

Adventist *Heritage*



Early Day Campmeeting

CONTRIBUTORS

ADRIEL D. CHILSON, a retired S.D.A. minister who has pastored churches in Oregon, Wisconsin and Nevada, has authored a number of articles in the *Review and Herald* as well as three books on Adventist history.

RONALD D. GRAYBILL, Assistant Professor of History at Loma Linda University, is also Editor of *ADVENTIST HERITAGE*. A popular lecturer and writer on topics of Adventist history, Dr Graybill has also served as Associate Secretary of the Ellen G. White Estate.

DANIEL HEINZ is currently a doctoral student at Andrews University. He is co-editor of a forthcoming book on the history of the Adventist Church in Europe and has written various articles on European Adventist History.

MARVIN WALTER is a retired S.D.A. minister whose special interest is early Adventist history in the West. Elder Walter was the founder of the S.D.A. Indian Mission School in Holbrook, AZ, the Monument Valley Mission in Utah and the Payabya Indian Mission in South Dakota.

MIRIAM WOOD, prolific Adventist author, has written fifteen books and numerous articles on various topics in Adventist journals. From 1958-1981 she authored a weekly column in the *Adventist Review* entitled "The Art of Living." She is currently in the sixth year of authoring an advice column in the same journal entitled "Dear Miriam."

NORMAN H. YOUNG is a member of the religion faculty at Avondale College in Australia. A New Testament scholar, Dr Young has written several articles on aspects of New Testament theology. He is also the author of a book on the parables of Christ.

All pictures and illustrations used in this issue are courtesy of Loma Linda University Heritage Rooms or the Adventist Heritage collection unless designated otherwise.

At the time of the publication of Volume 11, No. 2, no photograph of Sarah A. H. Lindsey had been found to accompany Brian Strayer's biographical article on her. Though no photograph has still been located, a book that once belonged to her and that contains her signature has been discovered. The following signature was found in the front of a copy of Spirit of Prophecy, Volume 3, written by Ellen G. White in 1878.

A handwritten signature in cursive script, reading "S. A. H. Lindsey". The signature is written in dark ink on a light background.

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EDITORS

Ronald D. Graybill
Loma Linda University
Gary Land
Andrews University
Dorothy Minchin-Comin
Loma Linda University

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Ronald D. Graybill

MANAGING EDITOR

James R. Nix
Loma Linda University

ASSISTANT MANAGING EDITOR

Shirley M. Chipman
Loma Linda University

DESIGN AND LAYOUT EDITOR

Judy Larson
Lake Elsternore

PHOTOGRAPHY

Richard Weismeyer
Loma Linda University

TYPESETTING

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Loma Linda University

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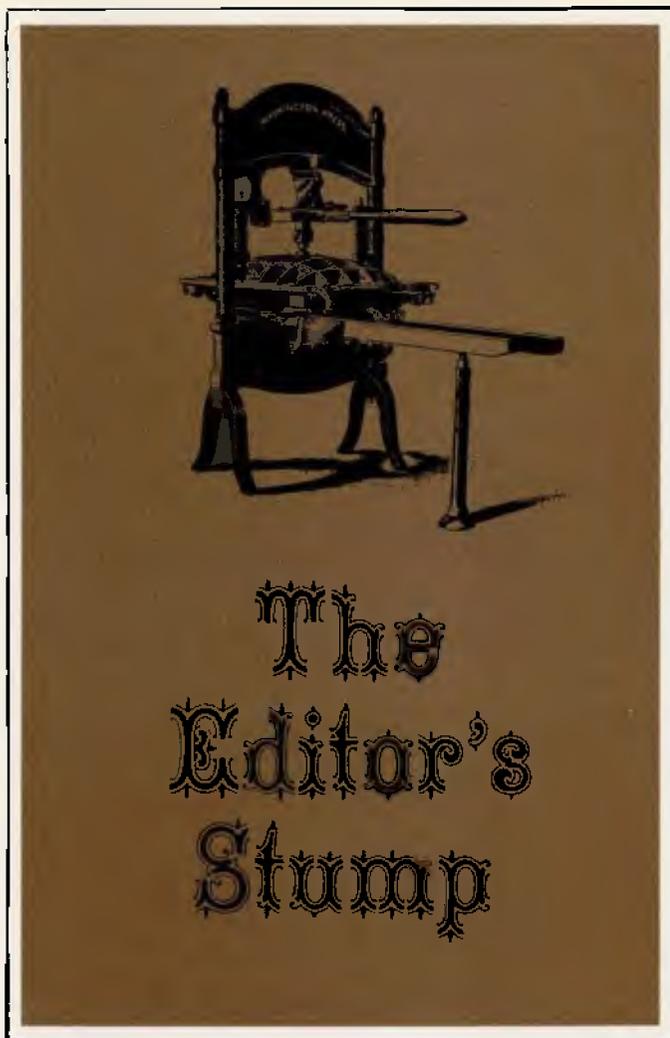
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History is old, history is new. That's what makes it interesting the combination of the familiar with the startling, the blend of nostalgia and innovation. This issue of *ADVENTIST HERITAGE* illustrates both aspects of Adventist history.

Those of us familiar with Miriam Wood's cheerful, innovative point of view on many topics will not be surprised to discover that her grandfather was a courageous pioneer minister in Kentucky, one who risked life and limb to bring the Advent message to those mountaineers.

To American Adventist ears, however, the name Conradi ranks right up there with Canright as a dangerous apostate. We tend to forget that Conradi's departure from the church came very late in his life, after many years of staunch leadership to the cause in Europe. In his biographical sketch on Conradi, Daniel Heinz reviews both the man's strengths and weaknesses.

For many years, Marvin Walter has pursued the history of the church in Northern California. Now, with the aid of the diary of William Ross as well as other primary sources, Marvin lays out the history of the second church in California. The story is probably typical of many small churches in those early years and thus provides a glimpse of Adventist life which is usu-

ally missing from histories focussed on church leaders and doctrinal issues.

Adriel Chilson's piece on the first Adventist campmeeting also mixes the old with the new. The "new" in this case is simply the realization that Adventist history teachers are going to have to revise those old quiz questions about Wright, Michigan, being our first campmeeting. The old is the quaint yet interesting story of how campmeetings began among us.

My own article shows how a practice which at first seems very strange to modern Adventists can be understood when placed in the context of the times. Illustrating the article was no easy task, however. Jim Nix, our enterprising managing editor, is enormously resourceful in finding visual illustrations for our journal even when the story does not readily suggest usable photographs.

For the article on the Apocrypha, we wanted an old engraving of the three-headed eagle which provoked so much speculation among early Millerite Adventists. When a search at Loma Linda and Andrews Universities failed to locate an illustrated edition of the Bible containing the Apocrypha, I made a trip to the Huntington Library in Pasadena. There I spent nearly an hour in the card catalogue, trying to choose copies of the Scriptures which not only contained the Apocrypha, but were also illustrated. Even so, I could have no assurance that the artist would have chosen to depict the triple-headed eagle!



Finally, I settled on a dozen or more Bibles and turned in my request at the reading room. To my utter amazement, the first Bible brought to me contained just the engraving I wanted!

Norman Young's article on the "Alpha" offers some compelling new perspectives on the John Harvey Kellogg case and shows how lessons gleaned from the earliest days of Adventism can be linked with a sad episode in the church's middle years to provide a sobering warning for our own times.

— Ron Graybill



DON'T BE WRONG ABOUT WRIGHT

**(It Wasn't Our
First Campmeeting)**

Adriel D. Chilson

Although the Wright, Michigan, campmeeting in 1868 was the first "general" campmeeting for Seventh-day Adventists, the 1867 convocation at Johnstown Center, Wisconsin, was actually the first campmeeting to be held.

Where was the first Seventh-day Adventist campmeeting held? Most Adventist history buffs will answer "Wright," but they would be wrong. The first Seventh-day Adventist campmeeting was not the one held in Wright, Michigan, in 1868, but the one held in Johnstown Center, Wisconsin, the year before.

Fifteen hundred persons attended that first Seventh-day Adventist camp meeting, held in a Wisconsin cow pasture, September 19-22, 1867. A dozen church and family tents encircled the main pavilion. Four hundred campers, in tents or nearby farm homes, stayed through four full days of meetings. Church leaders from Battle Creek arrived at the campsite the day before the meetings were to begin, and Elder James White wrote enthusiastically: "The large tent is up here, and the brethren are pouring in from all directions. Already four small tents are here and others are expected."





Elder Isaac Sanborn's shady pasture became the site of the first Seventh-day Adventist campmeeting held in Wisconsin in 1867.

After the success of the Johnstown Center campmeeting in 1867 and the even larger Wright campmeeting the following year, such meetings (as this one in 1875 in Minnesota) became extremely popular among Seventh-day Adventists.

Why has this camp meeting been overlooked, and the Wright, Michigan, camp a year later labeled the "first"? It cannot be because the Johnstown meeting was too small. After all, the Moss, Norway, camp meeting, designated the "first" in Europe, was held with only eight dwelling tents and one thousand peak attendance. The Wisconsin camp, then, was certainly not lacking in tents or people.

The Wright, Michigan, campmeeting has long been thought to be the first because it was the first "general" campmeeting for the whole denomination. Pleased with the success of the Wisconsin camp meeting, James White, during the summer of 1868, suggested others on a state level. He also promoted a "general" meeting for the benefit of churches as distant as the East Coast. Frequently using the terms "General Convocation" or "General Campmeeting," he urged that these meetings, "free from business sessions, where ministers and people could devote their entire time and energy to the spiritual interests of the assembly, would exactly meet the wants of the cause." He deplored the fact that annual General Conference sessions were so packed with business matters that no time was left for spiritual themes.

Suggesting a central location, White continued, "A general campmeeting of this kind should be held annu-





ally, probably somewhere in Michigan. This, however, should not take the place of convocations of this kind in other states." Distant churches responded. In attendance at the Wright camp meeting were representatives from Ohio, New York, and Wisconsin. That White intended the meetings to benefit the general cause is further reflected in Uriah Smith's disappointment that the representation at Wright from states other than Michigan was not large.

But Michigan, which has so many Adventist "firsts" to claim, should not begrudge Wisconsin a "first." For it was in Wisconsin that the first Seventh-day Adventist campmeeting was held.

The Wisconsin campmeeting had been well planned. After Elders Robert Andrews and Isaac Sanborn discussed the proposed camp at length, Sanborn offered the use of his shady cow pasture ten miles east of Janesville, quite unaware that the experiment would become a successful "first." The men secured James and Ellen White's promise to be present, and sent notices to the *Review*:

See to it that the enemy does not cheat you out of attending this gathering of the saints. If you are discouraged, come and be encouraged and revived. If your love for the Lord and His truth is waning away, come and consecrate yourself anew to His service. If you feel strong in the Lord, come and grow stronger and help impart spiritual life and vitality to those that need. And if you think you cannot spare the time, you are the very one that needs to come.

Come, then, praying that the Lord may meet with us, and that we may have a refreshing from His presence.

Isaac Sanborn soon followed with directions to the camp, and for a do-it-yourself family tent:

As Brethren R. F. Andrews and H. C. Blanchard have urgently called your attention to the importance of making a proper preparation to attend the Convocation Meeting that is to be held at Johnstown Center, Rock Co., Wisconsin, ten miles east of Janesville and eight miles south of Milton Junction, I hope no pains will be spared in preparation to attend this feast of tabernacles. We expect to pitch the large tent in a beautiful grove within 15 rods of my house, and would like to see 40 tents around it. Eight yards of factory will make a tent 15 feet long and 9 feet wide, with a wall six feet high and a fly, that is, a double top which makes it perfectly dry in time of rain. Such a tent will not cost more than \$16.00.

Sanborn later added that he hoped all who possibly could, would "be upon the ground" by Wednesday, the 18th of September, in time to pitch their tents and thus

We would also call your attention to the fact that the time of our Convocation Meeting, to be held at Johnstown Centre, Rock Co., Wis., is drawing near. We hope you are all making calculations to attend that meeting. Make your calculations to come beforehand, and then see that no trivial excuse will thwart you from your purpose. It is important that every brother and sister come that can. We should be glad to see forty tents on the ground. Brethren living near each other can join and get a tent, and in some places the whole church can club together and get a good large one, to be kept for such occasions. We say again, see to it, that the enemy does not cheat you out of attending this gathering of the saints. If you are discouraged and on the back-ground, come, and be encouraged and revived. If your love for the Lord and his truth is waning away, come, and consecrate yourself anew to his service. If you feel strong in the Lord, come, and grow stronger, and help impart spiritual life and vitality to those that need. And if you think you cannot spare the time, you are the very one that needs to come.

Come, then, praying that the Lord may meet with us, and that we may have a refreshing from his presence.
R. F. ANDREWS.
H. C. BLANCHARD.

Monroe, July 25, 1867.

According to the announcement in the June 30, 1867, *Review* and *Herald*, Elders R. F. Andrews and H. C. Blanchard hoped to see at least forty tents on the grounds of the first campmeeting when it convened on September 19.

To the Brethren of the Illinois and Wisconsin State Conference.

As Brn. R. F. Andrews and H. C. Blanchard have urgently called our attention to the importance of making proper preparation to attend the Convocation Meeting that is to be held at Johnstown Center, Rock Co., Wis., ten miles east of Janesville, and eight miles south of Milton Junction, I hope no pains will be spared in preparing to attend this feast of Tabernacles. We expect to pitch the large tent in a beautiful grove within fifteen rods of my house; and we would like to see forty tents around it. Eighty yards of factory will make a tent fifteen feet long, and nine feet wide, with a wall six feet high, and a fly, that is a double top, which makes it perfectly dry in time of rain. Such a tent will not cost more than \$16.00, and they should be made and kept to attend these large meetings. We hope to see the largest gathering of Sabbath-keepers at this meeting that has ever met in this Conference. The Johnstown church especially invites the lonely and scattered ones to come and bring all their interested friends. Those who come by railroad should be at Janesville the day before the meeting, where teams will meet them. Should they reach there on Monday night, they will please go to the American Hotel. May the Lord grant a general interest in this meeting, is my prayer.

ISAAC SANBORN.

Elder Isaac Sanborn's announcement in the August 16, 1867, issue of the *Review* and *Herald* gave prospective campmeeting attendants instructions on how to reach the site as well as directions on how to make tents.



be ready to "commence the worship of God the next morning."

H. C. Miller of Monroe, Wisconsin, appended a dietary note to camp meeting preparation: "Our meetings are not for the purpose of having a picnic, so let our preparations for the body be of the most simple kind." He warned against pies, cakes, and other rich food, saying: "Now I do believe that pies and preaching will not do well together." He suggested that campers bring good supplies of graham bread, crackers, and "with the addition of fruits of some kind, will be amply sufficient to sustain the body."

The three who led out in planning the campmeeting—Blanchard, Andrews, and Sanborn—had pioneered Adventist evangelism in Wisconsin beginning in the 1850s. Sanborn was convinced of the Sabbath truth after reading copies of the *Review* sent to his wife's parents. He was the first conference president (1863), and was followed by R. F. Andrews, who took office the same year in which the first camp meeting was held.

As the day approached, church leaders left Battle

Elder Robert F. Andrews helped plan the first Seventh-day Adventist campmeeting, and he was also elected President of the Wisconsin Conference, both in 1867.

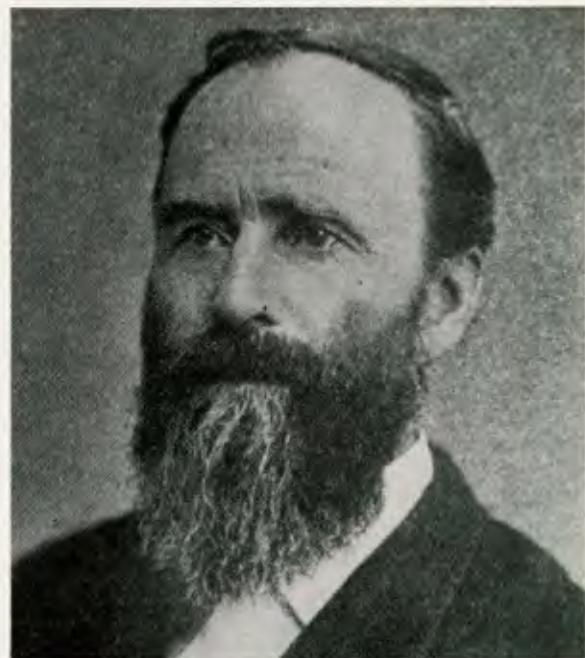


Creek to be on hand for the novel occasion. Accompanying James and Ellen White by train from Battle Creek headquarters were Brethren Maynard and Olmstead with their wives, along with Uriah Smith and T. M. Steward. Smith especially welcomed the short relief from editorial pressures, his first since his "sick trip" to Dr. Jackson's water cure in Dansville, New York, two years previous. He wrote from Chicago, the halfway point:

The prospect is most agreeable, of a little change from the usual routine of office duties, with its manuscripts, books, papers, comments, proofs, and the cry of "copy" from the insatiate printer. It will be pleasant to look for awhile upon something besides piles of letters and communications upon all subjects from the good to the indifferent; some ready for the paper; some to be made available by a moderate amount of labor; and some positively beyond the reach of editorial doctoring.

While waiting at the Janesville station for a commuting wagon to the camp ground, Ellen White grew dizzy from the effects of tobacco smoke in the waiting room and had to be assisted into the open air by Maynard

Elder T. M. Steward was among the party of workers who traveled together from Battle Creek, Michigan, to attend the first campmeeting at Johnstown Center.





(Left)

In spite of the trip's "disagreeable baptism of dust," Uriah Smith thoroughly enjoyed the break in editorial responsibilities while he attended the first Adventist campmeeting.

(Below)

Standing in the center of the platform at the Eagle Lake, Minnesota, campmeeting in 1875 are Ellen and James White and Uriah Smith—the same ones that led out at the Johnstown Center, Wisconsin, campmeeting in 1867.

Courtesy Elmer Martinson, M.D.



and Olmstead.

Although Uriah Smith had complained along the way of the "monotony of railroad travel, with its disagreeable baptism of dust," he was delighted with the camp. "How goodly are thy tents, O Israel!" he exclaimed.

The large Wisconsin evangelistic tent was pitched to accommodate the main meetings. Twelve church and family tents were already clustered around it. Ministerial talent on hand included not only the Battle Creek party but Elders Sanborn, Steward, Andrews, Blanchard, and John Matteson of the Wisconsin and Illinois Conference. The main tent, Uriah Smith said, was "full of earnest, substantial, commandment keepers." Smith judged it to be largest Adventist gathering ever assembled in Wisconsin.

The campmeeting opened with a "social" or testimony meeting. Then James White preached and Mrs. White gave her testimony "with freedom and power." The afternoon meetings that opening day followed the same sequence: social meeting, preaching services, and testimony from Mrs. White.

The meeting in the evening was one of unusual solemnity and power. As "Sister White bore her testimony with great freedom," many were in tears, and the pent-up emotions of the people found, as Uriah Smith put it, "audible utterance" in various parts of the congregation.

Following Sister White's message, one brother stood to confess that he had been "almost overcome by the temptation of the enemy." His discouragements, he said, had arisen from doubts of his acceptance with God. He had even questioned whether he was converted, because he could not look back to any particular moment when he received a sudden and miraculous change. This gave Mrs. White an opportunity to encourage the man, speaking at length on the subject of conversion.



Danish immigrant John G. Matteson was ordained by James White on Sabbath afternoon at the Johnstown Center, Wisconsin, campmeeting.

It must have pleased Ellen White to see her husband James occupy the pulpit six times during the campmeeting, since he was still recovering from his 1865 stroke.



Smith spoke of the early Sabbath morning service as "characterized by a tender, melting spirit," during which many wept with tears of joy and relief.

With an ordination service, the first campmeeting set a precedent which is followed to this day in Adventist circles. At the close of the services Sabbath afternoon, John Matteson, the Danish immigrant who would do so much to open the vision of a world mission to Seventh-day Adventists, was set apart to the work of the gospel ministry by prayer and the laying on of hands. James White charged him to faithfulness in his new office.

The Sunday program began with an early morning baptism of 12 persons in a nearby lake. When the word was circulated in the community that Ellen White would speak that day, 1500 persons flocked to the camp ground to hear her. But the new day found Mrs. White in bed with dizziness and throat congestion. "Voices seemed to vibrate, and everything appeared to be swinging before me," she wrote. "I grew very sick and could not sit up."

After the mid-morning service, James hurried to her room. "I have given appointment for you to speak at the two o'clock meeting," he announced. "What will your subject be?" "I could not gather or retain a sentence in my mind," she recalled, "but I thought, if God will have me speak, He will surely strengthen me; I will venture by faith; I can but fail."

Mrs. White determined that since she had given her promise to the people, she would try even if she "broke down in the attempt." She made her way to the tent and tremblingly took her seat on the platform. To the ministers, she said, "If you will sustain me with your prayers, I will move forward, relying upon God to sustain me." As she stood before that large crowd her headache suddenly disappeared, and she spoke for an hour "with freedom."

The four-day campmeeting closed on Sunday evening with a sermon from the new "Elder," John Matteson. For James and Ellen White, the campmeeting had been a time of special victory. James, who had been slowly recovering from his 1865 stroke, was able to speak six times during which he seemed "smart, cheerful, and free."

Finally, the big tent came down, the stakes were pulled up, and the cows once again roamed their pleasant pasture. Overshadowed by the "general" campmeeting in Wright, Michigan, the next year, Johnstown Center was all but forgotten. Now, however, it should take its rightful place as the first Seventh-day Adventist campmeeting.

Marvin Walter

Green Valley Seventh-day Adventist Church



An artist's conception of the Green Valley church pictures it as being similar to the Santa Rosa, California, church after which it was modeled.

Courtesy of the author

THE SECOND S.D.A. CHURCH ERECTED IN CALIFORNIA WITH ITS BRIEF HISTORY 1870-1878

If you leave San Francisco and travel northward on the famous Redwood Highway (US 101) across the Golden Gate Bridge, you will pass through Marin County and soon reach the pioneer cities of Petaluma, Santa Rosa and Healdsburg.

As you approach Santa Rosa, California Highway 12 cuts across US 101. If you turn west, you soon find yourself in Sebastopol on the Gravenstein Apple Highway (116). The first seven miles of your route takes you along the eastern edge of Green Valley. These roads have been the food and supply line to San Francisco for nearly a century and a half.

Green Valley Creek drains the rolling hills southwest of Sebastopol and meanders northward for ten miles through the very fertile valley. It grows larger as it passes Graton and Forestville and empties into the Russian River above Guerneville. A century ago willow and bay grew along its banks with clumps of redwoods, Ponderosa pine and Douglas fir. Oaks and madrona covered the gentle sloping hills that enclose the rectangular valley. Wild grapevines and blackberries draped themselves over the trees and shrubs beside the stream. In the open glades wild oats and burclover grew luxuriantly.

Green Valley formed a large part of the Spanish land grant known as El Molino Rancho until it was divided up and sold to pioneer families in the middle of the nineteenth century. Many of these pioneers arrived in California to seek for gold and found it not in the mines, but in agriculture and businesses supplying San Francisco's hungry markets.

As they cleared the land and planted their crops, they discovered that the Ponderosa Pine in Green Valley made an excellent charcoal. Tons of it were burned in the kilns and hauled by team and wagon to Petaluma, the shipping center for products from Green Valley and nearby towns. Lumber mills west of Green Valley helped to cut and maintain the first roads through the area. The native growth demonstrated what would grow well in the valley, so grapes, berries, apples, peaches, pears, plums, and citrus fruits along with all of the grasses, wheat, barley, oats and rye, supplied the local markets and nearby cities. One of the first grist mills was water powered by Green Valley Creek near Sebastopol. Along the streams, hops were introduced and became, for many years, a major industry in Sonoma County.

As the population increased, schools and churches were



built in central locations to serve the needs of the rising generation. By 1870 Green Valley had three school districts. The Redwood District School was built at the edge of Forestville at the north end of the valley. Green Valley and Oak Grove schools stood on the west and east sides of the valley near the present village of Graton. Near the Green Valley School, a Methodist Church was erected. Other religious groups often used the school buildings for services.

The present city of Sebastopol was just beginning to be settled in 1867. Petaluma had grown from 2,500 to over 4,000. Santa Rosa, the county seat, had its first settlement in 1852 and had grown to 700 in 1860 and 1,800 residents by 1867. Even Healdsburg, with its first trading post in 1846, had grown to 1,500 by 1867. About 1866 the first business houses were built in Forestville — a saloon, a chair factory and Bump's general store near the blacksmith's shop.

This was the section of California into which God providentially led His pioneer workers to share the good news of salvation and the Advent message. The Merritt G. Kellogg family from Battle Creek, Michigan, arrived in San Francisco in the middle of September, 1859, and began to share their faith with their neighbors. Meanwhile, Kellogg worked as a carpenter to make a living. In response to a plea for ministerial help the General Conference of Seventh-day Adventists sent John N. Loughborough and D. T. Bourdeau with their families. The new workers arrived in San Francisco via the Panama Canal in 1868, bringing a new tent in which to hold evangelistic meetings. Not finding a suitable location in San Francisco, they accepted an urgent invitation from The Independent Church to erect

First effort
A Mission of the Seventh day Adventists was established on this coast in the year 1868 by the General Conference of Seventh day Adventists.

Elders Bourdeau and Loughborough opened the labors of the mission by making their first visit in the California Mission tent at Petaluma known as Feb. from Aug. 20th to 25th of Oct. This was followed by meetings in Healdsburg and about 100 persons, among them 9 in reply to the numerous applications from Elders Griffith, McDaniel, Jones, and Brock at Petaluma. As the result of the effort in Petaluma about 20 embraced the Sabbath. A Sabbath meeting was established at the house of Mrs. Wm. Bourdeau in which meeting he was appointed leader.

Second
The second course of lectures was given at Windsor known as from Nov. 1868 to Jan. 1869 as the result of this effort an amount to 100 the truth.

Third
The third effort was made in Healdsburg School House, where we were invited by Mrs. Griffith, who had moved into that vicinity from Petaluma. This series of meetings commenced from Jan. 20th to Feb. 24th. The result that resulted from this meeting was the awakening of an interest in Healdsburg School House, the adjoining District. In consequence of this interest meetings were maintained from Feb. 24th to the summer of 1869 of ten labors April 2nd to 12th, and the result of this effort upwards of twenty embraced the truth. Since the time of these meetings March 20th 1869 the church was built on the site of the school house.

The opening page of the original Minute Book of the California Mission of Seventh-day Adventists established in 1868 is in the handwriting of Elder J. N. Loughborough.



Though no pictures are known of the Redwood District School building, the Seventh-day Adventists later built and operated their own church school, shown here in 1890, on the same site.

Courtesy of the author



their sixty-foot tent in Petaluma. Here they held their first meeting August 13, 1868.

During the next sixteen months, seven efforts were conducted in the towns of Petaluma, Windsor, Hall School, Piner School, Santa Rosa, Healdsburg and Sebastopol. While the meetings were being held in the tent in Sebastopol during the fall of 1869, willing hands were erecting the first Seventh-day Adventist Church building in California at the corner of 2nd and B Street in Santa Rosa. There Bourdeau preached the first sermon November 22, 1869.

The company of believers in Healdsburg was organized as a church December 5, 1869, with a charter membership of 23. Santa Rosa was organized one week later, December 12, with 29 members. The members in Healdsburg met for their services in the E. W. Rudolph home at 218 Center Street.

Since the winter rainy season had already begun, the tent was stored until spring. On January 2, 1870, Loughborough and Bourdeau opened meetings in the new Redwood District schoolhouse at Forestville. During the day they kept up a very busy visitation and Bible study program among the farmers in Green Valley. A month later, on February 5, four were baptized in the Green Valley Creek. One of the candidates, William Thomas Ross, wrote that night in his diary:

We went up to church today. First Bourdeau and I went down and picked out a place for baptizing. Then after church there were four baptized, Mrs. Rambo, Mr. Minor, Sarepta (his wife) and I. There was a large crowd out. Bourdeau stayed all night. Loughborough and wife were here today. We went up to the church at night.

The next day, Sunday, W. T. Ross went with his team and

*of this day are held between Elders W. Loughborough and
Bourdeau.*
Seventh effort
A seventh effort was made with the tent in Sebastopol from September 14th to November 9th. In the result of these meetings 12 came out decided on the truth. There were the close of this tent meeting; namely Oct 23rd and 24th there was a second gathering of his people in the State at Sebastopol. A short business session was held on Sunday the 23rd. The principal business of this meeting was to elect a Secretary in place of one J. C. Wood resigned to Washington Perry. Bro. Robert C. Morton was elected Secretary to serve till the next meeting.
R. A. Morton Secretary

Eighth effort
Following the above meeting the churches of Healdsburg and Santa Rosa were organized. Healdsburg organized Sunday Dec. 5th 1869 with a membership of 23. Santa Rosa has organized Dec. 12th with 29 members. From Jan 2nd to March 20th meetings were held in the Redwood School House Green Valley and as the result some 14 more came out to obey the truth. A Sabbath school & Bible class were organized of them and those who came out on Sebastopol, elected 5 churches chosen leaders, and regular Sabbath meetings opened at the home of Mrs. Minus. From about the first of December Bro. W. L. Kellogg commenced preaching in connection with the mission. A ninth effort was made by Eld. Loughborough in Healdsburg Dist. which resulted in bringing some 14 more out on the truth.

The original California Mission Minute Book shows that meetings were held in the Redwood Schoolhouse in Green Valley from January 2 through March 20, 1870.



William Thomas Ross and his wife Sarepta Ann were among the charter members of the Green Valley Church, the second Seventh-day Adventist congregation to erect a building in California. Courtesy of the author



After working for two years in California, Elder D. T. Bourdeau and his wife returned to the East to work among the French.



The Green Valley Seventh-day Adventist church was organized on Sunday, April 17, 1870, with a charter membership of twenty.

Courtesy of the author

Names of those first signing
the
Covenant

"We the undersigned, hereby
associate ourselves together as a
Church, taking the name Seventh-
day Adventists, covenanting to
keep the commandments of God
and the faith of Jesus Christ."

Edward T. Brooks
J. B. Rambo
O. C. Rambo
J. M. Rickett
Adda O. Rickett
Richard S. Rickett
Alcher Robison
Mary Robison
Robert Moore
Mary Jane Moore
J. B. Sowby
Barnes W. Mason

Charles Minor
William S. Post
Sarepta A. Ross
Marvina Herrington
Sarah Ross
Anna Herrington
Margaret A. Beatty
Sarah Calder

wagon to Oak Grove to bring the recently converted Mr. E. S. Brooks home with him to begin cutting. He also attended meetings in the morning and evening at the Redwood Schoolhouse. At this time "Tommy" Ross, as everyone called him, was almost 28 years old. His wife, Sarepta, was 22, and the couple had three children; Charles, 4 years old, Minnie, 2 1/2 years and Alice, just 7 months. The work of tending their 140 acre farm and finishing their home did not stop them from attending the meetings and entertaining the ministers. Before the end of the month another group was ready for baptism.

Friday, February 25, Tommy Ross wrote, "I made a gate for the yard fence and hung it. Then I went over to the store and came back and chopped wood. Br. Loughborough and wife came, and he and I went to look for a place to baptize. Br. Kellogg came by in the evening."

They found a good place in Green Valley Creek which flowed along the west side of the Ross farm and along the east side of the Thomas property. Tommy Ross continues the story: "We got ready and went up to church today. Then out to the place of baptizing in Thomases field. There were seven baptized: 3 Ricketts, John Herrington and wife, and Wible and wife. Br. Kellogg was here tonight."

A keen interest sustained meetings almost every night until late March. On some days two meetings were held. On Sabbath, March 19, E. S. Brooks, who was living and working at Tommy Ross' farm, was appointed to lead out in the meetings and to be the superintendent of the Bible Class.

B. M. Minor's home, located about a mile and a half southeast of the Ross and Herrington farms, was chosen as a meeting place for the new believers until a piece of property could be secured and a church building erected. The young farmers went right to work to find a centrally located place where a church building could be built.

M. G. Kellogg had moved from San Francisco to Santa Rosa during the Green Valley meetings so as to help Loughborough. Consequently, Bourdeau felt he could return to the east and work among his native French countrymen.

Just before Bourdeau left, the second State Meeting of Seventh-day Adventists in California was called for April 8-10 in the new Santa Rosa church building. More than one hundred believers came to this very special meeting. From



Green Valley, Calif. Jan. 27
 (Saturday) April 16, 1870.

Left Santa Rosa at 10
 Arrived Minner at 10
 Spoke 11:30 AM Philis, 27
 After dinner & dinner
 I went to Mt. Ross
 over night at Green Valley

Sunday 17

Went to Mrs. Minor's
 to 10 AM. P.M. 27.
 Organized meeting
 Organized church at Green Valley
 Dinner at 1:30 P.M.
 Dinner with the children. 2:30 P.M.

Monday 18

Arose 5:30 A.M.
 Arose to Mt. Ross left at 8:30
 Arr. 10:30 at 10:30
 Got freight to the job
 Dinner - Seeing about school
 Checking papers & got American
 tickets. 2:30 P.M.

Tuesday

Arose at 5:30 A.M. (left)
 Went north to Oakland
 Oakland bridge 7:30 A.M.
 at 8:30 P.M. in 9:30
 called Mrs. St. John. Arrived at
 Mt. Ross 2:30 P.M. out.
 Over night at Mrs. Minor's
 rose 7:30 P.M.
 read B.L. Journal. In 8:30
 about 1 1/2 hours. Visited with
 Mrs. Bourne & J. Minor till 11:30
 I at 11:30 P.M. on Thursday
 Over night at Mrs. Minor's

Wednesday 20

Thursday 21

Preparation. Disc for Sabbath
 on the subject of Humility. 10:30 P.M.
 Dinner completed notes
 Done to Mrs. Bassett's
 Note on J. St. Wood
 Over night at Mrs. Bassett's

The second state meeting of Seventh-day Adventists in California met in 1870 in the just-completed Santa Rosa church (shown here much later).



Elder J. N. Loughborough's diary for April 17, 1870 records the fact that before organizing the Green Valley church, he spoke from Revelation 21:27.

Courtesy Adventist Heritage Center, Andrews University

Green Valley to Santa Rosa was only about eight miles over clay hills, but travelers had to make the bone-jarring crossing of the Santa Rosa lagoon. In this large swamp the road was made of logs laid side by side that floated up and down in the muddy water, providing even more jolts to the wagons.

Tommy Ross recounts the weekend's events:

Friday, April 8, 1870. We got ready and started out to Santa Rosa at two o'clock. We got out before night. Had preaching at night by Br. Kellogg. We stayed at Br. Loughborough's. . . Saturday: We had a social meeting then preaching, then preaching again. Sarepta and I went home with Br. Denison for dinner, came back to prayer meeting in the evening, then had preaching at night. We had a splendid meeting. . . Sunday: There was a baptizing this morning. There were three baptized. Harrison Rambo was one. . . [The Santa Rosa Creek was only a few feet from the church where the candidates were probably baptized.] Then we had social meeting, then preaching by Br. Bourdeau, his last sermon among us. Then a business session, then preaching by Br. Loughborough. Then we came home.

At this Sunday business session the members arranged a schedule for the four congregations to have their regular quarterly services and business meetings. Petaluma was to meet the fourth Sabbath in April, Green Valley the second Sabbath in May, Healdsburg the first Sabbath in June, and Santa Rosa the last Sabbath in July. Then the meetings were to be repeated in each place every three months, dating from the time of the first meeting.

The Sabbath following the State Meeting, Loughborough met at the Minor home with Green Valley's new believers. Sunday morning they met again at Minor's house and Loughborough organized the Green Valley Seventh-day Adventist Church with a charter membership of twenty. Their legal name was the Society of Seventh-day Advent-

ists of Analy, Analy Township, Sonoma County, California. The trustees were J. W. Rickett, who would serve three years, B.M. Minor to serve two years and W.T. Ross to serve one year.

During the next few days Loughborough helped the Bourdeaus pack, purchase their tickets and check their baggage. They boarded the train in Oakland on Tuesday morning, April 18, 1870. The transcontinental railroad had been completed just a year earlier, so Bourdeau, who had had to sail to California around the Isthmus of Panama was able to return to the East by train.

The first of May, Kellogg and Loughborough pitched the tent in Bloomfield, another farming community about fourteen miles southwest of Santa Rosa. Tommy Ross went into the woods on Sunday, May 1st, and got a wagonload of stakes. The next day after sacking up his wool, he drove via Sebastopol to Santa Rosa and took dinner at the Loughborough's while they talked over their plans for the Green Valley Church and the tent meetings for Bloomfield. According to plan, on Thursday, May 5th, Tommy Ross drove his team over to Bloomfield to take enough stakes to peg down the tent. Again he took dinner with the Loughboroughs before returning to his ranch in Green Valley.

Sabbath, May 14th, was very cold and windy, but no one wanted to miss the special quarterly service. Sarepta Ross and the children rode up to Minor's place in the wagon, but Tommy Ross and Edward Brooks walked across the fields. Loughborough gave the sermon and conducted the ordinances of the Lord's house. In the evening Tommy Ross went back to a very important business meeting of the church members. It was voted that night to accept Andrew Jackson Smith's offer of a piece of land nine rods square on the west side of what today is known as Gravenstein Apple Highway, where the Guerneville road from Santa



Rosa intersects California Highway 116. As soon as it could be cleared, a new church building would be erected similar to the one recently built in Santa Rosa.

On Monday, May 23rd, Loughborough and Smith recorded the deed in the court house in Santa Rosa. That same afternoon James Rickett, Tommy Ross and John Loughborough staked off the lot and laid more plans. It was very late when they got home that night.

The lot was covered with a stand of pine and underbrush so thick it was almost impossible to walk through. James Rickett cleared the land, and since the pine wood made excellent charcoal, no doubt they took advantage of this as a means to help pay for the materials needed to erect the church building. It took six or seven weeks' work to cut the trees, blast out the stumps and burn up the slash so the ground could be leveled for the building.

While this clearing work was in progress in Green Valley, Kellogg and Loughborough had unexpected trouble in Bloomfield. A smallpox epidemic swept through the town. The meetings had to be closed temporarily while the ministers nursed the stricken families with natural remedies. As soon as the town was out of danger, they finished their fifty meetings in Bloomfield. Ten adults were baptized, among them J. B. Judson, who five years later was the first Seventh-day Adventist worker to venture south of the Tehachapi Pass into Southern California.

The 16th of July, 1870, Loughborough met with the Green Valley Church at Minor's home, and the next morning held a business meeting and finalized plans for the new church building. On Monday, Tommy Ross went down to



In 1859 Merritt Kellogg moved his family from Battle Creek, Michigan, to San Francisco, where he began to share his faith.

the saw mill and bought 1,000 feet of lumber so the men could begin on the building.

Kellogg and Loughborough moved the tent from Bloomfield to the heart of Petaluma and began another series of meetings about the 20th of July. There the tent meetings continued while the Green Valley members were busy erecting their church. On the 8th of August, Tommy Ross bought the windows for the church and hauled them to the lot on his way home.

Sabbath morning, August 13, 1870, the members gathered at the site of the new church building and Loughborough held the first meeting there, a quarterly service probably in the comfortable shade of the grove for the building was not finished. By the 10th of September, Sabbath services were being held in the nearly finished building. Tommy Ross records that there were a good many out on Sabbath, September 24, to listen to Kellogg give the sermon.

The members were also giving of their means to help spread the gospel in the world. The records show that they accepted the plan of Systematic Benevolence used at that time, pledging a few cents each week for the general state funds. By the first of July, 1870, they had contributed over \$30.00; by the first of November a total of \$65.68 had been turned over to the State Treasurer. This was no small amount. At the time a pair of shoes cost only \$2.00 and breakfast and dinner together cost \$.75. Loughborough reported to the General Conference in Michigan: "Petaluma closes its fiscal year all square on S.B. Healdsburg closes its first year overpaid. Green Valley closes its first quarter

Date	Description	Amount
July 10th 1870	Paid to State Treasurer	26.35
July 24th 1870	Paid to State Treasurer	7.50
July 24th 1870	Paid to State Treasurer	24.35
Nov 27th 1870	Paid to State Treasurer	7.50
Jan 20th 1871	Paid to State Treasurer	40.30
1871	Paid to State Treasurer	46.68
April 20th 1871	Paid to State Treasurer	22
12th 1871	Paid to State Treasurer	126.40
July 7th 1871	Paid to State Treasurer by Bowley	4.75
July 7th 1871	Paid to State Treasurer by Robison	2.00
July 7th 1871	Paid to State Treasurer by S.B. Healdsburg	20.10
29th 1871	Paid to State Treasurer	82.92
21st 1871	Paid to State Treasurer	16.25
6th 1872	Paid to State Treasurer	4.75
April 2nd 1872	Paid to State Treasurer by Mrs. Minor	8.25
April 14th 1872	Paid to State Treasurer by Mrs. Healdsburg	2.00
April 15th 1872	Paid to State Treasurer by Bowley	1.75
July 1872	" " " " " "	"

Records of the Green Valley Church record the amounts of money that were forwarded from time to time to the treasurer of the California Mission of Seventh-day Adventists.

Courtesy of the author





Elder J. N. Loughborough first worked in California for ten years between 1868 and 1878.



Elder I. D. and Adelia Van Horn stayed in the home of Tommy Ross during the time they were conducting evangelistic meetings in Green Valley in early 1874.

Valley closes its first quarter square. Santa Rosa closes its first year with all active members square."

Friday afternoon, November 11, 1870, the Loughboroughs arrived at Tommy Ross' home in Green Valley and began a series of meetings in the new church. Tommy Ross had made a special trip that day to the mill to get planks for extra seating. Meetings were held once or twice a day until November 28. In all, seventeen evangelistic meetings and several other services were conducted. Two new members began keeping the Sabbath.

From the time that M. G. Kellogg was named the first Sabbath School Superintendent in Battle Creek, Michigan, Sabbath Schools had been one of his specialties. During the meetings in Green Valley, special efforts were put forth to make the Sabbath School program more interesting. A library was secured for the use of Sabbath School members.

Evidently it was a model Sabbath School program, for at the 3rd State Meeting held in Santa Rosa May 5-7, 1871, delegates laid plans for the first State Sabbath School Convention to be held July 4 near Green Valley Church. One member reported that night, "There was a good turn out. Everything went off fine." In order to seat the crowd who came, Tommy Ross and Harrison Rambo went to the mill and brought over one thousand feet of lumber to build seats. After the convention the wood was taken to Santa Rosa and disposed of profitably.

The Green Valley Church was well represented at the very first California campmeeting, held in Windsor, October 2-8, 1872. At this campmeeting James and Ellen White made their first appearance in California. Every year thereafter, campmeeting time found some of the Green Valley members attending the yearly services and taking



Even though Elder J. H. Waggoner held a series of meetings in the Green Valley Church in 1876, the membership did not grow, so it was decided to close the church and meet in homes.

an active part. They served on committees, did guard duty at night, helped to secure supplies, and gave of their means to establish the Pacific Press Publishing House and help to spread the gospel.

During the winter of 1873-1874, James and Ellen White and I. D. and Mrs. Van Horn came to J. N. Loughborough's home in Santa Rosa. Tommy Ross drove to Santa Rosa and brought the Van Horns home with him to hold a series of meetings in the Green Valley Church and Redwood District School beginning January 24 until March 1. During this series Ellen White spoke to the audience twice, and two new members were baptized.

These meetings stirred up a great deal of competition from Rev. Gober, a Campbellite minister, who also held meetings to give the community his views on the Sabbath.

Social life in a small church is well illustrated by the experiences of the members of Green Valley. Sabbath, December 16, 1871, the "Spirit of the Lord was present" and



Sister Gourley, who had been unbelieving on some doctrines, made her decision to become a member. Her husband had earlier joined the church, and all of the members were happy to see a family united in their beliefs.

The next day Tommy Ross, following the Bible plan for settling troubles between members, took Br. Gourley with him to visit Br. Moore "to settle a fuss between him and Br. Rickett." Evidently the visit was not fully successful, for six

The members of the Green Valley Church met for a business session on June 11, 1876, at the home of Tommy Ross, and there voted to sell their church building.

Courtesy of the author



By 1890 when the William T. Ross family was photographed, the Green Valley church had already been disbanded for twelve years.

Courtesy of the author

weeks later, while Kellogg and Denison were visiting Green Valley, the four men went to Br. Moore to make another attempt to iron out the trouble. But the spark kept smoldering. A year later when Wood was living in Green Valley, he and Ross visited Moore to try to settle the "fuss" between Moore and Rickett. Finally at a church business meeting in July, the Moores were dropped from the church membership.

In the middle of 1874 E. S. Brooks, who had led out when Green Valley was organized as a church, had his name dropped by request. The Minors, Rambos, and Wybles moved to other areas and their names were transferred, leaving only fourteen on the record at the close of that year. So the little church grew smaller and smaller.

After receiving a letter from E. G. White in November of 1875, and conducting considerable correspondence with J.N. Loughborough, who was President of the California Conference, Green Valley members arranged for a series of meetings to be held by J. H. Waggoner in January 1876. Still the church membership did not grow any larger.

On May 16, 1876, J. N. Loughborough and J. H. Waggoner drove to Tommy Ross' home and held a long meeting lasting until after midnight. It was decided that it would be more practical to hold services in the homes rather than try to keep on holding meetings in the church building.

About a month later, June 11, members met again at Tommy Ross' home for a business meeting. In his words, "We had a meeting here to dispose of the church. I bought it for 100 dollars. Br. Loughborough and Br. Morrison was [sic] here. Had a lot of company here today." The church also decided to meet at Mike Fallon's home for services since he lived in a central location.

The church building was about a mile and a half from Tommy Ross' home, but just a little way from T. M. Ward's farm. It is little wonder then that six months later, on January 3, 1877, Tommy Ross noted in his diary: "Ward came down to trade me his horses for the church house." But for some reason, Tommy Ross did not make the trade with Ward.

A little over a year passed. Saturday night March 23, 1878, Tommy Ross attended a community meeting in the Redwood School in Forestville where the citizens were discussing the need to build a Community Church for the town. Ross was put on the committee of five men to see about what could be done. The committee looked at the Green Valley Church building and decided that it could be moved to Forestville and would meet their need. Tommy Ross sold it to the community July 30, 1878, for \$75.00 — \$10.00 down and the balance as soon as they could raise the money.

Then as the road to Santa Rosa was improved, members would travel there for services. It was only a short time until they had their church membership transferred to the Santa Rosa Church, but they still conducted their Sabbath School in their homes when the weather conditions prohibited the long drive to town.

So after less than ten years in existence, the Green Valley Church had been both the second to have its own building and the first to merge with another Adventist congregation.



Patriarch of European Adventism

LUDWIG RICHARD CONRADI

DANIEL HEINZ



L. R. Conradi

Courtesy of General Conference Archives

Ludwig R. Conradi has been regarded by some as the “most successful missionary of the Adventist church.” He was a legend among Seventh-day Adventists even before his death in 1939 and still lives on in their memories as a veteran pioneer of Adventism in Europe. For decades his tenacity and uncanny foresight served as the driving force behind the mission work of the church, and the fact that he left its fellowship in his old age should not prevent an appreciation of his positive accomplishments during his many years of service. Conradi was a pragmatist with an almost unstoppable drive for action. Under his leadership the Adventist churches in Europe witnessed a growth of membership never experienced before or after. In view of his missionary impact Ellen G. White once said: “Brother Conradi has carried a very heavy burden of work in Europe. He has opened doors for the angels, and they have entered.”

His patriarchal manner and aggressive temperament often brought him into conflict with Ellen G. White and the leadership of the General Conference, but the same characteristics made him a formidable champion for the Adventist cause in Europe.

An untiring preacher and evangelist, Conradi could survive on three or four hours of sleep a night. His constant travels took him to four continents and all of the countries of Europe. He crossed the Atlantic over 70 times. People of 63 different languages listened to his persuasive sermons, and thousands were led to the Adventist church through his ministry. An Adventist conference meeting in Europe without Conradi was not a conference, according to many Seventh-day Adventists at that time. S. D. Bondar, a Russian, and an official of the tsarist Ministry of the Interior in St. Petersburg, observed one of Conradi’s evangelistic meetings in the Baltic region and was deeply impressed. He remarked that Conradi’s “powerful and fiery lectures



On one of his trips to Turkey, L. R. Conradi was expelled from the country.

Courtesy of the author



For decades an Adventist conference meeting in Europe was not really a conference without L. R. Conradi, shown here seated third from left. Courtesy of General Conference Archives

L. R. Conradi listed his book purchase expenses in 1893. Courtesy of the author



EIN DOKUMENT

der Unions-Buchführung
aus dem Jahre 1893.

were received with a rare enthusiasm. Those present listened to his words with the greatest interest. Some were deeply moved and cried." His missionary experiences provided him ample illustrations for his thrilling sermons.

Conradi had a passionate love for soul winning. The European Adventist theologian Alfred Vaucher, reported that as a young preacher he never liked to meet Conradi because his first question was always: "How many souls . . . ?" He could be quite severe at times, pushing his associates on to ever greater efforts, expecting them to organize a new church every year. Salaries were seldom raised.

Although Conradi demanded hard work and commitment from his subordinates, he himself provided their best example. At the General Conference session in Milwaukee in 1926 he could report:

I have been in Europe a little more than forty years. I don't know how many more have been forty years out on the front. . . My wife and I made up our minds we would stay (there) until the Lord comes or until we die. We prefer to stay with the flock we raised up. . .

I was six times in the very heart of Africa. The first time I had malaria, and it nearly killed me. I have always stood shoulder to shoulder with the missionary.

In 1909 I received a cable: "Brother Conradi, would you go to India or South America?" It didn't take my wife and me five minutes to decide. What is the difference to me, whether North Pole or South Pole, or Central Africa, or some other country? I go. I am seventy years old, but I go. I haven't used many sleepers in traveling. In the early days in Europe, we took the hard seats. And it was a good thing, for when we got into prison, we didn't have cushions, and we didn't need them. It is far better for a young man to accustom himself to a little privation, for when he gets into prison, he will think of that eternal weight of glory, as Paul and Silas did. . .

I have seen prisons. I have had the police after me more than once, yes, scores of times, not for wrongs I had done, but for the gospel's sake. The police have been in my house I do not know how many times in lands where there is no religious freedom. But why should we complain? Courage! Faith! Push on! The work will grow! Souls will be gathered in by the thousands and the tens of thousands!

Conradi's patriarchal nature also revealed many character weaknesses. He could be dogmatic and tyrannical, not tolerating any criticism or contradiction. These and other shortcomings show him in a less flattering light. In fact, many Adventists alternated between admiration of and aversion to the man Conradi. This is not surprising, as his life still provides us with many puzzles. His character displayed unreconcilable contradictions and paradoxes, and even today we do not have a clear picture of his personality.

We know very little about the background and childhood of Conradi. He was born on March 20, 1856, as an illegitimate child of Ulrika Elisabetha Conradi in Karlsruhe. His mother was 38 years old at the time of

his birth and seems never to have married. She kept the birth of her illegitimate son secret from her family. His father's name is unknown to us. Conradi simply states that his father died early.

A gifted and studious pupil, he was taught Latin, Greek, and French by local priests. Young Ludwig was especially interested in history, geography, and foreign languages. It was possibly the goal of his mother for her son to become a Catholic priest.

After the early death of his father, he was forced to learn a trade to support himself. He became an apprentice to a cooper (barrel maker) in Oppenheim. His cooper master treated him harshly. One evening he was so exhausted that he dropped and spilled a wine barrel. He was so frightened that he fled that same night.

As a way out of his difficulties, he immigrated to America in the summer of 1872, living the life of a drifter for the next six years. In January 1878, his life changed suddenly. While staying with the family of James Burton, a farmer in Afton, Iowa, the family's Seventh-day Adventist faith made a deep impression upon him in spite of their poverty. Through them he could experience true Christian love and care.

He was fascinated by the prophecies of Daniel and Revelation. When confronted with the Sabbath question, he wrote to a school friend who later became the Roman Catholic bishop of Providence, Rhode Island. This friend sent him the book *Faith of Our Fathers*, by James Cardinal Gibbons, to preserve his Catholic faith. This book, however, convinced Conradi of the non-biblical origins of Sunday-keeping. When Ulrika E. Conradi learned of the conversion of her son, she disinherited him; but this only strengthened his faith in his newly found Savior. At the end of his life Conradi acknowledged: "I can say today that while Germany is my native country, America is the country of my spiritual birth."

After meeting the evangelist S. N. Haskell and being promised financial aid from the church in Afton, he decided to attend Battle Creek College in the winter of 1879. His most important teacher was Uriah Smith. He also attended lectures by J. H. Kellogg, G. H. Bell, S. Brownsberger, and A. Kunz.

Conradi excelled in the Biblical languages. While studying he worked at the press, becoming a major force behind the publishing of the first German Adventist periodical, *Stimme der Wahrheit und Prophetischer Erklärer*.

He finished his four-year "Special Course" program in a third of the usual time. James White, as General Conference president, delivered the commencement speech. Both James and Ellen White were so impressed by this hardworking German student that they bought his graduation gown. James White invited him to stay in Battle Creek as his private secretary, but Conradi felt the burning desire to do missionary work.



Both the Friedensau School (on the left) and Sanitarium in Germany were started while L. R. Conradi was leader of the work in that country.

L. R. Conradi enrolled in Battle Creek College in 1879, where he excelled in Biblical languages.

Courtesy of the author



GENERAL EUROPEAN CONFERENCE
OF
SEVENTH-DAY ADVENTISTS.

L. R. CONRADI, President.
O. F. DALL, Secretary.

O. A. OLSEN, Vice-Pres.
W. C. FISLEY, Treasurer.
London, N. Holloway Rd. 451.

Cable Address: "Conradi,
Hamburg, Grindelberg."

Hamburg, Grindelberg 13c.

Dec. 22, 1905.

Dear Brother Daniell:--

The enclosed may be of interest to you, as it gives some of the details of my experience the last few weeks. Am now at home getting ready for the five German conferences, to be held from Dec. 28 on. The German Union Committee meeting closes Feb. 5. Hope to have a meeting in the Latin Union during March, perhaps, as well as to visit Great Britain. The latter part of Feb. plan to be in Denmark, where we will have the annual meeting of the Skodsborg Sanitarium, and of the Latin Union Committee. Thus I will have April and May free, to look after things in the Orient. Have postponed my visit there until that time, so I can have ample time.

Bro. Wakeham has had a successful institute in Asia Minor, and is now visiting Palestine. He will be in Egypt after New-year.

By the time you have your union meetings over, we will be through with ours, you see, and will probably be able to send you our final audits.

Hope you may have had a good week of prayer, and that your treasury will be greatly replenished. So far as I have yet here, the week of prayer season

ere has been an increase in the
you the definite figures, You
of over there.

dwelling, and the latter has left
the persons interested.

largely taken up with literary work.
wonderfully help my son Louis
have six days of it, and of course
thoroughly made up his mind he
oke to the director of it, and
an done before--tho there have been
o pass their examinations on the
ained by the examination. But in
to postpone the examination for
llowing Monday. For this we are
our young people can attend the
ithful, be a light in the schools
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e firm attitude he had taken--that
abbath, even tho it meant that
if he refused to do so. After he
to the University, and there he

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al year, and will then be able to
s been attending a number of years
ysician in Dresden, who, with his
hey seem like nice people. H has

The headquarters building (shown here) of the work in Germany was in Hamburg, the city L. R. Conradi moved to in 1889.



The work in Austria-Hungary is onward.

Wishing you much of the Lord's blessing in bearing your responsibilities, and ever glad to hear from you, I remain, believe me,

Yours in Christian love and fellowship,

L. R. Conradi

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During the entire time of its existence, from 1901 to 1907, L. R. Conradi served as President of the General European Conference (called the European General Conference from 1901-1903).

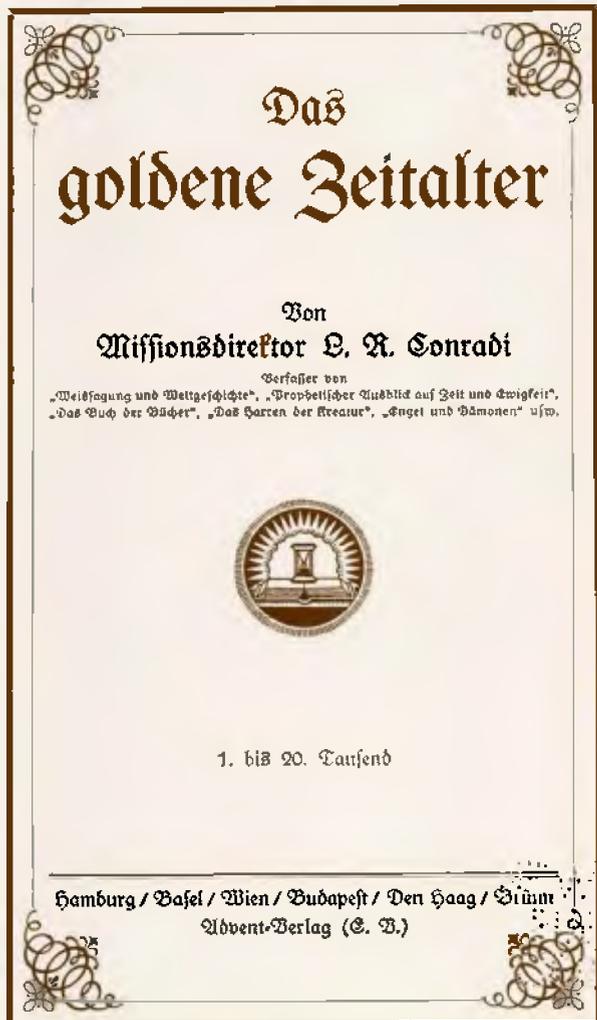
Courtesy of the General Conference Archives

Waldensian Valley



L. R. Conradi's book, *Das Goldene Zeitalter*, published in 1923, influenced L. E. Froom to later publish his four volume set, *Prophetic Faith of Our Fathers*.

One of Conradi's many interests was researching the Advent Movement to show that it was not an American phenomenon, but actually had roots in the Reformation. Courtesy of the author



In 1903 A. G. Daniells, then president of the General Conference, appointed Conradi first vice president of the world church. The two men had a good working relationship. Daniells praised Conradi's missionary and organizational genius. L. H. Christian, who succeeded Conradi as president of the European Division in 1922, summarizes: "In Germany the Advent Movement began later, really not until Brother Conradi arrived in 1886, but there it has won its greatest triumphs, so that . . . our German conferences did most of all in supporting the cause."

It is also impressive to realize that Conradi found enough time to publish numerous books, tracts, and articles while engaged in strenuous evangelistic work. By pointing out that the Advent Movement is not a North American phenomenon, but goes back to Reformation times, Conradi succeeded in strengthening the European Adventist identity. This was emphasized in one of his books, *Das Goldene Zeitalter* (1923), which influenced L. E. Froom to publish his four-volume set, *The Prophetic Faith of Our Fathers* (1946-1954).

The magazine, *Herold der Wahrheit*, which in Conradi's day had the highest circulation of any Adventist missionary paper, was almost entirely Conradi's responsibility. In 1895 he founded the *Zions-Wächter* (later called *Adventecho*) which is still in existence today. Many of his writings were translated into various European languages. Circulation of his books and tracts is

Herald der Wahrheit

„Briefe über Ams. und die Wirt. behalt.“
1. Heft, S. 21.

und Prophetischer Erklärer.

„Heilige Sie in deiner Wahrheit, denn Wort ist die Wahrheit.“ Joh. 17, 17.

Basel, Schweiz, 1. Januar 1888.

Nummer 1.

L. R. Conradi established the journal, Zions-Wächter in 1895, which continues to this day under the title Adventecho.

Redakteur - - G. J. Whilneg.

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„Mache dich auf, Zion; gehe deine Stärke an.“ Jes. 52, 1.

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Weiserefahrungen.

Auf meiner Heimreise von Alexandrien nach Triest hatten wir den ersten Tag ungemein stürmisches Wetter. Die Wellen gingen beständig über das Schiff hinweg, und ich sowohl wie alle anderen Passagiere, selbst der Schiffsjunge, mußten die bittere Erfahrung machen, daß es schwer hält, gegen die Seekrankheit stand zu halten. In etwa 36 Stunden aß und trank ich nichts, doch um so besser schmeckte es die nächsten Tage, als die See ruhiger wurde, und wir an der Küste Griechenlands und Dalmatiens unserem Ziele zufuhren.

In Alexandrien und Triest wurden alle Passagiere genau vom Doktor untersucht und erst dann wurde uns Freiheit zum Lande gelassen. Am 26. Nov. früh in Triest angekommen, fuhr ich dieselbe Nacht weiter nach Wien, wo tiefer Schnee das Gebirge allenthalben einhüllte. Am 27. u. 28. abends machte ich mit Dr. Kofolsky verschiedene Besuche in Wien und hielt etliche Bibelstunden dort ab. Es freute mich, interessierte Seelen in dieser großen Stadt zu finden, und mit des Herrn Hilfe wird wohl auch der Tag nicht fern sein, wenn hier welche zum Durchbruch kommen werden. Den Sabbath über weilte ich mit den Geschwistern in Prag und sprach am Nachmittag zu ihnen, hatte auch abends einen gut besuchten Vortrag für Fremde.

Den Brüdern ist es geblüht, sich ein Lokal dicht beim Rathaus, inmitten der Stadt, zu sichern, welches für ungefähr 80 Personen Platz hat. Indem Dr. Simon das anstößende Zimmer bewohnt und im Versammlungsalokal ein Bett stehen hat, war es möglich, die Erlaubnis für diese Vorträge zu erhalten. Möge der Herr auch geben, daß durch die Arbeit von Alt. Lorenz und Dr. Simon diesen Winter eine weitere Anzahl Seelen dieser Gemeinde beigelegt werden.

Sonntag wirkte ich in Dresden, wo Dr. Sing nun das Netz auswirft. Ich war angenehm überrascht, als abends das geräumige Lokal von ungefähr 140 Personen besucht war, und viele allem Anschein nach aus den besseren Klassen. Noch nie waren die Ausfahrten für diese Stadt so versprechend, und wenn hier weise weiter gearbeitet wird, werden wir bald eine der stärksten Gemeinden im Osten sehen. So groß auch die Schwierigkeiten waren, so hat doch des Herrn Rechte den Sieg bezahlet, und er hat beständig Wege geschaffen, wodurch sein Werk mit Macht vorangehen konnte.

Den nächsten Morgen in aller Frühe traf ich in Leipzig ein und begab mich zu unserem Buchbruder, um die letzten Bogen für die Offenbarung durchzusehen, auch mit diesem und dem Buchbinder es so zu ordnen, daß das Buch noch vor Weihnachten geliefert werden konnte. Abends hielt ich einen Vortrag in unserem Lokal, der auch nett besucht war. Dr. Schmid wirkt hier s. Zt.

Dienstag wirkte ich in Friedensau, und es freute mich, die Schule so voll zu finden; auch traf ich hier mit Dr. Frauchiger zusammen. Doch mußte ich noch dieselbe Nacht nach Hamburg weiter, um die verschiedenen Register für das Buch sofort fertig zu stellen. Auch bin ich froh, daß durch die Arbeit von Dr. Stoye sich ein gutes Interesse in Hamburg-Altona entwickelt hat, er hat seine Vorträge nun nach unserer Kapelle verlegt und waren dieselben an den beiden letzten Sonntag Abenden recht gut von Fremden besucht. 4 Seelen wurden am 19. Dez. dort getauft. Während meines Aufenthaltes in Hamburg gelang es mir auch, einen Nachtrag für das Buch „Entstehung und Fortschritt“ fertig zu stellen, welcher eine blühende Uebersicht über die Reorganisation unseres Werkes in der ganzen Welt und über dessen Fortschritt gibt. Schon lange bedurften

de in Christo

ten G. White.

vergleicht seine Anforderung: einem Joch, und stellt als ein Lasttragen dar. Die Sünden anferlegten end, sagt er: „Mein Joch ist leicht.“

schreiben, das Leben eines besseren Verantwortlichkeiten ne Pflichten zu erfüllen, unserem Helfer zu machen, ein höchst denkendes und ich schwer. Doch Jesus von uns. Er ruft den beladenen zu: „Kommet ich will euch erquicken.“ Denn ich bin sanftmütig demütig; so werdet ihr eure Seelen.“ Hier wird er nahe offenbart, welche euren verheißt hat. Wir nach und Demuth des Geistes werden wir auch nahe

sich ansehnlich zu Christo, noch ihren alten Wegen sind ihnen wie ein schädlichst, Weltliche, oder anderen, richten den Frieden des Herzens zu Grunde. freuten, was auch immer sein mag, vergeßet nie, Christi siehet. Was eure auch immer sei, nehmt in Namen, und tragt das. Er versichert uns, und seine Last leicht ist. Ich habe die Wahrheit

se raslos, ungebaldig und unter dem Druck der Lastigkeit des Werkes, suchen

ihre Lasten ohne Jesu Hilfe zu tragen. Wäre er ihnen zur Seite, so würde der Sonnenschein seiner Gegenwart jegliche düstere Wolke vertreiben, und der Geiststand seines mächtigen Armes jegliche Last erleichtern. Die Gemeinde wird schwächlich, aus Mangel an Mitgliedern, die Gott geweiht sind, und welche fühlen, daß sie nicht ihr eigen sind; daß ihre Zeit, ihre Fähigkeiten, ihre Kräfte dem Herrn angehören; daß er sie mit seinem köstlichen Blut erkaufte hat und für sie die Lösebühne thut im himmlischen Heiligthum.

Wir beschweren und ängstigen uns mit unnötigen Sorgen, und lassen uns niederdrücken von schweren Lasten, einfach weil wir nicht von Jesu kennen. So viele hängen sich vor unglücklichen Verurteilungen oder böswilligen Verläumdungen in dem Grabe, daß sie es nicht wagen, nach rechten Grundstapfen zu handeln. Sie wagen es nicht, sich auf die Seite davor zu stellen, welche Christo ganz folgen. Sie möchten mit weltlichen Brüdern übereinstimmen, und sich die Gmüt der Weltlinge sichern. Christus aber hat sich für uns gegeben, daß wir uns erlösete von aller Ungerechtigkeit, und reinigte ihn selbst ein Volk zum Eigenthum, das fleißig wäre zu guten Werken. Christi wahre Nachfolger sind der Welt nicht ähnlich, weder in Worten, noch in Werken oder Betragen. Ach, warum wohl wollen seine bekannlichen Kinder ihm nicht mit ungeschliffenen Herzen nachfolgen? Warum will sich irgend jemand Lasten anladen, die zu tragen der Herr ihm nicht befohlen hat?

Wie wären weit glücklicher und nützlichere Menschen, wenn unser Familienleben und gesellschaftlicher Verkehr durch die Demuth und Einfachheit Christi gekennzeichnet wären. Anstatt uns abzumühen um eine Schaustellung vor anderen machen zu können, über die Verwunderung wo nicht gar den Neid des Weiches anzuwecken, sollten wir vielmehr bestrebt sein, alle um uns herum durch unser theilnehmendes Mitleid, unsere Freudigkeit und Liebe zu beglücken. Laßt den Versuch erkennen, daß wir allen Streiß daran wenden, dem Willen Christi nachzukommen. Laßt sie an uns ein

Herald der Wahrheit, which was edited by L. R. Conradi in Basel, Switzerland, had the highest circulation of any German Adventist periodical at the time.

estimated from 12 to 15 million.

In the middle of his stunning success, however, there were signs of growing tension between Conradi and the leadership of the church. Conradi never fully accepted Ellen White as a prophetess. Both were strong charismatic personalities and could get along only with great effort. Another reason for his rejection of her seems to be her rebuke of his infidelity at one time. This unfortunate incident mars his record as a church leader.

World War I was the beginning of Conradi's final estrangement from the church leadership. When the war broke out, communications between the General Conference in Washington, D.C., and the European church leaders were cut off almost entirely. With full responsibility on his shoulders for the Adventists of continental Europe, and the knowledge that the Austro-Hungarian army had executed young Nazarenes for rejecting military service, Conradi was faced with the specter of the possible destruction of his life's work. Therefore he felt compelled to compromise the traditional position of conscientious objection held by the church. Thus he allowed Adventists in Europe to bear arms and serve in

During World War I, L. R. Conradi felt that rather than see German Adventist youth executed for failing to bear arms, it was necessary to compromise on the traditional non-combatant stance of the church.

Courtesy of the author



the army, even on Saturdays. This provoked a split within the Adventist church which exists up to this day.

Daniells spoke warmly about Conradi's efforts during the war, saying among other things that he "has carried a tremendous load . . . (facing) the gravest problems and difficulties that have ever come to any of us." But this did not prevent his replacement as president of the European Division in 1922. This was a deep personal affront to him.

In addition, Conradi began criticizing the traditional Adventist doctrine of the heavenly sanctuary. It was in 1932 when he finally left the Seventh-day Adventist church to join the Seventh Day Baptist denomination. Until his death in 1939, Conradi worked as a Sabbath-keeping Baptist minister in Europe. His lack of success as the leader of the Seventh Day Baptist church in Germany contrasts with his role as veteran pioneer and long time patriarch of European Adventism.

In spite of his many faults, Adventists may still admire Conradi's missionary genius and tireless activity for the Adventist cause in Europe and all over the world.

After serving the Seventh-day Adventist church as a missionary and administrator for nearly fifty years, L. R. Conradi left to become a Seventh Day Baptist in 1932.



At first I thought I saw two trees. I looked again and saw they were united at the top in one tree. So it was the tree of life, on either side of the river of life; its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them,



In the 1840's Joseph Bates was intrigued with the prophetic imagery of 2nd Esdras and quotes from it in several of his early pamphlets.

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And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard and the wolf, altogether in perfect union; (ii) we passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, “we will dwell safely in the wilderness and sleep in this woods.” (jj) We passed through the woods, for we were on our way to Mount Zion. As we were travelling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hen of red on their garments also. (kk) Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lillies, (ll) and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers.

ii Isa. 11: 6-9. jj Eze. 34: 25. kk Jer. 31: 15-17. Mat. 2: 18.
ll 2 Esdras, 2: 19. mm Isa. 60: 13. Isa. 41: 19. nn Rev. 14: 3.
oo Luke, 12: 37.

Of interest to Seventh-day Adventists now are the references to the Apocrypha that James White included in 1847 when he printed Ellen White's early visions in A Word to the Little Flock.



Under the Triple Eagle

EARLY ADVENTIST USE OF THE APOCRYPHA

Ron Graybill

The 2d book of Esdras, contains very important truths,” wrote Joseph Bates in 1849. He was not the only early Adventist who felt that way, even though he knew Esdras was part of the Apocrypha. O. R. L. Crosier, whom Adventists look to as one of the original framers of the church’s Sanctuary doctrine, believed that Esdras was an inspired book which elucidated the prophecies of Daniel. When James White published Ellen White’s early visions in *A Word to the Little Flock* in 1847, he supplied scriptural footnotes for her visions. Tucked in among the references to the canonical books of the Bible are three citations of 2 Esdras and one of the Wisdom of Solomon.

That early Adventists should use the Apocrypha may seem odd to modern Adventists until the historical backgrounds of the practice are understood.

The “apocrypha” is a title applied to a collection of fourteen or fifteen books which once stood in English Bibles between the Old and New Testaments. These books included 1 and 2 Esdras, Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, Baruch, Bel and the Dragon, 1 and 2 Maccabees, and a number of others. Most of them had been included in the Septuagint, or Greek translation of the Old Testament, but were not a part of the Hebrew scrip-



O. R. L. Crosier, author of the first published article on the Sanctuary doctrine, believed in the inspiration of Esdras.



tures which were finally "canonized" in the councils of the early church.

The term "apocrypha" literally means "hidden (books)," but over the centuries it came to mean "spurious" or "heretical." Martin Luther included them at the end of the Old Testament in his German translation of the Bible, but he noted that they were "not held equal to the sacred scriptures." The Calvinist view, followed by most Protestant churches, including Seventh-day Adventists, is that these books should be rejected as of no authority in the church, and that they have no more value than any other human writings.

Back in the 1830s and 40s, however, many Bibles containing the Apocrypha were still in circulation. Up until 1827, Bibles distributed by the American Bible Society often contained the Apocrypha. In fact, the huge Bible in the Harmon family home, which the youthful Ellen held aloft in vision, contained the Apocrypha printed in smaller type between the Testaments. So the first reason early Ad-

Vorrede.

Denn ich einfeltiger / vnd wie ich hoffe /
Christlicher meinung / dafur achte / das Chri-
sten schuldig sind / was sie fur Gottes werck er-
kennen vnd halten / auch offentlich fur der Welt
zu rhumen / auff diesen trost / der vns vnd der
gantzen Kirchen / dieser zeit zum höchsten von
nöten ist / vnd vns allein gewis vnd feste stehet /
Das / was aus Gott ist / das wird von men-
schen nicht getilget werden / Act. 5. Der
ewige Gott / Vater vnfers Heilands **IESU**
CHRISTI / wolle E. F. G. allezeit gne-
diglich bewaren vnd erhalten. Wittenberg
prima Octobris. 1546.

E. F. G.

Unterthener

Caspar Creu-
ziger. D:



Though Martin Luther (shown here in an original woodcut from 1546) included the Apocryphal books at the end of his German Old Testament, he did not consider them equal to the other books in the Bible.

Courtesy Jim Nix

ventists used the Apocrypha was because it was readily available to them.

The second reason early Adventists used the Apocrypha was because they were intrigued by the book of 2 Esdras. Why? Because 2 Esdras is an apocalyptic book like Daniel and Revelation, full of symbols and prophecies, promises and warnings. Almost all of the references early Adventists make to the Apocrypha are references to 2 Esdras.

This fascination seems to have dated back at least as early as 1842, when a Millerite lecturer, T. F. Barry, of Portsmouth, New Hampshire, came upon a striking vision in 2 Esdras 11. The vision depicted an eagle rising out of the sea, having three heads, twelve wings, eight other smaller wings, and various groups of feathers. At a Millerite conference in his home state, Barry expounded on the vision, especially 2 Esdras 12:20 where eight of the eagle's feathers are said to represent eight kings. Barry said this was "a view of our own country, with her eight kings [presidents], with 'time small and years swift.'"



The large Harmon family Bible that Ellen held aloft in vision contained the Apocrypha that was printed in smaller type than the rest of the Bible. It is shown here with her son, W. C. White.

Courtesy Ellen G. White Estate



The Eagle of 2nd Esdras 11 and 12 held a great deal of fascination for several early Adventist writers.

Courtesy The Huntington Library



O. R. Fassett co-authored an article with E. R. Pinney in *The Voice of Truth* that suggests an elaborate interpretation of the eagle and its feathers of 2nd Esdras 11 and 12.



Joshua V. Himes was among the Millerite leaders who denounced the idea that the book of 2nd Esdras was inspired.

The topic was given further attention in Seneca Falls, New York, a town later made famous by the first women's rights convention in 1848. There, in 1844, lived E. R. Pinney and O. R. Fassett. These two Millerite Adventists developed a more elaborate interpretation of the eagle and his feathers, and finally "obtained satisfactory evidence of the divine authenticity of the two books of Esdras." In the feathers of the triple-headed eagle, Pinney and Fassett also thought they saw a symbol of America.

Pinney and Fassett soon traveled to Rochester, New York, where they lectured on the vision of the eagle "to the satisfaction and joy of many." Joseph Marsh, editor of the local Millerite paper, *The Voice of Truth*, published these new views because he believed his readers ought to have the privilege of judging their merits for themselves.

Reactions soon poured in, and Marsh discovered that some Adventists were ready to accept the inspiration of 2 Esdras and the Pinney-Fassett interpretation of the vision of the eagle. A second group accepted the authenticity of 2 Esdras, but doubted the interpretation offered, and a third group stuck to the orthodox Protestant view that 2 Esdras was not even an authentic work, let alone an inspired one.

The most vigorous opposition came from Boston, where Joshua V. Himes was struggling to keep the disappointed Millerites from being strewn to the four winds by deviant doctrines. The *Advent Herald*, which represented the leaders of the Millerite movement, denounced Esdras, saying "it would seem hardly credible that any one who has carefully perused this fiction, should have for a moment seriously believed it to be either a record of facts, or the result of inspiration."

As to Pinney and Fassett's interpretation, the editors of the *Advent Herald* found "so many objections, and so much fancy in the application, and such a lack of internal evidence in Esdras," that they had no confidence whatever that the triple-headed eagle had anything to offer Adventists.

Pinney and Fassett had not only been fanciful in their interpretation, they had made the fatal error of predicting the immediate future. It seems that the eagle had two feathers representing rulers. One of these feathers was set up to rule, "but shortly it appeared no more." Then the second "was sooner away than the first." To Pinney and Fassett, the first feather was President William Henry Harrison, who was "set up" as ruler when he was inaugurated in 1841. He "shortly appeared no more" because he died scarcely a month later. The second feather was James K. Polk who won the election of 1844 and was awaiting inauguration when Pinney and Fassett published their views in December. Essentially, the pair were predicting that Polk would be removed from office even sooner than Harrison had been.

Polk took office on March 4, 1845, and by mid-April he was still firmly installed in the White House. The *Morning Watch* was thus able to taunt: "Is Esdras a prophet? An inspired writer?"



According to E. R. Pinney and O. R. Fassett, the untimely death of President W. H. Harrison after serving only a month in office represented the first feather of the eagle of 2nd Esdras that "shortly . . . appeared no more."



ANOTHER MISTAKE.

In our paper of the 3d inst., we noticed the fact, that the name Ezra was Esdras in Greek orthography. Thus, "the book of Ezra and of Nehemiah" was, in the Vulgate, or Latin Translation, styled "the first and second book of Esdras." So it was always named in the time of the English Reformers. Now, we notice in the "Hope of Israel," of March 28th, the following paragraph:—

"BOOK OF ESDRAS.—In the year 1557, one of the martyrs (a preacher), whilst making his defence before Bishop Bonner, turns and thus addresses the people: 'O good people, now is fulfilled the saying of the priest and prophet Esdras,' and then quotes from the second book of Esdras. Truly, if he had lived in these last days, some of our modern expositors would have administered a rebuke to him for his confidence in that prophecy. He must be classed with the 'lan- ciful' ones!"

Now, the writer must have been utterly ignorant of the fact to which we have alluded. Hence, finding a reference to "the 2d book of Esdras," he fancies that one of the martyrs sanctions the Apocryphal Book of Esdras! By the bye, if the martyr had actually quoted the Apocryphal book, it would no more prove that he regarded it as an inspired writing, than it would were we simply to make a citation from the "Story of Bel and the Dragon." As the believers in the Second Book of Esdras have explained it as proving that President Polk must continue a shorter time than President HARRISON, who did not live a full month from the time of his inauguration, what do they now think, when Mr. Polk has lived more than a month since he was inaugurated, on the 4th of March! Is Esdras a prophet? An inspired writer? Are we to believe lecturers and writers, who have accused us for attacking this forgery in a bad spirit? Remember, the word of God teaches us, that those who "sow the wind shall reap the whirlwind."

The Morning Watch of April 17, 1845, took great pleasure in reporting the interpretation offered by E. R. Pinney and O. R. Fassett of the Eagle of 2nd Esdras.

E. R. Pinney and O. R. Fassett suggested that James K. Polk, elected President in 1844, would serve an even shorter term than W. H. Harrison, based on their interpretation of 2nd Esdras.

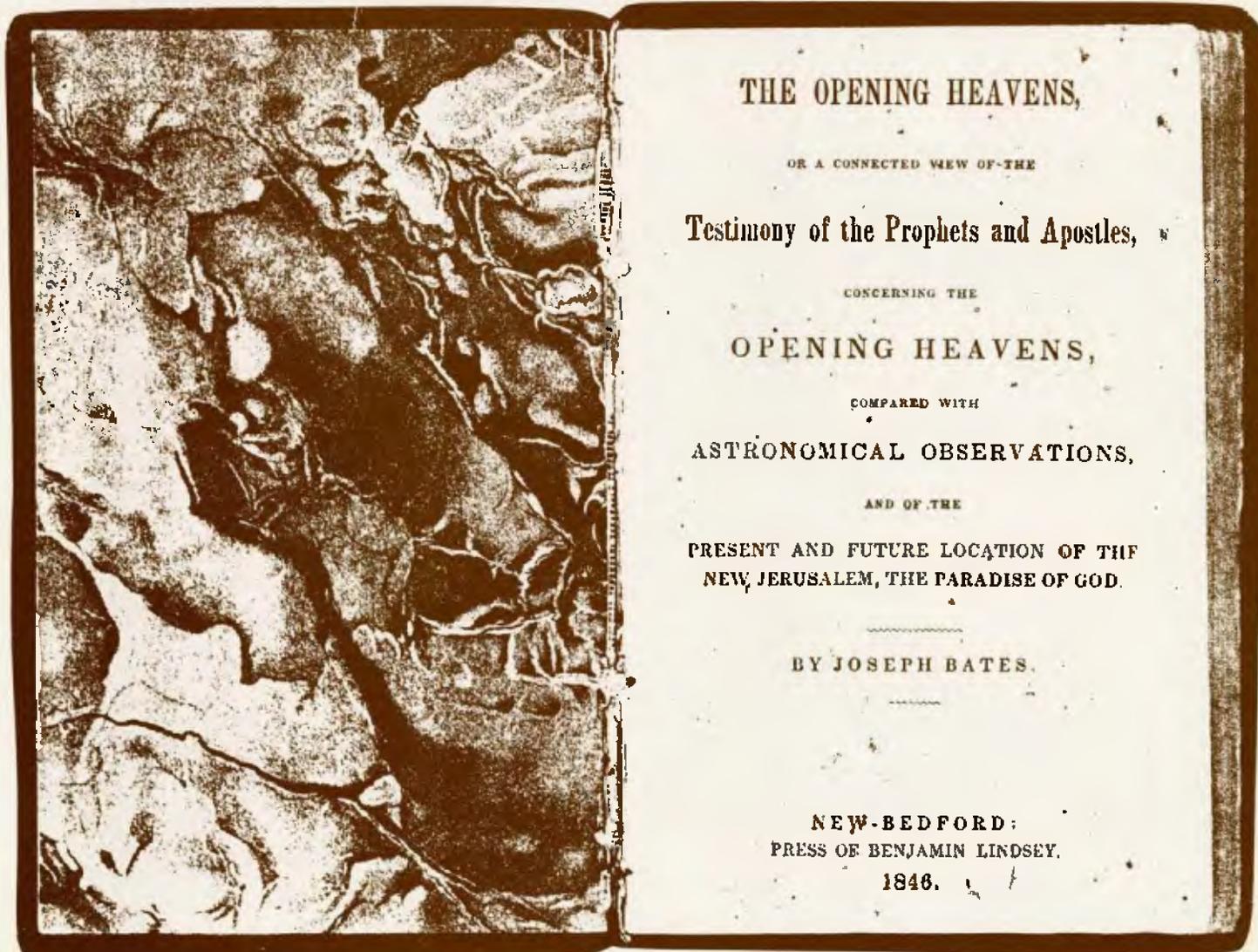




D. B. Gibbs interpreted the one term Presidency of John Adams as contrasted to the two terms served by his predecessor, George Washington, as being the second feather of the eagle of 2nd Esdras that was "sooner away."

Though Joseph Bates, in The Opening Heavens, quoted from the Apocrypha, he recognized that some of his readers did not accept it on the same level as Scripture.

Courtesy of Ellen G. White Estate



dras 2:19, which describes "seven mighty mountains, whereupon there grow roses and lilies."

There is even one phrase from the Apocrypha that James White did not note. Ellen White describes Jesus as welcoming the saints into the New Jerusalem with the words: "You have washed your robes in my blood, stood stiffly for my truth, enter in." 2 Esdras 2:47 says "Then I began greatly to commend them that stood so stiffly for the name of the Lord." The parallel phrase evidently became a common one among early Adventists, for as late as 1856, one believer writes the *Review and Herald* to say "We mean to be of that company that Esdras saw who stood stiffly for the truth."

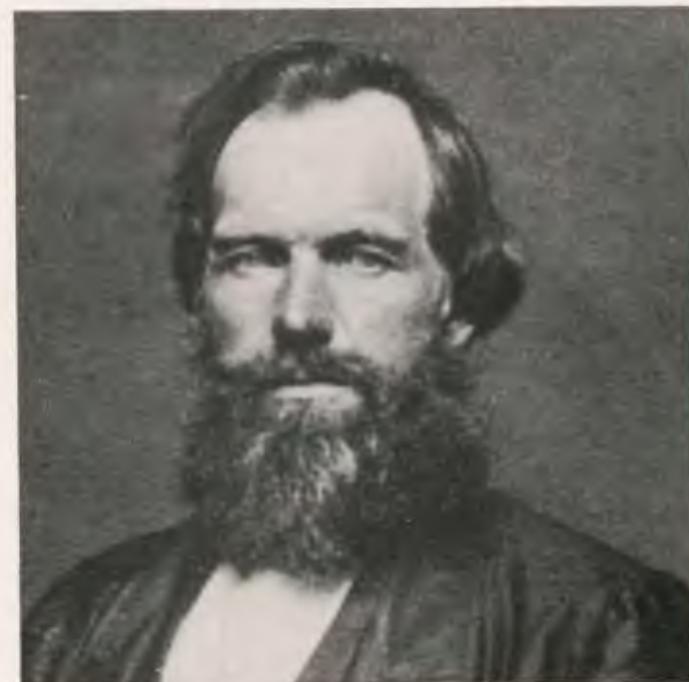
In case Adventists did not have the Apocrypha in their Bibles, E. L. H. Chamberlain of Middletown, Connecticut, placed an ad in the *Review* in 1851 offering to sell copies of it for 15 cents. This practice of making the Apocrypha

THE APOCRYPHA, a convenient size to carry in the pocket, can be had by addressing E. L. H. Chamberlain, Middletown, Conn. Price 20 cents single copy. Packages sent by Express, 15 cents.

E. L. H. Chamberlain offered copies of the Apocrypha for sale in the Review and Herald of June 2, 1851.

available to Seventh-day Adventists was revived again as late as 1869 when James White announced that the church's publishing association would be issuing an edition of the Apocrypha.

The topic cropped up in one article during the American Civil War, when J. H. Waggoner took it upon himself to refute the idea then circulating, that the eagle of 2 Esdras represents the United States because after one of its three heads was destroyed, the remaining two symbolized the North and the South. No, said Waggoner, the eagle refers



In J. H. Waggoner's article on 2nd Esdras 11 that appeared in The Review and Herald of November 5, 1861, it appears that he accepts the book as inspired.

With this embarrassment, Pinney and Fassett seem to have quietly withdrawn from the fray. Fassett returned to more orthodox endeavors and became a recording secretary at the Albany Conference in April, 1845, where the Millerite leaders tried to agree on their beliefs.

More radical Adventists were not about to give up on Esdras, however. Into the gap leaped D. B. Gibbs of West Becket, Massachusetts. Not only did Gibbs defend the authenticity and inspiration of 2 Esdras, he had a new interpretation, one which ranged over world history from the Roman Emperors to the founding of the United States.

Gibbs played it safe on the two feathers, however. The first feather, he said, was George Washington who, unlike the kings of Europe who ruled for life, was in office only eight years. John Adams was even "sooner away" because he served only one term! Since Washington and Adams had both passed from the scene, Gibbs did not have to worry about Polk's tenure of office.

Joseph Bates, a reader and financial supporter of the *Voice of Truth*, in which Pinney and Fassett's article had appeared, made use of the Apocrypha in several of his pamphlets. In *The Opening Heavens*, he quotes 2 Esdras 7:26, then remarked: "But perhaps you do not believe that Esdras is a true prophet; well then, will you believe St. Paul?" Bates thus recognized that there were differences of opinion among his readers on the subject. Nevertheless, the next year he cited Esdras again, right along with Amos, Hosea, Isaiah, and Jeremiah.

In 1849 he suggested that while 2 Esdras contains "very important truths for those that keep God's law and commandments, they will probably benefit no others." Then he cited 2 Esdras 8:37, 38, in which the author of Esdras is instructed to "write all these things that thou has seen in a book, and hide them: And teach them to the wise of the people."

This text, about a hidden book to be revealed only to the wise, appears again in a rare Ellen White comment on the Apocrypha, a comment which neatly summarizes the early Adventist position: "I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard book, that will judge us at the last day." She thus encouraged an understanding of the Apocrypha, while preserving the canonical Scriptures as the standard.

Given this attitude, it is not surprising that Ellen White would have been familiar enough with 2 Esdras as to have used its language in her early visions, nor that James White would provide footnote references to the passages from the Apocrypha which paralleled her account.

For instance, Mrs. White describes heaven, where she saw Mount Zion, and noticed that "about it were seven other mountains, on which grew roses and lilies." At that point, James White's footnote pointed the reader to 2 Es-



THE EAGLE OF 2 ESDRAS XI.

SOME have imbibed the idea that the eagle of 2 Esdras xi (Apocrypha), is a symbol of the United States, and especially since the Southern rebellion, thinking that the two heads that remained [verse 34] indicate the dissolution of the Union. Having been several times asked for my opinion on the subject, I would reply in this manner.

There is no evidence in favor of such a view, but positive evidence against it. The lion [verse 37] that talked to the eagle said thus:

"Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them? And the fourth came, and overcame all the beasts that were past, and had power over the world with great awfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit. For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrong dealing come up unto the Highest, and thy pride unto the Mighty." Verses 39-43.

This shows that it refers to Rome, especially to Papal Rome. If any doubt remains, it is removed in the explanation given in chap. xii, 11:

"The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel."

A correct understanding of this matter is most important at this time, as the view above referred to serves to sustain another error, namely, that the dissolution of the Union will be the development of the horns of the two-horned beast.

J. H. WAGGONER.

Burlington, Iowa.

to Rome, because 2 Esdras 12:11 says "The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel."

By 1869, D. M. Canright noted in the *Review* that "although the books of the Apocrypha are not commonly regarded as being inspired, yet their testimony is important as showing the belief of the Jews at the time they were written."

Yet in 1873, when a questioner asked whether a remark in the Apocryphal book of Ecclesiasticus applied to him, J. H. Waggoner simply interpreted the text rather than saying, as an Adventist minister would today, that the passage was not considered inspired.

As the years went by, however, references to the Apocrypha became less frequent and finally, in 1888, the *Review* editors stated flatly that the Apocryphal books were "not inspired." R. S. Webber wrote at length on the topic in 1894, saying "It is often asked if these books are inspired. I answer, No: they are no part of the Word of God."

And so the Apocrypha, that had been looked upon by early Adventists as containing, at least in 2 Esdras, some worthwhile, if not inspired, information, passed out of Adventist consciousness almost entirely. In this, as in other ways, the church came more and more in harmony with standard Protestant belief as the years went by.



During the American Civil War, and even after, Elder J. H. Waggoner appears to have still accepted the idea that the Apocrypha was inspired.

By 1869 Elder D. M. Canright acknowledged that though the Apocryphal books were not inspired, they were still important for an understanding of Jewish beliefs at the time they were written.



By the turn of the century Dr. John Harvey Kellogg, medical superintendent of the Battle Creek Sanitarium, was perhaps the most famous Adventist in America.



Before its destruction by fire in 1902, the Battle Creek Sanitarium had grown to where it could house 450 patients.



William C. White, son of Ellen G. White, married Mary Kelsey, a girl that John Harvey Kellogg was also interested in, thus possibly initiating a strained relationship between the two men that widened through the years.

On October 28, 1903, Ellen White wrote John Harvey Kellogg about a vision of two armies locked in terrible battle.¹ One army represented the forces of evil, under the command of Satan; the other, finally victorious, was made up of the “soldiers of the cross,” rallying under the “blood-stained banner of Prince Emmanuel.” It is not coincidental that in this, like so many of her letters to Dr. Kellogg during the crisis that ultimately led to his departure from Adventism, Ellen White stressed the centrality of the cross. For it was a misunderstanding of the Christian gospel that lay at the heart of Kellogg’s errors.

Kellogg was perhaps the most famous Adventist in turn-of-the-century America. He was the founder of the Battle Creek Sanitarium, and through his numerous books and pamphlets he had a profound impact on popular views of health. The church lost a gifted writer and speaker, and an avid promoter of its health message, when his formal connection with Adventism ended in 1907.

Various explanations have been offered for the split between Dr. Kellogg and his church. Kellogg himself attributed it to political differences with A. G. Daniells and W. C. White;² some modern historians have also stressed the role of politics.³ Others have reasserted the contemporary accusation that he was a pantheist — one who believes that, ultimately, God and nature are the same thing. But, according to Mervyn Maxwell, “Technically, Kellogg’s idea is better described as immanent theism”⁴ that is, the belief that God literally dwells in everyone and everything. Thus, in the narrow sense of the word, Kellogg was not a pantheist. But his beliefs about God’s presence in everything and everyone were the “alpha”—the beginning of fanatical holiness teachings similar to those Ellen White had confronted immediately after the Great Disappointment. These teachings were the “omega,” or conclusion, of Kellogg’s beliefs, and were advanced in varying degrees by Kellogg, E. J. Waggoner, and others. They de-emphasized the ob-

THE ALPHA HERESY: Kellogg and the Cross

NORMAN H. YOUNG
Avondale College

THE Living Temple

By J. H. KELLOGG



"Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. 6: 19

BATTLE CREEK, MICH., U. S. A.
GOOD HEALTH PUBLISHING COMPANY

1903

*Of the more than fifty books and pamphlets authored by John Harvey Kellogg, the most remembered because of the theological debate that it caused is his *The Living Temple*, published in 1903.*



jective, historical nature of the atonement, and focused instead on the work in the believer's heart of the God who lived in everyone.

Kellogg did not identify God with nature; he did, however, believe that God was present and personally active in every part of nature, including human bodies. It was this emphasis on inner divine power that was at the root of his disagreements with Ellen White. She did not fault Kellogg for affirming God's omnipresence — a belief of all Christians. Rather, she believed that his stress on the work of God within would destroy the work of God without: that is, the foundation of Christian faith, the cross.

Old Fanaticism in a New Disguise

In Kellogg's famous book, *The Living Temple*, he boldly asserted that "God is a definite, real, personal being."⁵ A pantheist denies God's personality by identifying Him with the world; as this quote makes clear, Kellogg was not a pantheist in this sense. Clearly, then, Ellen White was not referring to this form of pantheism when she wrote in opposition to Kellogg. It has been argued that Kellogg's views conflicted with the Scriptural portrayal of God as "personally inhabiting a place, notably the heavenly sanctuary."⁶ But Kellogg explicitly stated that he had no objection to the idea that there was "a special expression of God in some particular form or place."⁷ Clearly, Ellen White had something else in mind when she asserted concerning *The Living Temple*.

I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. *Living Temple* contains the alpha of these theories.⁸

Thus, it is not necessary to speculate about the nature of Kellogg's basic doctrinal problem. His beliefs echoed the fanatical ideas she had fought against in the early days of her work.⁹

What was the substance of this fanaticism? Writing in 1904, in the context of the Kellogg controversy, Ellen White described certain "seductive theories" that she confronted after the Disappointment as "theories teaching that men and women could live above all sin."¹⁰ *Life Sketches* records her criticisms of the post-1844 fanaticism, a perversion which she was later to warn would be revived by the ideas in the *Living Temple*.¹¹ In New Hampshire, she tells us, she met two men who "claimed perfect sanctification, declaring that they were above the possibility of sin;"¹² "that those who are sanctified cannot sin."¹³ This led to the belief that the "wholly sanctified could fulfill all the desires of their hearts without sin."¹⁴ There were great claims of "entire consecration"¹⁵ and professions of "complete holiness."¹⁶ Ellen White denounced all such religious extremes as "fanaticism" and "fallacies of human production."

"The Power Within"

But did Kellogg and his associates hold views like these? And if they did, what is the relationship between their views and "pantheism"? Wherein and how was *The Living Temple* the alpha of extreme theories regarding sanctification? The answer to this question lies in discerning first what the book stressed about salvation, and second what it did not.

Throughout *The Living Temple*, whenever he was confronted by some physical phenomenon that could not be explained by scientific principles, Kellogg saw the personal operation of divine power. For example, he explains digestion, the autonomic nervous system, the circulation, and the body's power to heal itself as evidence for the personal involvement in these physical process of a divine intelligent will.¹⁷ This is the book's

. . . THE . . .

GENERAL CONFERENCE BULLETIN

THIRTY-FOURTH SESSION

VOL. IV. BATTLE CREEK, MICH., FIRST QUARTER, APRIL 3, 1901. EXTRA No. 1.

The Sabbath

THE GENERAL CONFERENCE BULLETIN
PUBLISHED QUARTERLY BY
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BATTLE CREEK, MICH., FIRST QUARTER, 1901.

ORDER OF BUSINESS FOR APRIL 3.

OUTLINE of topics to be considered at 10:30 and 3 o'clock periods:—
The Message: W. W. Prescott.
The Field: A. G. Daniells.
The Training of Workers: Dr. J. H. Kellogg.
The Need and Proper Use of Funds: I. H. Evans.

GENERAL CONFERENCE PROCEEDINGS.

FIRST MEETING, TUESDAY, 9 A. M.,
APRIL 2.

THIRTY-FOURTH SESSION (seventh biennial session) of the General Conference of Seventh-day Adventists, convened at Battle Creek, Mich., April 2, 1901, at 9:00 A. M.

No. 104 of the Hymn Book was sung to open the meeting. Elder J. N. Loughborough read the 106th psalm for a scripture lesson, and Elder S. N. Haskell prayed, as follows:—

"Heavenly Father, we present ourselves before thee for thy blessing to rest upon us. We thank thee, O Lord! for

thy sparing mercy that has been over us, and that we have this privilege of meeting once more in this General Conference under circumstances so favorable; and we pray, in a special manner that thou wilt come into our midst, and that thou wilt preside over us. We ask O Lord! that thou wilt work for us as thou didst for the disciples in early days. We are convinced that we have reached a time when we need more of thy Holy Spirit. We need a baptism of thy Spirit as the disciples had on the day of Pentecost; and we pray that thou wilt help us individually so to relate ourselves to thee that we can receive in large measure of thy Holy Spirit, that this Conference may be a success in the name of the Lord.

"O God! we pray thy blessing to rest in a special manner upon those that bear responsibilities during this Conference. Remember him it. Remember thee, upon who laid, or may lay ask God to be our neness, our sanct demption.

"We thank the some part in the hast inaugurated brought out a pe that thou wilt p fore this people, who have assen but remember ti of the world. C light and thy spi tain, and to giv every portion of l the time has c should be enter be laid. We ask things, and may walls a heaven rounds us, and Encircle us, we congregation, by

may there be angels that surround us, to keep back every influence that is not from thee, that Satan's power may be paralyzed, and that God may be glorified.

"We commit ourselves to thee. We thank thee that thou hearest the prayers of thy people, and that thou hast a care for thy people here upon the earth. Accept us in Christ this morning. We believe that thou dost do this, O Lord! Let angels stand by each individual, we pray thee, that has a part to act in this Conference—each delegate, and those friends that have come in. O Holy Father! we pray that there may be a manifestation of thy power. And we ask thee to forgive us our sins—our neglect to move as we should in the past, to follow in thine opening providence, and understand the mind of thy Spirit. O Lord! forgive the past, and in the

The sermons given at the 1901 General Conference session by various speakers were printed in the General Conference Bulletin.

recurring theme. Because of the presence in man of this divine power, salvation is simply a matter of living in cooperative harmony with this universal, all-pervading will. The way of life is to walk "in tune with the Infinite," "to be in harmony with all the laws of being—physical and mental."¹⁸ Everyone who recognizes "the universal unity of being, the absolute and incessant dependence upon the infinite indwelling presence, will no longer be able to call some things sacred, other things common. All things become sacred. Even eating and drinking is a sacrament, a partaking of God's substance sacrificed for our sustenance."¹⁹

Ellen White represented Kellogg's views accurately, though without approval, when she wrote: "If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him."²⁰ Likewise, she showed that she clearly understood the implications of Kellogg's premises when she warns: "The doctrine that all were holy had led to the belief that the affections of the sanctified would never stray."²¹



Elder A. G. Daniells was elected to lead the Seventh-day Adventist Church at the 1901 General Conference session.

What About the Cross?

What did Kellogg fail to say in *The Living Temple*? He failed to say anything about the saving work of Jesus Christ on the cross. Despite numerous biblical references scattered throughout the book, not once are the central biblical passages about the cross quoted. The only sacrifice that appears to be important to him is the divine giving up of power to us when we eat the divine substance in our daily food,²² and the suffering with us of the inner divine being when we experience pain.²³ He gives no place to God's redemptive act at Calvary; and in light of the system he develops in *The Living Temple*, this is not surprising; if redemption is cooperation with the pervading divine presence, what need is there of the cross?

Nothing could be farther from the position of the New Testament, or of Ellen White. Christianity is a religion of redemption — redemption that comes from God, redemption that is accomplished outside man, on the cross of Calvary. God in Christ has provided deliverance from sin and wrath (Rom. 5:9; 6:6-8). He has acquitted the world (Rom. 5:18-19); given His son for the world (Jn. 3:16; 1 Jn. 2:2; Mt. 26:28); and shown mercy to all (Rom. 11:32). And, according to Scripture, this redemptive act has already taken place, at the cross. Jesus has justified us by His death (Gal. 2:21); reconciled us by His death (Rom. 5:10); ransomed us to God by His sacrifice (Rev. 5:9); redeemed us by dying a

cursed death (Gal. 3:13); and expiated our sins by His sacrifice (1 Jn. 2:2; 4:10).²⁴

The resurrected Christ was recognized by His wounds (Jn. 20:27-28); the exalted Christ is the Crucified One (Rom. 8:34); the enthroned Christ is as a slaughtered lamb (Rev. 5:6, 12); and the high-priestly Christ who intercedes in the heavenly sanctuary is the one who sacrificed Himself once for all (Heb. 9:24-28). The ascending Christ commissioned His disciples to proclaim forgiveness in His name, based on His pouring-out of the blood of the new covenant (Jn. 20:20-23; Mt. 28:19; 26:28; 2 Cor. 3:6). Jesus' crucifixion, an objective, historical event, is the center of the New Testament gospel. By ignoring this vital emphasis on an atoning sacrifice outside of man, and focusing instead on mystical salvation through inward divine power, Kellogg had lost sight of the overarching vision of Scripture.²⁵

Clearly recognizing the natural antagonism between Scripture and the theories advanced by Kellogg and his friends, Ellen White met the challenge. The following quotations,²⁶ many of them from letters to Kellogg himself, represent a constant theme in her writing and speaking at the time of the Kellogg controversy:

The atonement of Christ is the great central truth around which cluster all the truths which pertain to the great work of redemption. . . .²⁷

We have been bought with a price, and what a price! Christ volunteered to come to this earth, and stand at the head of fallen human beings, who were heirs of guilt, under sentence of eternal death. We must have perished had He not borne our guilt and the wrath of God.²⁸

He [Jesus] knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government.²⁹

Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught. . . .³⁰

"It is Christ that died" is an argument that can not be refuted. To it nothing can be added. To the repentant soul it is Yea and Amen.³¹

Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. In the better covenant we are cleansed from sin by the blood of Christ.³²

Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for ours sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His.³³

Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.³⁴

There are in it [i.e. Kellogg's position] the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement.³⁵

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own saviour.³⁶

A review of Ellen White's letters from the years 1903 and 1904³⁷ shows beyond doubt that she saw clearly what the central issue in the Kellogg crisis really was; no doubt an investigation of the following years would add force to the conclusion that she was well aware that she was fighting for the cross of Christ as God's central redemptive act when she combatted Kellogg's views.

Pantheism and Holiness

In contrast to Ellen White's stress on the cross was the emphasis on inner divine power espoused by Kellogg and his friends—an emphasis they shared with the holiness fanaticism Ellen White had opposed after the Disappointment. Kellogg urged that the power of God working inside believers could free them completely from sin in this life. Fanatical theories like those Ellen White refers to in *Life Sketches* and *Selected Messages* often make similar claims: their adherents claim that the reason for their freedom from sin is that God is dwelling in them not just that He dwells in their hearts by faith, but that He actually lives in their bodies. In language that sounds almost like that normally used to talk about demon possession, some of these people claim that God has replaced their personalities, that he has possessed them—not in the sense that they have given their allegiance completely to Him, that they are completely loyal to Him—but that He literally manipulates their minds and bodies. Thus, Kellogg himself asserted at the 1901 General Conference session, "God is in me, and everything I do is God's power; every single act is the creative act of God."³⁸



Throughout this period of crisis, Ellen White constantly uplifted the centrality of the cross, both in her written letters as well as her spoken sermons.

Dr. John Harvey Kellogg's illustrated stereopticon lecture of April 18, 1901, was printed out in full in the 1901 General Conference Bulletin.

GENERAL CONFERENCE BULLETIN.

491

ILLUSTRATED STEREOPTICON LECTURE.

Dr. J. H. Kellogg, April 18, 7:30 P. M.

I HAVE been asked to talk to you to-night on the question of the divine life in man.

There are those who look upon man as simply a higher animal. While attending the Centennial Exhibition in 1876, I saw the skeleton of a large beast which was found in South America, and was supposed to have lived in prehistoric times. It had fingers that looked very much like human fingers; it had all the bones that are in the human body; it had a spinal column with about the same number of vertebrae as there are in the human spinal column; it had bones almost identical in form, as well as in number, with those of the human form. But it was a great beast some twenty feet high, called the megatherium; and the Darwinists tell us that this great beast was the greatest, great grandfather of the human race.

It seems to me that the time has come in the history of the world and the development of science, and in the development of truth, when we ought to understand that man is something better than simply a very wise, intelligent, civilized beast. A divine writer said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." We find in the very beginning of the Bible, in the very first chapter of the Bible, an answer to this question: "God said, Let us make man in our image."

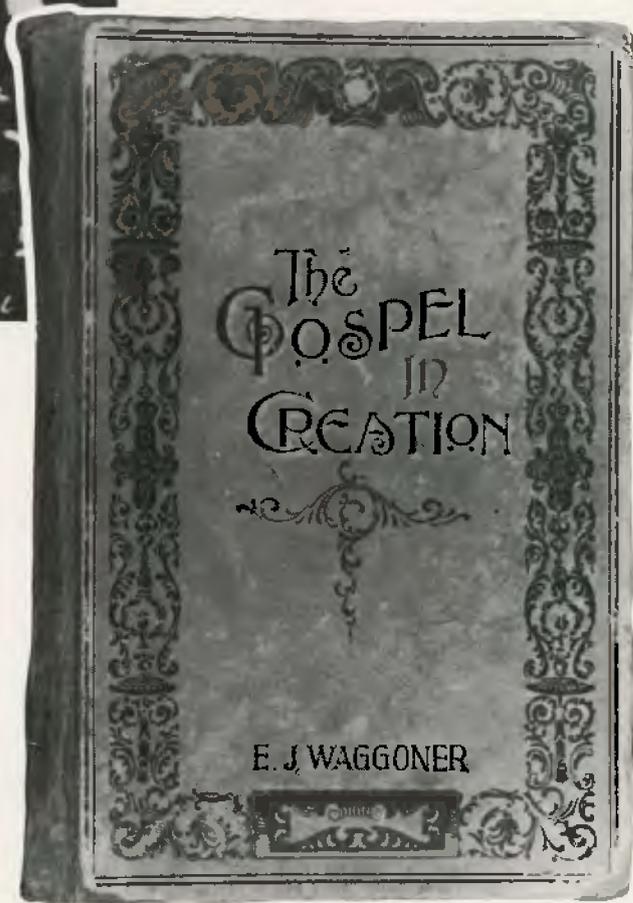
Some years ago the old king William, while traveling through the country, stopped at a country schoolhouse, and talked to the boys and girls, held up a piece of rock, and said, "To what kingdom does this belong?" "To the mineral kingdom, sir," said the boys. He held up a flower, "To what kingdom does this belong?" "To the vegetable

kingdom, sir," they replied. Then pointing to himself, the old king said, "And to what kingdom do I belong?" There was a great silence. No one wanted to say that their great and good king was simply an animal, and belonged to the animal kingdom; so there was silence for quite a little time, until a bright lad arose and said, in a very deferential way, "To God's kingdom, sir."

Now the boy had the right thought. Man does not belong to the animal kingdom. When God made the world, and after all else had been created, he made his own image. He made man to be his witness in the world,—to be god to the world,—and he gave him dominion over everything which he had made, not only the animals, but everything he had made. This dominion meant a great deal more than most of us have been taught to believe. We must look away back to Adam, to the beginning of the race, and to Christ, to form a conception of a perfect man,—man standing in



Ellen White, shown here at the 1901 General Conference session held in Battle Creek, was one of the principal speakers.



As early as 1893, Dr. E. J. Waggoner began to advocate his "panentheistic" views in his book entitled, *The Gospel in Creation*.

Not surprisingly, with beliefs like this, Kellogg made impressive claims concerning the possibility of human sinlessness: "The same divinity that was in Christ is in us, and is ever seeking to lead us to the same perfection which we see in Christ, to the attainment of which there can be no hindrance except our individual wills."³⁹ He made a powerful proclamation that the divine presence was in everyone, and that, if cooperated with, this divine presence would change the transgressor to obedience⁴⁰ and produce the most "perfect consecration."⁴¹ He believed "that those who meet the Lord when he comes will be above the power of disease as well as above the power of sin."⁴²

The "Omega"

Carried to their logical conclusion, Ellen White wrote, Kellogg's theories would "sweep away the whole Christian economy,"⁴³ destroy the atonement,⁴⁴ abolish the "sanctuary question,"⁴⁵ and lead to spiritism and free-lovism.⁴⁶ These "logical consequences" were the "omega" of which the views expressed in *The Living Temple* were the "alpha." As Mervyn Maxwell has written:

That Ellen White's "omega" was indeed to be the immediate result of the then-present (1904) alpha is clear from her words, "We have now before us the alpha of this danger. The omega will be of the most startling nature." ISM 197. Plainly, the alpha of this danger was to be followed by the omega of the same danger. She knew, by experience, what this omega would be like, because in her early days she had seen a similar omega follow an alpha of the very same sentiments.⁴⁷

Perhaps better than any other, the example of Dr. E. J. Waggoner is evidence that Ellen White was correct in her belief about the results of adopting Kellogg's theories. By 1893 he had begun to advocate "panentheistic" views in his book, *The Gospel in Creation*. Waggoner claims to discern the gospel in the active power of God in sun, light, vegetation, the sea, and the like, and declares that "therefore the works of creation teach the gospel."⁴⁸

At the 1897 GC session, where Kellogg made his own pantheism public for the first time, Waggoner spoke with equally intemperate language. Throughout the session, he urged his hearers to accept the nearness of the Spirit of God from such facts as that they all breathed; this, he said, was "the Spirit of God in our nostrils." The cross had become for Waggoner, not the historic saving act of God, but a symbol of a dying and rising Christ within. God, the force that is manifest in all matter, is the life in man and holiness is a matter of ceasing to suppress that life of God within.⁴⁹ Interestingly, while Waggoner lectured on the letter to the Hebrews, he neglected those portions of the book that were central to Adventism's sanctuary doctrine. There is evidence that by this time he did not believe in a real heavenly ministry of Christ.⁵⁰

By the time of the 1899 GC session, Waggoner seems to have lost all sense of theological balance; he claimed that by the inner divine power he was free of disease and expected to live forever.⁵¹ "The very bread we eat

contains the life and body of God," he proclaimed. One member of the audience contended that this sounded very much like the Catholic mass. There was only one difference: Waggoner did not consider Christ's presence in the bread a miraculous occurrence resulting from the words of a priest; rather, Christ was naturally present in all healthful food. In the Lord's Supper, he said, we really partake of the body of Christ, but this is also true of every private meal.⁵² Kellogg greeted all this a few days later with complete approval.

Two important testimonies from Ellen White about the 1901 GC session guide our understanding of the direction that Waggoner was going. The first was penned in 1903, and reads as follows:

I have often been warned against overstrained ideas of sanctification. They lead to an objectionable feature of experience that will swamp us, unless we are wide awake. Extreme views of sanctification which lead men to criticize and condemn their brethren are to be feared and shunned.

During the General Conference of 1901, the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. . . . The ideas of some regarding a great experience supposed to be sanctification have been the alpha of a train of deception. Because of some over-drawn expressions frequently used by Brother E. J. Waggoner at the Conference, I was led to speak words intended to counteract their influence.⁵³

The second dates from 1908, and refers to Waggoner and W. W. Prescott with the following words:

You both came to the conference of 1901 [the text reads 1891] enthused with what you supposed to be precious spiritual light. . . . I was shown that much of that which you supposed to be precious light was dangerous misleading fables. . . .⁵⁴

"Blotting the Sun from the Sky"

Ellen White likened these fables, as she did the Kellogg doctrine, to the extremes she had opposed as a young girl. What exactly did Waggoner say in 1901? In his sermon of April 6, he moved quickly from his frequent assertion that the sinless life of Christ lived out in sinful flesh is attainable by all through the power of Christ within, and went on to speak of the divine presence in all nature.⁵⁵ Prescott, too, waxed eloquent about the life of Christ in pure air and water, but asserted that beyond this we can have the life of Christ himself filling every nerve, ruling the brain so that man supplies the body, but Christ speaks, acts, and reveals himself.⁵⁶

Waggoner continued his study on April 11,⁵⁷ denying that his speech about God's life pervading all life was pantheism. By a neat piece of exegetical foot-work, he slid from the blood of Christ cleansing from all sin—which in context refers clearly to forgiveness through His sacrificial death—to the inner power of Christ keeping the believer from all sin. Approaching the extremes to which Ellen White later referred, Waggoner proclaimed:

. . . this wonder must be worked out in sinful man, not simply in the person of Jesus Christ, but in Jesus Christ reproduced and multiplied in the thousands of his followers. so that not simply in the few sporadic cases, but in the whole body of the church, the perfect life of Christ will be manifested to the world, and that will be the last crowning work which will either save or condemn man. . . .⁵⁸

Waggoner's zeal for the power of Christ in our sinful flesh knew no limits. In 1903 he wrote that the same divine power that could restrain all sin would also eliminate disease in the Christian:



Dr. Ellet J. Waggoner stated at the 1899 General Conference session that by inner divine power he was free of disease and expected to live forever.



Though initially W. W. Prescott seemed to agree with the pantheistic teachings of Drs. J. H. Kellogg and E. J. Waggoner, in time he moved away from their view.

SERMON

By E. J. Waggoner, April 6, 7 P. M.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

The message is the same to-night that it was the other night. It is the gospel of the kingdom, that gospel which shall be preached in all the world for a witness to all nations, in order that the end may come. It requires the power of the kingdom to prepare men for the kingdom: the power which will create new heavens and a new earth, and nothing less than that power is needed to create new men fitted to dwell upon that earth and in those heavens; and that is the power of the gospel of the kingdom, which is to be a witness to the nations.

Let us read a few verses in the second of Hebrews: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little

lower than the angels for the suffering of death, crowned with glory and honor." gave it to man. The restoring of it is

Look at the fourth and fifth verses: The word "spoken by the Lord," was "confirmed unto us by them that heard it." When the Lord says, "Come," "let him that heareth say, Come." It was confirmed "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," according to the will of God; "for unto the angels hath he not put in subjection the world to come."

Why does the Sagent about the an come, when he preaching of the the world to cor anybody?—Yes. the world, then, man. The world that was, that w ginning, the new earth—and that to man, and he w under God, and b, him.

Now the domin instead of being abo with the world u be done? That v won back; and sin by man also cor from the dead; th mitted the restora not to angels, bec not given to the Lord doeth, it sh ing given the ki eternally man's. Here is our assur will hear people, sinned, God coul blotted out the w in afresh. No: Because he coul There are some th He can not lie. self. He is, and i not change. So man, and given could not take it l

Therefore, as t on, "It remainet in"—some men kingdom; and so whom the gospel all others, shou nevertheless man, dominion even if men out of stones The work to be a new heaven and

that the kingdom may continue as God given to man. The restoring of it is and we are men in him, so that the power of the gospel, the power of the preaching of the gospel, is the power that will create the new heavens and the new earth. The power of the world to come, the power that will recreate this earth, is the power that is in the preaching of the gospel; and we can see that it is so, because it creates men, makes new creatures.

The flesh is corrupt and sinful; but Christ has 'power over all flesh', so that His life can repress sin even in 'sinful flesh,' and by the same power He can resist the encroachments of disease even in our mortal flesh.⁵⁹

Despite this high-sounding doctrine of sanctification, Waggoner became involved in a tragic scandal. The very free-lovism that Ellen White had seen as a possible result of his theology broke up what had been a happy marriage.⁶⁰

During the same period, wild claims about the power of God within led to excessive confidence in healings, the gift of tongues,⁶¹ holiness in sinful flesh, power over death, and the mystical power of healthful living.⁶² For many Adventist writers at this time, the sanctuary was viewed, not so much as the heavenly reality that emphasized and guaranteed that the benefits of Christ's atonement were objectively available to every believer who maintained his commitment to his interceding divine Advocate, but simply as the human body and soul. The first apartment was, in some sense, the body, and the second corresponded to the soul. The "deeper work" symbolized by the Day of Atonement was the enthronement of God in the soul or inner man, in which sin was blotted out root and branch.⁶³

Gone was the historical atonement of Calvary; gone was the objective heavenly ministering of that atonement; gone was a sanctification balanced by a continuing availability of Calvary—to say nothing of sanity. "Our faith was to have nothing to rest upon. The sanctuary was gone, the atonement was gone"⁶⁴—as tragic for the Christian as "blotting the sun from the sky."⁶⁵

"Leaven Put into Meal"

The Living Temple gave expression to a popular mood within early twentieth-century Adventism. Its powerful assertion of the doctrine of divine "inwardness" was the "alpha" the beginning of a premise that, once accepted, led logically and irresistibly to excessive and fanatical claims about holiness. The alpha and the omega, therefore, are not polar opposites, but the unified parts of a cause and effect nexus. The inner work of God became the all-absorbing understanding of the gospel⁶⁶ and eclipsed the centrality of the cross. Concerning these holiness claims, Ellen White wrote:

EXTRA EDITION CHICAGO AMERICAN EXTRA EDITION

WOMAN DIVIDES WHOLE CHURCH OF A MILLION

Seventh Day Adventists Generated Because One of Their Sisters Gave Divorce Through Love For Another.



WIFE HUSBAND GIVES HUSBAND A PRETTY GIRL

Amazing Story of Broken Hearted Woman's Sacrifice Revealed in Divorce Suit.

BOILER BLAST TOSSES FAMILY ROGERS RAGES ON RACK IN OIL TRUST INQUIRY GIVE MAYOR 24 HOURS TO LEAVE

BEAT MAYOR IN ASYLUM

S TO BURN BY AT STAKE

SOLONS FIGHT IN HOT DEBATE



The doctrine of a wonderful experience of holiness and sanctification that has been taught in Battle Creek and other places has been as leaven put into meal. I fear greatly for the results of this fanaticism. The experiences we passed through in the early days of the message have always led me to feel, when I see men professing to occupy a high platform of righteousness, that something will follow of which we should be ashamed, something that will work harm.⁶⁷

The holiness fanaticism of early twentieth-century Adventism was the "omega" of the religious teachings expressed by Kellogg in *The Living Temple*. His emphasis on God's presence within human beings led inevitably to views of salvation that concentrated exclusively on the eradication of every frailty from the life and the flesh by the inner divine power.

Ellen White anticipated the results of Kellogg's teachings: perversions of Christian truth like she had witnessed in the post-1844 period. Such fanaticism destroyed the central message of the New Testament and of Adventism: the cross. Thus, it was not so much the issues of ecclesiastical control, or of centralization in Battle Creek, that underlay the Kellogg controversy; rather, the key issue was Kellogg's doctrinal position. Ellen White feared the "alpha" because she was sure that Kellogg's views carried to their logical conclusions would have transformed Adventism into a fanatical, spiritualistic, holiness sect.⁶⁸

(Left page)
In his sermon given on April 6, 1901, at the General Conference session, Dr. E. J. Waggoner denied that his position on God's life pervading all life was pantheism.

(Above left)
The scandal that involved E. J. Waggoner was front page news in the Chicago American newspaper in 1906.

Courtesy Ellen G. White Estate

(Above right)
The break that eventually came in 1907 between Dr. John Harvey Kellogg and the Seventh-day Adventist Church was more than just over administrative policy differences, but included also the key issue of Kellogg's doctrinal position.

REFERENCES AND NOTES

1. Ellen White, *Letter 239*, 1903, 4 (All numbered letters in these notes were written by Ellen G. White. See *Review and Herald*, [26 November 1903], 8, for a reprint of this particular letter); Ellen White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), 41-42. [Hereinafter, quotations from this series will be abbreviated by the volume number and the letter T. Thus, the immediately previous reference would appear as 8T 41-42.]
2. The fascinating account of the crisis from Kellogg's own perspective can be found in "An Authentic Interview Between Elder G. W. Amadon, Elder A. C. Bourdeau, and Dr. John Harvey Kellogg in Battle Creek, Michigan, on October 7, 1907." A critique of portions of the Kellogg interview is Tim Poirier's unpublished paper, "The 1907 Interview with John Harvey Kellogg," available from the White Estate.
3. E.g., Richard Schwarz, in an outstanding article, "The Kellogg Schism," *Spectrum*, (1974)4, 23. Schwarz underscores the issues of ecclesiastical control and centralization in Battle Creek.
4. Mervyn Maxwell, "Sanctuary and Atonement in SDA Theology: An Historical Survey," in A. V. Wallenkampf and W. R. Leshar, eds., *The Sanctuary and the Atonement: Biblical, Historical, and Theological Studies* (Washington: Review and Herald Publ. Assn., 1981), 543, n 62.
5. J. H. Kellogg, *The Living Temple* (Battle Creek: Good Health, 1903), 32.
6. Maxwell, *op. cit.*
7. Kellogg, 31.
8. Ellen White, *Selected Messages*, 1:203 (Washington, D.C.: Review and Herald Publ. Assn., 1958). (Hereinafter the same procedure will be followed as with the Testimonies; thus this citation would appear as *ISM* 203.)
9. Ellen G. White, *Letter 214*, 1903, 2; *Letter 217*, 1903; *Letter 230*, 1903, 3; *Letter 262*, 1903, 4-5; Series B, No. 2, 53; (Ms. 46, 1904); *8T*, 292 ff; Ms. 70, 1905, 41 (see *General Conference Bulletin*, 1905); *2SM*, 26; Ms. 10, 1904, 2.
10. Ellen G. White, *Life Sketches*, (hereinafter *LS*) (Mountain View, Calif.: Pacific Press Publ. Assn., 1915), 83.
11. See also *2SM* 25-47 for a further account of these fanatical extremes.
12. *LS* 79.
13. *Ibid.*, 83.
14. *Ibid.*
15. *Ibid.*, 81.
16. *Ibid.*, 84.
17. Kellogg, 88, 260-61, 397-98, 437-39 *et passim*.
18. Kellogg, 457.
19. *Ibid.*, 459.
20. *8T*, 291.
21. *8T*, 293.
22. Kellogg, 459.
23. *Ibid.*, 441.
24. While the New Testament writers emphasize the resurrection, they do so because of its testimony to Jesus' claims about His person and the effectiveness of His sacrifice on the cross. Texts like Rom. 4:25 and 5:10 do not indicate that the resurrection surpassed the crucifixion in saving power. Rom. 4:25 is a rhetorical couplet, and should be read as a whole, and not as two stages, with the second line advancing to a higher stage of salvation. Paul's assertion is that Christ was "delivered-up-and-raised for our justification which was necessitated by our trespasses;" see K. E. Kirk, *The Epistle to the Romans* (Oxford: Clarendon, 1937), 192. In Rom. 5:10, Paul is encouraging his readers by reminding them that if Christ's death for them while they were enemies reconciled them, then they can have confidence for the future now that they have become His friends. Chrysostom puts it nicely: "How shall the one who has given the greater thing [that is, reconciled us to himself] to enemies not give the least thing [that is, final salvation] to his friends" (quoted by C. E. B. Cranfield in *The International Critical Commentary: Romans* [Edinburgh: Clark, 1975], 1:268, n 2.)
25. Of course, the cross-event presents a moral demand along with the proclamation of the gift of salvation. The New Testament emphasizes God's ethical demand that we "die to sin and live to righteousness" (1 Pet. 2:24); it is clearly God's intention "that the sinful body . . . be destroyed, that we might no longer be enslaved to sin" (Rom. 6:16) and "that those who live might live no longer for themselves but for him who for their sake died and was raised" (2 Cor. 5:15). But for Paul and the other New Testament writers, the demand to resist sin and affirm the Lordship of Christ is always based on God's gracious offer of salvation-salvation grounded in Jesus' objective work on Calvary. The repeated and vigorous exhortations to holiness in the New Testament are always attached to the proclamation of the cross, and sanctification is never presented as simply a product of cooperation with inner divine power as Kellogg taught. See Gal. 5:17-25; Eph. 5:1-5; Col. 3:1-10; cf. Ellen White, *Acts of the Apostles* (Mountain View, Calif.: Pacific Press Publ. Assn., 1905), 315, 560-62.
26. Only statements about the cross that are contextually related to the Kellogg crisis are included here. In addition to the quotations, see also the following references: *Letter 18*, (15 April) 1892, to J. H. Kellogg, 8 (see White Estate Manuscript Release [Ms. Rel. 936]; *Letter 239*, (28 October) 1903, to J. H. Kellogg, 10 (see Ms. Rel. 936) (note that by this time *The Living Temple* had been published; cf. *Letter 246*, (12 October) 1903, 4); *Letter 253*, (20 November) 1903, to J. H. Kellogg, 8 (see Ms. Rel. 213); *Letter 257*, (26 November) 1903, 6 (see "Our High Calling" *Review and Herald* Publ. Assn., 1961), 102); Series B, No. 2, 18 (June, 1904); *Letter 175*, (21 May) 1904, to Ministers and Teachers, 3 (the context warns against preaching in opposition to pantheism [see Ms. Rel. 936]); *Letter 368*, (31 August) 1904, to J. H. Kellogg, 3 (see Ms. Rel. 936); *8T*, 287-88, 320 (section five of the eighth volume of the *Testimonies* is especially directed against Kellogg's theories).
27. *Letter 122*, (11 September) 1901, to J. H. Kellogg, 6 (see Ms. Rel. 936).
28. *Letter 257*, (26 November) 1903, to J. H. Kellogg, 5 (see Ms. Rel. 936).
29. *Letter 204*, (15 April) 1899, to J. H. Kellogg, 8 (see Ms. Rel. 936).
30. *Letter 255*, (30 October) 1903, to Medical Missionaries, 2 (see *8T* 206-207).
31. *Letter 271*, (29 July) 1904, to J. H. Kellogg, 3 (see Ms. Rel. 936).
32. *Letter 276*, (30 July) 1904, to D. Paulson, 4 (see *Seventh-day Adventist Bible Commentary*, (), 7:931).
33. *Ibid.*, 5 (see *8T* 208-209 and Ellen White, *Desire of Ages* [DA] (Mountain View, Calif.: Pacific Press Publ. Assn., 1898) 25).
34. *Letter 23*, 1904 (written December 1903) to J. H. Kellogg, 5-6 (see Ms. Rel. 733).
35. *Letter 33*, (19 January) 1903, to Faulkhead and Salisbury, 2 (see Ms. Rel. 146).
36. *8T* 291.
37. These quotations reflect the letters and manuscripts available to me. Several important letters to J. H. Kellogg are not in the possession of the Ellen G. White/SDA Research Centre on the Avondale campus, and likewise some manuscripts.
38. *General Conference Bulletin* [GCB] 1901, 497.
39. *GCB*, 1897, 78.
40. Kellogg, 445-46.
41. *GCB*, 1897, 78.
42. J. H. Kellogg, letter to Ellen White, 23 June 1898. One can thus appreciate Ellen White's linking of Kellogg's views with the "holy flesh" heresy of Indiana. See *Letter 262*, 1903, 5; *Evangelism* *Review and Herald* Publ. Assn., 1946), 595; *Review and Herald*, (21 January 1904) 9 (Ms. 165 [1903], 1-2).
43. *ISM* 204.
44. *Letter 33*, 1903, 2.
45. *Letter 33*, 1903, 2.
46. *8T*, 292.
47. Maxwell, 535. The entire discussion appears on 534-537. While he notes the connection of Kellogg's views with those Ellen White had combated in the early days of Adventism, Maxwell associates them principally with pantheism and spiritualism, choosing not to remark on their connection with fanatical holiness teachings.
48. E. J. Waggoner, *The Gospel in Creation* (Battle Creek: Review and Herald Publ. Assn., 1894), 92-93.
49. *GCB*, 1897, 55-67.
50. "Confession of Faith" n.p., n.d.), 16-17, cited in D. P. McMahon, *Ellet Joseph Waggoner: The Myth and the Man* (Fallbrook, Calif.: Verdict Publications, 1979), 147.
51. *GCB*, 1899, 53.
52. See *The Everlasting Covenant* (London: International Tract Society, 1900), 254-56.
53. *Letter 269*, 1903, 1-2 (see Ms. Rel. 798).
54. *Letter 294*, 1908, 1 (see Ms. Rel. 936).
55. Perhaps Waggoner influenced Kellogg at this time, for the example of instinct (*GCB*, 1901, 148; cf. Kellogg, 19-20; 432-36) and the illustration of King Frederick (*Ibid.*, 148; cf. *GCB*, 1901, 491 and Kellogg, 34-35).
56. *GCB*, 1901, 195.
57. *GCB*, 1901, 220-24.
58. *GCB*, 1901, 406.
59. *Present Truth* [British] (April 16, 1903), 2443-44.
60. See McMahon, 147-184.
61. D.T. Bourdeau, "Miracles and the Gift of Tongues," *Review and Herald* (11 August 1904), 8-9.
62. See B. Haloviak, "Pioneers, Pantheists, and Progressives," unpublished manuscript, 1980, 2-11.
63. E.g., G. C. Tenney, "The Sanctuary," *The Medical Missionary* (14 and 21 August 1906), 57-58, 67-68. There is some uncertainty concerning the authorship of this article.
64. Ms. 46, 1904, 5 (Ms. Rel. 900).
65. Ellen G. White, *Acts of the Apostles* (Mountain View, Calif.: Pacific Press Publ. Assn., 1911), 209.
66. See W. W. Prescott, "The Pauline Gospel," *Review and Herald* (16 June 1903), 3-4.
67. *Letter 43*, 1904, 1.
68. Ellen White saw in Kellogg's message concerning sanctification through inner divine power the same principle that was the foundation of the Serpent's Edenic delusion. See *Letter 257*, 1904, 2; Ms. 46, 1904, 2 (Ms. Rel. 900), *8T* 290, etc.



"They Kill Preachers Out Here"

PIONEERING THE ADVENT MESSAGE IN THE CUMBERLAND MOUNTAINS OF KENTUCKY

Miriam Wood

OFFICERS.

Conference:

Pres., B. W. Brown.
Sec. and Treas., Mrs. Rebecca
M. Landon.

Executive Committee: B. W.
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U. Jacobs, ———.

Legal Assn.: "S. D. A. Confer-
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Tract Society:

Sec. and Treas., Mrs. Rebecca
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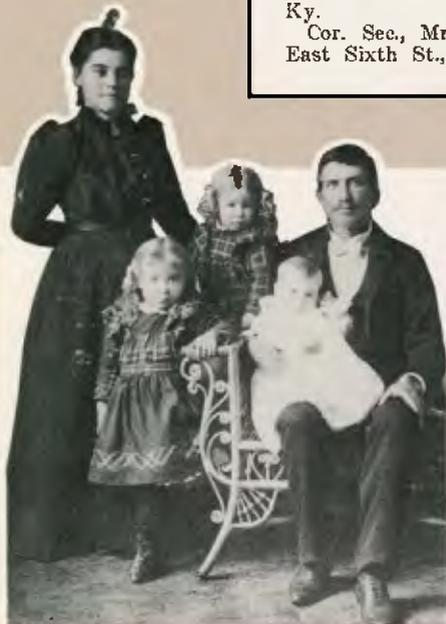
Field Miss. Sec., C. F. Dart,
425 East Sixth St., Lexington,
Ky.

Field Miss. Agt., C. F. Dart,
425 East Sixth St., Lexington,
Ky.

Cor. Sec., Mrs. Mae Dart, 425
East Sixth St., Lexington, Ky.

Bert W. Brown was first listed as Kentucky Conference President in the 1912 Yearbook, a position he held from 1911-1916.

Courtesy of the author



Elder Bert Brown and wife Anna Dean raised three children, Lola, Lena, and Ferren, on a ministerial salary starting at \$3 per week.

My grandfather, Elder Bert Walter Brown, was a pioneer Adventist preacher, with emphasis on PREACH, and with every shading of meaning which the word "pioneer" implies. Born on the prairies of Kansas, he and his family accepted Adventism through meetings held in a little country schoolhouse in the last decade of the nineteenth century.

He became convinced that the Lord had called him to preach, but there seemed no similar conviction in the minds of local denominational leaders. Not one whit deterred, he spent some time at Union College studying theology, returned to the farm, married, and became an unceasingly active lay preacher. He would walk 20 miles or more to preach the gospel: in fact, he loved nothing better. This was done in addition to his farming, on which his small, growing family depended for their livelihood.

He was a small, wiry man of boundless energy and conviction, and after he had raised up several companies of believers, the local conference leaders decided that he was, indeed, "called." They invited him into the formal gospel ministry; his salary was to be \$3.00 per week, with absolutely no "perks." His fiery, brown-eyed, indomitable little wife agreed to do the farming and raise the three little children while he fulfilled his destiny for the Lord.

In those days it was customary for preachers to be away from home for as much as three months at a time. They might be only 25 miles away, but in his case, since he arranged for the weekly \$3.00 to be sent to Anna Dean, he had no money with which to come home for visits. He truly went out "without purse or scrip," depending on the hospitality of the local people for his board and housing. Often he did not even have two cents to buy a stamp in order to write and let Anna Dean know that he was at least alive.

The working force of the very small Adventist church was stretched thin in those days and in those areas. And when he accepted an invitation to become president of the Kentucky conference in 1910, some of his most colorful encounters for God occurred. He refused to sit in an office in comfort. He continued to work as an evangelist, even as he carried out his presidential duties.

He lived to be 95. He built many churches, pastored several large ones, and never lost fire, enthusiasm, or his conviction that to be an Adventist preacher was the highest calling to which a person could aspire. Several years before he died, he painstakingly wrote out his memoirs: this document is a precious family treasure. In his own words, here is the story of his first meeting in the Cumberlands.

Elder Brown's Story

The time had now come for me to answer requests for meetings to be held in the Cumberland Mountains. I decided to answer the call of Mr. John R. in Elliott County. I wrote him that I would arrive at his place on January 10 and that I would be ready to preach the gospel of Christ and the seventh-day Sabbath as he had requested.

On January 9, 19??, I went to the railway station and bought my ticket to Morton's Gap, a station on the Chesapeake & Ohio railroad. This railroad went through the gap in the Cumberland Mountains where Daniel Boone and Abraham Lincoln, the grandfather of our President Lincoln, entered the state of Kentucky when they came from Virginia to settle in this heavily-timbered state. These men named this pass the "Wilderness Road" but there really was no road, only a path through the opening in the mountains. Now the train took that same route, but it had changed and gotten easier.

Leaving at two p.m. we traveled all afternoon and into the night; the train was slow and could hardly pull up the sides of the mountains. When we arrived at my destination at eleven p.m. I was asleep. The conductor awakened me and told me I better get off. I took my little grip, went down the steps of the train, and found myself on the totally dark ground. There was no light anywhere except a lantern being carried by a man who was there to put mail on the train. I stumbled over and asked him where there was a hotel and he replied, "Stranger, we don't have no such thing here." I said that I needed a place to stay the rest of the night. He pointed to a light down the hill and said he was sure old Jim would give me a bunk to sleep on.

I slid down the hill in the dark. The underbrush skinned my legs, but I finally found the cabin door. I called to Jim that I needed a bunk for the rest of the night. He shouted, "The latch string is out; come in!" He then told me to roll in the bunk near the door. I soon was in bed, and after fighting bugs for some time, I went to sleep.

About five in the morning Jim called to me that the flapjacks were ready, so I rolled out and ate breakfast — flapjacks and sorghum molasses. I inquired how I could get out to Carter Creek where Mr. R. lived. Jim said that he knew John and asked me if that was the fellow I had come to see. When I told him yes, he said, "Well, you go up to that open spot and you will find two paths. You take the right path and follow the trail all the way to John's place. It is a right smart way, about 15 miles."

I thanked him for the bed and breakfast and offered to pay him. "Stranger," he said, "you don't know us people out here, 'cause we don't charge for every little thing. You just stop and see me every time you come by here." I promised that I would and started on my way.

Just as the sun was coming over the mountain-tops, I walked over a small mountain and came down to a creek where the trail led me by some cabins. At each place the entire family would come out to greet me. They would say, "Stranger, where are you from? Where are you going? What is your name? Are you married?

How many children do you have? Why did you come way out here?"

I answered all the questions and told them I was a preacher. Then they replied, "You better be careful, for they kill preachers out here." One family invited me to stop and have some corn pone and molasses, and I was glad to accept the invitation, for I didn't know when I would eat again.

There was plenty of wild game as I traveled along, foxes, wolves, and possums ran across the path. One deer came down to the creek to drink. As I started over a high ridge to wade through another creek, I met a man riding a horse and leading another horse. He stopped and asked me if my name was "Brown" and when I said it was, he smiled. "I have a horse for you to ride, Old John sent it and said you were a preacher coming to his place to hold meetings. If I didn't see you, he told me to let the horse loose and he would go home. Oh, yes, the horse's name is Joe. Stranger, I am glad I found you and later I will see you over at Old John's. I must be on my way."

Now my problem was how to get on Joe's back. There was no saddle, only a saddle blanket. I finally managed to get him to stop dancing around and to stand still by a large rock and I succeeded in getting on. I thought it was a good thing that I had been raised on a farm or I would never have been able to manage that lively horse, especially with no saddle.

Away we went, through very heavy timber. The trees were so large they hid the sun and it was quite dark in the forest at times. We finally came to a place where there were two paths. Nobody had told me about this. I did not know which one to take, so I asked the Lord to guide the horse. I let loose of the reins and Joe took the path to the left, which proved to be the way to John's place.

As Joe and I traveled along, we met people who lived on the side of the path. All of them were kind. I reached John's house about sundown, having walked and ridden Joe since about six that morning. The R family were ready to eat supper and they invited me to be seated at the table. I was very glad to accept their invitation for by then I was really hungry.

After supper we sat around the fireplace and talked about the Adventist doctrine and the Bible prophecies. John told me that he had sent out word that I would preach tomorrow night over at the community hall. I said "Fine." We studied the Bible together most of the next day, and after supper John said, "We better get over to the hall early and see if we can arrange a place for you to stand and preach." I was curious, but I said nothing. I decided to wait and see what the situation was.

We were on the way before it was completely dark. The distance to the hall was over two miles. I found an old log building with several windows on each side, but the glass had been broken out of them. The people had already begun to arrive. After some planning, a wire was extended from the roof to hang the lantern on at the back of the room. There were a number of benches with no backs scattered along the wall. We moved these and placed them across the room in front of the

lantern.

Everything was now ready for the preaching to begin. We had only two old song books, but Brother John went to the door and told the people to come in and said we would sing some old songs that everybody knew. As he started back across the room, the heavens were streaked with fire from the guns of some of the mountaineers that I had been warned about. It really sounded like the Fourth of July was being celebrated with its explosions of firecrackers. Brother John ignored the shooting, and put a tuning fork between his teeth to get the right pitch. He began to sing "What A Friend We Have In Jesus" in long meter time.

It seemed that all the people wanted to be close to John or to me. I could tell that the gunfire had made them very nervous. They crowded around the two of us until we were wedged in so tight we could not move. All were singing at the top of their voices. Our next song was "Redeemed, How I Love To Proclaim It" and still the people kept coming, crowding the hall to capacity.

After several more songs had been sung, we had prayer. I bowed my head and asked God to be kind to all that were present and give all a desire to serve Christ as Lord. I told them I was just one of their number and desired to tell them from the Bible about the love of God. A few of the men now moved back and began to shoot from out of the windows into the yard. I asked them to be quiet while the Bible was being read.

I began to read John 3:16. As I completed reading that text another volley of shots rang out on the night air. I was trying to preach, but it seemed almost impossible for me to make them hear above the gunfire. I said, "Boys, if you desire to take over this meeting, I will listen to what you have to say. But if you want me to preach, you must be quiet and stop shooting until the meeting is over." For about 15 minutes they were quiet and I told them the story of how God loved them and desired to save every one of them. Alas, the shooting began again. I finally told them that I would be back the next night, and if they needed me on the baseball team the next day I could play. (I had heard them talking about a game they had planned for the next afternoon.)

Brother John began to sing "Praise God, From Whom All Blessings Flow." I dismissed the meeting with a short prayer. Then there was a mad rush for the door with guns shooting until the heavens were all ablaze.

There were about 15 women present and they apologized to me for all the disturbance. "This is the way of the hill country," they said. Then two old sisters came up close to where I was standing and whispered, "Preacher, please don't come back tomorrow night, for a group of those men out there plan to kill you. The last meeting we ever had in Elliott County, the preacher was stoned to death as he went down the canyon path out yonder. We would like to hear you preach, but we don't want another killing. Here in these mountains we have a lot of criminals. Jim S. has killed seven men and the law don't even touch him. Others have killed one or more. These men think you are a government whiskey revenue man searching for their moonshine stills."

I told them that I had not known any of this when I agreed to come, but that I had promised the people that I would come back tomorrow night and I didn't feel right about breaking a promise. I felt sure that God would protect me. But I thanked them kindly and asked them to come back and pray during the meeting and afterward for God's protection over all of us.



Some of the hill people of Kentucky visited by Elder Brown were suspicious that rather than being a preacher, he was a "revenuer" come to discover their stills. Credit: The Foxfire Book

As we walked home, I asked John if what the women had told me could possibly be true. He replied, "Well, there were some bad men there tonight and yes, they did kill the preacher that held the last meeting here."

For a moment I wondered why he had not told me this when he contacted me about holding the meetings, but since I was here, I could see no course other than going forward.

The next day some of the good men of the community came to the house to meet me. They were sociable and said they were glad to have the meetings and that they planned to attend that night. Also during the day a number of the close neighbors came in to talk with me about the things I had preached and to ask more about Adventism.

Brother John's wife had suddenly become sick, and that created a new problem, for as night drew on, he told me that he would have to change his plans and remain at home with her. I fully agreed that she should not be left alone, but I must confess that I missed his

strong, brave presence as I took the lantern, some matches, and my Bible, and started finding my way to the hall. I was careful to mark the path with broken twigs so as to be able to get home through the timber after the meeting and not get lost.

When I reached the hall, there was already a crowd of people. I lit the lantern and hung it up. Then I went and talked with "the boys." It had started to rain, so everyone crowded into the little hall. They wanted to sing and began calling, "Where is Brother John? He always leads in the singing." I told them why he was not there, but I said that I would help them sing. They crowded around me and we sang several old hymns that they knew by heart.

While we were singing, more people came. My heart sank when I heard scattered shooting start up outside. But those inside the hall seemed to feel that I was their friend and drew even closer around me in a kind of protective circle. But as the outside shooting continued, some of the men inside couldn't resist shooting "replies" out of the windows. I begged for quietness, then I offered prayer. They were quiet as mice during that time; several bowed their heads reverently. Then I began to read from the Bible, "Come unto me, all ye that labor and are heavy-laden and I will give you rest." I told them that Jesus was a loving Christ and that He would hear them if they prayed to Him. His ear was always open to those who needed and loved Him. I pleaded with them to confess their sins, and told them that God would gladly forgive them and help them make a new start. I asked them to listen and see if they could hear God's voice speaking to them. Then I asked for a show of hands if anyone wanted to be mentioned in the closing prayer, and several of the women raised their hands. Then I announced that we would have another meeting the next night.

Now that the meeting was over, the shooting began in earnest and there was also a lot of yelling. I stayed and shook hands with those who remained in the building; then I took my lantern and started home through the rain. It was very dark and slippery. As I traveled along the path, stumbling and slipping, I came to a thick stand of trees. Lightning flashed across the sky every few minutes and gave me a dim view of the path, for which I was thankful.

When I had gone about half a mile from the hall, the lightning flashed, and before me I saw several men lined up on either side of the path. I remembered what the good women had told me the night before about the last preacher being murdered, and I wondered if these were my last moments on earth. However, I breathed a quick prayer to God for His protection, and I had faith to believe that this would come to pass.

As I came up to where the men were standing, lightning flashed again. I spoke to them in a very friendly tone, saying that it was a very rainy night to be out. The only reply was several gunshots over my head. In spite of my faith, I was a little bit nervous as the bullets whizzed through the air. I did not stop to bid them "Good night" but hurried as fast as possible to reach the clearing beyond the woods.

It kept raining harder and harder; the red Kentucky

Angel leaves
God leads his people one
step by step. He brings them
to different points calculated to
manifest what is in the heart.
Said the angel God will bring his
work closer & closer to test and prove
every one of his people,
Individuals are tested and proved a
length of time to see if they will
sacrifice their idols and heed the counsel
of the true witness.
If they will not be persuaded through
abiding the truth and overcome their
selfishness their pride and evil passions
the angel of God have charge
they are joined to their idols let them
alone, and they pass on to their
work, leaving these with their
sinful hearts unsundered to the
control of evil angels:

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Elder Brown doubtless had a great deal
of interest in all aspects of the work of
angels, especially in light of situations
of varying kinds that he faced in the
mountains of Kentucky. Courtesy of the author

mud seemed to have glue in it. I was so thankful to reach Brother John's house at last. The next day people came from morning until night to talk about the meetings and about God. Some of these had not attended the meetings because they feared gunfire, so I had a chance to tell them also about Bible truth.

Then it was time for the long walk through the woods to the hall where both men and women were waiting. I was able to talk with the leaders who had been "shooting up the meetings," as the Kentuckians would say. I did my best to reason with them and I think I convinced them that I was just what I said I was — a simple preacher who wanted to share a knowledge of God and truth. They gave me their word that there would be no more shooting, at least from the inside of the hall. The ringleader, the man they all feared, had agreed to stay away, and they were relieved. From what they told me, they had good reason to fear him. From that time on the meeting was quiet and the people deeply interested.

As the Spirit of God moved upon hearts to repent of sin, the first man to ask for prayer was one who was a criminal and had never been arrested by the sheriff for

fear that he would draw his gun first and murder the lawman. Now the power of Satan was broken and one after another asked God to forgive their sins. It was quiet in the hall, but as soon as the meeting was over the heavens were lighted up again with shots from several guns.

A Mr. F. asked me to go to his house and spend the next day. I had accepted, but by this time it had turned very cold and it was snowing. When I reached the F. log cabin, I saw several children playing barefooted in the snow. They all ran timidly into the house as I, a stranger, entered.

Mr. F. was sitting before a fine fire in the room. The burning logs were four feet long. The children would hold their feet near the fire to warm them and then go outside again to play in the snow. As I visited with this family, I asked how long they had lived there. Mr. F. replied, "I was born in this cabin and my father was born here. This house was built by my grandfather 90 years ago. I am sure that Elliott County is the best place in the whole United States. I know, because I am 68 years old and have traveled quite a bit." I asked him where he

find men who were making moonshine whiskey so they could take them off to jail. But I believe you are a true preacher, for you have not said anything about moonshine stills. So the boys have decided not to harm you. So long as you preach as you have been doing, you will be safe. I am glad you came out here all the way from Louisville to tell us about God and the Bible. You will always be welcome in our house whenever you can come."

I thanked him sincerely, bade all the family good-bye and made my way to the meeting hall. Because the ground was covered with snow, I wondered if people could or would come to the meeting. But when it was time to begin, the hall was full, just as it had been on the other nights.

As the days went by, I visited in the homes of all the interested people and shared their simple food. I often spent the night, for it was the custom if a traveler found himself at a home after dark for the man of the house to say, "Now you all stop and spend the night." The result was that many times the cabins were taxed to the limit and I could hardly find space on the floor to

*Let all share the expense of the Ch
School. We cannot call ourselves
true missionaries if we neglect
those at our very doors, who are
at the most critical age. Vol 6, 217*

Among author Miriam Wood's prized possessions are a few quotations in the handwriting of her grandfather, Elder Bert W. Brown.

Courtesy of the author

had been.

"Well, I have been in Lawrence County, and also in Pike County, and I have come back here to live out the rest of my days." Dinner was now ready and all of us, including the children, crowded around the table. Mrs. F. asked me to say a blessing. This must have been something the children had never experienced before, because they giggled during the prayer. Mr. F. was very hospitable and urged me to help myself to the sweet potatoes and corn pone. I gladly accepted. The sorghum molasses was sitting in a big bowl in the middle of the table and the family poured it liberally over the sweet potatoes and corn pone and mixed it together.

After dinner, in the early afternoon, he told me how the Indians used to overrun the settlers. Then when they were gone, the "moonshiners" had taken over, selling homemade whiskey without paying the required federal tax. "Now you can see why we have such bad men around here. Every stranger that comes through here is suspected of being a revenue man sent out by the government. Sad to say, we have had a number of men professing to be preachers who were not preachers at all, but were government men. They were just out here to



The Davisville, Kentucky, church was typical of many that Elder Bert Brown untiringly worked with.

Courtesy of the author



The photograph of the Bert W. Brown family was taken about the time that the events depicted in the story occurred.

Courtesy of the author

lie down. But everyone was happy and cheerful. And it gave me a chance to tell many people of Christ and His love and His death on the cross.

Every breakfast was the same, and nearly all the meals at this time of year consisted of sweet potatoes, corn pone, and lots of sorghum molasses. I knew this was not an adequate diet, especially for the children, but I had no money with which to help them, and even if I had had the money, their strong pride would not have permitted them to accept charity. The women raised the corn and the cane for sorghum; also the sweet potatoes and pumpkins. The men trapped and hunted some and sold the furs to buy coffee, tobacco, and a bit of white sugar. The balance of their time was spent at the neighborhood store telling stories and whittling sticks with their pocket knives.

I preached in the hall for three weeks and every day I learned to love the mountain people more. Before leaving, I organized the believers into a Sabbath School, and appointed leaders to carry on the work of the church. I had presented the basic truths of the Adventist message, and about 25 precious souls had accepted them. I promised them that before long I would return and then we would have a baptism. I left this little company in the hands of God and went on to the next place which called me.

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Dr. Randall Butler cleans a William Miller letter.



*Petre Cimpoeru,
Library Assistant,
cleans an
advertisement found
in the Miller papers.*



*One of the first
steps in paper
conservation
is testing
for acidity.*



*This court warrant signed by William Miller is being encapsulated
for its preservation.*

To Friends of the Preservation of SDA History

We who are entrusted with the preservation of Adventist history are facing a mammoth problem: the destruction of many of our early records as a result of the deterioration of the paper on which they are printed. Since public libraries are not generally preserving Adventist materials, unless we do so ourselves, we shall lose an irreplaceable part of our heritage. If we really are serious about preserving the story of God's leading in the history of the Seventh-day Adventist church, something must be done before it is too late.

The recent discovery of hundreds of documents in the attic of William Miller's New York home illustrates this problem. The paper on which these materials were written or produced—although made from acid-free, rag-content paper—has nonetheless become acidic due to being stored in a wooden barrel (a source of lignin) and subjected to rat urine (uric acid). In addition, all the writing was done with iron gall ink, which is a source of sulfuric acid. This acid accelerates paper deterioration by literally burning through it. Some documents are torn, curled and show signs of insect infestation and mold damage.

Much can be done to stop the continued deterioration of our historic documents, but a proper facility is needed in which to conduct the work.

With the exception of what is being started at Loma Linda University, no church-related entity is addressing this need.

At Loma Linda University a room has been remodeled to serve as a conservation laboratory, and some preliminary preservation work is being done, but much more equipment is needed. It is planned that the completed laboratory will offer its services to all entities of the church as well as individuals. We are concerned about our Adventist heritage, and we are determined to do all we can to preserve it for the next generation. You can be a part of this endeavor.

However, time is the key. We must act quickly to ensure the records from our past for the present and the future. Looking back reminds us that we have much to look forward to. We seek your help in undertaking this project to preserve our denominational history.

For further information on how you can help assure the preservation of our Adventist history, please write to Randall Butler, Conservation Lab Project, Heritage Room, Loma Linda University Library, Loma Linda, CA 92350.

