

Adventist *Heritage*

A MAGAZINE of ADVENTIST HISTORY

Vol.3 No.2



THE BATTLE CREEK SANITARIUM FIRE.

The whole country has learned of the destruction of two of the main buildings of the Battle Creek Sanitarium by fire on the morning of February 18. The writer was at the time on the way home from California, and met the news in Chicago on alighting from the train at ten o'clock on the evening of the same day. Half an hour later he was aboard the train for Battle Creek, and an hour later, after dictating replies to a bundle of urgent letters, began making plans for a new and better structure to take the place of the old one.

This institution was planted in Battle Creek nearly thirty-six years ago by a wise Providence, whose fostering care has prospered and developed it from its small beginning to the present position of a world-wide fame.

in New York, Philadelphia, Boston, and other parts of the country. By utilizing these, and fitting up bath rooms and private treatment rooms in the several buildings mentioned, the institution will in ten days be able to care for four hundred patients as efficiently and comfortably as before the fire.

The medical work was not seriously interrupted for more than one day as the result of the fire. Since the first day, every patient has received regular treatment.

Plans are being rapidly prepared for a large, modern, fire-proof building, which will be erected at an expense of about two hundred and fifty thousand dollars. The work will be pushed forward with all possible dispatch, and it is hoped that it may be completed within six months.

institution, are already offering money in considerable sums, and it is believed that it will not be difficult to raise the amount required to erect a new building without incurring debt. If such a building can be constructed and set in operation without inconvenience, it will be a great encouragement to the work everywhere; and such an edifice, standing as a temple of truth, the headquarters for a world-wide movement, represented by hundreds of physicians and nurses, and many thousands of friends in all parts of the world, will be a fitting tribute to the cause of truth and reform from the multitudes who have been helped and blessed by the beneficent influence which has gone out from this work, and the glorious principles for which it stands. The managers, doctors, and nurses, who are placed

The Advent
REVIEW
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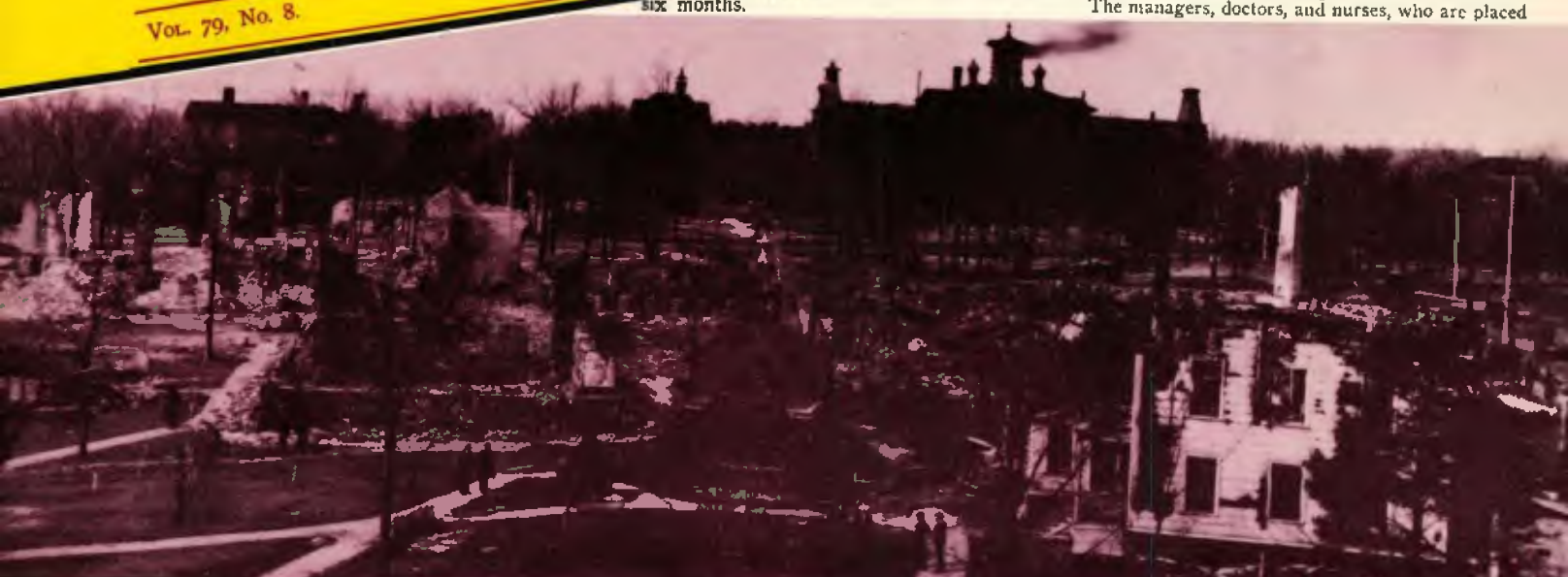
THE FIELD IS THE WORLD

And Sabbath
HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 25, 1902.

Vol. 79, No. 8. WHOLE No., 2469-□



impression that the entire establishment has been consumed, and that the work of the institution is suspended. This is by no means true. Fortunately, there was left one large building, the Nurses' Dormitory, which has accommodated about two hundred of the three hundred and fifty nurses employed in the institution. In addition to this, the Sanitarium managers have leased the three large buildings just across the way from the Sanitarium, which have been occupied by the Battle Creek College. The Sanitarium also has about fifteen other good-sized cottages and other dormitory buildings which have helped to house the eight hundred employees and one hundred and fifty doctors and student physicians connected with the institution. The doctors, nurses, students, and other members of the Sanitarium family have surrendered their quarters to patients, thus making it possible to accommodate in the four large buildings nearly as many patients as before the fire.

The only lack is bath and treatment appliances. Several of the buildings are already well supplied with bath facilities. Electric light baths and other appliances were on hand, having just been completed, while others are in progress of construction for branch establishments which are being equipped

Two hundred and fifty thousand dollars will be required to erect this new structure. The buildings were insured for one hundred and fifty-one thousand dollars. One hundred thousand dollars more must be raised to put the institution on a proper footing by the erection of a fire-proof building. The old Sanitarium building was constructed under difficult circumstances by the aid of borrowed capital, and it was necessary to build as large as possible to accommodate the sick people who were waiting to be received. The buildings have never been large enough to hold the whole Sanitarium family. During the past summer the two main buildings, which are now in ashes, accommodated only about one half of the patients who sought the institution for relief. At the time of the fire, the buildings, which were full from top to bottom, accommodated about two thirds of the patients who were here under treatment. It certainly would not be wise to erect buildings of less capacity than those which have been destroyed.

Plans are being arranged for the raising of the one hundred thousand dollars necessary for the construction of the building. Old friends of the Sanitarium, chiefly wealthy patients and business men who have become interested in the work of the

encouragement which have poured in upon us since the publication of the notice of the fire, and by multitudes of kindly acts too numerous to mention in detail.

Although two of the largest buildings have burned, the four buildings remaining still constitute, with the equipment for treatment which will be completed within a few days, the largest and most thoroughly equipped Sanitarium in the world. The several hundreds of patients who remain in the institution, are receiving and will continue to receive thorough-going treatment. New hospital quarters have been provided, and all patients who may come will be cared for, and can be as successfully treated as heretofore. The doctors, nurses, and other employees are all alive and well, and full of energy, courage, and enthusiasm. Buildings may burn, but principles survive. The Battle Creek Sanitarium is going on with its work, temporarily crippled a little; but with the blessing of a kind Providence on the efforts being put forth, it will soon be better prepared than at any previous time in its history for the great work which has been placed in its hands.

An account of the fire will be published in some form, with numerous thrilling and interesting incidents connected with it.
 J. H. KELLOGG.

Adventist Heritage

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Editor's Stump

2

Articles

The Second Coming:

A Major Impulse of American Protestantism
by N. Gordon Thomas

3

Comets and Eclipses:

The Millerites, Nature, and the Apocalypse
by David L. Rowe

10

Union College:

From Corn Fields to Golden Cords
by Deena Bartel

20

Brownsberger and Battle Creek:

The Beginning of Seventh-day Adventist
Higher Education

30

by Leigh Johnsen

Seventh-day Adventist Headquarters:

From Battle Creek to Takoma Park
by Kit Watts

42

Heirloom

Letters from a Healdsburg College Student
by Maud O'Neil

51

Bookmarks

The Urgent Voice: William Miller

by Everett N. Dick

58

Adventist Windows

by C. Mervyn Maxwell

61

Marginal Notes

64

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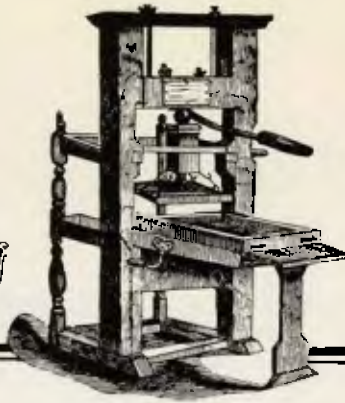
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An Adventist Heritage Publication

COVER PHOTO: The destruction of the Battle Creek Sanitarium in 1902 was one factor which influenced General Conference leaders to move denominational headquarters. courtesy: Loma Linda University Heritage Room

The



Editor's Stump

Many of the same Adventists who had scanned a volatile New England sky in expectation of seeing their Lord within the day, later mortgaged land, built and rebuilt colleges, sanitariums, publishing houses and denominational headquarters. The paradoxical mix of otherworldly and this-worldly concerns within Adventism prompted Edwin Gaustad's now canonical phrase that while Seventh-day Adventists were "expecting a kingdom of God from the heavens, they worked diligently for one on earth." It prompts us at *Adventist Heritage* to characterize this diverse Adventist activity in a single issue of the journal.

In their articles on American millennialism, both David Rowe and Gordon Thomas show that Adventist otherworldliness has long been an important cultural impulse within this world. Thomas takes the long view of American history in tracing the millennial motif from the colonial Puritans through nineteenth century utopians and sectarians, abolitionists and prohibitionists, to religious devotees of the late twentieth century. Rowe adopts the wide view of early nineteenth century American culture in depicting how typical was the Adventist response to naturalistic signs of their times.

Several articles in the issue sample a later, middle-aged Adventism. In Leigh Johnsen's study, we learn that Sidney Brownsberger reflected an internal conflict of Seventh-day Adventism when he contemplated abandoning graduate studies at the University of Michigan because it seemed to compromise his apocalyptic faith. But after completing his M.A. degree in the classics, Brownsberger headed two denominational colleges, contributing much to Adventist educational development and the drive toward accreditation. Kit Watts covers the still later period when pyrotechnic disasters in Battle Creek destroyed several denominational institutions. It was then that Seventh-day Adventists felt inspired to move their headquarters and publishing house elsewhere. Significantly, they chose to locate near a hub of this world, Washington, D.C.

The pictorial essay on Union College and the heirloom on Healdsburg (later Pacific Union) College provide personal glimpses into the early organizational lives of the two schools.

The two books reviewed span Adventist history from the days of William Miller to A.G. Daniells' decades. While Robert Gale's biography of Miller relies on secondary source material, Emmett Vande Vere's book of readings consists of a fine primary source collection.

JMB

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THE SECOND COMING

A MAJOR IMPULSE OF AMERICAN PROTESTANTISM

N. GORDON THOMAS

IN SPITE OF the vast amount of literature on the subject of the Second Advent of Christ, the real strength and importance of the millennial impulse in America has only recently received much attention. Seventh-day Adventists have believed, largely, that their own origins stemming from the Millerite Movement of the 1830's and 1840's are unique — even "peculiar" — and limited to a select, comparatively small group of people. But this is only true when viewing certain aspects of the movement.

Millenarian hopes were indeed more clearly defined in Jacksonian times by Millerites and others, yet a larger picture shows that the millennium and the Second Coming has always been a powerful force throughout the history of American evangelical Protestantism. The truth is that American Protestantism in general, from earliest colonial times has been consistent in believing that Christ must soon return either in person or in spirit to establish a thousand-year reign of righteousness, the millennium described in the twentieth chapter of Revelation. The old stereotype of historians which identified millennialism with the ignorant or illiterate or merely the sensational millennial movements of the nineteenth century has not helped at all.

The search for the millennium, in fact, was one of the great common elements of American faith. It is through the study of American millennialism that one can find a unity which has existed beneath the tremendous diversity of Protestantism, and can attempt to measure the consequent effect this unity has had on our culture.

Millennialism, it is true, is as old as Christianity. Christians have always longed for the return of Christ and His kingdom. But only after

the Protestant Reformation and the resulting schisms did the millennial hope become an integral part of the Christian culture. As schismatic groups and dissidents came to America, millenarian belief in one form or another became a principal ingredient in the religious "melting pot."

When American Protestants spoke of a millennium, it was not just a philosophical figure of speech which was used to denote the progress and perfection of society. The millennium was a definite measure of time which involved, in some way, the Second Coming of God. Christian millenarians often accepted the secular idea of progress as it developed, however, as long as it could be harmonized with what they thought was the will of God or could be given scriptural justification. To those adhering strictly to a secular view, the millennium was broadly construed as a future period when man's reason and scientific achievements would reign supreme and man would perfect the world with his own enlightened mind. Yet the secular and religious reformers actually sought the same goal, since both were agreed upon the eventuality of perfection on earth.

Throughout early American history, the Puritans, who had a fascination for the prophecies of Christ's Second Coming, kept the hope for the "Kingdom of God" alive. Despite the fact that they did not experiment with idealistic utopian kingdoms such as those of the nineteenth century, and despite their belief that the kingdom might not occur immediately, the Puritan hope for the Second Advent was a literal aspiration. It should be stated, though, that the Puritans' desire to set up a Holy Commonwealth on this earth before Christ's Second Advent, and their natural aversion to any individualistic or spirit-led movement, kept the millennial hope subordinate during the early years.

N. Gordon Thomas teaches American social history at Pacific Union College.



Jonathan Edwards, Puritan postmillennialist preacher, believed that the millennium would begin in America. credit: Yale University Press

But with the coming of the Great Awakening and its revival enthusiasm, millennial hopes became an important part of evangelistic emphasis. Jonathan Edwards, the last of the great Puritan preachers, adopted the views of postmillennialism in a figurative resurrection and a temporal millennium. He believed that this millennium would start in America. Further, he asserted that the revival itself was evidence that God was beginning a new spiritual world in this country.

The "Great Revival" or "Second Awakening" at the turn of the century brought another wave of millennial thought and hope. Timothy Dwight, President of Yale, decided that the millennium would come before the year 2000. William Lynn, President of Rutgers, placed 1916 as the date of Christ's personal appearance. Most preachers, college teachers, and academic leaders accepted and preached millennial doctrines during the early nineteenth century.

Yet throughout that century, surface demonstrations of the American millennial impulse, especially any bizarre or what one might describe as fanatical movement, misled a later generation of historians into underestimating the true force of this millennial current in the mainstream of American society. For instance, as the millennial hope reached a peak toward the middle of the nineteenth century, Millerism and Mormonism, the two most spectacular millenarian crusades of

the day, were treated almost as isolated phenomena. In truth they were simply the most immediate and dramatic demonstrations of a millennial belief which was already a commonly held American religious doctrine. Millennialism neither began with the fervent revivalism and perfectionism of the Jacksonian Period nor died with the disappointed hopes of the Millerites when Christ failed to appear in person on October 22, 1844.

It is quite true, however, that the pre-Civil War reform years saw the most evident exhibitions of millennialism. In general, millennialism of this period could assume two forms, either premillennialism, the expectation of Christ's return before the thousand year period, or postmillennialism, the belief that Christ's spirit would usher in a thousand years of peace and righteousness before His return at the *end* of the millennium. Premillennialists expected the world to continue to grow evil; then Christ would come to destroy sin and to save the righteous. Postmillennialism was more optimistic and popular since it predicted that the world would grow better and better until the millennium itself was achieved by Christ's spirit. Society must either be warned to repent of its evil ways and be prepared for Christ's personal coming from heaven, or evil must be eradicated in order to make way for a spiritual millennium.

Yet either form of millennialism provided a powerful motivating force behind all Protestant endeavor in the pre-Civil War years, whether it be anti-slavery, temperance, prison reforms, women's rights, dietary reforms, or even utopian socialism. While it was true that both the perfectionism and the revivalism of the era worked together toward the purification of the earth, they only became, as Timothy L. Smith noted, "socially volatile," when combined with Christ's imminent conquest of the earth.



Wendell Phillips sprang to prominence in the abolitionist movement and was perhaps its most effective orator. credit: E. P. Dutton & Co.





George Duffield, a prominent Presbyterian minister from Michigan, held millennial views that differed little from those of William Miller.



THE STORY of William Miller and the 1843-44 movement is without doubt the best and most obvious example of the great millennial hopes in America. Yet Miller's chronology differed but little from that of many other nineteenth century millennialists. His premillennialism was more dramatic, mainly because it was more exact. His preaching was especially effective because he was so positive and forceful in his certainty of Christ's personal coming for judgment at a precise time. As Whitney Cross has written, "all protestants expected some grand event about 1843, and no critic from the orthodox side took any serious issue on basic principle with Miller's calculations." William Miller, who had descended from a long line of Baptist ministers, did not have far to look in support of his own belief concerning Christ's soon return. The *Baptist Church Manual* plainly stated that the "end of this world is approaching; . . . at the Last Day, Christ will descend from Heaven, and raise the dead from the grave to final retribution . . ."

Notice too that the great Baptist evangelist Charles H. Spurgeon continued to warn his listeners of the imminent Second Coming long after the failure of the predicted year of 1844. The saints, preached Spurgeon in 1857, will one day "reign on the earth. This truth appears to me clear enough, whatever may be the different views on the Millennium." He expected "that even in our life the Son of God will appear."

George Duffield, a Presbyterian minister who was considered the most prominent clergyman in Michigan, if not in the entire Northwest, held millennial views that differed little from those of William Miller. The main difference, according to Duffield, was the matter of the precise "time." He did not believe that we should set the year and day, since God has "purposely left these dates in doubt, so that we may not be able to know precisely the Day of Christ's coming." From his own study of the 2300 day prophecy, Duffield came to the conclusion that the final year of this period had or would come in 1764, 1782, 1843, 1856, or 1866. William Miller, he said in 1842, had chosen the third date but had not "proved his assumption to be correct."

Duffield continued to preach his belief in the Second Coming throughout his long life. When political revolutions were occurring in nearly every country of Western Europe in 1848, Duffield saw in them the "shocks of the great earthquake under the 7th vial which are to divide the great city into three parts and to be followed by the Great Hail-storm or Northern Invasion."

Second only to Millerism in its millennial fervor was the new faith of Mormonism founded by Joseph Smith. Born in New England, he had been reared in the "burned-over district" of New York, at the very fountainhead of revivalism and religious excitement in America, and as a boy seems to have absorbed, or at least become well aware of, every prevailing millennial doctrine. The imminent Second Coming of Christ became central to Smith's thought and therefore to early Mormonism.



Joseph Smith, founder of the Mormon church, felt certain Christ would come during his lifetime.

But Smith was never as definite as William Miller on the precise time when the great event would take place. A direct revelation from God, however, told him that it would occur during his lifetime. He prayed earnestly to know the time, but was told, "Joseph my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the son of Man . . ." In a prophecy given March 14, 1835, Smith affirmed that "fifty-six years should wind up the scene." He must find a refuge and assemble his followers to be ready, for all else besides the Mormon Zion would be destroyed.

The Mormon "gathering," the assembling of the Saints to a place of safety which was to precede the coming of Christ, became a unifying idea in Mormonism. While other millenarians set the time for the millennium, Mormons specified the exact place where Christ's government would be established. Yet the assembling of the Saints was only a preparatory event to the establishment of the personal literal reign of God on earth.

Millerism and Mormonism are excellent illustrations of the intense millennial feeling of the middle nineteenth century. But even a casual reading of the denominational literature of the pre-Civil War years indicates a prevalence of the millennial hope in one form or another in all the Protestant churches of the period. According to Timothy L. Smith, the disappointments of the pre-millennial crusades of the 1840's did not end the hope, but only helped "speed the adoption of a fervent postmillennialism, attuned to the prevailing optimism of the age."

THE GREATEST impact from the millennial impulse upon society was evident in a more general way. As Dixon Ryan Fox pointed out years ago in his book *Ideas in Motion*, "the bible societies, foreign mission societies, abolition societies, and the like . . . were hailed as the harbingers of the millennium." H. Richard Niebuhr, in *The Kingdom of God in America*, a book showing the central theme of millennialism in American history, states that the expectation of the kingdom of God on earth could be the "unyielding core . . . which accounted for its [America's] reformist activities, explained its relations to the democratic, antislavery and socialist movements, and its creativity in producing ever new religious groups."

To many a reformer and social worker, the millennium was a literal truth and not a fanciful dream concocted by some legendary misty-eyed millenarian fanatic. It was a hope, a biblical promise which could be fulfilled during his own lifetime.



Lyman Beecher and his children Harriet and Henry Ward were powerful influences in anti-slavery and temperance reform.

For an illustration of the strong motivating force millennialism provided in the reformation of society before the Civil War, one need only examine two of the more powerful crusades of the era — temperance and antislavery. Christians believed that God required their cooperation to eradicate the evils of society and thereby prepare the way for the Lord. The Lord would come, they were sure, only when man had done his part in the purification process. After the great evils of society had been destroyed, or at least reduced to a minimum, Christ's triumph would be assured. He would pour out His spirit upon a civilized, enlightened and sanctified world, and Christians would then enter into their millennial joy. Among the obstacles to the millennial day, the two glaring evils, intemperance and slavery, drew the greatest concentration of fire from reformers.

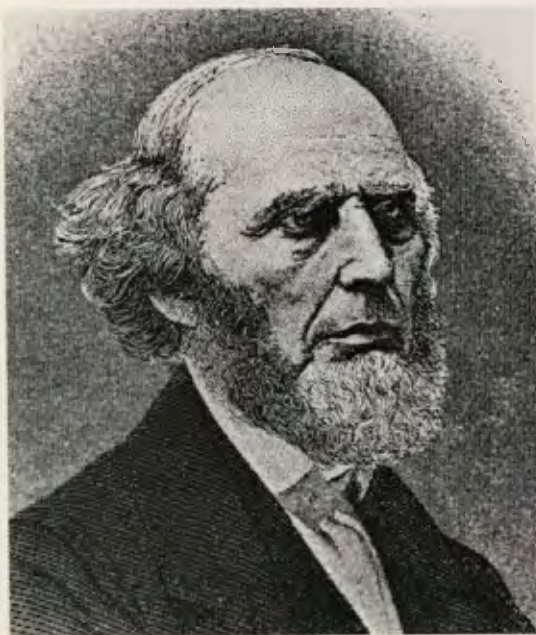
Among national religious leaders, **Lyman Beecher** and **Charles Grandison Finney**, two of the most widely known reformers of the era, were powerful influences in antislavery and temperance reform. Charles G. Finney, speaking to large crowds throughout the country, pronounced both slavery and intemperance to be sins against God and man. In his own enthusiasm for reforming these evils he stated that if the church would "do all her duty," the millennium may "come in this country in three years." Lyman Beecher, in his famous six sermons preached before his Litchfield, Connecticut, congregation in 1825, started the crusade for total abstinence of ardent spirits. The drinking of ardent spirits, he stated, "retards

the accomplishment [sic] of that prophecy of scripture which foretells the time when the knowledge of the Lord shall cover the earth, and violence and fraud shall cease."

Beecher's appeal led to the formation of the American Society for the Promotion of Temperance in 1826. Justin Edwards, pastor of the Park Street Church in Boston, was the organizing spirit in the movement. His *Temperance Manual*, a small catechism on temperance reform published by the American Tract Society, stated that all must repent and be converted from the sin of drinking because God "hath appointed a day in which he will judge the world in righteousness."

By 1830, the pattern for a generation of temperance activity had been set. The home missionaries would take the gospel of temperance to the West as part of their regular duties. The temperance reformer would share the enthusiasm for progress and perfectionism hitherto enjoyed by the evangelical revivalists, knowing that he was destroying sin and helping to restore a primitive edenic Christianity. The editor of the *Temperance Recorder* decided as early as 1832 that no one could follow the progress being made without arriving at the "conviction that this very cause is at once the harbinger of the millennium" and destined to one of the most efficient means of its introduction. Not only was the temperance movement a harbinger of the millennium, but was itself considered the work of the Holy Spirit.

Gerrit Smith, a leading abolitionist and temperance reformer, wrote, "Well has the Temperance Reformation been called the John the Baptist of the Gospel." The American Temperance Society's literature made frequent references to the work of the Holy Spirit in preparation for "both worlds" and the time "when the will of God shall be done on earth as it is in heaven." One of the most popular of all the temperance writers in the national movement, Lucius M. Sargent, described the future kingdom in glowing words:



Credit: E. P. Dutton & Co.

William Lloyd Garrison published the LIBERATOR from 1831 until the thirteenth Amendment ended slavery in 1865. Then he devoted his time to other reform movements, such as woman suffrage, prohibition, and the American Indians.

The baser passions in men's nature . . . shall come under the government of reason; man shall regain the dominion over himself; religion shall resume her station in the soul. . . the bitter waters . . . shall be dried up at their fountain heads. The sun shall shine with a brighter splendor; and the broad midway moon . . . shall diffuse her milder light over a temperate world.

Another national temperance writer described the millennial society to be set up after intemperance was abolished:

Take out of the world all the misery of which intemperance is either directly or indirectly the cause, and the change would be so great that for a moment you would almost forget that the earth was still in any degree laboring under the original curse. Take away all the vice and the crime with which intemperance is identified or connected, and it would almost seem as if the "holy Jerusalem had descended out of heaven" to dwell with men. Limit your views to a single neighborhood or a single city, and suppose intemperance to be entirely banished, and imagine the greatness of the change; and then extend your views all over this great nation, and this wide world, and in each case suppose the temperance reformation to have become universal, and to have done its perfect work, and say whether its direct influence in bringing forward the millennium does not far exceed your most vivid conceptions.

The hope for a purified America where temperance reigned was not lost in the conflicts over methods of building the perfect society, such as the disagreements among reformers over whether to preach temperance or total abstinence, or whether to sponsor licensing or prohibition legislation. Neither the increasing pre-occupation with antislavery activity nor even the Civil War permanently stopped the movement. The impulse

Charles Grandison Finney, a revivalist preacher, became a widely-known reformer for both intemperance and slavery. credit: Dover Publications



Some women, convinced that the temperance crusade was "the harbinger of the millennium," picketed a saloon in Mount Vernon.

ebbed and flowed always with the expectation that Christ's spiritual return depended upon the removal of this great evil of American society. After the Civil War, as described in the *Templar's Companion* in May of 1866, the reformers would once again set out to:

Cast, cast the stumbling block away
 O'er which unnumbered thousands fall;
 Then, soon will dawn the better day,
 When Christ our king shall reign o'er all.
 Your flags inscribe with this device —
 We'll make the world a paradise.

FOR EVANGELISTIC reformers, the millennial spirit manifested itself as clearly in the antislavery reform movement as in temperance. Many of the great national antislavery leaders were emphatically millenarian. Such prominent abolitionists as William Lloyd Garrison, Theodore Dwight Weld, Lewis and Arthur Tappan, Angelina and Sarah Grimke, and Wendell Phillips espoused millenarian doctrines in their attempts to renovate American society. Garrison declared in *The Liberator* of December 15, 1837, that the object of the abolitionist was to usher in the kingdom of God on earth. "We are bound by the laws of a kingdom which is not of this world," he exclaimed, ". . . which is destined to break in pieces and consume all other kingdoms." Theodore D. Weld also was an avowed millennialist. Of the two Quaker Grimke sisters, Angelina, who married Weld, was drawn to Millerism for a time. Wendell Phillips and the Tappan brothers were likewise absorbed in hastening the arrival of the kingdom of heaven to American society.

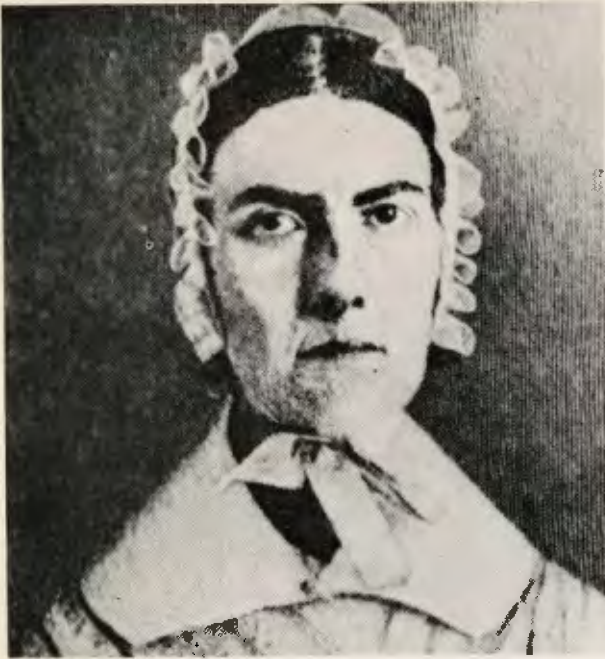
A testimony to the millenarian designs of northern abolitionists was supplied by the southern defenders of slavery. James H. Hammond from South Carolina wrote to the abolitionists in January of 1845:

I might say that I am no more in favor of slavery in the abstract, than I am of poverty, disease, deformity, idiocy, or any other inequality in the condition of the human family; that I love perfection, and think I should enjoy a millennium such as God has promised. But what would it amount to: A pledge that I would join you to set about eradicating those apparently inevitable evils of our nature, in equalizing the condition of all mankind, consummating the perfection of our race, and introducing the millennium?

The millennium, concluded Hammond, was to be brought about by "the Almighty" and not by man. Man's past history, he stated, showed how futile human efforts were to accomplish God's purposes and how the Almighty had always carried out his designs by "unconscious instruments."

George Fitzhugh, perhaps the most perceptive of all the spokesmen for the southern social order, who also had travelled in the North and talked freely with the antislavery leaders, could see that millenarian utopian ideas were the taproot of abolitionist endeavor. He believed that this millennial drive threatened not merely the institution of slavery, but all existing law and order. The abolitionists, to Fitzhugh, were neurotics obsessed with a millennialism and perfectionism which would destroy any institution not perfect. He could see that William Goodell, the New York abolitionist, philosopher, and newspaper editor, believed "the condition of his society is so bad, that it becomes necessary to upset and reverse it by the millennium."

The abolitionist Gerrit Smith also seemed "to look to an approaching millennium," Fitzhugh wrote. The philosophers and philanthropists from the North had been "roaring" for years that the whole edifice of society is rotten, dangerous, and no longer fit for human dwelling. And now, he continued, the rats are headed "into every hole that promises shelter" — some join the Rappists, Shakers, Fourierites, Spiritualists or "quietly put on their ascension robes to accompany Parson Miller in his upward flight." But the greater numbers, Fitzhugh decided, have waited for "Mr. Garrison and Mr. Goodell to inaugurate their Millennium." The antislavery Liberty Party was made of two groups, he continued, the "Millennial Christians" who expected Christ, either in the flesh or in the spirit, soon to reign on earth, and the "infidel" Social Scientists who followed the schools of Owen, Blanc, Fourier, and Comte. But



An aristocrat from South Carolina, Angelina Grimké Weld wrote pamphlets appealing to Southern women to take action against slavery.

"Infidel" or Christian abolitionism made little difference, he wrote in *Cannibals All*, since they both

. . . betray a similar tendency. The Abolitionists of New York, headed by Gerritt Smith and Wm. Goodell, are engaged in precisely the same projects as the "infidels," but being Christians would dignify Free Love and No-Government with the appellation of Millennium. Probably half the Abolitionists at the North expect a social revolution to occur by the advent of the Millennium.

Fitzhugh and Hammond were correct. The abolitionist's desire to hasten the millennium and set up the kingdom of God was a strong factor in the antislavery impulse. It is obvious that southern white leaders realized the significance of and the dangers involved in accepting any utopian or millennial "romantic" reform. It was a luxury that they could not afford, one that could easily ruin their "peculiar institution." Therefore millennial movements were not usually successful in the South before the Civil War.

Looking back over American history, one can see that millennial expectancy ended neither with the Adventists' "great disappointment" of 1844, nor with the death of Joseph Smith in that same year. The question remains then, did the millennial impulse die with the abolition of slavery, or with the ratification of the eighteenth

amendment in 1919? Is it possible that a theme so prominent in American history should disappear during the disappointments of the twentieth century — the Great Depression, the wars, the disillusionment with science and materialism, the general disenchantment of "now" generations with the failure of their fathers to build a more perfect civilization?

It is not likely. It seems certain that the modern emphasis on reform, on the occult, on utopian communes, on love and peace, the Jesus Movement, or on any type of religious escapism can testify to the strength of the recurring millennial theme in American society. The underlying hope still remains that Christ, one way or another, will create a perfect world. And for many it is in the Second Coming that man will find the perfect peace and happiness which he seeks.

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COMETS and ECLIPSES

THE MILLERITES, NATURE, AND THE APOCALYPSE

DAVID L. ROWE

JOSEPH MARSH was exhausted and ill on the morning of October 22, 1844, so in spite of the awesome significance of the day, he suspended his usual practice of rising early and remained in bed. The grueling pace he had set himself since January when he moved from the Mohawk Valley to Rochester to print a weekly newspaper called the *Voice of Truth and Glad Tidings of the Kingdom of God at Hand* had driven the erstwhile editor to the brink of physical collapse. In addition to his burdensome responsibilities as editor, Marsh was also a preacher in the organization of independent pietistic churches called the Christian Connexion.

The message he had feverishly circulated in his editorials and sermons was the portentous news that the world was coming to an end. Marsh had made the *Voice of Truth* the organ in western New York of a vast religious crusade that had swept the entire state, as well as New England and the Old Northwest, during the 1830's and 1840's. He and his fellow crusaders had trumpeted the warning throughout the region that on this twenty-second day of October, 1844, Jesus Christ would return to

earth personally to purge the world with heavenly fire and to fashion from its ashes the New Jerusalem.

These "watchers on the walls of Zion" called themselves Adventists, or Second Adventists. People who laughed at them, who believed them to be deluded or insane, called them Millerites for William Miller, the Low Hampton farmer from eastern New York whose adventist lectures had begun all this excitement thirteen years before. After studying the Bible for several years Miller had announced to the Baptists of Washington County in 1831 that Jesus Christ would return to earth in a physical body in 1843 to judge sinners and to inaugurate the millennium. His promised thousand-year reign of peace and happiness. In following years, belief in Miller's predictions had spread, slowly at first, and then rapidly as the fateful year approached. When 1843 had passed without the expected Apocalypse, Miller had accepted the belief of other Millerites that the Lord would return on October 22, 1844, and he had lent his prestige as leader of the movement that bore his name to the wide circulation of this new date.

Anticipation had built steadily up to this day. Now Adventists watched the skies expectantly for the second coming of Christ. At any moment, they believed, the Son of Man would descend to earth from heaven through clouds blazing with lightning

David L. Rowe recently completed his doctoral dissertation at the University of Virginia entitled "Thunder and Trumpets: The Millerite Movement and Apocalyptic Thought in Upstate New York, 1800-1845."

and resounding with thunder and celestial trumpets. This day God would hurl against the corrupt earth all of the destructive power of nature. Earthquakes would shatter cities and topple thrones, and purifying fire from heaven would destroy the wicked, their souls plummeting into the lake of fire prepared for their eternal punishment.

Miller had once described the scenes people might expect to witness on the Last Day as nature rushes to execute the sentence of a wrathful God against the earth. "Behold," he had written:

the heavens grow black with clouds; the sun has veiled himself; the moon, pale and forsaken, hangs in middle air; the hail descends, the seven trumpets utter loud their voices; the lightnings send their vivid gleams of sulphurous flames abroad; and the great city of the nations falls to rise no more forever and forever.

Now, on October 22, a tremendous gale buffeted the villages along the shores of Lake Ontario and Lake Erie, heightening the suspense and arousing fears, even among those who the day before had laughed at the Adventists' warnings, that the Day of Judgment had indeed arrived as Miller had predicted. One great gust of wind snapped off the liberty pole in Rochester that the Whigs had erected to advertise their presidential candidate, a distressing omen of the fate of nations and sinners.

Marsh greeted the day with more hopefulness than did trembling scoffers. Gathering his family about his sick bed the Millerite leader sang a hymn of praise and anticipation:

The last lovely morning
All blooming and fair,
Is fast onward fleeting —
He soon will appear.

Softening for him the terrors of the destruction soon to fall upon the earth was the knowledge that he had given up money, friends, prestige, and even health to sound the "midnight cry" throughout the land. He had endured the scorn of a disbelieving world and had, in the words of another Millerite, "put all on board of Zion's ship." Surely, he might have reasoned, such sacrifice would atone for previous sins and guarantee for him a place in heaven among the Elect.

One young Millerite was not so certain of her salvation. Marsh's young daughter Jane, who had long been frightened of the calamities of the Apocalypse about which her father so often spoke, was terrified. She later remembered of this day that only in her "steadfast faith in my father's love for me" had she found "comparative peace." Now she was secretly glad that her father's illness had kept him home. Jane believed that he surely

would be among the saints soon to rise into the air to be with Jesus, safe from the consuming flames below. Knowing that her father would "never shake me from his arms into the fire," she clung to him desperately, "meaning to have a firm hold on him when the crisis arrived."

Jane's fears about the end of the world, which contrasted so markedly with her father's confident anticipation, were natural to children of that time. Learning of the terrors of the Last Judgment was often a child's first lesson in religion, an incentive to good behavior. Boys and girls who had been reared to fear God, had they never heard of Miller's warnings, would have shared Jane's anxieties which, as she said, "made waking in the still night a painful experience, and a thunderstorm a fearful ordeal."

But such fears were not limited to this one Millerite child. Sylvester Bliss, a Boston leader of the movement, had once written anxiously to Miller, "It will be glorious to go into the kingdom so soon; but, O how awful to be left." Similarly, Jonathan Cole of Salisbury, New York, wrote, "My greatest fears are, that I am not worthy to be numbered with [the saints]," and Silas Guilford of New Haven, New York, agonizing over his own doubts about his salvation, wrote to Miller:

Shall I in the course of this year [1844] and perhaps in a few months, weeks or Days, in the general conflagration of everything Earthly be forever separated from my Savior — Br. Miller — and all that is dear to me in Heaven or Earth — or shall I unworthy as I am be changed from Mortal to Immortal as in the twinkling of an eye, be caught up to Christ in the air, be divested of everything selfish. . . . Resolve this doubt [sic] in my mind and grant me that faith in the Savior, that I may be one of those who are watching for and longing for his Appearing.

Undoubtedly, the emotions of many other Millerites were mixed on that awesome day in October, 1844. Convinced of the doom to come, the Adventists felt the day's terrors as well as its hopefulness more strongly than non-believers. Although some Millerites were confident of their salvation, others, perhaps most, harbored doubts about their acceptability for God's kingdom. Hope played against fear in their hearts, producing a chiaroscuro of sensations, as a flash of lightning momentarily brightens the sky only to surrender its light to the gloom of lowering storm of clouds.

This dualistic sensitivity to the power of the Lord resulted from the Adventists' Janus-like personification of God. On the one hand, Adventists pictured Him as the benevolent "Father of mercies" who had promised His children a thousand years of happiness in this world and eternal bliss in the next. He was the God of the millennium and of salvation. On the other hand,



After studying Bible prophecies, William Miller concluded that Christ would return to earth in 1843 or 1844. courtesy: Loma Linda University Heritage Room

their God was also the terrifying Lord of judgment and of damnation who had promised to rend the earth on the Last Day and to punish the wicked with eternal torment. Adventists prayed to the beneficent Lord of the millennium to save them from the wrath of the Lord of the Apocalypse.

Both the Millerites' millennial optimism and their apocalyptic fear grew from roots sunk deep into the cultural soil of nineteenth-century New York. The belief that the millennium was about to begin was common to Christians. It was the product not only of Protestant tradition and the hermeneutics of Bible scholars but also of the self-confident and heady optimism of the brash young American republic. Also, several local prophets, including the Shakers' Mother Ann Lee and the Mormons' Joseph Smith, had already preached that Americans were living in the "latter-days" preceding the inauguration of Christ's kingdom on earth. Along with the Millerites, they helped give the early decades of the century its air of religious and social peculiarity.

Unlike the Shakers and Mormons, who were principally preoccupied with preaching the imminent arrival of the millennium, the Millerites were directly concerned with warning Christians that the Apocalypse would shortly occur. Only

after God had purified the world, they said, could the millennium begin. It was this notion that gave to Adventism its wide reputation for fanaticism. Although Millerism was, and is, associated in the public mind with the other radical religious movements of the day, its apocalypticism, like its millennialism, sprang from the popular secular and religious experience of the people of New York State.

For one thing, the romantic temperament of the times produced fascination with themes of degeneration, decay, and destruction. Thomas Cole, painter of the Hudson River School, would have seen in the doctrine of the Apocalypse a natural extension of his own view of the cyclical development of civilization. In his series of paintings of the late 1820's called "The Course of Empire," Cole depicted society's development from simple and virtuous pastoralism, through republicanism to the hubris of "Empire," culminating with the collapse of the nation in "Desolation." The fall of the Roman Empire provided a graphic illustration of this process. Particularly symbolic of the ultimate destruction to which all man's works are condemned was the terrible calamity that befell Pompeii, a theme which Bulwer Lytton and Sumner Lincoln Fairfield popularized in their writings.

SCIENCE also contributed to the age's cataclysmic mentality. Eliphalet Nott, Presbyterian minister and President of Union Seminary in Schenectady, learned from "philosophy [i.e., natural philosophy or science] as well as revelation" that God had implanted in the universe "principles of decay" which would eventually bring about the collapse of the universe. But science's insistence that the Apocalypse would occur only after centuries of evolutionary disintegration seemed to fly in the face of divine prerogative, and this produced in Nott's views of the prophecies an inconsistency which he could not resolve. In 1806 he was certain that the millennium was about to begin, and he preached that the end of the world and Last Judgment would occur at the end of those thousand years of bliss. But he could not make science accord with his understanding of God's plan. "It does not appear," he wrote, "that these heavens and this earth which, after the lapse of six thousand years, still display so much magnificence, and shine in so much glory, will, in little more than a thousand years, have *grown old as doth a garment*, and become unfit for use." Unable to reconcile rationalism and revelation, he apparently was content to let the matter rest in the hands of the Lord.



In "Destruction," fourth in the series "The Course of Empire," Thomas Cole symbolized the ultimate destruction of all man's works.

This was a dilemma the Millerites never faced. William Miller's beliefs, like Nott's, derived both from rationalism and from revelation. The Adventist had formulated his theory about the Second Coming of Christ after painstakingly studying the Bible, compiling massive evidence in the form of interpretations of scripture prophecy, and composing a chronological chart based on those interpretations showing that all the prophecies relating to the Second Coming of Christ would reach fulfillment in 1843. Thus he provided what he believed to be an empirical verification of God's revelation through the Bible of His plan for the universe. By placing the Apocalypse before the millennium and denying that there would be a *temporal* millennium, Miller avoided the confusions over the relationship between the two events which had plagued not only Nott but other millennialists as well.

But most New Yorkers of Nott's and Miller's time were unschooled in the methods of empirical analysis, and many showed a disregard for and pietistic suspicion of science. They would have agreed with the poet who, describing a display of northern lights, wrote,

Let
Th' philosopher with all his curious art
Search for the cause — the second cause he only
Seeks, while we the first have found, oh 'tis God,
'Tis God alone who is the cause.

The appeal of Miller's ideas was not based on romantic notions of the cyclical development of history or on the principles of rationalism or science. Rather, his adventism attracted disciples because it was an outgrowth of traditional doctrines of the Apocalypse common to all evangelical Protestant denominations, and also of a cultural propensity to view nature as God's weapon for destroying sinners and, eventually, for shattering the globe.

Belief in a future material destruction of the world and a final judgment of mankind was an important doctrine among the evangelical denominations and sects, the Baptists, Methodists, Christians, and Presbyterians, to which the majority of Miller's supporters belonged. In their sermons, confessions of faith, and hymns Protestants recalled Christ's vivid prophecy in the Book of Matthew, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The Baptists warned in their Calvinistic New Hampshire Confession of Faith that

the end of this world is approaching: that at the last day, Christ will descend from heaven, and raise the dead from the grave to a final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

One Methodist hymn declared,

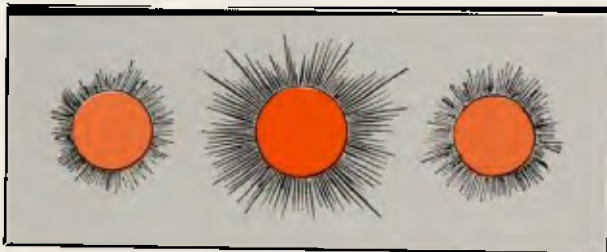
Let this earth dissolve, and blend
In death the wicked and the just;
Let those pond'rous orbs descend,
And grind us into dust.

How terrible will be that day, they sang, when

Nature, in wild amaze,
Her dissolution mourns,
Blushes of blood the moon deface;
The sun to darkness turns.

Unlike these other evangelical churches, Marsh's Christian Connexion, which blamed the sectarian divisions among the followers of Christ on the established churches' partisan defense of narrow theological tenets, rejected formal doctrines. So the Connexion offered no guidelines for belief in a future judgment and end of the world. But some writers to the sect's journal in New York State, the *Christian Palladium*, did defend strongly traditional Biblical apocalypticism. In 1838, for example, John Bowdish of Root, New York, recalling the darkness which blanketed the earth when Christ died on the cross, likened the scene to an eclipse, as though the sun was "unwilling to illuminate the earth when the greater light of the world was darkening in death." He believed that event to be an omen of the final destruction of the universe when the resurrected Son of Man would return to judge the world. "It is impossible for the imagination of man to conceive the sublimity of that scene," said Bowdish.

The idea of a single planet wrapped in flames is too grand to be admitted into the mind; but to behold the millions of those vast globes which make up the universe, on fire, to behold them released from the restraint of attraction and gravity, and rushing by each other like mighty comets and bursting with the explosion of other materials, is a picture too great for the mind of man to conceive or describe.



courtesy: Loma Linda University Heritage Room

A book entitled "The End Comes," published in Germany in 1835, reported that in 1826 residents of Stuttgart had seen two extra suns, one on either side of the real sun.

And when Joseph Marsh assumed the editorship of the *Palladium* in 1839, he wrote in his first editorial that the divisions among Christians would end only with the "sudden and final destruction of every power which is incompatible with the reign of Christ." Later, he introduced Millerism into the journal which thus became the first organ for disseminating widely the advent prophet's views.

PREACHERS who believed they should use the threat of the last judgment to "deter men from sin" exhorted their congregations with terrifying scenes of destruction that would occur "when the judge will appear in the clouds of heaven, clothed with awful majesty." Typical is the sermon of the Presbyterian Samuel Boorman Fisher. Like the other major evangelical denominations, the Presbyterian Church strongly avowed the doctrine of the Apocalypse, and Fisher painted in vivid colors the scenes of that day.

Then shall the last trumpet sound, + with tremendous blast shall awake the *slumbers* of the *tomb*. Thousands of miserable wretches would wish to lie undisturbed, + never hear the solemn summons. But no! — their wishes are utterly unavailing. . . . The dead in Christ, who at their death, were prepared to meet their God, will be caught up to meet the Lord in the air + so they will be forever with the Lord.

But the wrath of "an angry God" would seal the doom of sinners rising from their graves. "The heavens will pass away with a great noise," went the sermon, "the elements will melt with fervent heat; the Earth shall be burned with fire; + the rocks + the mountains will be no more found."

This doctrine of the end of the world which the evangelical denominations enunciated so strongly, and the prophecies in Matthew and Revelation on which it rested, identified God as wrathful, the Lord of Nature who "holds the lightning in his hands, and directs them [sic] where to strike." According to one romantic poet, God was "Heaven's awful sovereign, whose almighty hand / Holds his dread sceptre o'er the subject land." On the Last Day, according both to prophecy and tradition, the Lord would use the forces of nature as weapons to melt the world and destroy sinners. And while revelation pointed out the events to take place on that terrible day of the Apocalypse, nature provided constant evidence of God's ability and willingness to destroy the world.

Nowhere did this appear more clearly than in His use of thunder and lightning storms to kill sinners and to destroy the work of man. According to an article appearing in the *Palmyra Register* in

1818, a young girl was “summoned in a moment to the world of the spirits” when a “fatal bolt [of lightning], commissioned for her destruction, singled her out with such infinite precision that the three sisters around her, were not injured.” The writer concluded, “The ways of God are truly mysterious and past finding out.”

One versifier who found himself caught in a violent storm described the awesome destructive power of the wind and lightning which had swept out of heaven at the Lord’s bidding.

... far as the keenest eye
 Can dart its vision, forests prostrate lie;
 The smiling trees with various fruitage crown’d
 And golden honors, prostrate strew the ground;
 Aghast and pale the aw’d spectators stand,
 And view the wonders of th’ almighty hand.

Another similarly discomfited traveler viewed a tremendous gale as “but a preface to the day, / An herald to proclaim abroad, / That Christ, the judge is on his way.” The Reverend Mr. Benjamin Russell, Presbyterian pastor of Wheeler, New York, commenting on a terrible rain storm that had caused much flooding, wrote in his diary, “Let [the storm] remind us of that day when the Deluge of Gods [sic] wrath will utterly abolish this mighty fabrick on which we stand.” Soon the day will come, he wrote, “that shall burn as an oven, and all the proud, yea and all that do wickedly, shall [be] Stubble, and the day that cometh shall burn them up saith the Lord of Hosts.”

While thunder and lightning storms provided evidence to Christians of God’s power over nature, eclipses evoked memories of Christ’s prophecy that when the Son of Man appears “shall the sun be darkened, and the moon shall not give her light.” One poet described the fearful reaction of “unwarned swains” who thought an eclipse was a portent of the end of the world:

Plain honest kinds, who do not know the cause,
 Nor know of orbs, their motion and their laws,
 Will from the half plow’d furrows homeward
 bend,
 In dire confusion, judging that the end
 Of time approacheth: thus possess with fear,
 They’ll think the general conflagration near.

Popular reactions to the total solar eclipse of June 16, 1808, prove that such ideas were not merely the poetic rambling of a romantic. Eliphalet Nott, who witnessed the reactions of a crowd of people at Schenectady watching the eclipse, said that some of them “broke forth in supplications, some fainted and some were flung into convulsions” as the darkness deepened. Even Nott was unable to repress a “tottering emotion” as the sun seemed to be “extinguished



courtesy: Loma Linda University Heritage Room

When the skies erupted in a dazzling display of meteors on November 13, 1833, some observers declared it a portent of the Sixth Seal of Revelation.

and was to be rekindled no more.” It seemed almost “as if the moon rode unsteadily in her orbit, and the earth seemed to tremble on its axis.” Another writer compared the darkness of an eclipse to the darkening of the earth at Christ’s crucifixion. Both events, he asserted, served as an “admonition to man — an omen of the destruction of Jerusalem and the dissolution of the world, and of the final judgment.”

And when an unusual darkness shut out the light of the sun at mid-day on November 12, 1807, popular apprehension caused some people to complain that the “court ought to have suspended ‘the business of the country,’ as there was every appearance of a sudden termination of earthly affairs, and that they, as well as others, would soon appear before a higher tribunal.”

The northern lights aroused similar fears. In a poem entitled “Thoughts on Beholding an Aurora Borealis,” an anonymous poet exclaimed:

Aurora Borealis, let others call
 This fearful display of Omnipotence —
 I acknowledge it to be the ensign
 Of the mighty God display’d on high to
 Warn a guilty world. The day’s at hand, when
 From heav’n, drest in all glorious flames our God
 Shall come attended by his num’rous guards,
 To judge a guilty world, and a period
 Put, to all things here on earth below.

Heber Kimball, a pioneer Mormon, remembered witnessing in 1827 an unusually spectacular display of northern lights in the sky over western New York. He saw in the dancing illumination



At a campmeeting in New Hampshire Samuel S. Snow first set October 22, 1844, as the date for Christ's expected return. credit: Review and Herald

"the muskets, bayonets, and knapsacks of the men" marching for the Lord to the Battle of Armageddon.

One of the best examples of this tendency to identify spectacular natural phenomena with Biblical prophecies relating to the end of the world was the popular reaction to the "Shower of Stars" of 1833. On the night of November 13, the skies erupted in a dazzling display of meteors. Falling at a rate of one or two every minute, they seemed to one observer to be a "constant succession of fire balls," a sight so thrilling, declared another witness, that "those who saw it must have lost their taste for earthly fireworks." This shower of stars seemed to many people a dire omen, filling their imaginations with "an apprehension that the stars of heaven were falling to leave the firmament desolate."

Many people turned to the prophecies of Revelation for an explanation for the phenomenon. There they found God's promise that in the latter days, when the sixth seal is opened, the stars of heaven would fall from the sky "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Thus, the meteor shower was to some a portent of the "wreck of

matter and the crush of worlds," and one understanding newspaper editor said that "even the bold bosom might be excused should an involuntary tremor disturb its equanimity." The editor of the *Old Countryman* declared the "raining fire" to be "a sure fore-runner — a merciful SIGN of that great and dreadful Day which the inhabitants of earth will witness when the SIXTH SEAL SHALL BE OPENED." It was a vivid fulfillment of the Revelation image of "a fig tree casting its leaves when blown by a mighty wind." Although skeptics had called his notion "enthusiastic" and, he said, even called him "fanatic and mad," the editor nevertheless warned his readers to "turn to the Lord, while YET he is near."

So nature verified revelation and helped make the Apocalypse a vivid concept for the many nineteenth-century New Yorkers. Although the doctrine held for the comforting prospect of reunion with loved ones in the Kingdom of God following the general conflagration, this could not diminish the terrors of that awful day for those who were unsure of their salvation. A woman from Ithaca, after witnessing a destructive fire which she interpreted as a "striking emblem of the final conflagration," wrote to her aunt and asked, "What will the poor Christless soul do in the day that shall burn as an oven + no place into which to flee [?]" As one Methodist hymn put it, since God would hold each person accountable for "every vain and idle thought," a Christian had to be careful about his or her actions in this world. "How careful then ought I to live," it continued, "With what religious fear, / Who such a strict account must give / For my behavior here!"

The fear of damnation at the Last Judgment was one incentive for undergoing conversion and dedicating one's life to the pursuit of righteousness. This soteriological effect of the doctrine of the Apocalypse is evident in the religious testimony of Susan Bibbins Fox, a Methodist of Saratoga County. Born in 1804, Mrs. Fox confessed habitual contemplation when a young girl of "death and the day of judgment," events she feared "very much." At the age of ten these fears led the girl to her first conversion, but its effects soon wore off. Before long she lost her "relish for the means of grace" and, forsaking her daily prayers, rejoined her "thoughtless associates in unprofitable amusements." But once again fears of damnation wrought a change in her conduct. "I was afraid of God," she wrote, "afraid of death, but more particular the Judgment." In this state of mind, Mrs. Fox remembered, "anything out of the course of nature, indeed my imagination [sic] was ever fruitful to form up something that indicated the near approach of the day of final retribution which would wake up all my fears and make me wish I never had been born."

HIS APOCALYPTICISM in which the cultural soil of New York was so rich gave sustenance to the Adventist seeds William Miller planted after 1831. There were several reasons for the movement's success in attracting converts and volunteer laborers and missionaries, but one of the most important was its strong reliance upon these popular notions about nature and the end of the world. Adventism rested firmly on the long-held tradition of a future Apocalypse. As Lydia Maria Child, a contemporary non-Millerite commentator on American life, put it, "The people have been told for a series of years that the world would be destroyed by material fire, and that the Messiah would come visibly in the heavens, to reign as a king on the earth." Although she rejected Millerism, she understood that, considering this long tradition of apocalypticism in the churches, it was "but one step more, to decide when these events will occur." And in spite of denials from the influential *New York Baptist Register* of Utica that Millerism evolved from evangelical Protestantism, the anti-evangelical *Gospel Advocate* of Buffalo was only slightly inaccurate when it wrote, "All the orthodox sects, have always, since their origin, entertained precisely the same views that Mr. Miller holds."

Furthermore, Miller and his associates in the movement expressed and astutely mobilized popular views of God as the wrathful avenger who would soon use nature to work His terrible will. Miller himself wrote in one of his printed tracts:

The natural world, fire, earth, air and water are the instruments of death to man. The animal world, from the mastodon to the gnat, may be, and have been, the means of natural death. The mineral contains its poison, and produces death in all living. The vegetable, from the cedar to the hyssop are but so many weapons in the hands of the king of terrors, to bring men to the dust, and all living to their mother earth.

One Millerite saw in a "tempest of thunder and lightning, wind and rain" that inundated a camp meeting the "importance of *humbling ourselves* and not waiting for God to *humble us*."

Adventists used images preachers had long employed to depict the Day of Judgment, and they added to that theme the urgency of imminence. "Suppose the next mail from the east, were to bring us intelligence headed in glaring capitals, 'THE CITY OF NEW YORK IS NO MORE!'" wrote Orlando Squires of Utica to the Boston Millerite journal the *Signs of the Times*. Suppose, he continued, that one read that a cataclysmic fire had leveled the city and left it "one dismal heap of black and smoldering ruins!" Yet this is only a token, warned Squires, of the desolation that will cover the earth when Christ returns. "The founda-



Sylvester Bliss was the able editor of the Millerite journal THE SIGNS OF THE TIMES and other Advent publications.

tions of the mighty globe shall tremble to their centre! The continents shall disappear, 'the elements shall melt with fervent heat,' and all the wicked upon the face of the whole earth shall become ashes!" This was "no funny sketch," he concluded. "The Startling feature in the whole of this is that it is NEAR! IT DRAWETH NIGH!"

Signs in the sky seemed to substantiate Squire's predictions. In the spring of 1843 a great comet blazing across the sky excited popular speculations. Because the Millerites had already suffered from adverse publicity comparing them with the "fanatic" Mormons, it is not surprising that the editors of the two principal Adventist newspapers should denigrate the comet as a sign of God's intentions. Adventists "care little" about such things, said the *Signs of the Times* authoritatively. "They believe that the Lord is coming, and that right speedily, and whether He sends this as the messenger of His fury, is immaterial." The *Midnight Cry* echoed, "Our faith rests on the word of God, and such things are not needed to confirm it." But in spite of these attempts at "moderation," other Adventists were not so reluctant to exploit astronomical phenomena or to point to them with understanding of their secret import. Henry of New York, an early convert to the movement, published articles and a pamphlet arguing

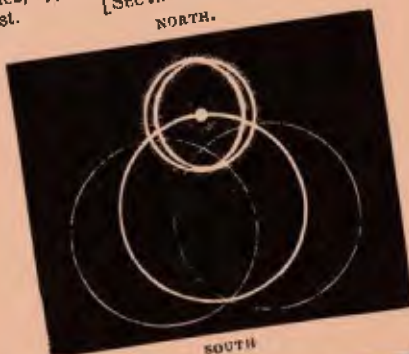
THE MIDNIGHT CRY.

THURSDAY, OCTOBER 10, 1844.

THE HALO.

The Rings around the sun yesterday, (September 9th) for two hours before and after mid day, appear to have been generally observed by our citizens with much interest, and to have awakened an intelligent curiosity to learn more respecting appearances of this kind, and their cause.

The present Halo was remarkable for its duration, and afforded favorable opportunities for observation. About mid-day, it consisted chiefly of two complete rings, one about 45 degrees in breadth encircling the sun as its centre, and the other about 72 degrees broad, having its centre in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an eclipse of the same major axis and of small eccentricity. Directly opposite to the sun, 36 degrees north of the zenith, the circumference of the larger circle was intersected by two other circles of nearly or quite the same diameter, forming, at the point of intersection, a bright spot, such as would naturally result from the combined light of the three luminous rings. The ring that encircled the sun exhibited the colors of the rainbow, frequently with much vividness and beauty. The other rings were white, and fainter, as they were more distant from the sun. Small portions of circles, however, with prismatic hues, appeared at different times both in the East and West. [See the Diagram.]



CULTURAL apocalypticism was not universally accepted or appreciated among New Yorkers; but it was one important religious culture that grew beside more sedate religious traditions, and it helps to explain why Millerism was the most wide-spread (albeit short-lived) of the alternative religious movements of the day. No wonder that the gale that struck Rochester on October 22, 1844, frightened "many into believing that the end of the world had truly come"; and no wonder that Millerites should have viewed the storm as the final vindication of their beliefs. Greeting the day both in hope and fear, the Adventists had absorbed the optimism of traditional millennialism and the terrors associated with the Apocalypse. The end of the world and the terrifying scenes accompanying its demise, they believed, would be the necessary prelude to the purified New Jerusalem to follow the holocaust. In this spirit Marsh and his comrades watched the hours tick by on the twenty-second, from morning into the evening, and through the long night — until a faint glow in the east, for ages the sign of renewal, brought not cheer but despair to the saints and an end to the Millerite phase of the Adventist movement.

The strong apocalyptic tradition carried on by the Adventist and fundamentalist churches that arose after 1845 attests to the durability of the belief. After the Civil War, cultural apocalypticism, like religion in general, underwent changes. Today, the image it most commonly evokes is not of Christ descending to earth through lightning-rent clouds but of one manmade mushroom cloud, the modern symbol of man's ability, like God's it would seem, to destroy the world. But in the 1840's, when many New Yorkers saw nature as the handiwork of God, the awesome power of thunder storms and earthquakes and the mystifying and often frightening experience of eclipses, comets, and northern lights, pointed to fulfillment of Christ's promise in Matthew, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

that the northern lights which he believed to be unique to America, were signs of the approaching end of the world. Others resurrected memories of the Shower of Stars and of the "Dark Day" of 1780 and pointed to these events as further substantiation of Miller's views.

There were other peculiar astronomical events to which Millerites pointed as proof of their beliefs. Several people saw what appeared to be a cross on the face of the moon. Others claimed to have seen the letters G-O-D appear in the sky from "a long narrow, crooked, (or serpentine), silvery colored belt." There were in 1843 peculiar lights surrounding Venus and Jupiter, and a "remarkable halo about the planet Jupiter." Henry Jones described an unusual shower of what appeared as "meat and blood" that fell on Jersey City in 1844 and helped to confirm the opinion of many Adventists that the world was in the last days of its existence.



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UNION COLLEGE



The Clock Tower, part of the original administration building.

Pictures courtesy Union College

FROM CORN FIELDS TO GOLDEN CORDS

Deena Bartel



UNION COLLEGE, located in Lincoln, Nebraska, has become famous in the world circle of Seventh-day Adventists for the Hanging of the Golden Cords, the Clock Tower and its location on Peanut Hill. Its campus today would never tell the story of how it evolved with much prayer, hard work, a stubborn pioneer spirit and a little bit of luck.

In the 1880's many Midwesterners were in favor of building two schools, one for the Northern states of Minnesota, Wisconsin, Dakota, Iowa and Nebraska, and one for the Southern states of Kansas, Colorado, Arkansas, Missouri and Texas. Many of the people realized that this might be an impossible task. No one could assume that the states involved in the financing of the schools would be able to afford the operation of two schools.

Mrs. Ellen G. White spoke at the Kansas camp-meeting in 1889 in favor of one strong, unified school. A reporter from the *Topeka Daily Capital* recorded Mrs. White as saying,

The amount of planning and labor expended in raising the Battle Creek College to its present high standard, I am well acquainted with. Our schools do not receive any larger donations or endowments than do others, and if you try to establish two schools it will be a great burden, and not so desirable as to have one well equipped and properly managed. Now the point to consider is, where are your helps and facilities. You do not realize what it is to keep up the high standard in both religion and science.

Deena Bartel is an undergraduate at Union College studying journalism and history.



Original Administration Building with Clock Tower



Professor W. W. Prescott, later to be named first President of Union College, spoke to the group telling them of the lack of qualified educators to support and staff two separate schools. After these statements the group tabled the motion for a southwestern school and were ready to begin listening to plans for one school. They felt, however, that the college had to be located in Kansas. After a lengthy discussion it was decided to allow the General Conference to decide on the location of the college. Prescott then went to the Iowa and Minnesota campmeetings and presented the idea. Both groups backed it strongly.

In July, 1889, the General Conference passed the following resolution:



First President's Office



W. W. Prescott, first president, 1891-92



View toward Lincoln from the college



Workmen who built Union College

Whereas, the Battle Creek College has not sufficient capacity to accommodate all who wish to obtain the benefits of such a school; and,

Whereas, the conferences west of the Mississippi and east of the Rocky Mountains are strong enough to build a college and to fill it with students; we therefore,

Recommend, that the conferences in Iowa, Minnesota, Dakota, Kansas, Colorado, Nebraska, Missouri, Texas, and Arkansas unite together and establish a school in some convenient location.

The following October the General Conference affirmed the resolution. Now a college could be built. It would be owned and operated by the General Conference. Shortly after the General Conference voted to build a new school, a locating committee was selected to define a site for it. There were two main sites to be considered, one in Iowa and one in Nebraska.

The *Daily Nebraska State Journal* extended its welcome to the locating committee in an effort to woo the Adventist college to Lincoln. The *Journal* commented,

... Members of the committee, Lincoln is here for your inspection. Make yourselves at home. Ask as many questions as you please. Look at the public records, and take notes on anything and everything that will aid you in making a choice. Stay until you really know what Lincoln is, and if

you do not decide that this is the best possible location for your college, you are at liberty to carry away the dome of the state house to ornament your first building, wherever you may choose to put it.

When the locating committee investigated the area southeast of Lincoln, they stood upon a small hill surveying a bleak winter landscape for miles in every direction. With the exception of a few cottonwood trees and a locust hedge running along 48th Street, there was not a tree in sight. But amid snowbound corn fields, the committee caught a vision for the future of a college, and voted to establish the school in Lincoln, where it is presently situated.

This bitterly disappointed the Iowa Adventists, who lost the college though they shared in an extra expense because the institution was located in the neighboring state. Lamenting the development, Iowa brethren draped the doors of the mission in Des Moines with crepe.

In contrast to the disappointed Iowans, Lincoln editors exulted over the decision. While there is no evidence that Omaha had been under consideration, this bit of doggerel appeared in the *Journal*:

Omaha, Omaha
 Seeking after Knowledge,
 Omaha, poor Omaha,
 Lost the Advent College!



Old South Hall in the late 1800's

Editorializing followed:

Everything that Lincoln has reached for this season has been secured. The last prize, the Adventist college is of even more importance than the state fair as it is planted here permanently and will build up an important suburb and assist in spreading the name of Lincoln all over the world. . . .

In February, 1890, the name of the new institution was announced as Union College. The name was to represent the union of the Mid-western conferences in the operation of a unified school.

Building the college was not an easy task. Understandably, mistakes were made by those early pioneers, as this was the first college built from the ground up by the General Conference. As President of the Board E. W. Farnsworth remarked in July, 1890, Union College was "the largest enterprise our people have ever undertaken. Other enterprises have grown to be larger, but none have started so large." The General Conference voted to give \$20,000 to build the dormitories. They also decided that the conferences involved with the college should raise double that amount.



Lobby of old South Hall before the fire

A. R. Henry was appointed as the financial representative for the college. In a short time he became the attorney for the General Conference. Henry proposed that the land surrounding the college be sold to Adventists that would be moving to Lincoln. In competing for real estate



Old North Hall in the early 1900's



North Hall dormitory room

sales with neighboring townspeople, Henry advertised lots through the columns of the *Review and Herald*. As an inducement to buyers, Henry even offered to furnish plans and supervision for construction without cost to those wanting to build. One such advertisement read:

Special Notice:

Any who wish to build at College View, . . . may have plans furnished and superintending of construction done free of charge if the lots are bought of the association . . .

A. R. Henry, agent.

Nebraska farmers and businessmen in the vicinity of the college had donated land for building the institution. Their gifts were primarily motivated neither by an interest in higher education nor by a public spirit in favor of Lincoln's cultural enrichment. These benefactors figured that by giving a small parcel of land to secure the location of the college, they would vastly increase the value of the land they retained for themselves. In this they proved entirely correct. As an example, in 1888 J. H. McClay had purchased an eighty-acre plot, on which the campus was located, for \$5,200 or \$65 an acre. After the college materialized, McClay sold four of his acres to J. M. Morrison for \$1,000 or \$250 an acre. Others around the college sold lots to the new arrivals at \$100 to \$250 each. At the rate of the lower figure, the land brought from \$1,200 to \$3,000 an acre. Property value increased from \$65 an acre to more than \$1,250 an acre, clearly

because of the presence of the college. With wiser management, the college itself could have reaped more of this profit.

Soon the college buildings rose up from a corn field. Appearing on a hilltop were four huge brick structures, typical of the collegiate architecture of that era, and so well built that they stood for sixty years without replacement. As reported by the *Review*, W. C. Sisley, the architect and builder, expressed gratitude to God that no accident had occurred in the year and a half of heavy construction. The builder who later razed Old North Hall was impressed by the great beams which had been well fitted into an amazingly sound structure over a half century earlier, before modern techniques were known.

During construction, the Sisley barn was used as office, hotel and meeting house. For a year Mrs. Sisley did the secretarial work and the book-keeping, and made out the payroll. She was the community nurse, and served as hostess for visiting dignitaries. For all this she received no salary. Professor Prescott wanted to do something to show her his appreciation. Her husband commented that she would like the *Ladies Home Journal*, so Prescott subscribed for her.

The construction of the college was completed and the dedication set for September, 1891. Over six hundred were present for the ceremony in which Professor Prescott gave the dedicatory address on "Christian Education." Using as texts Proverbs 9:10 and Colossians 2:3, he stressed that in Christian education a knowledge of God as revealed in Jesus Christ was paramount. God should be recognized in every area of studies. Prescott said, "Our motto is: 'The fear of the Lord is the beginning of wisdom.' To provide facilities for such education as this have these walls been erected. To such purpose are they to be dedicated today."

James H. Canfield, chancellor of the University of Nebraska, welcomed Union to the sisterhood of higher education in Lincoln. He remarked that a church with twenty times as many members at its weekly prayer meetings than any other in proportion to its membership could not fail. The dedicatory prayer was offered by Uriah Smith, editor of the *Review and Herald* and an outstanding scholar and author in the denomination.

Union's doors were opened in September, 1891. The first day of school was rainy and cold, as seventy-three students responded to an 8:30 bell and entered the massive front doors under a tinted glass transom that read "Welcome." Professor Prescott waited just inside the doors to greet the students and remind them to remove the mud from their shoes as they came into the new building.

Although Union was designated as a college from the beginning, many of the first students were at the academy or even upper elementary level. This complicated the problem of making out a program. And in 1894, the first graduating class had only two members.

Union was the Adventist college that took over instruction in Scandinavian and German. The five-story, U-shaped North Hall housed the Scandinavian and German students, and provided a double dormitory which kept the two nationalities apart from each other and from English-speaking students. The segregation was designed to promote national culture and to encourage a thorough learning of the mother tongue. The sexes were separated within each language area by double stairways. Women occupied the first two floors, and men the top three.

At first there was only one chair for each student. So each student carried a chair from his room to the worship room and then over to the dining room. All meals, even breakfast, were served in courses. A typical breakfast menu was the following:

- 1st Course: Corn pudding, oatmeal pudding, hot milk, coffee [perhaps substitute for Java], water.
- 2nd Course: Zwieback, rolls, crackers, potatoes, bread and butter, applesauce.
- 3rd Course: Apples

For dinner students received roast beef, soup, potatoes, granola and crackers, raisin pudding, beet pickles, hot milk, bread and butter, with apples for dessert.

Between 1895 and 1900 vegetarianism was becoming increasingly widespread among Adventists. At camp meeting the laymen were taught to use products such as peanuts and peanut butter for a meat substitute. In College View David Weiss, a general store owner, had been selling peanuts several years previously. He was able to sell his wares all over eastern Nebraska, and particularly in College View. The college community soon became known as "Peanut Hill." Union adopted a vegetarian menu about 1897.

While College View was no more than a pasture and corn field during the early days of construction at Union, the area's growth was rapid. By 1893 the community had a population of one thousand, and the village trustees voted to organize as a second class city rather than remain a village. A. T. Jones, who was in charge of religious liberty in the General Conference, came to College View in the spring of that year and gave two long lectures in opposition to making such a change. He argued it would unite church and state since officers of the city would be church



A meal in the college cafeteria

Hauling trunks to the railroad station at the end of the school term



members. He also pointed out that under the system brethren would be forced to arrest other brethren, causing much discord and contention.

Overriding Jones' advice, the College View community became a city, and eventually it did build a jail right on the Union College campus! This was probably the only educational institution in American history — and certainly Adventist history — that can boast the distinction of having a jail on campus. And the evidence is that the jail was used.

Spiritual growth at Union College and in College View has been an important factor from the time that the first construction workers arrived in 1890. The first religious service at Union was

held in the Sisley barn. The first Sabbath School at Union College had only four in attendance — Mr. Sisley and his three construction foremen.

From that small gathering has emerged the College View Church with a membership of well over 1600. The church family met in several places over the years, including a cow barn and the upstairs of a general store.

As attendance at the weekly services grew, larger quarters had to be found to house the gathering. Finally in February of 1893 the church members decided to build an adequate sanctuary for gathering. Eleven men were appointed to petition the General Conference for their help in the construction of the new church. The church members said they would be willing to help as much as they could, but they did not feel that they were capable of undertaking such a large program alone.

In July, 1893, the General Conference voted to build a new church that would not cost over \$20,000. After the decision to build the church was made, many difficulties and obstacles had to be met. Drought in the western states caused a panic which lasted until after the construction of the new structure was complete.

The church was at last ready for dedication in September, 1894. Because of the willingness of students to help with the construction and other laborers giving 10c out of every 15c they earned, the church was dedicated practically free from debt.



College View Church in March, 1906



Class of 1898 at the rock pile they donated



Tradition has played an important role during Union's life. One of the earliest traditions was the seniors leaving a class gift. The first recorded gift was in 1894 when the senior class presented a clump of lilacs to be planted on the college campus.

During these early years it was quite common for the senior class to use a stone as the class gift. In 1898, the seniors wanted to outdo all the other classes. So instead of leaving one stone, they voted to donate an entire pile on the front campus. Their plan was to leave one rock for each member of the class. After searching for many days they found enough small rocks but they wanted one large one to be placed on the top of the pile. They found the perfect rock at last, and after many unsuccessful attempts, the boulder, weighing nearly two tons, was deposited in the proper place on the rock pile.

The class of 1906 presented a gift that has become the most important donation over the years. The gift was a large missionary map with golden cords denoting where graduates of Union had served overseas. The Hanging of the Golden Cords has become an annual tradition at Union. One end of the cord is attached to a picture of the Clock Tower which represents Union. The other end is attached to the map where the person's field of work is located. A small piece of the cord is then sent to the missionary overseas. Well-known for its numerous and partisan alumni, Union College stretches its golden cords to every portion of the globe, fulfilling early frontier dreams and a long, proud heritage.



Original Golden Cords hung by the class of 1906 in the old Administration Building

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NOTICE

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STATE OF NEBRASKA

Village of College View
Paving Bond

Know all Men by these Presents, that the Village of College View, County of Lancaster, State of Nebraska, promises to pay to the bearer the sum of **Five Hundred Dollars (\$500.00)**, ten years from the date hereof, with interest at the rate of five percent per annum, payable annually, according to the tenor and effect of ten coupons hereto attached; bond and coupons payable at the office of the State Treasurer of the State of Nebraska, the Fiscal Agency of said State.

Village of
College View
Nebraska

District No. 2
Paving Bond
(Registered)

Dated July 1, 1916
Due July 1, 1926

Interest 5 per cent per annum, payable annually July 1, in each year, at the office of the State Treasurer of the State of Nebraska, at Lincoln, Nebraska. (State Treasurer is State Fiscal Agent.)

to pay to
the City of
the Paving

Board Treasurer

1922

to pay to
the City of
on its Paving

Board Treasurer

1921

to pay to
the City of
on its Paving

Board Treasurer

CITIZENS' MASS MEETING

Thursday Evening, 8 p. m.
Union College Chapel

Annexation to Lincoln
Shall College View be
ANNEXED?

Everybody Come!!

By Order of Village Board

COLLEGE VIEW GAZETTE

The MASS MEETING

About
Electric Street Lights
for College View has been postponed until Thursday Evening

MARCH 16

At Commercial Club Room in Van Syoc
Building at eight o'clock

The Postponement is on account of the
Election Caucus
To be held this Tuesday evening at 7:30
at the Engine House. Come out and
help to keep good men on the ticket

BROWNSBERGER AND BATTLE CREEK



The Beginning of Adventist Higher Education

Leigh Johnsen

SINCE THE dedication of Battle Creek College in 1875, Sidney Brownsberger had apparently been content working as the chief administrator of the first Seventh-day Adventist college. But by 1881 the thirty-six-year-old president had become discouraged with his position. "I must have a change from my work," he privately confided to a friend in April of that year, "or I shall be good for nothing in any capacity to the cause." Within a month Brownsberger made the initial move that would help accomplish this change; for in a school assembly on May 16, he publicly severed his connections with Battle Creek College. Often misunderstood over the following century, this resignation would unfortunately overshadow other related events in the early life of Sidney Brownsberger and virtually make him into one whose reputation centered on this one decision.

Sidney Brownsberger's career as teacher, school administrator, and Superintendent of Schools lasted over half a century.

Leigh Johnsen, who received his M.A. at Andrews University where he researched this article, presently is studying American religious history at the University of California, Riverside.

Brownsberger's story, however, goes back much further. Sidney's parents, John and Barbara Brownsberger, had grown up in southern Pennsylvania. They had married in 1824 while still in their twenties, and within a decade four children had been born to them: Joseph, William, Ann, and Mary. In 1833 the young family moved west to Perrysburg, Ohio, settled on a 210-acre homestead four miles outside of town, and continued growing in numbers. Andrew, the fifth Brownsberger, was born in 1835. Caroline arrived in 1839 and was followed in four years by John Wesley. When Sidney, the youngest Brownsberger, finally entered the world on September 20, 1845, he came as part of a large nineteenth-century frontier family.

Although little is known about his early life and primary schooling, Brownsberger probably obtained an elementary education, for in 1863 he started Preparatory School at Baldwin University in Berea, Ohio. While there, we are told, he studied Greek and Latin, in addition to composition, algebra, arithmetic, and geometry. The tangible rewards for efforts he spent in these studies were undoubtedly gratifying. Consistently he received grades that ranged from 90 to 100 percent.

Yet, in spite of his scholarliness, Brownsberger evidently found time for diversions. In later years he would particularly remember one bi-weekly Friday evening gathering, the "President's Soiree." Here, he later recalled, faculty and students spent their time in "party games, much frivolous conversation, and having what they termed a 'jolly good time.'" But if Brownsberger himself ever derived pleasure from these memorable events, the Civil War helped change his mind.

While Sidney, for reasons perhaps known only to himself, did not enlist on either side, two of his brothers, Andrew and John Wesley, joined the 100th Ohio Volunteer Infantry shortly after the war started. And both, for all their willingness, received unpleasant rewards. Wounded in battle on September 8, 1863, Andrew died shortly afterwards; John Wesley, captured by the Confederates the same day his brother received wounds, spent six months in a Southern prison. Probably influenced by the serious thoughts his family faced after these incidents, Sidney Brownsberger became "soundly converted" to Christianity in 1864. Consequently, because parties now left him with a "weight of condemnation," Brownsberger said that he ceased appreciating the "President's Soiree."

But when Brownsberger finished his two-year course at Baldwin University, he was not a religious fanatic. Two dominant themes had developed in his life. The spiritual conversion of

the previous year had altered his lifestyle, and had also created the desire for a deeper religious experience. At the same time his intellectual thirst remained active. Ready now for an advanced education, twenty-year-old Sidney turned north to the University of Michigan with a request that may have applied to both wishes. "My earnest and constant prayer," he recounted, "was that I might be led into the truth."



Credit: New York Public Library

IT APPEARS that his decision to attend the school at Ann Arbor was wise, for ample religious opportunities existed during the school year of 1865-66. For one thing, the Michigan Christian Association at the University of Michigan, perhaps the first YMCA in the nation, reorganized on campus that year following the disruptions of the Civil War. And for another, with the leadership of a former Methodist minister, President Erastus Haven, religion probably occupied a prominent position in school life. While Dr. Haven's occasional ventures back into the Sunday pulpit during his term as president emphasized the kind of life he appreciated in private, they also very likely indicated the type of atmosphere he promoted at the University.

Religion was not emphasized to the detriment of traditional academic pursuits. At that time, the University of Michigan offered programs from three departments, the Department of Law, the Department of Medicine and Surgery, and the Department of Science, Literature, and the Arts. By 1865 the University had obviously created a favorable reputation for itself. Brownsberger and 1204 fellow students enrolled that year to make the University of Michigan the largest school in the United States.

Brownsberger experienced a few problems in finding a course of studies that appealed to him. Evidently, in the early days of his education he had wanted to study law. Events soon changed his mind. "When the light of truth shone upon my pathway," he later remembered, "the law lost its charms." Instead, he enrolled in the Classical Course offered by the Department of Science, Literature, and the Arts and started on the path to a teaching career that would last for over half a century.



When Brownsberger attended the University of Michigan in 1865-66, it was the largest school in the United States. This view of the campus from the northwest shows the Medical School Building (left), the Law Building, Mason Hall, and South College. courtesy: Bentley Historical Library, University of Michigan



When Brownsberger made his decision, he was undoubtedly aware of the University's admission requirements. Among other things, the prospective student was expected to "sustain an examination" in several areas. He was tested in Ancient Geography. An exam in mathematics, "through the first seven chapters of Ray's Algebra" or "a thorough knowledge of the subject through Quadratic Equations," was needed. In Latin, he was required to know grammar; "Caesar's Commentaries; Cicero's Select Orations; Six Books of the Aeneid; . . . [and] Forty-four Exercises in Arnold's Latin Prose Composition." Finally, he was tested in Greek grammar; "Xenophon's Anabasis to the Fourth Book; and all of Arnold's Greek Prose Composition."



As president of the University of Michigan, Erastus O. Haven, D.D., L.L.D., tried to promote a religious atmosphere on campus.

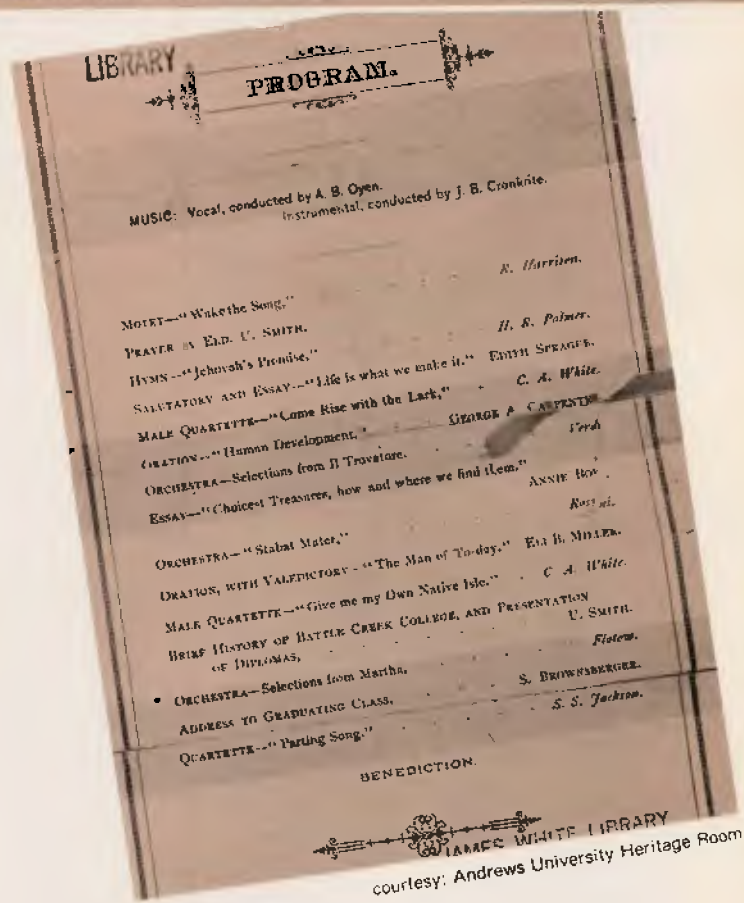
courtesy: Bentley Historical Library, University of Michigan

Brownsberger passed the entrance tests and started the program in the fall of 1865. All four years of study were to be spent thoroughly absorbing Greek and Latin. In addition, he was required to take courses in plane analytical geometry, spherical geometry and trigonometry, differential calculus, and analytical chemistry. Finally, history, logic, English literature, "Political Economy," "Comparative Philology," constitutional history and law, and German helped complete the list of classes in this program which Brownsberger later described as "originating in . . . the middle ages."

Disciplinary measures failed to closely resemble those of the scholastic academic system. Students could not legally "absent themselves" from Ann Arbor without Dr. Haven's permission. All undergraduates were expected to worship in any local church each Sunday. But pupils soon recognized an otherwise lax discipline policy, and Brownsberger disgustedly remembered that because there were few regulations, students sarcastically created two of their own. "1st. No student shall set fire to any of the college buildings. 2nd. No student shall kill any member of the faculty in good standing."

While it may be assumed that Brownsberger respected the regulations of both faculty and students, we know more about his church attendance. At first he obeyed this regulation by attending Sunday services at a nearby Methodist church. But Brownsberger found it "very formal and uninviting to a soul hungering for truth and spiritual enlightenment," so he refused to transfer his membership there. Several weeks after he arrived in Ann Arbor, he learned of another church group. In Battle Creek, Michigan, his roommate told him, lived some "Christian people" who kept the "Bible Sabbath" and lived lives "consistent with their profession." "As forcible," Brownsberger recalled, "as . . . [a] lightning flash the spirit now impressed my mind . . . 'Here is the truth you have been longing for.'" After requesting literature from this denomination, the Seventh-day Adventists, he received several of their tracts. Within three months he was observing Saturday, like the Seventh-day Adventists, as the "sabbath."

In the following months, his contacts with the Adventists continued. Through one of his professors, he became acquainted with a local Seventh-day Adventist carpenter named Nelson Edmunds, who befriended Brownsberger and "provided a hospitable home for one that needed comfort and instruction." With Edmunds' aid, he studied more Seventh-day Adventist beliefs, and by April of 1866 he became convinced that Christ would soon appear in His Second Advent. So great had Brownsberger's zeal grown, that only the



The first commencement at Battle Creek College was held in the Tabernacle June 24, 1879. After addresses by two of the four graduates, Uriah Smith gave a brief history of the college and presented the diplomas. Then, according to THE DAILY JOURNAL of Battle Creek, “Prof. S. Brownsberger delivered an interesting and entertaining address to the graduating class.”

urging of James White, a prominent Seventh-day Adventist leader at Battle Creek, could stop him from immediately abandoning his education to preach "these truths."

In spite of his own enthusiasm, Brownsberger's relatives greeted his discovery with mixed emotions. Calling the new religion an "obstinate infatuation," his oldest brother, Joseph, "chose to characterize it . . . by the most scathing sarcasm and extravagant characterization at his command." Other family members thought he was "crazy," but Brownsberger's mother sympathized with her youngest son. Although both she and her husband were members of the Evangelical Church, she advised Sidney to continue keeping the seventh day as a day of worship. But, for all her support, her youngest son was discouraged by his belligerent brother and the other hostile members in the family. Here Brownsberger claimed he entered a period of "trifling with the Spirit of God."



courtesy: Loma Linda University Heritage Room

At its dedication on January 5, 1875, the three-story brick structure that housed Battle Creek College became the first Seventh-day Adventist institution of higher learning with Sidney Brownsberger its principal.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Feb. 11, 1874.

Battle Creek College.

It has been decided to give our school this name, more at present for the sake of convenience than for any other reason. Our charter makes provision for all grades of instruction from the primary to the highest. We can therefore use this name though we have not yet all the departments and the full course of instruction that pertain to a college proper. But chiefly this name is now adopted to distinguish our school from other schools in this city. There is no other institution of learning here that goes by that name, hence it will conveniently and fully designate ours.

Those from a distance who have children or friends attending this school, are requested when writing them to put the word *College*, on one corner of the envelope, as it will greatly facilitate the delivery of their letters. U. S.

The name of the new school at Battle Creek was announced in the REVIEW AND HERALD.

He also entered a period of "trifling" with the ideas of a Zionist neighbor in Ann Arbor who had proclaimed himself "the Elijah that was to come." Studying the Old Testament with this man, Ivan Moore, Brownsberger later recalled that he "became greatly confused and unsettled." Soon this one source of frustration vanished. While on a journey "to visit the crowned heads of Germany and England" in hopes of securing aid to regain Palestine for the Jews, Moore died. But "Elijah's" death did not destroy Brownsberger's other perplexities. As he completed his schooling at Ann Arbor, he apparently abandoned his newly-discovered faith.

By the time he received his Bachelor of Arts degree, Brownsberger had gathered the major elements that would show themselves later in his life. Child of the frontier, serious scholar, believer in discipline, and seeker of personal peace, Sidney Brownsberger left Ann Arbor in 1869. And as "teaching was the only avenue open . . . to meet . . . [his] financial necessities," he traveled south to become the Superintendent of Schools in Maumee, Ohio.

WHILE Brownsberger supervised public schools for the next four years, the Seventh-day Adventists developed their own private school in Battle Creek, Michigan. Already the denomination operated its own Review and Herald Publishing House, Western Health Reform Institute (later known as the Battle Creek Sanitarium), and church headquarters in the bustling central Michigan town. On May 11, 1872, the first official Seventh-day Adventist church school opened its doors in Battle Creek under the direction of Goodloe Harper Bell, a former student at Oberlin College. Its leadership soon changed. In the following months as the school grew in size and popularity, official plans for a larger school were formulated. And, in spite of Bell's exemplary performance, denominational leaders sought an educator with more professional training.

Their attention focused on twenty-eight-year-old Sidney Brownsberger who later remembered that, with a job paying \$100 per month, he had spent the past several years "grazing in . . . [Ohio's] financial pasture." He also recalled that while in Maumee, the "spirit of God . . . was striving with . . . [him]." " 'Stop trifling,' it seemed to say, 'and be a man or I will abandon you to yourself.' " Apparently not wishing to remain spiritually alone, he chose to become "a man," and once again began practicing the faith he had discovered while at Ann Arbor. Shortly after this reconversion, in 1872, he moved to Delta, Ohio. It was while Brownsberger worked there as a Superintendent of Schools that George I. Butler, President of the Seventh-day Adventist General Conference, asked him to become the principal at the church's Battle Creek school. Considering that his salary would be cut by more than one-half, Brownsberger hesitated but finally accepted the position in the summer of 1873. Evidently pressure from Butler and James White was great, for regarding his decision, Brownsberger claimed, "I not only considered it a duty and a privilege to cast my lot with the people of God, but was impressed that a woe would fall upon me if I refused."

In the winter of 1873, shortly after Brownsberger arrived in Battle Creek, church leaders took more action to develop the projected school. For its new building in December, they purchased a twelve-acre urban plot, located near the other denominational institutions, from a prominent Battle Creek figure, Erastus Hussey. Three months later the "Seventh-day Adventist Educational Society" was formed, a legal organization, recognized by the state of Michigan, that possessed powers to govern the school — with the provision that "no religious test whatever . . .

[should] be required of any pupil." The Society in turn was to be regulated by a board of seven trustees who, among other duties, were to shape "the course of study and discipline." And to complete the newly-created organization, George I. Butler served as the first president of the Society's board, while Brownsberger became the school's principal. With its dedication and naming on January 5, 1875, the three-story brick structure that housed "Battle Creek College" became the first Seventh-day Adventist institution of higher learning.



THE SCHOOL'S philosophy had been set in January, 1872, by the wife of James White, Ellen, who was a prominent church leader in her own right and claimed divine backing for her outline. As she viewed them, contemporary schools failed to educate pupils correctly. Intellectual efforts should receive less emphasis, she claimed, and biblical studies should create a religious atmosphere where the mental, physical, and spiritual aspects of pupils could develop. Students, all at least eight years of age, must spend some time each day in physical labor, not only to preserve their health, but also to discourage the suggestions of "Satan" for "sport and mischief in idle moments." While active with their bodies, pupils could learn "practical," marketable skills in agricultural and industrial areas. Influenced by Christian teachers, students would develop into well-grounded members, eager to advance the "glory of God."

Unaware of this outline when he first arrived at Battle Creek, Brownsberger learned of it in September of 1874 as Ellen White read her plan to the Board of Trustees. After she completed her presentation, all eyes turned to Brownsberger. "One said, 'Well, Brother Brownsberger, what can we do?' He answered, 'I do not know anything about the conducting of such a school, where industries and farming are a part of the work.'" They concluded that, as they studied Mrs. White's plans, "with a view to their introduction," they would operate the school on "ordinary lines."

The six-course program that evolved following this meeting indeed showed little that was extraordinary. Attended by more students than any other single offering, the Normal Department was designed to prepare teachers for a vocational life in "city schools," possibly the kind that Brownsberger had previously supervised. Offered by the same department, but lasting only eight weeks, the shortened Teacher's Drill was meant to give attending students increased classroom efficiency. The school's Business Department stressed a Full Course which lasted nine months and included business law, bookkeeping, and penmanship. The Scientific Course was meant for "those who do not desire to devote so much time to the study of languages." The Theology Department, a major reason for the existence of the school, ironically proved unpopular in spite of an inviting class in Hebrew taught by one "who reads it . . . as readily as you read English." At one point Uriah Smith, chairman of the Theology Department, conducted an optional class in Bible studies which interested few students and must, to a certain degree, be considered a failure. Finally, although Brownsberger undoubtedly advanced his own field, the Classical Course, very few students were attracted to it. Not following Ellen White's plans completely, college officials nevertheless claimed that their school offered courses "practical" in content and "methods of instruction."

In its effort to maintain a religious atmosphere on campus, the school proved more distinctive, possibly because Ellen White had clearly stated that "the strength of our college is in keeping the religious element in the ascendancy." The record for church attendance and Sabbath observance in the Brownsberger years must have proved more successful. All Seventh-day Adventist pupils were required to attend Saturday church services and were not to "be strolling about" on the "Sabbath." But, without the religious example of Brownsberger, classes and rules would probably have meant little. In 1873 he was elected the Secretary of the General Conference of Seventh-day Adventists and, as principal of the school, he often organized "missionary bands" to work with "selected students." A local unordained church elder for years, Brownsberger must have seemed prime material for ordination, and in 1880, when the Battle Creek Church needed another minister, he was chosen. In Brownsberger's administration, religion indeed seemed to serve an obvious part in school life.

Even as overworked principal of the College, Brownsberger took time to write a note on the last page of a student's autograph album in 1878.

courtesy: Loma Linda University Heritage Room

My Dear Friend Mary - "Last but not least," is the old adage, and I have no desire to prove it false in this case, which concerns a question of friendship. I would here acknowledge your valuable assistance rendered me in my school work. Believe me I hold you in very kind remembrance - S. Brownsberger

Students unknown to the faculty were required to present letters of recommendation. One such communication to Brownsberger from James White introduced two new prospects from Santa Rosa, California. After expounding on their moral virtues, White went on:

These boys are young[,] bashful and backward, as I urge them to go, I ask you —

1. See that they have good warm quarters. They have never stepped on snow being Californians by birth.

2. Make them all you can, for my sake.

3. See that they are not associated with second or third class [people].

4. Invite them to call on you, if you please, occasionally and get them in best company. They are pure, honest farm boys.

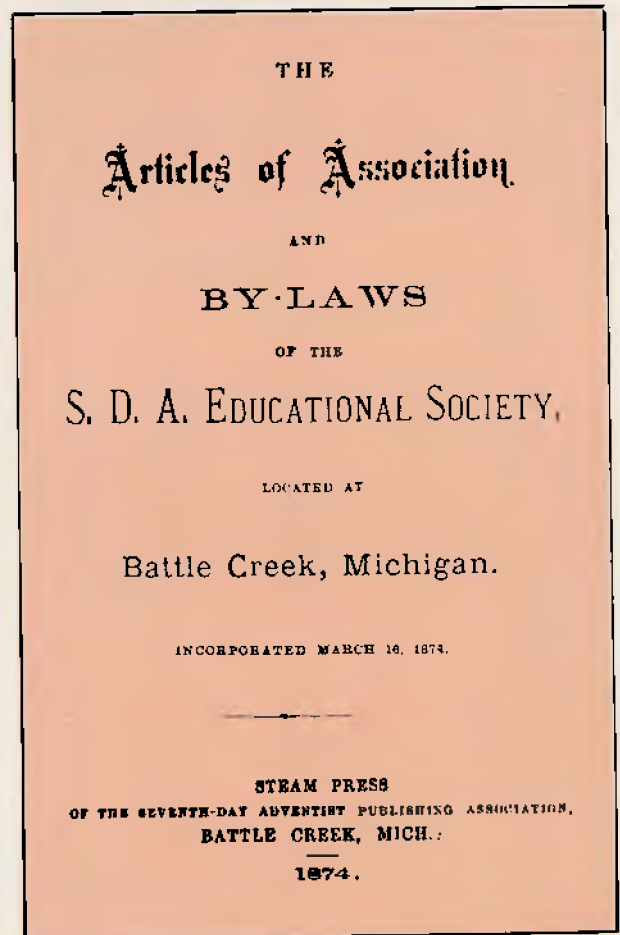
Once he gained admission to the school, the student discovered that the quest for moral purity continued. As at Brownsberger's University of Michigan, pupils were required to attend classes. When they accumulated at least ten unexcused "delinquencies" they were expelled from school. "Indecent, profane, and unbecoming language" was forbidden, along with the use of tobacco and alcohol. Courtship and "flirtation" were to be avoided, and students were "not to go out evenings."

In spite of these regulations and careful screening, problems developed. One involved the housing situation. Because dormitories, in the view of the Board of Trustees, were "unsafe for the healthful moral growth of students," pupils were initially expected to locate private accommodations on their own. But under this plan youth were not given the discipline, religious training, or guidance necessary. Noting this, Ellen White wrote in 1878, "we have many fears that students who attend Battle Creek College will fail to receive all the benefit they might, in the way of religious culture, from the families that furnish them rooms." She went on to mention inadequate discipline in these homes, and called for remedial action. Yet even after an official committee was formed in 1880 to solve this problem by helping pupils locate suitable housing, difficulties in this area continued.

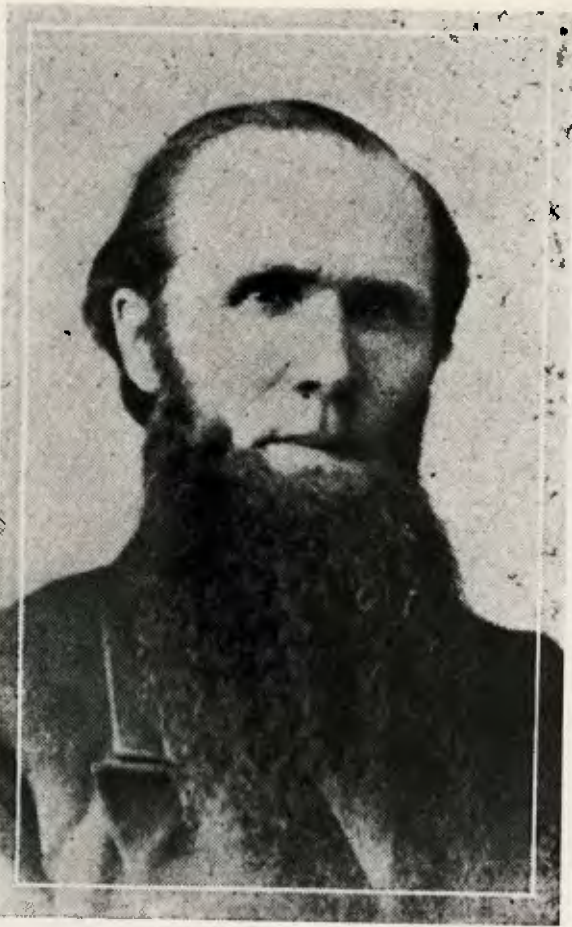
Likewise, other troubles grew, for students often refused to obey the school's rules. A downtown theater, clearly off limits, was popular. After attending one night, a student reveled in his daring encounter with sin by claiming that "it [the show] was boss." Another juvenile was embarrassed by dropping his smoking pipe on the school floor. There is some indication that Sabbath discipline was hard to maintain, making it necessary for school leaders to search the nearby fairgrounds for truant church-member students. Less serious, but just as annoying, were small

pranks. Someone "was kind enough to suddenly remove the chair as Mary was in the act of sitting down," one student recorded in her diary. And in spite of rules to the contrary, nightly rendezvous became frequent. This occasionally involved certain faculty members who were then guilty of violating the regulations against "courtship and flirtation."

A school with both good and bad points; one that had a "divine plan" not being closely followed; and an institution where human nature often showed its disobedient, irreligious, head — this was the Battle Creek College that Sidney Brownsberger looked upon in 1881. It also happened to be the college that possessed the board from which James White resigned as President in 1880 "to," as White put it, "give . . . [his] undivided attention and remaining strength to . . . [the church's] publishing work." And finally, its principal, Sidney Brownsberger, happened to be the person who, in addition to his other duties, gained White's old title late in 1880 and then resigned the following year.



The articles of association of the newly incorporated S.D.A. Educational Society were published in pamphlet form.



Alexander McLearn was elected to succeed Brownsberger as president of Battle Creek College in 1881.

IN MAY of 1881, President Sidney Brownsberger abruptly resigned and left Battle Creek College. This action has been a source of confusion for years, partly because the Board of Trustees left no records to explain Brownsberger's resignation. On July 24 it merely noted the election of his replacement, Alexander McLearn, and in September another memorandum appeared in its minutes. "Bro. Brownsberger," the records state, "being permanently absent, his place on the board was declared vacant, and Bro. Alexander McLearn was elected to fill the vacancy."

Though not included in the school's records, one apparent motive for his action stemmed from the criticism of Ellen White, who obviously felt that the plans she presented for education were being ignored. Meeting with school leaders in December, 1881, she criticized college leaders, asserting that the authorities were not keeping "the divine plan . . . in view, but . . . [were] fixing their eyes upon worldly models."

"The study of scriptures should have had the first place in our system of education," she wrote. "Too little attention has been given to the education of young men for the ministry." Furthermore, the school was not designed merely to teach "the sciences"; it was established "for the purpose of giving instruction in the great principles of God's word, and in the practical duties of everyday life."

In the area of religious influences, she felt that insufficient personal measures had been taken by school leaders. Speaking to college officials, she stated, "You have been so absorbed in yourselves, and so devoid of spirituality, that you could not lead the youth to holiness and heaven."

School discipline also met with her reproach. Controls were necessary, but "it should be remembered that firmness and justice have a twin sister, which is mercy." Regarding this, Brownsberger was undoubtedly very well aware, for years later she told him, "You frequently feel too strong, and are too severe."

In summary she noted, "The object of God in bringing the college into existence, . . . [has] been lost sight of."

While these comments were aimed at school leaders, not all of them applied to Brownsberger. By 1881 he held educational views very similar to those advocated by Mrs. White. Years later Brownsberger wrote of his educational views at the time of his departure. Acknowledging the conflict between his own earlier training and a program that also included man's physical and religious aspects, he claimed that Mrs. White's plan "was so far in advance of the ideas of education then universally entertained and practiced that it was impossible for . . . [the officials at Battle Creek College] to act immediately upon the light given." "We are painfully conscious," he went on, "of the inefficiency of our system in the development of character." Thus, Brownsberger made his decision.

These considerations . . . so grew upon my mind . . . that as a result I gladly resigned my work though compelled to do so by ill health. I fully resolved that I should never again enter it except on the basis of the lines and reforms set forth in the Testimonies.

Far from indicating a conflict of ideologies with Ellen White, Brownsberger's explanation reveals a man who, with the Board of Trustees, realized the school's shortcomings. In this case, the emphasis shifts from a philosophical clash to Brownsberger's undefined illness and concurrent problems that developed shortly before he left Battle Creek College.

For one thing, the housing situation had given Brownsberger considerable anxiety. One of his



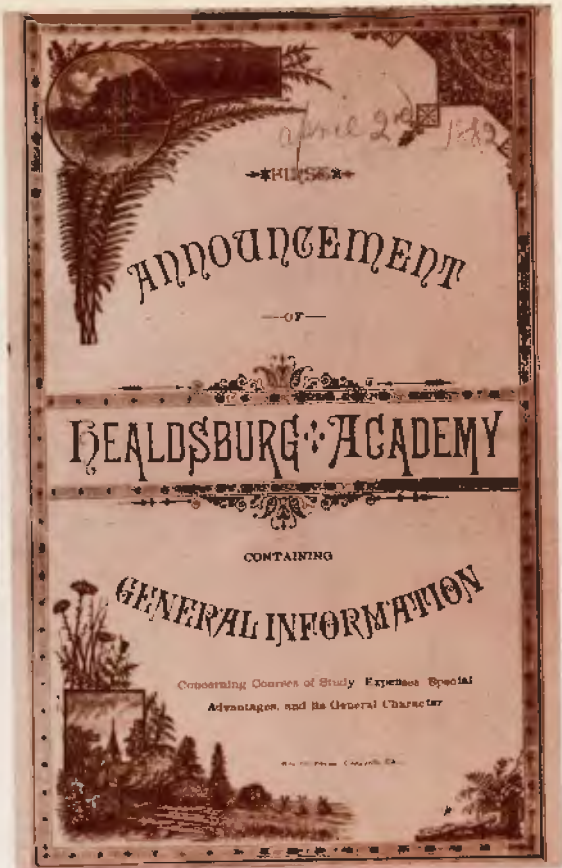
In addition to the College Building at Healdsburg, photographed in 1883, the school soon built a dormitory, solving one of the problems that had troubled Brownsberger's administration at Battle Creek.

A few months after Brownsberger resigned from Battle Creek College, the church leaders in California convinced him to become the first principal of Healdsburg Academy, which opened in 1882.

friends remembered that Brownsberger "had become discouraged in an effort to maintain a school according to the standards that were right without any school home." Although the Board thought of constructing a dormitory, nothing was done while Brownsberger served at Battle Creek College. Consequently, with "students . . . living here and there all over town . . . [it] had worn him to a frazzle and he left."

Related discipline problems had also grown especially bad somewhat earlier. In March, two months before Brownsberger resigned, George I. Butler wrote that, "some [constituents] have thought the rules too strict, and that too much has been undertaken in the way of discipline. It has required quite a struggle to maintain the standard which has been established." And because some students had abused the patience of teachers while certain parents improperly sympathized with their children, "feelings of dissatisfaction have been cherished . . . [threatening]," he continued, "serious injury to the influence and usefulness of our College."

Indeed, "feelings of dissatisfaction" extended into the mind of a prominent school administrator. Brownsberger wrote of another, personal, problem. In a letter to William White, James' son, Brownsberger mentioned the *Record*, a scholarly periodical apparently published by Battle Creek



credit: Pacific Union College

College pupils studying the humanities. Evidently James White had criticized Brownsberger's dealings with the paper and treated him badly. Disassociating himself from the *Record*, Brownsberger claimed he had a "full warrant" for this action, since "a man becomes a fool if he continues to be run over." Then he penned a discouraging sentence that was fulfilled in one month. "I must have a change from my work at the college, or I shall be good for nothing in any capacity to the cause."

BROWNSBERGER'S resignation, however, did not retire him for long. After a visit to Ohio, Brownsberger settled with his family in Cheboygan, Michigan. Out of financial necessity, Brownsberger and his wife started teaching in a local high school. But in October the California Conference of Seventh-day Adventists decided to open a school, and for its new principal they chose Sidney Brownsberger, a man, California leaders announced, who "enjoys the fullest confidence of our people." Although he initially balked, and though he was once again offered his old position at Battle Creek College, Brownsberger finally accepted the California post and arrived on the West Coast in March of 1882.



courtesy Andrews University Heritage Room

For the following five years California's Healdsburg Academy was headed by a man who no longer professed ignorance of the educational outline presented by Ellen White, but excitedly referred to it as "the plan." Said Brownsberger about a prominent Healdsburg Academy feature,

... the industrial features grew in favor with both students, faculty, and patrons, all doubt of their success in an system of education was forever dispelled by this experience. ... Gardening and horticulture, house painting, carpentering, printing, and tent making were carried on. ... The "Workshop," a monthly paper was first published in 1884, and the college catalogue was afterward regularly issued by the College Press, beside considerable job work.

A dormitory was established, discipline problems were comparatively insignificant, and although the actual courses differed little from those at Battle Creek College, industries were included.

The Brownsberger family Bible carries an inscription in gold on the inside cover — "From Battle Creek College Pupils, 1875-81, Presented April 13, 1901."

About this program at Healdsburg Academy, William White exclaimed to Brownsberger, "We have made a beginning, we have won a victory." White's remark could have applied not only to Seventh-day Adventist education generally, but to Sidney Brownsberger himself, for whom Healdsburg represented a new beginning and a personal victory.





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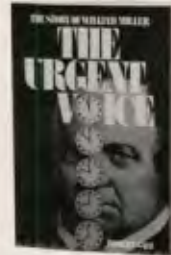
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At its heyday before the fire, the Battle Creek Sanitarium was called the largest institution of its kind in the world.

courtesy: Loma Linda University Heritage Room

Seventh-day Adventist Headquarters

Kit Watts

from BATTLE CREEK to TAKOMA PARK

Kit Watts works as Publication Editor for the Sligo Seventh-day Adventist Church.





The Review and Herald Publishing Company building in Battle Creek at the turn of the century was reported to be the largest and best equipped printing plant in the state of Michigan.

courtesy: Loma Linda University Heritage Room



Fire totally demolished the publishing house on the evening of December 30, 1902.

IN ONE WAY this story is bound up with two fires in Michigan that catapulted a young denomination into crisis. And in another way, the story is part of the life and growth of a small forested town in Maryland that in the early 1900's was linked to the nation's capital only by the B&O Railroad, an electric streetcar, and seven or eight miles of roads rutted by horse-carriages.

Battle Creek Sanitarium burned to the ground on February 18, 1902. And on the next to the last night of the same year — December 30, 1902 — the Review and Herald Publishing House was demolished by fire.

These were catastrophic events for the growing Seventh-day Adventist church. The denomination had been formally organized only 39 years earlier. It owed its existence to publishing. James White — a Millerite follower during the revivals that swept the eastern United States in the 1840's, and a survivor of the Great Disappointment on October 22, 1844 — began printing a little paper in 1849. He named it *Present Truth*. This was expanded to the *Advent Review and Sabbath Herald* in 1850. The *Youth's Instructor* was begun in 1852. White used the periodicals to search out other believers in the Second Coming across the country, and eventually to hammer out the doctrine and theology of a new church.

A scant 3500 people banded together to form the General Conference of Seventh-day Adventists when it was organized in 1863. Later Ellen G. White, wife of James and acknowledged by the young church as a special messenger of the Lord, urged that health principles were as important as



courtesy: Review and Herald

On the morning after the fire, the Review and Herald Publishing Company lay in ruins. The fire convinced the church's leadership it was time to heed the long neglected counsel to break up the concentration of institutions in Battle Creek.

spiritual insight for a well-rounded life. On September 5, 1866, the first Adventist health center opened in a residence situated on the outskirts of Battle Creek.

But now in the cold of a Michigan winter in 1902 the sacrifice that the pioneers had lavished upon this publishing house and upon this sanitarium seemed to have been in vain. What was to be done?



This wooden bridge, built in the 1870's, was the one that crossed the Sligo Creek when the committee came to look for property for the new Sanitarium and College to be located in Takoma Park.

credit: Sligo S.D.A. Church

THOUGH he did not know it, Judson S. Washburn had already begun answering that question. In the summer of 1902 he had held evangelistic meetings in Washington, D.C. On a stifling summer day, it is reported that he and his family sought refuge from the city's notorious heat and humidity by making their way to a resort village on the banks of beautiful Sligo Creek.

While listening to the tumbling stream and looking into the waving trees above, Washburn is said to have hit upon the idea that this was the place — the place for an Adventist school. That

may well have been the way it was. For when the General Conference session met March 27 to April 13, 1903, in Oakland, California, Washburn was in action.

As the ashes of the two great Michigan fires settled, there began gradually to seep into the Adventist consciousness an awareness of what Ellen White had been saying for years: the spiritual vitality of the denomination was on the decline as institution after institution was headquartered in Battle Creek and the sense of mission and outreach atrophied. By General Conference time, the brethren had been convinced that relocation of the administrative office and the *Review* and *Herald* should at least be looked into.

Washburn had a pocketful of reasons why the brethren should relocate in Washington, D.C. He got his little congregation behind him, passed and printed up a resolution and circulated it at the Oakland convention. It invited the General Conference, *Review*, and any other interested institution to come to the nation's capital. He besieged Ellen White and her son Willie (James had died in 1881) with letters arguing every possible advantage of the location.

Willie answered the first appeal by saying, "After reading your letter, Mother said that your suggestions were worthy of consideration, but that we ought not to think of locating in the city."

Undaunted, Washburn replied that Washington really wasn't a business city at all, just a country town, wonderfully clear and free, but that the institutions could be in one of the suburbs.

A council to tie up loose ends followed the General Conference session, and it is said that Washburn bombarded it with telegrams every day. Finally a full-blown locating committee was set up, headed by A. G. Daniells, the denomination's president.

The committee first consulted Mrs. White to see what suggestions she might have on selecting a place. She thought New York, Washington, D.C., or other large Eastern cities should be checked out.

By the end of May, 1903, she wrote the committee a letter, discouraging settlement in New York City. "Any place within 30 miles of that city would be too near," she said. But she urged that the advantages of Washington be closely investigated. The site itself should be chosen carefully. It ought to be in a rural setting with enough land for a small sanitarium and agricultural school, and it should have a good climate conducive to health.

A few days later she sent another letter to the now travel-weary committee. She recalled saying twenty years earlier that memorials to God should be established in Washington, D.C. She emphasized, "If there is one place above another where



When the General Conference and Review and Herald Publishing Association first moved to Washington, D.C., they established their headquarters in this building at 22 North Capital Street. The location is now part of the Union Station Plaza, a park just north of the Capitol building.

courtesy: Review and Herald

a sanitarium should be established, and where gospel work should be done, it is Washington." There would also be great value, she said, in establishing the Review where Adventist books would bear the imprint of Washington, D.C.

In late July the committee assembled in Washington. Heading the local delegation to assist it was Judson Washburn. By train and streetcar the group combed Washington, D.C. Reporting about it in the August 20, 1903, *Review*, Daniells said the locating committee had agreed "without a dissenting vote" that Takoma Park was the place.

With the decision made, Daniells moved with dispatch. Though he met residual opposition among brethren who had houses and lands in Battle Creek, he got headquarters packed and shipped within days. Furniture and files arrived at temporary quarters at 222 North Capitol Street on August 10, 1903, less than a month after the city had been picked — and ten days before the *Review* carried news of the decision.

THE FIRST Seventh-day Adventist to come to Washington, D.C. was probably S.N. Haskell. He reported in the May, 1874, *Review* that "the present truth has, within the past nine months, through an interesting series of providential circumstances, found its way to Washington, D.C."

But follow-up of Haskell's converts was sparse. Adventism through the next twenty years was a traceable but unpromising thread. In 1880, Isaac Sanborn reported that he was meeting with five Sabbath-keepers in Washington and that he had baptized two persons in the Potomac River.

The first organized Adventist work was established in 1886 when William H. Saxby opened a city mission at 1831 Vermont Avenue. That year he sold *Review* and *Herald* books door-to-door, took more than a hundred subscriptions to *Good Health* (the denomination's popular medical journal edited by Dr. Kellogg), and gave Bible studies.

By the time E. W. Farnsworth visited Washington, D.C., in April, 1888, Saxby had drawn around him a group of nearly fifty Sabbath-keepers. He baptized twelve persons that year, and shortly thereafter the group rented meeting quarters in Claybough Hall at 1630 14th Street.



William H. Saxby opened the first city mission in Washington, D.C., in 1886. courtesy: Review and Herald

"The Call of God"
 THE DEVELOPMENT OF THE WORK
 IN WASHINGTON, D. C.
 A. G. DANIELLS.
 ELLEN G. WHITE

**OUR WORK
 IN
 WASHINGTON
 D. C.**

The Present Situation
 and Immediate Needs

**OUR WORK AT THE NATION'S
 CAPITAL.**

"ELMSHAVEN," SANITARIUM, CAL.,
 July 5, 1903.

My DEAR BROTHERS AND SISTERS IN
 AMERICA: For some time I have been
 strongly impressed that decided efforts
 should be put forth to proclaim the test-
 ing truths of the third angel's message
 in the city of Washington the capital of
 the American nation. It is a sad thing
 that our record stands as it does, show-
 ing so little accomplished in this city.
 If there is any place in the world that
 should have the full rays of present
 truth, it is Washington, the city that is
 the very heart of this nation.

very selfish indul-
 an outlay of means,
 e work of God is now
 Washington Means
 erect a Sanitarium The

and Inexpensive.

not waste the Lord's money
 ary display. Look at the
 rist He stooped from His
 ne humiliation of poverty He
 Majesty of heaven, yet he de-
 Foxes have holes, and the birds
 ar have nests, but the son of man
 ot where to lay his head."
 I has need of the means that He
 ent you. He needs the money that
 can spare. Let no man's hand now
 slack Please send us help, that we
 ay carry forward the work that has for
 long been neglected. God has said,
 "Arise and build," and we must obey
 His word

Ellen G. White



J. S
 B G
 m of th
 EL OLS

Church and of the Board

P. VANSCHIVER, Member of the Board of Trustees.

J. Washburn
 Pastor of Church

teenth Street, N W,
 Washington, D. C.

From this tiny cell grew the body of the First Church in Washington, D.C. (It still goes by that name.) Elder J. O. Corliss organized the company into a proper church on February 24, 1889. When Ellen White first visited Washington, D.C., in December, 1890, she held a Week of Prayer for the church at Claybough Hall.

Judson Washburn entered the scene at that point. He was present during Mrs. White's visit. After a trip to England he returned to begin his evangelistic series in 1902. This resulted in raising up the second Washington congregation, the Memorial Church, or forerunner of today's Capital Memorial Church. The congregation bought a church on the corner of 12th and M Streets. On her second visit to Washington in 1904, Ellen White preached for the church's dedication service. It was the same trip which brought her to inspect the newly chosen spot for denominational headquarters, a publishing house, and a school and sanitarium on the banks of Sligo Creek.

AT THE TIME Washburn took A. G. Daniells and the locating committee on a streetcar that terminated in Takoma Park, the town had only been incorporated as a municipality for 13 years. A Yankee entrepreneur, Benjamin Franklin Gilbert, had a hunch that suburban development in Washinton, D.C., would follow along the B&O Railroad corridor. So in November, 1883, he bought 90-odd acres astride the District of Columbia-Maryland line.

Little of the area's history before then is known. But among the settlers of what became Takoma Park was the Samuel M'Closky Fenton family. The Civil War battle of Bull Run demolished their home in Virginia. They moved to Maryland, buying a farm that lay along Long Branch and Sligo Creeks. Young Samuel, the third of three sons, was a carver. An unusual monument to his thoughts and spare time in 1865 is within a stone's throw of the present Washington Adventist Hospital and was on the property which Seventh-day Adventists bought in 1903. It is commonly known as the Presidents' Tree because he carved the names of U. S. Presidents on its trunk. It stands near the Maple Avenue bridge over Sligo Creek.

Indian trails had crisscrossed the dense forest of the area, and tobacco traders later followed the route. It was an overnight camping spot famous for crystal clear springs near the site where John Nevins Andrews School was eventually built.

The name of the town itself is credited to Mrs. Ida Summy, a friend of Gilbert's. She thought Takoma would be appropriate, for the Indian word means "high up" or "near heaven." The area has

courtesy: Loma Linda University Heritage Room

Various pamphlets were issued reporting the transfer to Washington. These contain not only descriptions of the property but also appeals for funds to erect the new buildings that were planned for the college, sanitarium, General Conference, and Review and Herald.



Ellen White spoke for the dedication of the Memorial Church, Washington, D.C., third congregation established after Washburn's evangelistic efforts in 1902.
courtesy: Review and Herald

an elevation of 300 feet, and compared with Washington, D.C., was a refreshing change from the city's mud and pestilence, stagnant canals, and marshy fields. Gilbert substituted the "k" to distinguish the name from that of Tacoma in Washington State and added "Park" to give it to a euphonious sound.

"No malaria, no mosquitoes, pure air, delightful shade, and a most abundant supply of pure water" was the slogan adopted in 1888 to induce well-to-do city dwellers to succumb to the country delights of the town. Many did just that and large, fashionable hotels were built to accommodate them. (These were destroyed in a series of fires over the next decade or so.)

Permanent Takoma Park residents opened the first public grammar school in 1888. In 1889 the community's Christians built an ecumenical chapel. In 1890, when the community incorporated and Gilbert was elected mayor, one of the first acts was to improve the bumpy clay streets and the three-foot wide wooden walks that followed them through town. There were no water mains or sewer facilities yet and few street lights.

The coming of Seventh-day Adventist institutions would have impact on all that.

By 1903 about 2,000 persons had made their homes among the jackpines, oaks and chestnuts of Takoma Park. Sligo Creek, its water from clear cold springs, was pronounced by government inspectors "as nearly pure as can be found" and served as the city's water supply.



Elder J. O. Corliss organized the First Church in Washington, D.C., into a church on February 24, 1889.
courtesy: Review and Herald



credit: Review and Herald

The first Takoma Park Seventh-day Adventist Church was built in 1912 on the corner of Carroll and Willow (now a public parking lot).

HAVING picked Takoma Park as the place, the Adventist locating committee inspected property for sale. They came upon a forty-seven and two-thirds acre plot just over Sligo Creek which had belonged to a Boston physician, Dr. Flower.

The wealthy doctor envisioned a sanitarium on the land. To that end he invested more than \$60,000 to buy the tract and clear it of underbrush. However, financial misfortune overtook him. The land passed into the hands of a gentleman who held the mortgage on it at a cost to him of \$15,000. He was willing to sell for \$6,000. A. G. Daniells was to say, "The providence of God opened the way before us."

In December, 1903, Daniells sent a sketch of the property, marked with the proposed sites for college and sanitarium buildings, to Ellen White. Willie later recalled that she read the letter twice and noted that two buildings were set just 300 feet apart. The two of them walked out onto her spacious grounds at Elmshaven, California. Willie paced off 300 feet while she watched. "Too close," she said, but otherwise she approved the plans.

In April, 1904, Ellen White herself came to Takoma Park, lodging at the Carroll House, to show her keen interest in the new headquarters' development. By horse-drawn carriage she toured the area. She liked the town, its houses set well back from the lanes, not too close together, and partially hidden in the forest-like foliage.

On May 13 she wrote, "I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord."

That same day Daniells and the committee completed negotiations with the city of Takoma Park for an improved sewage plant. No sewer extended east of the creek where the sanitarium and college would be located. Daniells reported that the officials offered to install the most modern sewer plant possible some distance down the Sligo, and they would remove a small sewer outlet which lay just above the sanitarium land.

The General Conference brethren estimated that \$100,000 would put up new administrative offices, the sanitarium and small college which Ellen White had envisioned. Fund raising began and building materials were assembled. By June, the lumber for the college had arrived at the Takoma Park railroad sidings.

A disastrous fire in Baltimore four months earlier had resulted in cheap lumber. During a 30-hour fire, 2,660 buildings in an 80-block area had been destroyed. Lumber was rushed to the scene to help rebuild. But supply exceeded the

demand and dealers were still having trouble disposing of it. So Adventists got it for just about half price!



In the old days the front of the Sanitarium looked out over the beautiful Sligo Creek. Just upstream was a dam for a small water works, and folks used to enjoy taking rowboat rides on the little lake in the cool of the day.

credit: Sligo S.D.A. Church



credit: Sligo S.D.A. Church

Ellen White stayed at Carroll House when she visited Takoma Park in 1904 to survey the new properties that had been purchased.

courtesy: Review and Herald

On July 27, 1904, the Washington Training College was incorporated. About two weeks later, on August 7, denominational leaders called a Grove Meeting — an all-day affair with speeches, music and picnicking on the "Sanitarium Grounds on the Banks of the Sligo." According to the broadside that advertised it, the purpose of the meeting was to set before the public "the Objects and Aims of the institutions now being established by Seventh-day Adventists at Takoma Park." Willie White, Judson Washburn, and Ellen White were among those on a long list of speakers.

About 300 people showed up, having followed the board walks to the edge of town, picked their way through mud and mire to the creaking old bridge across the Sligo, and trudged up the hill to the grove. Some came from as far away as Baltimore.

During the speeches, young men were urged to attend the college and rally to erect the new building. According to one account of the day, a feature of the morning was having 25 young men from 18 states and countries line up before the assembly and testify to the valuable experience they were gaining by working on the college and sanitarium.

As work progressed the boys often assembled at the Carroll House by 5:30 a.m. for a devotional before they began work with ax, pick and shovel. As often as she could, Ellen White met to pray with them.

Since the working crew quartered in tents, building a men's dormitory was first priority. In quick succession a girl's dorm and dining hall were erected. Classes began November 30, 1904, meeting for the most part in the Manor House which stood in the center of the Manor Circle of today.

credit: Sligo S.D.A. Church



The boy's dorm (left) was the first building erected at the Washington Foreign Mission Seminary — later Columbia Union College. Ellen White stayed in the basement during her visit to the 1905 General Conference Session.



During the early days of the Washington Foreign Mission Seminary one girl's dormitory room looked like this.

courtesy: Review and Herald

Classes for the new college were held in Manor House, situated in Manor Circle, until permanent buildings could be completed during the winter of 1904.



By December, 1905, the new General Conference building (left in photo) was ready for occupancy. The Review and Herald building, which was completed in 1906, is next to it. Both buildings, which were built on the Thornton Tract, are still in use though now encased in numerous additions and covered with a brick facade.



The board sidewalks and dirt streets shown in this photo of the intersection of Laurel and Carroll Streets were typical of the rural atmosphere of Takoma Park at the time of the move to Washington. courtesy: Loma Linda University Heritage Room

MEANWHILE, men like A. G. Daniells, W. A. Spicer, and I. H. Evans (the General Conference president, secretary, and treasurer respectively) had their hands full. Starting a new school and sanitarium was all fine and well. But after all, *the reason* for moving to Takoma Park was to relocate the church headquarters and the Review and Herald Publishing Association.

Not long after negotiations for the Flower Estate were settled, the brethren discovered another piece of land known as the Thornton Tract. It lay astride the District of Columbia-Maryland line a couple of miles west of Sligo Creek. Securing the property involved time-consuming paper work and some court decisions in order to settle the claims of the Thornton heirs. But finally the one and seventh-eighths acre plot was bought and earmarked as the new site of headquarters.

About a year later, in early 1905, the General Conference staff left their downtown location and moved into a house at the corner of Cedar and Carroll Avenues in Takoma Park. Here they were just two blocks from where construction was underway on the new buildings and where they could personally monitor the progress.

Late in the year on December 18, 1905, a Monday morning, the staff took possession of its new home. It was a squat, solid structure of wood frame and concrete building block, and a wide porch stretched across the entrance.

Several yards away a larger building was taking shape to house the Review presses. It opened in April, 1906. The first issue of the *Review* to be printed there bore the date May 31, 1906.

More than seventy years have passed since then. The original structures raised up on some vacant lots near the edge of a woods are now encapsulated by imposing brick offices. The woods have given way to concrete parking slabs and wide, busy streets. But the story remains for the telling.



SELECTED SOURCES
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HEIRLOOM

Letters from a Healdsburg College Student

Maud O'Neil

IN THE FALL of 1885 the first two students from western Washington Territory came to Healdsburg College, then beginning its third year. Charles Holt came from the Renton Church near Seattle, and Robert O'Neil from the Lynden Church which was four miles south of the Canadian border and reached only by canoe at first. They met in Seattle, took the boat together down the coast to San Francisco, then went by stage about sixty miles up the Sonoma Valley to Healdsburg to the college where they shared a room. It was an adventure for both.

Robert — his Scottish parents called him Robbie — was just twenty, had never been away from home before, but not new to travel. When eight years old, he had crossed the plains by emigrant train with his father and mother, who left their home state of Wisconsin to settle government land claims in the far corner of the Northwest. They went by way of San Francisco, stopping in Oakland to see friends at the *Signs of the Times*, a new Seventh-day Adventist journal soon to be published on the Pacific Coast. The family continued north to acquire land in the deep-wooded, marshy bottoms of Nooksack Valley of the Northwest Territory, home of certain Flathead Indian tribes. They were the third white settlers in this isolated spot; Robbie's early playmates were the Indian boys of the valley.

Robert had no early formal schooling; he worked with his father clearing the land.

Maud O'Neil, now a retired educator, was Robert O'Neil's oldest daughter.

ploughing with the heavy red oxen, planting, harvesting. There were rainy days and long winter evenings in the log cabin home generously supplied with reading materials. His father and mother had converted to the Adventist faith in Wisconsin. Now, to their wilderness home, the *Review and Herald*, *Youth's Instructor*, and the new *Signs of the Times* came with the mail up river by canoe and over the trail by carrier. The secular *Youth's Companion* had found its way along with the religious papers and other mail through the logged-out trails.

All the O'Neils were Bible students — even ten-year-old Jessie — together reading and discussing, comparing text with text, applying Bible truths to the specific tenets of their faith, and always against a background of Ellen G. White, Uriah Smith, and other early Adventist scholars.

A small home library of well-known British and American authors was read over and over again: Tennyson, Scott, George Elliot, Irving, Harriet Beecher Stowe. But the main interest centered on the church — its men, its doctrines, its progress. Stories were told over and over again about people his parents had known in Wisconsin, ministers they had met, camp meetings attended, great sermons heard. Now Robbie was going to experience something similar for himself. It was like a dream that was coming true.

Letters went home almost weekly during the months from September to the following June, were read and carefully treasured. Seventeen have survived, all written from Healdsburg, California, between September, 1885, and February, 1886. There were others, now unfortunately lost.

HEIRLOOM

Much in the letters is fragmentary. Robert explains his poor penmanship as the consequence of handwriting lessons "breaking my old handwriting all up"; he comments on Healdsburg weather; reports making a bookcase with a "pigeonhole in it especially for home letters"; notes his having gained ten pounds in ten days; excuses his ravenous appetite as the result of the two-meal-a-day plan followed at the College. But there are larger concerns and from these the following selections are drawn.



The first letter was a collage of impressions.

September 30, 1885

Dear Papa, Mamma, and Jessie:

I arrived here safe and sound last night at 7 p.m. Am well and do hope you are not worrying about me or anything else. Healdsburg is the prettiest small town I have seen so far. It has about 3,000 inhabitants and is in the midst of a vast vineyard loaded with grapes. The weather in California is hotter than I expected. I wish you could just be here to see the flowers — all kinds of them growing outdoors.

Well, I have got so much to tell you that I can't think what to say first. . . . While in Oakland we called at the SIGNS office and were very kindly received. I think there are some nice people there. Nearly all of them including Elder and Dr.

Waggoner were at the Stockton campmeeting and so I did not see Elder Waggoner.

It seems like getting home to be here. Everybody is so obliging and kind. School starts tomorrow morning, and I think I will like it first rate. I bought a suit — real good all-wool cloth — for \$15.00 in Oakland and other things correspondingly cheap. I found that it was impossible to get all-wool underwear cheaper than \$1.37½ per piece, but it is splendid goods. . . . I wish you had some of the fruit they have here. Farmers are feeding good apples to their cows. It has been a great help to me to be with Holt. He looked out for me in great shape and saw that nobody imposed on me. Well, I must close as my thumb is getting pretty tired.

From your loving son, Robbie.

Later he said more about the arrival in California.

November 8, 1885

It was a tough experience on the "Mexico." Charles and I had great times on the trip. We crossed from S. F. to Oakland after night Sunday to find the SIGNS office. We arrived late on the other side; but it was good moonlight, and we started out to find it. Oakland is a large city now, and we tramped and we tramped. Finally about 11 o'clock we found the office or what we concluded was the office. The lights were out, but we walked around it two or three times, and compared what we knew or had heard about it. After awhile we found a hotel that was open. And, if you'll believe it, we could hardly find the way back to the SIGNS office in the daylight. I guess we walked 6 miles that night through the city.

The early letters said much about the stress of separation from home. Seeing the arrival of new students the next quarter reminded Robert of his first days at Healdsburg.

January 2, 1886

Day before yesterday a boy came here to go to school. His home is fifty miles from here. Yesterday and today he has been getting homesick. So tonight nothing would do but he must go home and come back Monday. The Prof. did not argue much with him but let him go. He says he doesn't have much faith in his coming back. I can sympathize with that boy. For a few weeks after I got here if home had only been fifty miles away, I wouldn't have stayed here long. . . .

Robert O'Neil came from Lynden, a town lying in the northwest corner of Washington Territory a few miles south of the Canadian border. This view of Lynden was taken about 1888. courtesy: Maud O'Neil



HEIRLOOM

College meant many things, among them study, teachers and new knowledge.

October 7, 1885

I am beginning to get settled down to my studies. There is a very thorough corps of teachers here. Some of the students think they are too strict, but not me. Chas. Holt and I were in grammar together. I stood 87% and went into Class 4, and he to the beginning of the book. He didn't like it very well but had to stand it.

Miss Donaldson is the grammar teacher. She is very thorough and makes grammar very clear to me. Prof. Brownsberger seems to be a very nice man. He is very energetic and enjoys to see everybody busy and doing something. Prof. Grainger is such a pleasant, kind man, wants to make all feel at home. I like Elder Jones very much. Though he has very little to say on ordinary occasions, he can talk. In our Bible lessons, we have commenced at the 10th chapter of Genesis with the descendants of Noah and are hard at work locating all his progeny. The work consists of ransacking the histories in the library and drawing maps. Then taking the maps and locating the names of the different tribes where the best authorities locate them. Charley built a pantagraph this afternoon. He and Ben are trying to make it while I write, but it doesn't seem a success as yet.

October 14, 1885

Well, I am hard at work studying. It is study, study, study, and no letting up except to work 2 hours and 40 minutes a day and eat, also 40 minutes for recreation. But I like it on the whole pretty well.

But I must tell you about my studies. This Biblical course that Elder Jones has charge of is going to be a grand thing if a fellow can only get hold of it. He takes Ancient History to prove the Bible story. To study it requires a set of histories, viz: Rawlinson's SEVEN GREAT MONARCHIES, Rollin's ANCIENT HISTORY, and Gibbon's DECLINE AND FALL OF THE ROMAN EMPIRE which they sell at \$10.00. But Rawlinson's comes first, so I thought it would be best to get it. It is in three volumes and costs \$3.30. Now if you would send me Rollin, that is if you think best. I will take good care of it. Chas. has Gibbon and I guess I could get along if I had Rollin

I am studying beside the Bible, grammar, elocution, and spelling, and will study bookkeeping just as soon as a class in it is started. I think the elocution drill is a very good thing as my reading is so poor. The history and Bible take about three hours study per day, so taking everything into consideration I am very busy all the time. I am getting along finely with my 1885 grammar. I never saw into it as clearly as now. Must stop — belled to death! 50 bells per day. Your loving son, Robbie.

October 28, 1885

It is Wednesday night and I will take a few moments to write to you. . . . I think if I keep drubbing away through this term I ought to learn considerable. These Bible lessons are simply a terror, but I am taking all the lessons down with all the references and notes, so that when I come home I can go right ahead. Elder Jones says that what we learn here will be how to study more than anything else. I think that when I get home we can all study by ourselves and get a great deal of good out of these lessons. This is the reason I am taking all the notes so carefully.

The regimentation of life was new to the wilderness settler turned student.

October 7, 1885

Perhaps you would like to know our program. It is as follows: (there is a gong with a spring hammer that they ring the bells on) First bell 5:00 A.M. get up; 5:30 to 6:30 work; 7:00 breakfast; 7:30 to 8:45 study; 8:45 start to school; 9:00 to 1:45 recitations; 2:00 dinner; 2:30 to 3:50 work; 4:00 to

The glacial Nooksack River, with its ferry crossings, provided access to Lynden by Indian canoe. The O'Neils were the third family to take up permanent residence.

courtesy: Maud O'Neil



HEIRLOOM

6:00 study; 6:00 to 6:45 recreation; 7:00 prayer in the parlor; 7:15 to 9:15 study in your rooms. Prayers in the morning, 6:45. All these different changes are rung on this same gong, but I am getting to like it first rate.

January 9, 1886

The school seems to be prospering very well. Several more students came to begin the term and more are expected soon. . . . This is the place to learn the value of time. Every minute must be accounted for. For instance tomorrow morning the bell will ring at five and everybody will get up and go to doing chores preparatory to the day's work. This will occupy the time until morning worship 20 minutes to seven. At worship or after the Prof. will assign a company of boys to work in the "Laundry" usually about six. This is what the boys all dread for it is hard work.

Let me tell you what the "Laundry" is like. It is a room in the basement 30 x 40. On two sides of this room is a row of vats used for wash tubs. Each of these vats has a faucet in it and in the bottom is a coil of iron pipe one end of which is open. The other end connects with with a larger pipe from the boiler in the Engine House. The steam from the boiler heats the water in these vats as hot as necessary. On the other side of the room are two long ironing tables and against the wall pigeon holes for each one's clothes. In the middle of the room there are four washing machines. When the water in all these tanks is boiling the whole room is filled with steam. It takes about fifteen girls and six boys half a day to do the washing. I was in there once and only once I managed to avoid it until I was put in as engineer and then I didn't have to go. . . .

Your affectionate son, Robbie

Healdsburg College, Healdsburg

One of Robert O'Neil's instructors was Alonzo T. Jones. He seems to have impressed the young student more than anyone else among the faculty.

October 14, 1885

. . . Last Sabbath Elder Jones preached a sermon on the mercies of God. I wish you could have heard him. When he undertakes to make you see anything, you have to see it come what may. But it was a splendid sermon — he can preach when he gets started.

North College Hall accommodated seventy persons in its four stories and included facilities for cooking, laundry, and dressmaking.

November 11, 1885

Elder Jones is surely a great man; I am becoming more and more impressed every day. He is so outspoken and has such broad opinions. Tell Jessie that he sometimes reads the YOUTH'S COMPANION. I was amused the other day when in our lesson he asked one of the class to describe the image Nebuchadnezzar saw in his dream. When the person got down to tell about the third kingdom, he stopped and hemmed and hawed over it quite a while. Eld. Jones let it pass until another recitation and then he delivered quite a sermon on false modesty. He mentioned the foolishness some people exhibit in being afraid to call legs, legs. He said that was their proper name and only name. It is wonderful the amount of work he gets through in a day. He is a man about thirty-eight years old and is getting pretty grey — greyer than Papa a good deal. . . .

On one occasion a newly arrived student was the center of interest.

January 30, 1886

Well, we have a new student here. Suppose you saw his name mentioned on the last page of the last SIGNS, and also in S. N. Haskell's letter from New Zealand. His name is Robert Hare and he is a Scotch-Irishman, talks real broad Scotch. Before he came I was the one who came the longest distance, but he "takes the cake" now. I don't think there are many Adventists in this country who would go all the way to New Zealand for the purpose of gaining a more perfect knowledge of the truth. This man and his father and three brothers were converted through the effort of Eld. Haskell. He never saw a Seventh-day Adventist except Bro. Haskell until he landed in San Francisco. He seems to be very much in earnest. . . .

credit: Pacific Union College



HEIRLOOM

February 6, 1886

... Bro Hare from New Zealand seems to be getting along first rate. He is a great fiddler. We have quite a band here. Bro Hare and Prof. Osborne with violins, Prof. Brownsberger with cornet, one of the girls with the piano, and a young fellow from Oakland who plays the bass viol. They make considerable noise when they get started. This beats any place I ever saw for music all the time. There are three organs and two pianos in the house and some one is sure to be playing on one even if the others are at rest.

Some students left at the wish of the administration.

November 8, 1885

We were just down in the parlor this evening to listen to the reasons for expelling a student from the school. There have been two or three expelled this term. This time it was a girl who has been acting rather badly lately, wants to flirt with the boys and when reproved paid no attention. So it was deemed necessary to expell her. The discipline is very strict. The first sign of disorder is met promptly and if possible disposed of without delay. Everything moves like clockwork, everything neat and clean, everything in its place. Prof. Brownsberger is certainly cut out for the place he occupies. I don't think there is one man in a thousand could do what he does. He is a small man slightly built and on the go all the time.

December 5, 1885

It is Sabbath night again, and I take the opportunity to write to you. ... School life is rather devoid of incidents consequently I don't have much news to tell you. But this week has been a change slightly. A boy from the southern part of the state was graduated with G. B. honors. He got into the habit of reading novels and neglecting his lessons. Prof. Brownsberger used all the means that lay in his power but to no avail and finally expelled him.

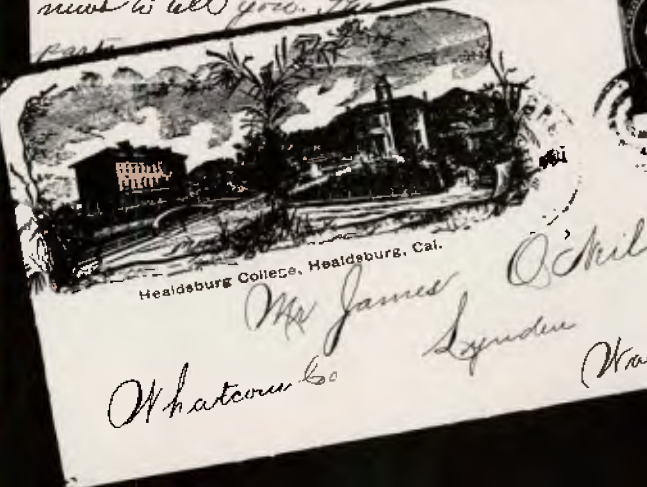
For sometime back one of the students, a boy about 17 years old, has been carrying on correspondence with a girl who lives downtown and has been making pretexts to go downtown so he could call on her. The Prof. had been watching and at last got hold of a letter that the boy had written. So Prof. brought it up one morning at prayers and read the letter to the whole outfit and

ended by announcing he was not through with the matter. He announced at the opening of school that morning that he would be under the necessity of spanking said boy, and he took the boy after school into his office and spanked him thoroughly. I guess that will be the end of the love scrape all right. They have very good discipline here.

Seventeen of the letters Robert O'Neil wrote home from Healdsburg College during the 1885-86 school year have survived.

courtesy: Loma Linda University Heritage Room

Healdsburg Cal. Dec 5 1885
Dear Papa, Mamma and Lewis;
This is the first night again, and I take the opportunity to write to you. It is foggy and chilly tonight and a few feel good. I have written a letter from you since, a week ago last Tuesday, and I am wearing somewhat to hear from you. I do hope you are all well, and enjoy myself. I am well, and am getting along rather. School life is rather devoid of incidents, consequently I don't have much news to tell you.



HEIRLOOM

Students were busy in the College but not isolated from the local community of Adventists.

November 23, 1885

The church here at Healdsburg has been subjected to some severe temptation of late. When we came here there was a revival in progress and some of the members manifested a strong tendency to fanaticism. It has required the most persevering work on the part of Elder Jones and others in charge to subdue it. It seems that a few of the most fanatical ones were in the habit of getting together in one another's houses having prayer meetings and finding fault with this conference in particular and the Advent Church in general. One of the women prayed that she might have the gift of prophecy and forthwith she became persuaded she had obtained it and began to write messages to the church here. But just in time came a letter from Sr. White written from an inn in Sweden. . . The Lord is surely very good to his people. Just as this thing was about to cause a division among his people, He sent a message to set them all right again.

I do hope the Lynden Church is in a prosperous condition. I am very anxious for the Lynden Church. . . Must close for this time. Take good care of yourselves. With love to all, I am,
Your affectionate son, Robbie.

Robert shared the common student experience of worry about money and rejoiced at the arrival of packages from home.

November 28, 1885

. . . I guess you would hardly know me I am getting so red-faced and fat. I got those things yesterday all right. The shirts are splendid, almost too good for every day. I was awfully tired starched shirts so it's a great relief to get them. You took so much pains with them — thank you ever so much.

All that bothers me is the money question. I don't like to spend so much money — \$20 per month, soon counts up pretty fast. We three are going to try to get a chance to fix another room on the fifth floor during vacation. It needs partitioning and ceiling up, but if we can, it will make the expenses \$4 a month less. . . I had to get a set of Gibbon. It cost \$2.75 for the five volumes bound in cloth. Elder Jones sent to John Alden, New York, and got fourteen sets and sold them to the students as cheap as possible.

In 1910 Robert O'Neil moved with his wife and children to Pacific Union College to build the college sawmill and set up logging operations to provide lumber for the new school. O'Neil is standing at the end of the second row on the right.

Healdsburg College

South College Hall at Healdsburg contained six large classrooms, a principal's office, bookstore, library, and assembly room. credit: Pacific Union College



courtesy, Maud O'Neil

HEIRLOOM

credit: Pacific Union College



By 1889, three years after Robert O'Neil attended Healdsburg, the faculty had increased to ten with William C. Grainger as president.

The immediate and material concerns seem not to have obscured wider interests of a typically Adventist variety

December 12, 1885

I have listened to another excellent sermon from Elder Jones today. These ministers seem to think the "Loud Cry" is about to go forth. The call is for more workers in all directions. Elder Healy and his wife leave for the Sandwich Islands next Wednesday. I hear Elder J. H. Waggoner will soon go to England to carry on the publishing work there. It seems too bad that an old person like him should be taken so far away. When he goes it will leave his son and Elder Jones to run the SIGNS. . . . The call now seems to be for more men that understand the Bible to go from house to house. Prof. Brownsberger was talking to us boys this afternoon. He said that more good could be done in this way than through preachers

In a letter written near the middle of his college career, Robert revealed his assimilation of collegiate life

January 2, 1886

. . . Vacation is nearly over now. School will commence Tuesday. Monday is for the examination of new students. There will be quite a large number of new students next term. . . .

Well, I had a pretty good time during vacation. As I was the only one here that could run the engine I got my board for taking care of it. I took me about three hours a day to do all the pumping, and then I could do what I liked. All through the week there were two meetings a day at the chapel, one at eleven o'clock and one at half-past six. I had my work so arranged that I could attend both. Elder E. R. Jones preached most of the time. Eld. Daniels preached once and Eld. Reed once. Eld. Reed is a very good man so sympathetic with every one. Elder E. R. Jones is a real good speaker and appeals right to the heart.

This is a very pleasant place to stay after one gets well into the ways of the house. I had an exaggerated idea of the strictness of the discipline and for the first three or four weeks nearly wore myself out for fear I wouldn't do just right. I used to run every time the gong struck to see what it was for. I have learned not to pay any attention to half the bells that ring. There are about thirty bells struck during the day. It is comical to see a brand new student every time the bell rings jump to his feet and ask some one near what that was for. Like as not they will tell him they don't know.

Well, I must close as it is getting late. Love to all. I am

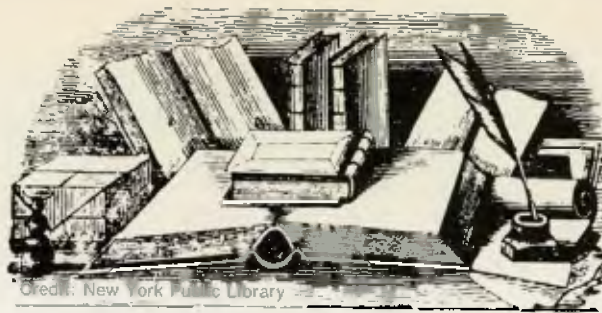
Your loving son, Robbie.

Healdsburg College, Healdsburg, Cal.



SOURCES

The letters upon which this article is based are located in the Heritage Room, Verner Radcliffe Memorial Library, Loma Linda University. The author has supplied the biographical information.



BIOBOOKMARKS

The Urgent Voice: William Miller

Everett N. Dick

Robert Gale. THE URGENT VOICE: THE STORY OF WILLIAM MILLER. Washington, D.C.: Review and Herald Publishing Association, 1975.

Since the publication of *A Brief History of William Miller* by the same publishers in 1915, here appears the first full-scale monograph on the life of William Miller, the apostle of Adventism. The subject of this biography is one of the most colorful of any religious leaders in American history. Born in Massachusetts in 1782, the son of a Revolutionary War captain, he was taken by his family to the Lake Champlain region of New York when he was a child. Here William grew up amidst the hard life of the area which was then a frontier. His early education consisted of the brief rural schooling of the time, but through reading he became a self-taught community leader. Association with a better educated class led him into a belief in deism which he held for some years.

After military service in the War of 1812 during which he became a captain, he returned to the old home at Low Hampton, New York, where he was converted and joined the Baptist church. He was now accused of a blind faith by his deist friends and in 1816 began a deep study of the Bible to test the soundness of his faith. This led to a study of the prophecies. By 1818 he was convinced that the Bible taught the personal advent of Christ rather than the then commonly held belief that the second advent was to be spiritual and post-millennial.

Everett N. Dick, a Research Professor at Union College, did his doctoral dissertation on the Millerites.

courtesy: Loma Linda University Heritage Room



William Miller built a farmhouse for his family on his father's homestead at Low Hampton, New York, close to the Vermont line.

Based on the 2300-day prophecy of Daniel 8:14, Miller concluded that the "sanctuary" of this world would be cleansed by God's judgment around 1843. After making the discovery, increasingly he felt a burden to warn the world to get ready to meet Christ. It was not until 1831, however, that he responded reluctantly to an invitation to present his views. From then on he was kept busy answering calls to preach throughout the countryside, and in 1839, when he met Joshua V. Himes of Boston, the great cities were opened to him. Himes became the great publicity man and the active field leader of the advent movement which now began to take definite form.

A number of ministers of different denominations rallied to Mr. Miller, forming an inter-church movement. Mr. Miller became a powerful preacher, starting revivals in the churches of the different denominations. Himes founded advent papers in various places, and a series of general conferences gave shape to the great crusade of

warning people of the imminent judgment. A great tent moved about the country and drew a multitude of worshippers, giving impetus to Miller's urgent message.

Miller never personally set an exact day for the coming of Christ. He felt that it was possible that the chronology might be lacking in exactness, so he always said he expected the advent "about the year 1843." When pressed for a more exact time he defined the "year 1843" as the Jewish year which ran from March 21, 1843, to March 21, 1844. When March 21, 1844, had passed, the Millerites, as his followers were called, were deeply disappointed. In May, 1844, at Boston Miller confessed his error. The Lord had not come according to his interpretation. He still felt that the Savior was at the door and that his followers should not give up their faith but wait patiently and be ready for their Lord's return.

Following the disappointment in the spring of 1844, growing opposition to Miller on the part of many of the clergy, resulting in the expulsion of ministers and laymen for their espousal of Millerism, led to a feeling among Millerites that the popular churches were in a state of decline. Protestants had long believed that the Catholic church was Babylon, and now the idea was put forward that the Protestant churches were her daughters. In the summer of 1844 came the cry, "Babylon is fallen; come out of her my people." As a result, many thousands left their churches. To the mind of William Miller this was fanaticism. He could not bring himself to think of his beloved Baptist church as a fallen body of believers.

Opponents expected the advent movement to wither away following Miller's admission of his disappointment in the spring of 1844, but for the most part they followed their leader's admonition and patiently waited for their Lord's coming. The great tent was unfurled and moved from place to place in the West. Lecturers scattered throughout the country, and Adventist papers were published in profusion. Miller and Himes made a long itinerary into the West in the late summer. In the meantime while Miller and Himes were far away, S. S. Snow, at a campmeeting at Exeter, New Hampshire, in the middle of August, presented the idea that the Lord would come on the 22nd of October, which marked the day for the cleansing of the sanctuary according to Jewish rites that year. This he called "The True Midnight Cry" as distinguished from the spring expectation. Miller and Himes did not return from the West until late in September and were inclined to disapprove of this idea of setting an exact day. But finally, carried along with the strong movement, they gave assent to that date.

At this time the advent believers turned aside from the affairs of this world and bent every effort



courtesy: Loma Linda University Heritage Room

After the Great Disappointment of October 22, 1844, Miller built this small chapel on his farm.

to make preparation for the end. Newspapers record the payment of delinquent debts, the righting of old wrongs, and a near spirit of communal economy which caused the brethren to help one another to prepare for the day of judgment. If one sold his property and had money left over, he gave to a brother who had no means to pay his just debts. Men turned aside from temporal affairs in full preparation for translation.

On October 22 the believers generally gathered in their accustomed meeting places to await the coming of the Lord. All day and all night they waited in an expectant attitude and finally went home bitterly disappointed. Persecution now broke out as neighbors and acquaintances made light of the sincerity of the believers. Miller spoke of the mental anguish caused by scoffers poking fun at him personally. Joshua V. Himes, ever efficient, went from place to place among the believers organizing a program of relief for those who had impoverished themselves in advancing the message of Christ's coming.

The disappointment was so great that the adventists were left in terrible perplexity. Many clutched at straws in their attempt to find safety in their search for solid footing doctrinally. Some took the extreme position that the millennium had dawned and the great Sabbath had begun, that it was a sin to labor. Others felt that they should become as little children, crawling around on all fours in fulfillment of the admonition of the Savior to be like little children in order to enter the kingdom of heaven. William Miller viewed the disappointment in a conservative way, deploring the fanaticism of this time. He admitted that he had been mistaken but felt sure that the advent was at hand and that the believers should wait patiently for Christ's coming.

Miller and a number of the other outstanding leaders met at Albany, New York, in April, 1845, and formed a conservative group which frowned upon the numerous smaller splinters which, groping for a true explanation for the disappointment, had developed various theories. Several of the smaller groups united in the belief that Miller was right in his interpretation of time but was mistaken in regard to the nature of the event — the sanctuary to be cleansed was not in earth but in heaven. The movement thus formed also accepted as new truth the observance of the seventh-day Sabbath and a revival of the prophetic gift in the person of Ellen Gould White. This "little flock" grew into the Seventh-day Adventist Church, eventually becoming the largest of the Adventist groups.

The general reader will find the volume delightful reading and will be inspired by a perusal of its pages, but the scholar will be conscious of the minimal amount of new matter,

since the volume is written almost entirely from secondary sources. Millenarian authorities especially will be disappointed at not finding in the list of sources I. C. Wellcome's *History of the Second Advent Movement*, written by a participant in the movement, and they will observe that the post-disappointment period is written from the viewpoint of the Seventh-day Adventist group and that the sources are almost entirely of Seventh-day Adventist vintage.

The author is to be commended for giving William Miller his rightful place as an honest man of God with pure motives, the leader of the great millenarian awakening of the nineteenth century, truly the "Urgent Voice." Also, the publishers are to be commended for producing this informative book in paperback, thus making it readily available to a maximum number of readers.



Among the sources quoted in *WINDOWS* is the controversial book, *THE LIVING TEMPLE*, by John Harvey Kellogg, M.D., which contains some of his pantheistic teachings.



In 1849 Miller was buried near his farm at Low Hampton.

courtesy: Loma Linda University Heritage Room

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

Adventist Windows

C. Mervyn Maxwell

Emmett K. Vandevere, compiler. *WINDOWS: SELECTED READINGS IN SEVENTH-DAY ADVENTIST CHURCH HISTORY, 1844-1922*. Nashville, Tenn.: Southern Publishing Association, 1975.

Anyone who knows Dr. Vandevere of Andrews University or has read his *Wisdom Seekers* knows how much he enjoys people-history, quoting diaries, reading letters, and spinning stories about the men and women whose combined experiences compose the Advent movement.

Windows is a window for watching Vandevere at work. It is also, of course, what he intended it to be, a delightful and highly informative assortment of windows into the story of Seventh-day Adventism constructed by people who have lived it.

As the book's subtitle indicates, this is not one more history of Adventism but a sparkling collection of excerpts carefully selected by a man who knows his subject well, each one prefaced with the shortest possible introduction to help orient the reader. Portions are taken from the diary of George W. Amadon, for instance, long a leading worker at the *Review and Herald*, and from the diaries of S. E. Wight and Henry Philip Hosler, among others; from the handwritten memoirs (owned by Vandevere) of Washington Morse, the first man (1851) ordained to the ministry by a Sabbatarian Adventist; from a Systematic Benevolence Record Book; from the actual log kept by E. H. Gates of the good ship *Pitcairn*; and from personal letters written by various folk, leading and lay, including a series to Vandevere himself by S. P. S. Edwards, a physician who knew Dr. J. H. Kellogg and Elder A. G. Daniells well during their heyday.

Not every selection is assembled from such esoteric sources. Quite a number are taken from books by various pioneers, including well-known titles by Ellen White, the most notable of the church's founders. Most of *Windows* is, in fact, culled right out of the *Review and Herald*! It is amazing to the uninitiated how many fascinating people-things can be mined out of the good old *Review*. Having dug through seventy-two volumes (1850-1922) of the venerable journal, Vandevere

C. Mervyn Maxwell is chairman of the church history department at the Seventh-day Adventist Theological Seminary, Andrews University.

October 20, 1870. Monday.

About 2.30 in the afternoon, the "Pitcairn" sailed out of the bay of San Francisco, towed by a tug. Three or four hundred of the brethren & sisters of Oakland and San Francisco lined the wharf, and three hearty cheers followed the vessel as she moved off, while handkerchiefs fluttered in the breeze as long as we could see a person distinctly. Two skiffs were towed by us for some distance, the nearer one being under the control of Bro. S. W. Curtis, and containing, among others, Dr. Chinnock, and his daughter. We had on board, in addition to our regular company, Mrs. Ella Dix, Mrs. M. J. Bahler & daughter, Mrs. Alvin, and Alta Weigman, who left us on the tug that towed us. About opposite the San Francisco wharfe the sails were set and the tug left us. Soon after this our vessel

One of the unique aspects of *WINDOWS* is that it includes original manuscript sources such as the daily log book of the *PITCAIRN*, first Seventh-day Adventist missionary ship.

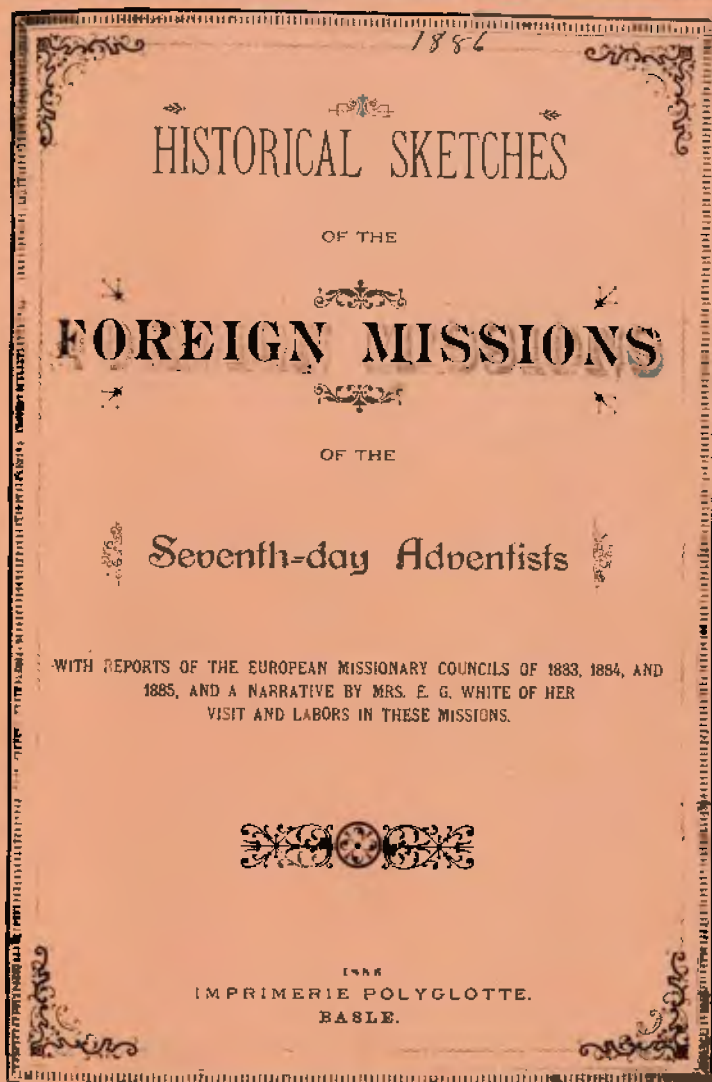
has done us a genuine favor by mounting so many jewels in so accessible a form.

Evangelist J. O. Corliss is found here looking back on his happy years with Joseph Bates, a man, he recalls, "who had a tender heart, and knew how to set wrongs right without 'fuss or feathers.'"

James White remembers the austerity of his own school days, when he lived "three months on corn-meal pudding and raw apples," and compares it with the abundance at Battle Creek in 1880, where the "young gentlemen and ladies feast twice each day on the best grains, fruits, and vegetables, at the cost of about one dollar a week."



BASLE AS SEEN FROM THE OLD BRIDGE.



One of the interesting books that *WINDOWS* quotes from is *HISTORICAL SKETCHES* printed in Basel, Switzerland, in 1886. It contains accounts of early Seventh-day Adventist missionary work in Europe as well as notes on Ellen White's travels during the first year she was in Europe.

J. H. Haughey deplores the spiritual austerity at Battle Creek in 1898. "It does almost make my bones rattle," he shudders, "to think of the things that are going on." W. W. Prescott on February 12, 1902, describes the situation at headquarters as "wicked" indeed — but merely shrugs it off: "We cannot turn that over [reform it] in a day." (The Sanitarium burned down on February 18, the Review within the year.)

S. W. Rhodes writes to *Present Truth* in the early days: "Glory to God! for salvation that can be felt in the flesh." And in 1957 S. P. S. Edwards remembers Ellen White with deep affection: "We all called her Mother. She was much more than a mother to all who knew her."

Spanning as it does the history of Adventism from 1844 to 1922, *Windows* predictably sheds light on Millerite reactions to the disappointment of October 22, 1844, and on attitudes of contemporaries to the re-orientation of the late 1840's and the development of organization in the 1850's and 1860's. There are chapters, too, on the atmosphere in which characteristic Seventh-day Adventist doctrines were developed, on "Civil War Worries," on Minneapolis and righteousness by faith, on fires in and farewells to Battle Creek, and on Joseph Bates, John Harvey Kellogg, James and Ellen White, and the "Daniells Decades" — to mention a few.

Happily, colorful trivia abound, including a solemn reference in a *Review* article to a meeting in a country hall that couldn't begin until a sleepy dog was routed out of the pulpit in front of a crammed congregation. But as already has been indicated, the primary color of *Windows* is serious enough. James White provides a crystal-clear explanation of the oft-misunderstood "shut door" concept, and we are enlightened to hear denominational leaders in the 1860's speak of that much misunderstood missionary, M. B. Czechowski, as a "noble-hearted" man. Peering through another window in England we watch Daniells and Kellogg debate the new no-debt policy for two hours. But it is through panes smoked with sadness that we observe Kellogg in the 1920's, having given up faith in the prophetic health, unwittingly undermining the faith of his staff in his own concepts of health.

If we are delighted to find a volume with so high a percentage of people-color, we sometimes wish the publishers had allowed the introductions which frame each window to be a little larger. When J. O. Corliss, long years after the event, "recalls" that it was John Couch who heralded October 22 at the Exeter Campmeeting in 1844, it would be helpful if space had permitted a reminder that the great new message had really been delivered by Samuel S. Snow. A warning might well have been flashed over Hiram Edson's "memory" that the *Day-Dawn* of Canadaigua conveyed his sanctuary insight to Bates and the Whites; most probably it was the *Day-Star* of Cincinnati. Crosier most likely did not ride around on horseback visiting believers the day immediately following the disappointment but on the next day following that, after he and others had had a chance for the all-night Bible study he speaks of. Rather than nominating Edson and his friends as the first group to combine the basic Seventh-day Adventist doctrines of Sabbath, Second Coming, Sanctuary, and Spirit of Prophecy, there is greater likelihood that Otis Nichols or H. J. Gurney was the first "Seventh-day Adventist." One regrets that Canright is omitted from the list of men who

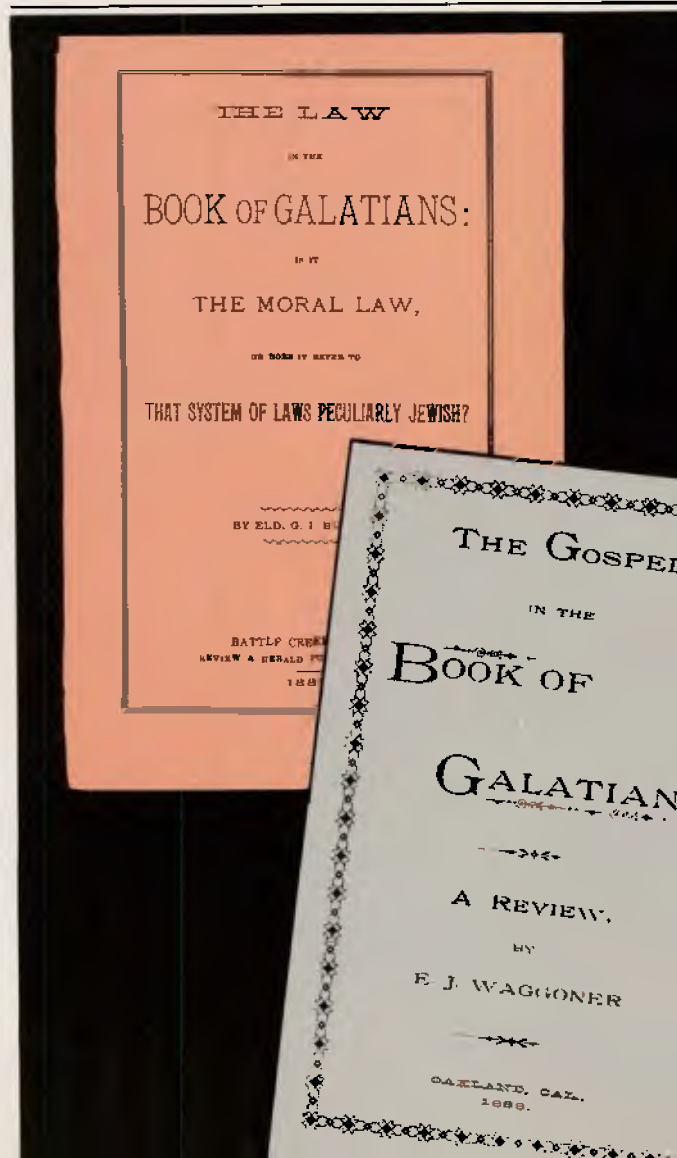
consummated the tithing doctrine, and that "new theology" is left undefined. But such items are not cracks in the windows. They are "seed bubbles" in stained glass, stimulating research and discussion.

Two typographical mistakes might be mentioned in anticipation of a good sale and an early second edition. On page 49 it would appear that "tired" should be "tried." On page 67 the correct title is *The Seventh Day Sabbath a Perpetual Sign*.

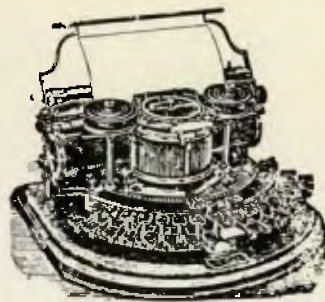
Perhaps the most valid reaction to this book is the question, "With all *this* lurking in the woodwork, how much more is there?" Which is another way of asking, "How about a second bank of windows, Dr. VandeVere?"

Noting that there have been disagreements in Seventh-day Adventist theological views in the past, the author of WINDOWS gives quotations from both THE LAW AND GALATIANS by G. I. Butler (1886) and THE GOSPEL IN GALATIANS by E. J. Waggoner (1888). The two views represented by these pamphlets were discussed more fully at the 1888 General Conference held in Minneapolis.

courtesy: James Nix



Marginal



Credit: New York Public Library

Notes

courtesy: Loma Linda University Heritage Room

Dear Editor:

In my article "The American Centennial: An Adventist Perspective" in Vol. 3, No. 1, I stated that the General Conference Committee planned to publish an address in pamphlet form to be read by all church members on Sabbath, January 1, 1876, which they had appointed as a day of "humiliation, fasting, and prayer." I have since discovered through additional research that the pamphlet I named and that illustrated my article was not the appeal issued by the General Conference Committee. The actual pamphlet was entitled *An Earnest Appeal from the General Conference Committee of the Seventh-day Adventists*. It contained 48 pages and was delayed, as I stated in my article, so that it was not available for sale until the end of January that year.

The other pamphlet which I mistakenly identified as the appeal in my article, was published in March and contained 47 pages. It was entitled *An Earnest Appeal from the General Conference Committee Relative to the Dangers and Duties of Our Time*. The appeal for means to publish foreign language books as well as the discussion of whether or not a booth for the publishing house should be secured at the Centennial Exhibition both came from this second pamphlet, and not the one designated to be read on the Sabbath day fast, as I stated in my article.

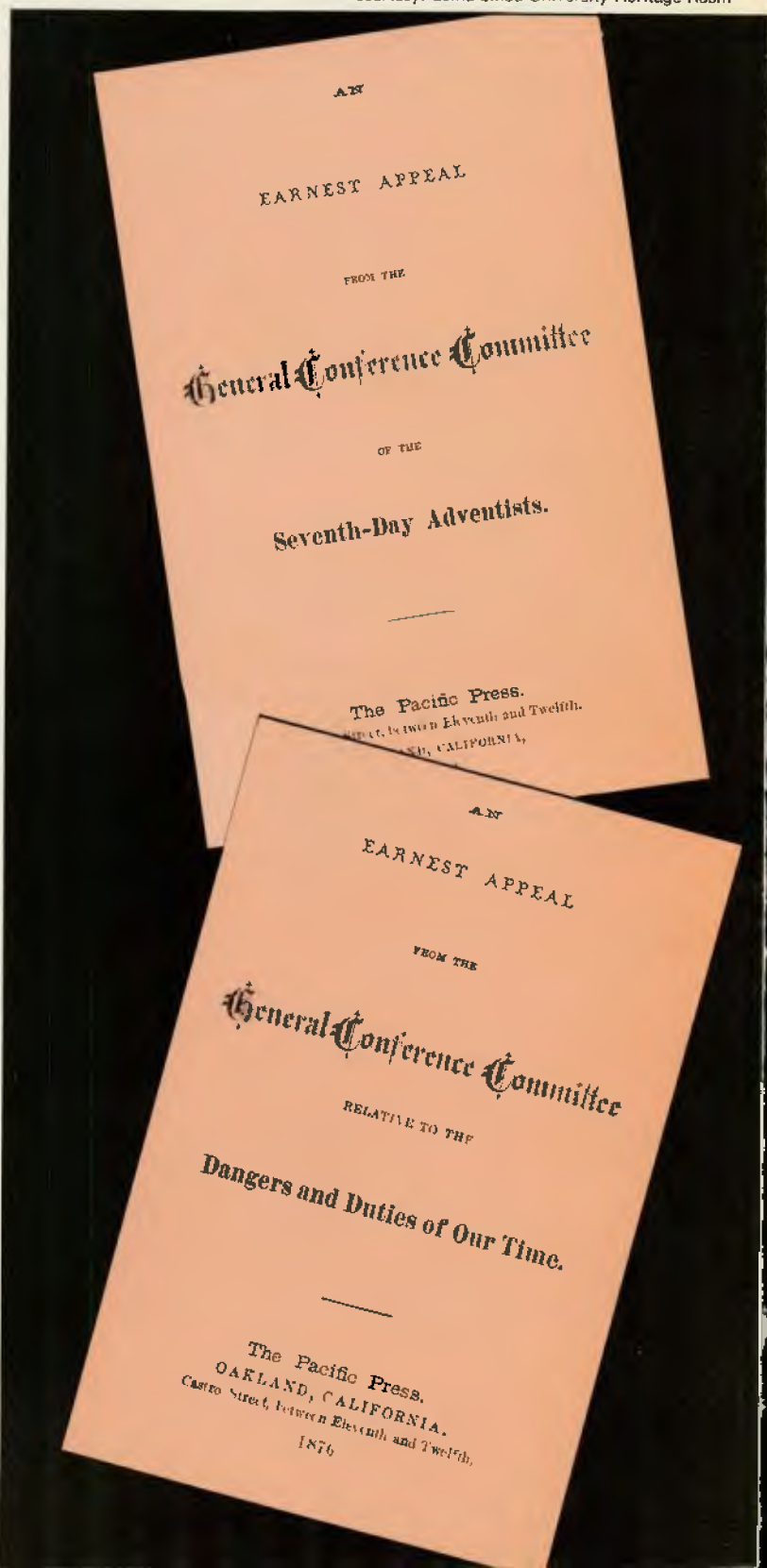
James R. Nix
Loma Linda, California

Dear Editor:

. . . At [the] end of [the] article by J. Paul Stauffer, "Uriah Smith: Wood Engraver" in Vol. 3, No. 1 . . . it is stated that Richard Hammill wrote "The Life and Work of Uriah Smith," M.A. thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1944. Actually, the author was Richard Hammond, not Richard Hammill. . . .

As a grandson of Uriah Smith the article was very interesting to me. . . .

Mark L. Bovee
Battle Creek, Michigan



THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

VOL. V.

ROCHESTER, N. Y., THIRD-DAY, FEBRUARY 14, 1854

No. 4.

THE REVIEW

TERMS.—\$00

CONSOLATIONS

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dim—
And none shall ever die!
Where is that land?
For I—

REPRINTS

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

BATTLE CREEK, MICH., FIFTH-DAY, JULY 1, 1858.

No. 7.

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