows: The Great Teacher (1835), The Christian Citizen; Witnessing Church; The Condition and Claims of Seamen; Mammon; or, Covetousness the Sin of the Christian Church; The Divided Church Made One; The Great Commission; The Pre-Adamite Earth; Man Primeval; Patriarchy.

Harris' book, The Great Teacher, is largely thematic. He makes no references to sources he might have used. Dr. Heman Humphrey, president of Amherst College, wrote the Introduction; and Harris himself, the Preface.

Joseph Holt Ingraham, 1809-1860

Born in Portland, Maine, and being the grandson of a wealthy shipbuilder, Joseph Ingraham's early interests centered around going to sea for travel. Before the age of seventeen he left for South America, and found himself there for several exciting revolutions. He began writing for

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newspapers at age twenty, and in two or three years was professor of languages at Jefferson College, Washington, Mississippi. That early in life, as novelist and romanticist, Ingraham's publications were multitudinous.

After traveling much between the North and the South in the United States, Ingraham married and seems to have settled in the Southern states. After his confirmation in the Protestant Episcopal Church (1847) he established a school for young ladies near Nashville, Tennessee. From 1852 to 1858 he had clerical duties in connection with several churches in turn. In 1859 he was appointed to the pulpit of Christ Church, apparently in close connection with St. Thomas Hall, a local school for boys at which he had become principal a year earlier.

Some of Ingraham's very popular semi-Biblical works or religious romances were (abbreviated): The Prince of the House of David; or, Three years in the Holy City; The Pillar of Fire; or, Israel in Bondage; The Throne of David: From the Consecration of the Shepherd of Bethlehem to the Rebellion of Prince Absalom. These were written in letter-form.

George Jones, 1800-1870

George Jones was born on a farm near York, Pennsylvania. Later he attended Yale College where he graduated in 1823; he stayed to receive his A.M. in 1826. Thereafter his experience was interspersed with teaching,

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navigation duties, tutoring at Yale, being rector of the Episcopal Church, Middletown, Connecticut, serving as chaplain on the United States, flagship of the Mediterranean Squadron, and on other expeditions. Subsequently he was commissioned chaplain, 1833. After marriage in 1837 he still continued as a naval chaplain. During a five-year period he was able to accomplish effective temperance work for various crews. In 1851 he became the first chaplain of the United States Naval Academy. From time to time he took leaves of absence for naval expeditions to China, Japan, and Ecuador. After retirement at age 62, Jones would do voluntary duty as chaplain and nurse, especially during the Civil War.

Jones was also an author, and his last two books were Life-Scenes from the Four Gospels (1865), and Life-Scenes from the Old Testament (1868).

Daniel March, 1816-1891

Born in 1816 at Millbury, Massachusetts, Daniel March later attended Yale and graduated from there in 1840. His ordination to the gospel ministry was five years thereafter, and he was put in charge of certain churches, Presbyterian and Congregational.

Some of the religious works by March that we reviewed were: Walks and Homes of Jesus; Night Scenes in the Bible; Days of the Son of Man; Our Father's House; From Dark to Dawn; Home Life in the Bible; Lessons in the Life of Joseph.

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Dr. March had a colorful style and his books contained geographical descriptions and details that reflect his careful scholarship. However, it was interesting for us to note in perusing several of his works that he did not identify his sources. In fact, in the Preface to Walks and Homes he made this comment:

It has not been thought necessary or appropriate, in a purely practical work, to assign reasons or authorities for a few assumptions that have been made, such as that Tabor is the mount of the Transfiguration,
. . . .

In the composition of the following pages an attempt has been made to look upon our Lord as he was seen by the men of his time, and to combine with that view the more mature and instructed impressions which spring from faith in his redeeming work and his divine nature.

Francis Wayland, 1796-1865

In some opinions, Francis Wayland was one of the most eminent "divines" and philosophers. Of English parentage, he was born in New York City. He graduated from Union College, Schenectady, 1813, and took up the study of medicine. In the years, 1816-1817, he studied theology at Andover. As both clergyman and educator, he spent some time tutoring, as well as teaching mathematics and natural philosophy at Union College, and pastoring the First Baptist Church in Boston (1821-1826). He was for many years (1827-1855) president of Brown University. From Brown University he returned to the ministry, taking a pulpit in Providence.

We list here some of the abbreviated titles of his works: The Moral Dignity of the Missionary Enterprise;

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Duties of an American Citizen; Elements of Moral Science; Of political Economy; Moral Law of Accumulation; Limitations of Human Responsibility; Thoughts on the Present Collegiate System in the United States; Domestic Slavery Considered as a Scriptural Institution; Memoirs of Harriet Ware; Of the Life and Labours of the Rev. Adoniram Judson; Elements of Intellectual Philosophy; Sermons to the Churches; Salvation by Christ (1859); The Ministry of the Gospel; Memoirs of . . . Thomas Chalmers.

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