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Adventist Heritage

Vol. 4 No. 2



PACIFIC UNION RECORDER

"Then They that Feared the Lord Spake Often One to Another"

VOL. 15

LOMA LINDA, CALIFORNIA, AUGUST 26, 1915

No. 3

San Fernando Academy

The cut shown on this page is of the main school building of San Fernando Academy from a photograph taken about eight years ago. This property was built for the University of Southern California at a cost of \$30,000, and passed into our possession in 1902. On the first floor are the church for religious services, physical laboratory, music room, principal's office, shorthand and book-keeping room, and normal director's office. On the second floor are the chapel, Bible class-room, library, chemical laboratory, mathematics, English, and dress-making class-rooms. There are a few sleeping-rooms on the third floor.

The boys have a newly arranged dormitory with a beautiful new lawn. These repairs were made last year. We are making extensive repairs in the girls' dormitory this summer. The wood-work is being painted and the halls and rooms papered.

The prospects are bright for a good attendance this year at San Fernando Academy. Why should not the young men and women in our territory attend the Academy this year? We found in our visits this summer that many are planning to attend the high schools at home. Read what the Lord says in "Counsels to Teachers," page 204: "Our children should be removed from the evil influences of the public school, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. Thus students will be taught to make the Word



of God the grand rule of their lives." Every young person needs a Christian education, and the church should

feel a responsibility that this is accomplished.

School opens on September 15. All students should be here the day before so as to be ready for the opening day. We have issued a school calendar for those who are interested. Please write for a copy to-day.

H. G. LUCAS, *Principal.*
San Fernando, Cal.

Our Duty to Warn

"Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

The word "alarm" signifies the emotion of fear or apprehension aroused by sudden danger and commonly inciting to defense or escape. Every day that passes brings to light increased evidences of the approach of the great day of the Lord, and it seems to me we would be unfaithful watchmen if we should fail to recognize the many tokens of the approach of this crisis.

As faithful watchmen, it is our duty to sound the alarm. If this is done as it should be, it will arouse the emotion of fear or apprehension on the part of our people everywhere, and will lead them to prepare for that day. It is not enough that we should search our own hearts, and put away our sins, but we must also as faithful watchmen do everything in our power to bring before the people the fact that the coming of the Lord draweth nigh, and that they will soon be summoned into the very presence of the great King.

The cover photo shows the main school building of San Fernando Academy as it appeared about 1907. Situated in Southern California, San Fernando Academy was the forerunner of the present La Sierra Campus of Loma Linda University.

Robert W. Olson

Adventist Heritage

A JOURNAL of ADVENTIST HISTORY

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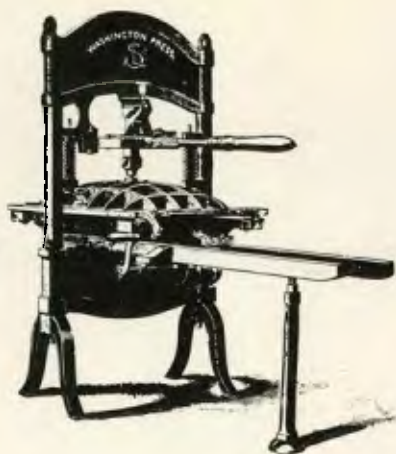
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The



Editor's Stamp

While the last issue of *Adventist Heritage* found in the topic of missions a unifying theme, this number focusses upon several contrasts in Adventist history. America has been a large, complex land of contrasts, and Adventism in America has reflected this range in the nation's life.

Frontier historian Everett Dick returns to the topic of his doctoral dissertation in describing camp meetings in the 1840's. Rude pulpits before log benches, and open-air crowds surrounded by pine trees and tents accompanied the religious enthusiasm of the early nineteenth century. Labor historian Carlos Schwantes surveys the later world of urban congestion and disorder, with its masses of discontented workingmen and upheavals in labor relations. In studying Adventist views of organized labor, Schwantes places the denomination against an urban skyline far removed from the swaying boughs of the East Kingston, New Hampshire campground.

Adventist education has also had its contrasts. Edward A. Sutherland recalled the earlier rural

America with his ideas of self-supporting, industrial education. An educator himself, Floyd Rittenhouse provides the journal's second article on this colorful and important Adventist figure. The story of the founding of La Sierra Junior College augurs another era in Adventist education. The small beginning among Southern California's palm trees and orange groves would eventually result in Loma Linda University's second campus.

One of the keenest contrasts in Adventist history has been between Adventists and non-Adventists. Sometimes this has led to mutual misunderstanding and suspicion. Evangelicals have not always included Seventh-day Adventists in their number, and Adventists for their part have been slow to identify with other conservative Christians. T.E. Unruh, writing from his own perspective as a participant in the Seventh-day Adventist — Evangelical Conferences of 1955-1956, describes a point of improved dialogue. In this case, a contrast resolved itself in discussions over the evangelical Gospel. JMB



credit: New York Public Library

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ADVENT

CAMP MEETINGS of the 1840's

Everett N. Dick

Camp meetings originated during the Great Revival of 1880 and were a product of the frontier. The first ones were held in the forest lands of Kentucky and Tennessee during the last decade of the eighteenth century when settlement was sparse. The earliest of these meetings was conducted as something of a union program in which the Methodists, Baptists, and Presbyterians participated. An elliptical clearing was made in the woods and the felled logs smoothed off on one side to serve as seats. On one end of this crude amphitheater a shoulder-high platform was built of poles with a rough lectern to serve as a pulpit. A rail fence was erected down the middle of the seating area. Men sat on one side, women on the other. Here under the great trees, amidst nature, the sturdy frontiersmen gathered in the wilderness to worship. It was a pleasant season when the settlers could leave their lonely homes in remote places, travel perhaps for days, join with others of similar faith, and appease their hunger for social intercourse and spiritual communion. The Presbyterians, who were more staid in their public worship, in time left the camp meetings to the Methodists and Baptists.

By the 1840's, the camp meeting was a well recognized institution of religious worship in America, protected by law in many states. Although they were still popular with the Methodists, Baptists, and other similar bodies which worshipped in a more informal way, the

more conservative churches such as the Episcopal and Congregational groups felt that the camp meeting was beneath their dignity. The advent believers seem to have taken the camp meeting institution over intact from the Methodists. This is not surprising, as the Methodists composed the largest segment of "the 1844 Movement." Adventism in its earlier phase was definitely an inter-church movement, however, and church groups from almost every denomination, formal and informal, attended these great gatherings.

When the proposal to hold camp meetings was introduced at the general conference held in Boston in May 1842, many felt that the advent believers were too few and poorly organized to attempt such a tremendous undertaking. But Joshua V. Himes and his friends boldly urged the camp meeting enterprise. It was finally decided to hold three that summer of 1842.

The project was successful far beyond all expectations. In the last week in June, at East Kingston, New Hampshire, the first advent camp meeting was held in the United States. This marked a new era in the advent movement. Himes personally took charge as camp superintendent. The location was exceptionally favorable, adjacent to the Boston and Maine railroad which furnished transportation for the hundreds who came. There was an abundance of pure cold water, tall hemlock trees with their cool shade, and secluded groves for prayer and devotion.

Himes reported that an orderly crowd of seven to ten thousand gathered from all parts of New England. All denominations were represented, as

Everett N. Dick is research professor of American History at Union College.



credit: Southern Methodist University Press

The Millerite Adventists adopted the camp meeting from other religious groups of the day. Usually located in wooded areas with a speaker's platform and a number of lodging tents, these meetings were a time of intense religious feeling. Shown here are typical views of 19th century camp meetings.

credit: Little, Brown and Company



well as different shades of unbelief, including Universalists, deists, and infidels.

Since this was the first general assembly of the rank and file of the believers, opportunity was provided for "testimonies" on how individuals had received the faith. One had read part of a copy of the *Signs of the Times* which his storekeeper used to wrap a package of tea. The offerings of gold, silver, jewelry, and other valuables

amounted to \$1,000. In spite of a broad latitude of belief among those present, the best of feelings and harmony prevailed.

It was this meeting which John Greenleaf Whittier visited and described so vividly. He was especially intrigued by the canvas hanging from the front of the rustic pulpit displaying the figure of a man: the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and the feet of clay — the dream of Nebuchadnezzar.

The skill of Joshua V. Himes as a promoter and organizer was not the only reason for the success of the camp meeting in the forties. The time seemed ripe for the proclamation: "The hour of God's judgment is at hand! Prepare to meet thy



credit: Review and Herald

God." When Josiah Litch, a Methodist Episcopal minister fresh from the Boston general conference of 1842, told Canadian brethren of the intent to hold camp meetings he met with such a hearty response that he arranged for a camp meeting at Hatley, Quebec. Beginning on June 21, 1842, this was the first advent camp meeting held in North America. And the Canadians were not content with only one, for within the month they held another.

As a Methodist institution, the camp meeting at that time had certain well defined characteristics which were adopted by the advent believers and modified as necessary. It was customary for the camp superintendent to lease a tract of woodland that was easily accessible, well watered, and had an abundance of pasture for the many horses. Surrounding the assembly area were the living tents. These could be as large as thirty by fifty feet, serving as headquarters of an entire group of believers from one town. At the East Kingston camp meeting there could be found the Salem tent, the Lowell



At this Massachusetts camp meeting of about 1856, the fancy pulpit, smooth wooden benches, and permanent buildings in the background suggest the more mature stage of the camp meeting.

credit: Southern Methodist University Press

tent, and the Portsmouth tent. If there was a large delegation from one place, such as Boston, several large tents were brought. For those not connected with any tent company a large lodging tent was provided. If at the appointed hour rain prohibited assembly in the open air arena, services were conducted in the several living tents simultaneously by different ministers.

A regular schedule similar to that of a military camp was maintained, with the sound of the dinner bell calling the faithful to the day's appointments. Between the three meetings held each day in the open air, prayer and social meetings were conducted in the tents. It was here that much of the labor for the unconverted took place. At the close of the camp meeting, it was customary for the camp secretary to call upon the tent master — the man in charge of the town tent — and ascertain how many had been converted in the tent during the entire season of worship. In this way the number of those who turned from the ways of sin to righteousness was more or less accurately obtained. As the number and size of camp meetings increased the railroads granted special concessions to the committee on arrangements in behalf of the attendants. If the railroad line ran near the camp a tent was set up as a temporary station. Fares were slashed to half rate for layment and preachers were carried free.

A complete list of the regulations adopted at the 1842 Newark, New Jersey, camp meeting shows the structure and organization adopted at camp meetings since the free-spirited days of the

Kentucky-Tennessee revivals:

"Article I. The ground within the circle of the tents being our sanctuary, no *smoking* will be allowed therein at any time, nor any unnecessary *walking* during service at the stand.

"Article II. Public services will commence at the stand at 10 A.M., 2 P.M. and at 6½ in the evening; —notice of which will be given by the ringing of the bell, at which time all who can will be expected to repair to the stand to hear preaching.

"Article III. During service at the stand all services in the tents will be suspended.

"Article IV. The ladies will take the seats on the right side of the stand, and the gentlemen on the left.

"Article V. Hours for meals are as follows, viz., breakfast 7½, dinner at 12, and supper 5.

"Article VI. All persons who are not members of some tent company must leave the ground at the ringing of the bell for retirement to rest; at which time it is expected that all exercises in the tents will cease for the night.

"Article VII. Each tent company will at the earliest convenience choose a tent master, who, with a committee of one, will represent the company to which they belong in the general committee, and will be held responsible for the order of the tent company to which they belong.

"Article VIII. It will be expected that each company will take their meals at the appointed hours, for which purpose the bell will be regularly rung.

"Article IX. The tent master will lead, or call someone to lead, in the devotions of the tent company, morning and evening.

"Article X. One or more lights must be kept burning in each tent the whole of each night, during the meeting.

"N. B. People can be accommodated with board at Newark boarding tent No. 1, at 12½c a meal, tickets to be had at the door by the tent by dozen or single one."

For years the Methodists had been forced continually to battle various annoyances from those who were unsympathetic with camp meeting worship or who were downright ungodly. Refreshment stands were a continual source of difficulty. The usual custom was to keep them as far away from camp as possible, for liquor was readily available at these stands. The Massachusetts law, for example, forbade confection stands within one mile of the camp grounds.



Hiram Munger, a Methodist camp meeting superintendent, was introduced to Millerism when he was asked to serve as superintendent of a Millerite camp. Munger became a Millerite himself, and superintended a number of camp meetings.

credit: Advent Christian Publication Society

Hiram Munger, a Methodist camp superintendent turned Adventist, originated the idea of allowing the refreshment stands to occupy a place on the camp grounds on conditions laid down by the arrangements committee. He argued that it was better to allow the vendors the privilege of selling wholesome food and drinks near the camp proper, than to incur their ill will by compelling them to operate a mile away where they retailed spirits and became the center of lawlessness unsettling to the campers. At the Salem camp meeting of 1842 rum sellers anchored a gondola off shore a little over a mile from the camp, ran a rowboat from shore to this floating bar and accommodated those who had come to the camp meeting to celebrate rather than to worship. In spite of Munger's best efforts to preserve order, scarcely a camp meeting passed in the 1840's that liquor stands did not become the starting point for expeditions of the irreligious against the worshippers.

Much difficulty from rowdies was experienced at the Plainville camp. Munger, a burly, rough - and - ready man, by trade a miller, prepared for the incursions of the "Cainites," as he called them. The troublemakers were in the habit of driving into camp in an omnibus and while the driver held the team, these scamps did some deed of devilry, hastily boarded the waiting vehicle, and drove furiously out of camp taunting the baffled superintendent. Not to be undone, Munger selected a group of sturdy helpers as valorous as he and placed a number of them in ambush near the gateway, ready for the next expected invasion. Sure enough, the intruders drove in, cut the ropes on the tent of the worshipping Black brethren, and left them in confusion beneath the fallen canvas. Then the ruffians jumped into their waiting vehicle, whipped the horses into a run and sped away, taunting Munger and his assistants who pursued. At a given signal the ambushers at the gate swarmed out and stopped the team, whereupon Munger caught up with the vehicle and pitched the cluprits out much as he handled sacks of flour in the mill. His numerous aides overpowered and tied them with pieces of clothes line thoughtfully cut up in lengths for the purpose.

Then came a problem. What was to be done with them? Some of the brethren wanted to turn them over "To Caesar" (officers of the law), but the pacifist reform movement was strong among the brethren. After much soul searching it was decided to have a season of prayer with the prisoners and liberate them. This taxed to the utmost Elder George Storrs who could scarcely tolerate the idea of allowing the culprits to go unpunished.

Apparently Munger was not fully indoctrinated on the matter of non-resistance, for at the great Chicopee meeting in 1842 he felt it necessary to have the high sheriff and two deputies on the grounds to thwart the "Cainites." And yet a sturdy yeoman of Munger's type could pray as well as tussle with the detractors. At a meeting at Chester Factories, Munger said that when the ruffians came in force to disturb, he began to call on the Lord to chain the enemies of God's people. He prayed so loudly and effecutally that not a thing was done while he prayed and a sort of spell came over the wicked, keeping them from doing harm the rest of the evening. The troublemakers fled so hurriedly that they forgot to take their munitions of war, part of which was a peck of eggs. These were found to be fresh and provided an excellent breakfast for the "saints" at their last meal on the ground next morning.

The Methodist camp meetings of the day were exceedingly informal measured by our standards today. Reports of camp meetings held at that time



In the summer of 1842, this now-empty field was the site of the first Millerite Adventist camp meeting in the United States. During the next three years, more than 125 Millerite camp meetings were held.

as given in *Zion's Herald*, a Methodist organ, reveal their freedom of worship. A reporter, in speaking of the Methodist camp meeting at Plymouth, New Hampshire, in September 1844, said that at the love feast (a testimony meeting) a hundred rose in quick succession. As they gave their testimony, "all were happy; the heavenly breezes were sweetly passing over us, and the grove, for great distance around echoed and reechoed with shouts of *Glory to God, Hallelujah.*" A writer in the same Methodist periodical of September 11, 1844 said:

We remember the rapturous songs of praise, and deafening yet soul inspiring shoutings, and find it impossible to avoid thinking of the innumerable voices, 'like the sounds of many waters,' heard by the Revelator in the Kingdom of God in heaven.

This mode of worship, which had been carried on for forty years by the Methodists, was severely criticized by the more formal, dignified Eastern churches. It seems that the advent believers readily accepted this more "frontier-type" of worship. Hence, the advent believers were subjected to the same criticism. An eyewitness writing in the *Christian Watchman* complained of the confusion in the tents, the shouts, and other evidences of informality. One man shouted that he

was up to his knees in glory. A woman in prayer exclaimed that she would not give a cent for a form of godliness without the power thereof. When the dinner bell rang while a brother was offering prayer, one of the brethren indicated his hunger by shouting, "Make a short prayer!"

The reports of friends of the cause confirm the fact that vestiges of the 'exercises' of earlier day camp meetings were still seen in the 1840's at the camp meetings of the advent believers. At the Palmer, Massachusetts, meeting in May 1843, a "powerful" season was reported. "K. S. Hastings prayed nearly an hour, God shook the whole encampment, and many fell prostrate in front of the stand." Hiram Munger said that a young woman arose "while under an exercise and pointed her finger at a rowdy, who fell as quickly as if a bullet had struck him, and was converted. The girl was deaf and had not heard what the young man said, but pointed at him involuntarily and was much abashed later." Joseph Bates, in his autobiography, said of the Taunton, Massachusetts, camp meeting of September 1842:

At one of our morning prayer meetings, as the invitation was given for those to come forward who wished to be prayed for, among the mourners it was said there were about *thirty ministers* that prostrated themselves, some of them on *their faces* beseeching God for mercy, and a preparation to meet their coming Lord! . . . The clear weighty and solemn preaching of the second coming of Christ, and the fervent prayers and animated singing of the new second advent hymns, accompanied by the Spirit of the living God, sent such thrills through the camp that many were shouting aloud for joy.

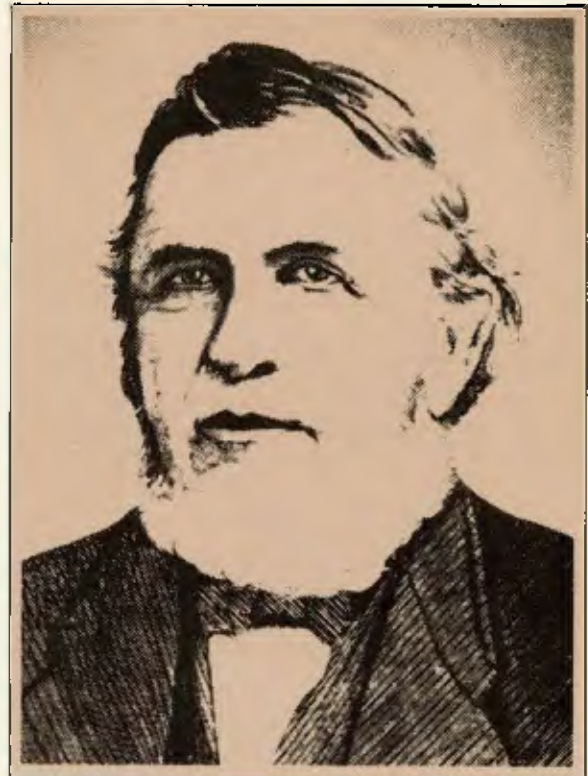


Joshua V. Himes strongly backed the idea at the 1842 Millerite general conference of holding an Adventist camp meeting that summer. This was the first of many camp meetings that Himes was connected with during the Millerite movement.

James White, in *Life Incidents*, spoke disapprovingly of the Watertown, Massachusetts, tent at the Exeter camp meeting in the summer of 1844. He said their session continued nearly all night and was

attended with great excitement, and noise of shouting and clapping of the hands, and singular gestures and exercises. Some shouted so loud and incessantly as to become hoarse, and silent simply because they could no longer shout while others literally blistered their hands striking them together.

At the East Kingston, New Hampshire, camp meeting, the brethren, flushed with enthusiasm, voted to purchase a large tent for public meetings. Opposition to Adventists had arisen which led many towns to close their meetinghouses to them. Even if assembly places had been available, in most towns there was no place half large enough to accommodate the immense crowds which flocked to hear Miller and the other leading brethren. The Adventist tent, said to be the largest in America, was 120 feet in diameter and



Josiah Litch became the first to conduct an Advent camp meeting by holding a June 1842 meeting in Hatley, Quebec. It preceded by just a few days the first U.S. camp meeting at East Kingston.

had a pole fifty-five feet high. At the time the tent was first raised, Joshua Himes reported it seated 4,000 and another 2,000 could be crowded into the aisles (and probably around the edges). "The great tent," as it was popularly called, was noticed widely in the public press as it moved about the country providing the Adventist cause unlimited advertisement. Moreover, it ushered in a new type of meeting, the combination local evangelistic tent meeting and camp meeting. This evolved from the fact that it was necessary to pitch the mammoth canvass pavillion in the country near a town, and people from the surrounding area came to live for several days while attending the tent meeting. The arrangement was an improvement on the older camp meeting plan because the assembly area was covered against rain. In the first year of the great tent, stoves were installed in the various tents, and the Newark camp meeting was held in the middle of November.

Hiram Munger's first experience with the great tent camp meetings was interesting. In 1842 the advent believers decided to have the Chicopee



At the East Kingston, New Hampshire, camp meeting in 1842, it was voted to purchase a large tent for public meetings. Said to be the largest tent in America, it was 120 feet in diameter, had a pole 55 feet high, and could seat at least 4,000 people.

courtesy: Loma Linda University Heritage Room

Falls meeting on a camp ground where the Methodists had just finished a very successful meeting. Munger had served as their superintendent, and Joshua Himes made him an attractive offer of twenty-five dollars to superintend the advent camp meeting. He accepted and in his memoirs colorfully describes the first reaction of a Methodist camp superintendent to the meeting of his new employer.

Their tent [the 'great tent'] came Wednesday, and a lot of hands commenced cutting down the trees in the grove. This looked like sacrilege to me: I was sorry that I had enlisted . . . But I could not back out, so I went to work. When they showed me the length of the tent pole they wanted, I was more astonished than ever: it was 55 ft. high. The pole was procured and I helped raise it; and their workmen commenced to raise the tent. The novelty of the scene drove off my blues, for the tent covered all our seats [of the previous Methodist meeting which had ended two days before] and a rod all around, besides. It was

25 rods around it — I never saw half so large a tent before. I and others, *thought and said*, 'Where are the people coming from to fill it?' for it was estimated to hold from 3,000 to 4,000 . . . The next Sunday the people began to come very early, and kept coming until the whole tent was filled, and came till the whole circle of the tents was full, and the whole grove literally filled with people, while the preaching was listened to with great attention . . . The first time Brother Himes attempted to call on sinners to come forward to the altar for prayers, I truly thought him beside himself, for our meeting had been crowned with such success that I did not think any would come forward, and I kept watch while three verses were being sung, when there was such a rush to the altar for prayers as I had never seen. This gave me the 'lock jaw' for a while, for I was so astonished to see those forward who had stood through our meeting, that I did not speak for some time: truly, I thought God was in the place and I knew it not; and when prayer was offered, such a work ensued as had not been seen on that ground before. Some of my friends were forward, and *some* church members — all pleading for mercy: it was a noisy place indeed. Our officers came to me and said, 'this is worse than the Methodist prayer-circle.' I suppose they meant as to noise.

That first camp meeting year, when it was feared by many that not even one such meeting would be supported, saw at least 31 camp meetings in

four months. The next year not less than 40 were convened. In 1844 there were at least 54, making a total of 125 during the three years of the so-called "1844 movement". Reports of attendance at these meetings in the various advent papers range from 4,000 to as many as 15,000. It therefore seems a safe estimate that during those three years not less than a half million people attended advent camp meetings.

Offerings were not forgotten at these great assemblages. Money was needed for new enterprises and to pay the traveling expenses of itinerating general leaders such as those who toured Canada or were sent into the West. At East Kingston, when Adventists proposed the purchase of the big tent at a cost of \$800, five hundred was raised on the spot, and before the meeting closed the fund reached \$1,000.

Expecting Christ's imminent return, people gave generously not only of money but occasionally even personal adornment. At the Rochester camp meeting in 1844 a speaker told the audience how much literature had been distributed in Boston by the aid of the proceeds from ladies' gold rings and other free-will offerings. These words were no sooner spoken than Elder Elon Galusha, president of the New York Baptist Association, dropped a ring into the palm of the speaker. Then sister after sister followed, dropping rings, breast pins, ear rings, and other adornments. Now and then a gentleman contributed as well. These gifts of jewelry gave rise to some fantastic rumors. At the Taunton camp meeting of 1842 when a number of women stripped off their jewelry, it was rumored that three barrels of jewelry had been given. Joseph Bates dismissed the story with a matter of fact statement that there was only a pint cup full of ornaments and that it was sold for the ridiculously low price of seven dollars.

Camp meeting usage called for a farewell ceremony known as "the parting". Just before the worshippers dispersed at the close of the meeting, it was the practice to sing a song and have an earnest farewell prayer. A favorite song of the time and one we may well imagine was sung on those occasions ran:

Never Part Again

We are marching through Immanuel's ground,
We soon shall hear the trumpet sound,
And soon we shall with Jesus reign,
And never, never part again;

What, never part again?
No, never part again.
For soon we shall with Jesus reign,
And never, never part again.

Following the song the ministers led out in a single column forming a large circle around the camp. The head of the column then doubled back shaking hands with all who had followed until everyone had shaken the hand of everyone else. Since it was expected that Christ would come before another year, the parting was filled with emotion and profound solemnity. Brethren and sisters from all points of the compass, who had never seen each other before the meeting, were separating after a brief acquaintance. As hands were shaken, a word of encouragement, hope, congratulation, or Godspeed was given. Tears streamed down the cheeks of strong men, and voiced choked with fervent exhortations to remain steadfast until the coming of the Lord. Broken sobs were mingled with the prayer that, though they might never meet in this mortal state, they would meet soon at the great encampment on the sea of glass. And with the full expectation that they should meet in that heavenly camp within a year, they slowly wended their way homeward.

It is scarcely possible to overemphasize the impact of the great second advent camp meetings of the forties. It was, as one writer stated, "a movement which shook the country." In 1843, the year of advent expectancy, Methodist and Baptist churches in New York and New England enjoyed large increases in membership. This indicates the importance of Millerism in the northeast during the 1840's and the significance of the swollen audiences at Adventist camp meetings.

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LABOR UNIONS

and Seventh-day Adventists

the formative years 1877-1903

Carlos A. Schwantes

Labor-management relations in the United States in the late nineteenth century erupted with several episodes of large-scale industrial violence. An increasing number of Americans viewed with alarm the great railroad strikes of 1877, the Haymarket Riot of 1886, the Homestead Strike of 1892, and the Pullman Strike of 1894. It was during these unsettling years that the Seventh-day Adventist church formulated its opposition to organized labor.

At first glance, Pullman, Illinois, seemed a most unlikely site for labor-management conflict of any type. The model community established in the early 1800's by sleeping-car magnate George M. Pullman for employees at his car-building plants was, in fact, widely regarded as an industrial utopia heralding a "new era" for the working class. The beauty and cleanliness of the community contrasted vividly with the typical industrial suburb at that time. Not until the Panic of 1893 was the paternalism inherent in Pullman's philanthropic scheme readily apparent to most outsiders.

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In the subsequent economic slump the Pullman company discharged almost 70 percent of its 5,800 employees and radically cut the wages of the remaining workers. But the cut in wages was not accompanied by a reduction in rent on the company-owned housing.

The economically squeezed Pullman workers formed a committee to present their grievances to Pullman and company officials. Solicitous of the welfare of stockholders, to whom the company continued to pay regular dividends, Pullman refused to raise wages or to reduce the rents paid by his workers. He later dismissed three employees who had participated in the grievance committee.

The confrontation that began in the company shops in Pullman became more serious when railroad workers in Chicago refused to handle Pullman's sleeping-cars. When a railroad dismissed a worker for removing Pullman cars from a train, the entire crew quit. Soon 60,000 men stopped work on the western railroads, and as the strike spread it spawned violence in its wake. The momentous dispute was ended only through subterfuge by the railroads and the use of federal troops.

The *Review and Herald*, official organ of the Seventh-day Adventist church, described the



credit: American Heritage Publishing Co.

To a casual observer, Pullman Village in the 1880's may have seemed to be part of a fairyland scene. A few years later it would be dramatically disrupted by wage and rent disputes.

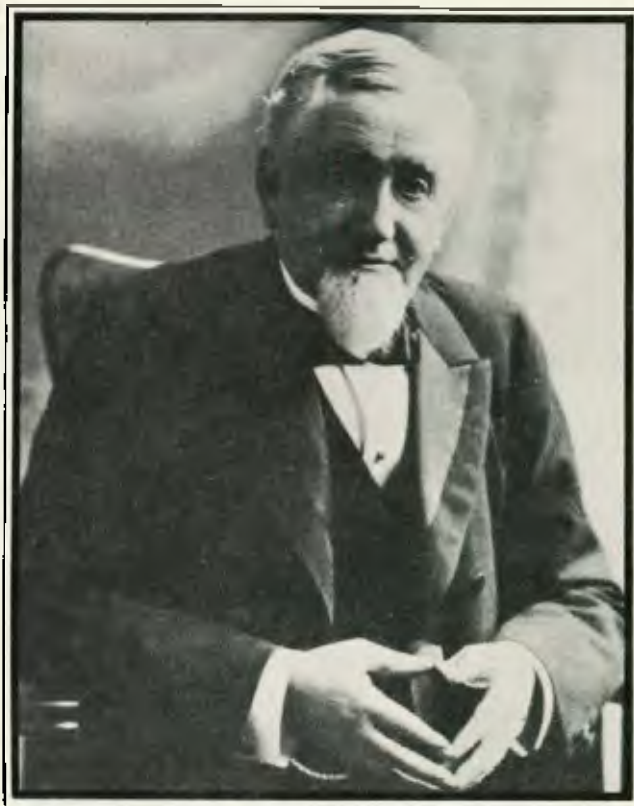
speculation and expansion. Railroads were flung across the continent to serve the Far West and its new race of miners, merchants, ranchers, and farmers. The emergence of industrial centers such as Pittsburgh and Chicago and a proliferation of technological innovations such as the telephone, the elevator, and the electric streetcar seemed to symbolize the material accomplished of a nation barely a century old. For a time, the glitter of wealth and prosperity almost camouflaged some



credit: University of Chicago Press

three-month-long Pullman disturbance as a "gigantic and unjustifiable strike at the heart of the country's commercial life" and an ominous sign of the last days. Like other Protestant publications of the era, the *Review* sided with George Pullman and attributed the outburst to agitators who "have traveled through the country, calling the railroad men together, and in the most impassioned manner have placed before them the real or imaginary wrongs of the workmen." When the strike failed, Seventh-day Adventist spokesmen concluded that labor unions were of no real benefit to workers because wages were determined by the law of supply and demand and not by trade unions.

America's "Gilded Age," the last third of the nineteenth century, was characterized by the unprecedented growth of large-scale corporations and the emergence of the business tycoon as the arbiter of popular culture and philosophy. Having endured the ravages of the Civil War, the United States seemingly abandoned itself to



George M. Pullman provided well for his employees, until profits were threatened. As the economy slowed, Pullman's overriding concern for dividends and stockholders became more evident.

credit: American Heritage Publishing Co.

of the obvious shortcomings of the new industrial society.

Workers' wages rose steadily between 1860 and 1890, but the gap between labor and management widened dramatically in this period. Profits enriched the lives of a handful of privileged citizens like Marshall Field, John D. Rockefeller, and Andrew Carnegie while the condition of laborers under such men left much to be desired. Field, for example, amassed an estimated six hundred dollars an hour, while clerks in his department store received three to five dollars a week. In isolated mine and lumber camps, workers were often paid in scrip redeemable for goods only at the proverbially expensive company store. In an effort to further reduce the cost of labor and boost profits, industrialists hired children at wages substantially less than those paid adult male workers. But when the searing heat and brutal pace of work reduced a steelworker to a broken hulk, no Social Security was available to ease his old age. Workmen's compensation was similarly nonexistent. Mines were often little more than open graves, and railroading was no less dangerous. In 1890 one in every 306 railroaders was killed on the job, and one out of 30 was injured. The skilled craftsman was reduced to a mere adjunct of the machine just as surely as the typical factory worker was depersonalized by the new industrialism.

American workers in the late nineteenth century enjoyed only modest upward mobility under the prevailing laissez-faire economy. Social Darwinism, an important component of the laissez-faire philosophy, attempted to apply the biological theories of Charles Darwin to human society. Its shibboleth "Survival of the Fittest" acquired the status of a natural law explaining why a few fortunate individuals rose above the grinding poverty that seemed the fate of the working masses. Furthermore, Social Darwinism as popularly understood provided American businessmen with a rationale for opposing any form of legislative intervention to aid the poor or improve the lot of the worker.

Lending a powerful religious sanction to the laissez-faire state were America's Protestant churches. The leading Protestant churches gave the workingman no more sympathy than businessmen did. "God," explained the popular cleric Henry Ward Beecher, "has intended the great to be great, and the little to be little." Because such an attitude was common among Protestants, an increasing number of workers complained, "We believe much in Jesus and in his teachings, but not much in the teachings of his pretended followers. . . ."

credit: University of Chicago Press



credit: University of Chicago Press



credit: American Heritage Publishing Co.



Virtually all contemporary illustrations of the July 1894 Pullman strike portrayed the strikers as undisciplined, property-destroying mobs, and the National Guardsmen as defenders of the peace. This was also the view generally accepted by Adventists.

Laborers, according to contemporary spokesmen, were being educated by a press and pulpit that attempted to convince them that it was the "law of nature and the will of God" that workers should remain poor and enslaved. On the contrary, argued reformers sympathetic to labor, poverty and slavery were not created by God or nature but by bad laws, poor social organization, and the "meanness and greed of men."

At this time, a number of workers turned to labor organizations such as the Knights of Labor. By the mid-1880's the Knights had become more powerful than any previous labor organization in the United States. Within the next two decades it was superseded by the growing membership of American Federation of Labor.

Although a number of the Knights' reformist schemes were designed less to cope with modern industrialism than to escape it by returning to an

idyllic preindustrial state, the Knights pioneered such reforms as equal pay for both sexes and elimination of child labor. In an era lacking in public libraries, the Knights established the reading rooms that often provided workers their first exposure to the ideas espoused by the popular social and economic reformers of the day.

Seventh-day Adventists were not unaware of the deteriorating social and economic status of an increasing number of American workers. In 1877 Uriah Smith, editor of the *Review and Herald*, called readers' attention to the "greed and oppression of the capitalists." He noted that "Tens of thousands of men with their families are on the verge of starvation, which in this land of plenty, is a fearful commentary on our social condition."

Adventists were seldom callous to individuals in financial need. In fact, the giving of food baskets and used clothing to the poor was often made a matter of public record in the Sabbath services. Nonetheless, the Adventist response to more abstract social and economic matters lacked the optimism of labor reformers and Social Gospelers. Adventists argued that the conditions which produced depressions such as the Panic of 1893 would change only "when Christ comes. In the kingdom of heaven we shall have better times."

With a sense of urgency, the *Review and Herald* in 1894 asked, "Shall we spend the little remaining time [on earth] wrangling over wages or the price of wheat, and thus allow probation to pass away unimproved? This is just Satan's plan." Adventists were constantly reminded that "Eternity is just before us and our fellow-men. Let us lift the voice of warning, and point all men to Christ for peace and rest. . . ."

When Adventists did focus upon labor problems, they tended to regard trade unions as "the greatest enemies of the working man. Laboring men have suffered more from them than from oppressive employers. A labor monopoly is worse than a money monopoly." Their opposition was based on four cardinal assumptions: strikes and disorder failed to better the status of the working masses and threatened social stability, thereby endangering religious freedom; labor unions were undesirable secret societies; the Roman Catholic church manipulated labor unions for its own religious ends; and labor unions represented a threat to the individual freedom upon which Adventist Protestantism was predicated.

Calling attention to a dock strike in Liverpool, England, the *Review and Herald* denounced the dispute as "utter blindness and folly" because it "paralyzed" the commercial and manufacturing enterprises upon which British prosperity rested. The journal noted, "The majority of strikes, do not result in securing the end sought, and the strikers,

credit: American Heritage Publishing Co.



The wealthy class that might have helped remedy the plight of the laborers was preoccupied with the luxury typified by the interiors of Pullman's custom-built sleeper-cars.



"Social Darwinism," as explained by men like the popular preacher, Henry Ward Beecher, was a natural law, and the will of God.

after being out of employment for weeks or months, go back to work on the same terms as before." Even worse, argued the editors of the *Review*, strikes were "invariably" accompanied by the violence that would ultimately reduce civil government to a military force. For Adventists, military government represented a dire threat to the American heritage of individual religious freedom.

Adventists, likewise, opposed secret or fraternal organizations of any type — Masons, Oddfellows, as well as labor unions — as inimical to the tenets of Adventist Protestantism. To join a secret society was to unite with "unbelievers, profane persons, and in some cases, infidels and profligates. . . ." Secret societies, furthermore, cared only for their own members while Christianity "requires us to 'do good for all men.'" By uniting with worldly organizations a church member would become "absorbed and interested in their objectives," and this kind of dual allegiance was regarded as "contrary to the Scriptures."

Adventist theology suggested that secret societies were a "fragment of the dark ages of popery and monkish cunning. . . ." Moreover, Adventists saw the Papacy manipulating the labor

movement for religious purposes: "Catholics do not hesitate to make use of any organization through which [they] can further the interests of the church. . . ." A majority of the members of the American Federation of Labor were Catholics, according to the *Review*, providing one more compelling reason why Adventists should be wary of organized labor.

Fear of Catholicism and fear of conspiracy were intimately linked in the Adventist mind to a puzzling theological question: what was the "mark of the beast," a stigma without which "no man might buy or sell," mentioned in Revelation 13? Adventists interpreted this mark as being a symbol of allegiance to the supernatural power of evil, and without which a righteous person was doomed to economic privation and eventually death. A writer in the *Review* in 1886 described the boycott, a favorite weapon of the Knights of Labor, as the mark of the beast. The mark of the beast, the writer argued, was the "modern boycott described in Biblical language." Some Adventists believe that the boycott would be used to force people to worship on Sunday. At least one spokesman for Adventism interpreted this mark to include trade unions in general.



Typical of the social elite of the time was Marshall Field. The disparity between labor and management was reflected in the few cents an hour that Field's employees earned as compared to the hundreds of dollars an hour that Field's department stores were making for him.



Applying the law of supply and demand to the labor market, many 19th century industrialists exploited children who would work for even less than the meager wages paid adults. Girls only six and seven years old worked thirteen hours a day in this southern cotton mill. credit: Simon and Schuster

Seventh-day Adventists feared that a satanically inspired conspiracy would arise to eliminate their freedom to worship on the seventh-day of the week. They had long held Catholicism and secret societies suspect, and in the late nineteenth century these two were joined by yet another threat, socialism. "In socialism," wrote one Adventist, "allied as it is or may become with the various workingmen's organizations, the governments of the present day have an enemy with which they do not know yet how to reckon, and the fear of which is drawing many of them to closer union with Rome." Following the abortive Parris Commune of 1871, Adventists, like many other Americans, grew worried that a conspiratorial socialist organization, the Communist International, would form in America. The *Review* claimed that the members of the International were "recruited from the worst elements, such as have no sympathy with the existing political order of things, and who desire social as well as political revolution." The *Review* in 1877 cited the observation of a Philadelphia newspaper that

communism was a "standing conspiracy against progress, liberty, and Christian civilization." The Communist International was a "powerful and dangerous" instrument to help bring about the time of trouble mentioned in Daniel 12:1. Frightened perhaps by the monumental labor disputes of 1887, Uriah Smith even claimed that the "great masses of American workingmen are united in this secret organization." All this further contributed to the Adventist opposition to organized labor.

Like most other Americans, Adventists were committed to the notions of individualism and classlessness that foreign observers to the United States found so intriguing and noteworthy. "That which in England we call the middle class," Matthew Arnold observed, "is in America virtually the nation." Lacking the class distinctions based on inherited status, Americans were convinced that any person should be able to pull himself up "by his own bootstraps." The words "self-made man" were an apt expression of the kind of radical individualism that undergirded the nation's prevailing philosophy.

A strong commitment to individualism led the *Review* to quote approvingly the opinion that under communism "individual property would cease to exist. To anyone not bereft of reasoning it is easy to see that this would lead to the extinction of personal enterprise, to the arrest of the progressive march of the age, to moral stagnation, and to social degradation." Seventh-day Adventists in America, likewise, placed strong emphasis on an individualistic interpretation of scriptures. Believing that the "very essence of the gospel is to make men free," Adventists found it unacceptable that to join a labor union a worker must surrender "to a certain extent his freedom to act." For that reason, they frequently spoke of the "tyranny of labor organizations," and of their power to do away with "liberty of conscience." Such power was ultimately a threat to freedom of worship.

It was the great coal strike of 1902 that convinced many Adventists that their concern about trade unions was indeed justified. This strike began when the United Mine Workers of America called 150,000 men out of the mines to protest miserable and often dangerous working conditions. Mine operators moved immediately to intimidate strikers by sending special police and strikebreakers into the coal fields, but the dispute dragged on for five months. The coal companies pictured the strike as yet another anarchistic, revolutionary uprising against property rights and public order. This attitude was best expressed by the spokesman for the operators, George F. Baer, a wealthy man who believed that "the rights and interests of the laboring man will be protected and

cared for — not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given the control of the property interests of this country." The growing scarcity of coal led the daily newspapers to howl that the strike was an insurrection that must be suppressed. In the face of mounting public concern President Theodore Roosevelt used governmental pressure to induce both sides to settle their differences. The dispute was thereupon submitted to an impartial arbitration commission appointed by the President. The commission held several weeks of hearings, and finally, to the disgust of the operators, awarded the strikers several important concessions.



Theodore Roosevelt personally met with striking coal miners to persuade them to settle their differences with mine owners.



credit: University of Chicago Press

The use of force against strikers, as when the United States Infantry marched into the Chicago stockyards, suggested to some Adventists that continued strikes could lead to a military government, and the loss of religious freedom.

The miners' victory over the coal barons encouraged thousands of other workers throughout America to swell the ranks of organized labor. At the same time, frightened industrialists and businessmen formed several lobbying and propaganda organizations to swing public opinion against organized labor. Beginning in 1903 these groups combatted trade unions by calling for the "open shop" in the interest of protecting a worker's individual rights.

In the disquieting aftermath of the great coal strike spokesmen for the Seventh-day Adventists began loudly to warn against "government by trade unions." They spoke of labor unions so "intoxicated with a sense of their power" that they "seem oblivious to all bounds of justice and reason." The belief that organized labor was fast



As a spokesman for the coal mine operators, George F. Baer accused striking coal miners of not trusting "The Christian men to whom God . . . has given the control of the property interests in this country."

credit: Simon and Schuster

becoming more powerful than the government itself prompted the *Review* to ask, "Is the federal government supreme in the nation, or are the labor unions supreme? The labor unions are attempting to dictate terms to the government." The *Review* in 1903 described labor's increased demands as a "dragon voice which is heard speaking in the nation to-day, and this voice will sound more and more loudly as the great conflict between good and evil in the world draws to its final climax."

In 1886 a writer in the *Review and Herald* suggested that secret organizations such as labor unions were performing the work of "binding" the wicked into bundles to be destroyed in the day of judgment, but not until Ellen G. White wrote much the same thing in September 1902, during the height of the great coal strike, did opposition to trade union membership become an article of faith for many Seventh-day Adventists.

Ellen White wrote on the subject of labor unions only during the later years of her life, and at first she offered Adventists only the most general counsel on the subject. In 1890 she admonished fellow believers not to "hear the counsel or follow the plans suggested by unbelievers." By the fall of 1902 her message had become more specific: "In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Men will rule other men and demand much of them. The lives of those who refuse to unite with these unions will be in peril." A short while later she warned that "men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge." She then pointedly advised Adventists "not to unite with secret societies or with trade unions."

It was during the aftermath of the great coal strike that Ellen White penned her most explicit counsels regarding trade unions. She warned in December 1902:

As the 1902 coal strike stretched on, New Yorkers lined up for their rations of coal. The popular press labeled the strike an insurrection.

credit: Simon and Schuster



Unionism has revealed what it is by the spirit that it has manifested. It is controlled by the cruel power of Satan. Those who refuse to join the unions formed are made to feel this power. The principles governing the forming of these unions seem innocent, but men have to pledge themselves to serve the interests of these unions, or else they have to pay the penalty of refusal with their lives.

These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire decalogue.

Although this is probably her most vigorous denunciation of organized labor, it is also a representative statement of her concern.

Most of Mrs. White's counsels regarding trade unions were along the lines of the themes developed by Adventist writers in the *Review and Herald* in the 1880's and 1890's. In 1902, she added her own authoritative word by writing that, "Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids." In denouncing labor unions she forcefully underscored the theme of labor violence. "The trade unions," she wrote in 1904, "will be the cause of the most terrible violence that has ever been seen among human beings."

This stand on labor unions, which has been the official Seventh-day Adventist position for over seven decades, was not peculiar to Adventists. However, in the late 1800's it was a logical extension of Adventist belief. Adventists, along with many other Protestant denominations, feared that the laborers' violent disruption of the contemporary order would lead to a military state; any social form other than laissez-faire free enterprise was seen as seriously threatening individual freedom to worship according to conscience. Such concerns paralleled the arguments supporting Social Darwinism and the dream of American individualism. These fears were also buttressed among Adventists by identification of labor unions, secret societies, and Catholics as the evil end-time beasts prophesied in Daniel and Revelation, and by the assumption that the strife of the strikes was that which was to immediately precede Jesus' Second Coming.



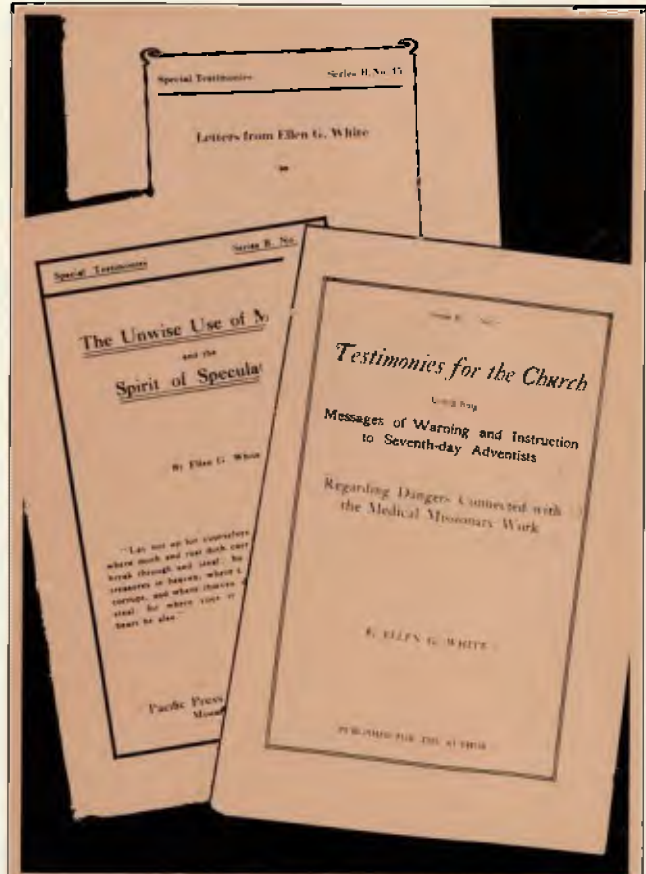
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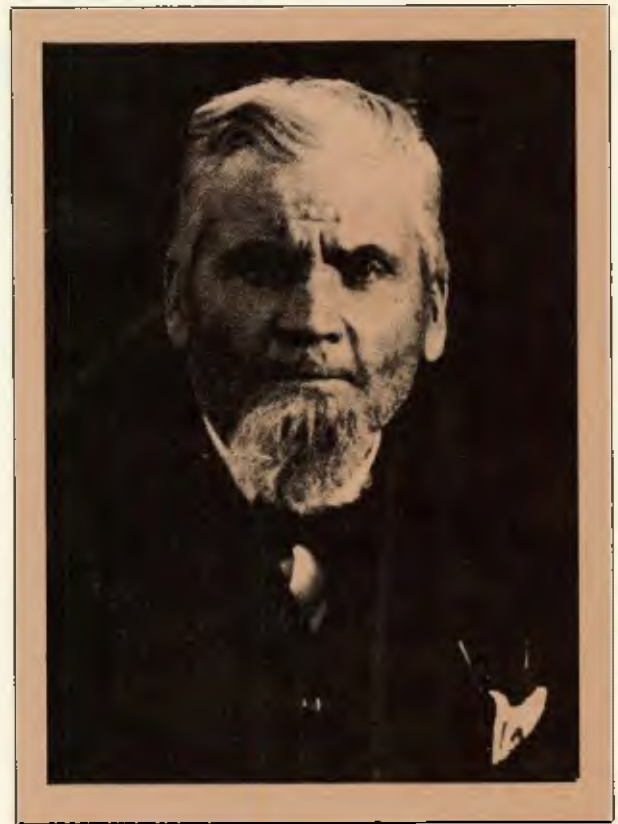
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Ida Rankin, first dean of women at Battle Creek College, was an aunt of Edward A. Sutherland.

credit: Southern Publishing Association



In 1864 Joseph Sutherland was married to Mary Rankin in Wisconsin. The following year their son Edward was born.

credit: Union College Press

EDWARD A. SUTHERLAND



INDEPENDENT REFORMER



Floyd O. Rittenhouse

Approximately a century ago nearly a dozen red-haired Rankin girls, from a Wisconsin family lately moved to Iowa, began entering Seventh-day Adventist employment and thereafter flamed through Adventist ranks for over six decades. Several of them became teachers, making significant contributions to the developing educational system of Seventh-day Adventists. Ida Rankin became the first dean of women at Battle Creek College. Effie Rankin directed the food service at Battle Creek College and later at Union College. Nellie Rankin, who became Mrs. Alma Druillard, was a tower of enterprising strength in the formative years of Madison College in Tennessee. Then, at the mellow age of seventy-seven, she founded and directed the Riverside Sanitarium near Nashville for its first ten years. But of particular interest here is Mary Rankin, for she became the mother of Edward A. Sutherland, a sufficiently important contribution to accord her a distinctive place in the history of Adventist education.

In 1864 Mary Rankin married astute, rugged-jawed, young Joseph Sutherland in Wisconsin. The next year these newlyweds joined a wagon train headed for Iowa. At Prairie du Chien, Wisconsin, on March 3, 1865, their son Edward was born. The little family continued on to Iowa where this bright, healthy lad attended the public schools. At age nineteen, having embraced Adventism, he went to Battle Creek, Michigan, where he spent one formative and significant year under the tutelage of Professor Goodloe H. Bell, who implanted in his fertile mind the principles and the philosophy of education which would actuate him all his days.

Continuing as a student at Battle Creek College, Edward was fortuitously assigned as his roommate in 1888 a brilliant young Irishman, Percy T. Magan. This gifted scholar had recently accepted Adventism, and the two congenial, perhaps even convivial, young fellows found their personalities mutually stimulating. Their traits and capabilities complemented each other in such a way as to constitute a David-and-Jonathan friendship which became the wonder — and the despair — of those around them. Their devotion to each other remained unassailable until Dr. Magan died sixty years later in 1947.

Edward Sutherland was graduated from Battle Creek College in 1890. Shortly thereafter he married Miss Sallie Bralliar, sister of Professor Floyd Bralliar, early Adventist naturalist, teacher, and author. The following September found the Sutherlands at Minnesota where the groom served

as principal of the preparatory school in Minneapolis. The following year they were called back to Battle Creek College where Edward taught history. During the summer of 1892 the Sutherlands were invited to a new educational enterprise, Walla Walla College, then in the process of organization in the Northwest. Associated with Sutherland were his brother-in-law, Floyd Bralliar, Miss M. Bessie DeGraw, and the president's sister and her husband, Dr. and Mrs. George Droll.

Walla Walla College prospered during the next four years under this aggressive leadership. President Sutherland's organizational skills and phenomenal energy laid the foundation for a successful college of the future.

The progressive developments at Walla Walla did not escape the notice of denominational leaders at Battle Creek where winds of change were blowing. A developing divergence of views presaged a battle over the basic philosophy and program to be followed at Battle Creek College. On one side stood the traditional classicists who had previously dominated the college. On the others side were arrayed



courtesy: Loma Linda University Heritage Room

Sutherland's early exposure to Goodloe Harper Bell's teaching established in him principles and a philosophy of education that account for much of his later influence.

Now retired, Floyd Oliver Rittenhouse served as president of Andrews University and Pacific Union College.



Percy T. Magan was Sutherland's closest friend from their college days until Magan died in 1947.

"The Reformers" who demanded a more practical education which they regarded as more suited to prepare young people for lives of usefulness and for heralding Adventism "to a world dead in trespasses and sin." In the camp of these revisionists were such powerful leaders as Dr. John H. Kellogg and Alonzo T. Jones. Ellen White, too, had been sending increasingly urgent appeals to the leaders to reorient and reorganize the college. She wanted the curriculum radically altered and a work-study program inaugurated.

But the college was apparently running along successfully under the courtly administration of the gentlemanly President George W. Caviness, who preferred to carry on the college largely as before. Yet events outran him; and, in spite of himself, he found tension developing between Battle Creek College and the American Medical Missionary College headed by Dr. John Harvey Kellogg. With his prestigious educational background, and as a perennial member of the Battle Creek College Board, Kellogg did not hesitate to mix in college affairs. He secured a farm outside the city and there implemented the work-study concept by providing work for forty college students. In 1895 he wrote to Ellen White complaining of the continuing "disposition to encourage the study of the classics . . . which are useless for the average student, that it is

necessary to make a strong struggle against the tendency of students to devote all their energies to make themselves finished scholars instead of giving their time to the study of practical things which will make them useful."

The details of the strategy and maneuvering of the protagonists in this controversy are of small interest now except as they indicate that changes of a fundamental nature were in the offing. The contention climaxed in the spring of 1897 when President Caviness, who was no troublemaker, dramatically resigned. The "Reformers" took control of the Board and, to the dismay of Walla Walla College and the surprise of all Battle Creek, elected Edward A. Sutherland, then age thirty-two, as president of Battle Creek College, effective immediately.

The energetic new president lost no time in arriving on campus and promptly aligned himself on the side of the reforming majority declaring that "the conservative man will never be a reformer." This administrative upheaval drew together at Battle Creek the leadership that was to dominate the college for the next seven years. Kellogg, Jones, and Sutherland seized the initiative and defied the elements in the city, the college, and the denomination that opposed them. To bolster his administration President Sutherland gathered about him men and women whom he trusted: the Bralliars, M. Bessie DeGraw, and, of the greatest importance, his friend and former



Walla Walla College prospered under Sutherland's aggressive leadership during its first four years.

credit: Walla Walla College Press



Shortly after his graduation from Battle Creek College in 1890, E. A. Sutherland married Miss Sallie Bralliar.

credit: Madison College



Just two years after his graduation from Battle Creek College, Sutherland became president of Walla Walla College. He was then twenty-seven years old.

credit: Madison College

roommate, Percy T. Magan, whom he made dean of the college. These two worked together hand-in-glove, a remarkably smooth, efficient — and powerful — educational team.

In letters to these two young educators Ellen White promptly repeated her appeals for a more practical curriculum. She even suggested that perhaps the college ought to be moved out of Battle Creek. Her messages encouraged and strengthened them in their conviction that God's will for the college required sweeping changes. Although they were unable to move the institution at once, they de-emphasized the Classics, offered special training for church-school teachers, and inaugurated courses in industrial education and agricultural arts. To dramatize their conviction that games should be abandoned in favor of gardening, Sutherland and Magan went out in person and plowed up the athletic field. Then they planted it to vegetables. Such unprecedented performances aroused considerable opposition in the faculty and student body. Obviously the

momentous struggle was far from finished.

The General Conference session of 1901 proved to be the most significant since 1888. Union conferences were organized for the first time, and A. G. Daniells was elected General Conference president. The final item on the agenda for this crucial session was the exciting and thorny question of the removal of Battle Creek College to the country. Sutherland and Magan favored a move because they were convinced that the city environment was inimical to the highest ideals and because the restricted campus precluded the development of industries and agriculture. But the trustees had none too enthusiastically approved a relocation.

Thus this issue was still in doubt when on April 12, 1901, Ellen White took the floor. She told the hushed assembly that "the school, although it will mean fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established



In 1897 George W. Caviness resigned as President of Battle Creek College because of a controversy over curricula, and Sutherland was chosen to replace him.

credit: Review and Herald

here, to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would . . . settle down to diligent study." She continued, "Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school Begin at once to look for a place where the school can be conducted on right lines. . . ." She added an encouraging postscript: "The members of the faculty have been getting hold of right methods, and they are coming to see eye to eye. . . ." And to Sutherland and Magan she said pointedly, "You are not to think that you have made a failure. . . ."

That day the trustees of Battle Creek College voted unanimously to relocate the college. Four days later its Battle Creek properties were sold for the use of the American Medical Missionary College. Suddenly President Sutherland and his colleagues found themselves cast in the role of pioneers. When a rural location in southwestern Michigan seemed suitable, Dean Magan and President and Mrs. Sutherland scouted the area on bicycles. A farm near Berrien Springs satisfied them, and on July 16, 1901, the trustees viewed the property and agreed to purchase 272 acres for \$18,000. Ellen White heartily approved. The institution was rechristened Emmanuel Mission-



Sutherland gave the name Brooknook to the home he built at Emmanuel Missionary College.



The old county courthouse at Berrien Springs, Michigan, served as chapel, church and library when the college was first moved from Battle Creek.

credit: Southern Publishing Association

credit: Southern Publishing Association



After Emmanuel Missionary College moved to Berrien Springs in 1901, the Oronoko Hotel was used as a dormitory.

courtesy: Andrews University Heritage Room

ary College, and when sixteen freight cars of books and equipment arrived from Battle Creek, students and teachers alike pitched in to prepare for the new program on the new campus.

The move to Berrien Springs proved to be a turning point in educational developments among Seventh-day Adventists. Ministerial preparation and teacher training were accorded new emphasis. Agricultural and industrial programs were expanded. The daily program was revised so that mornings were devoted to classwork and afternoons to labor. Improvised housing included hastily erected tents, three lately abandoned courthouse buildings, and the vacated fifty-room Oronoko Hotel which served as a dormitory.

Pioneering conditions prevailed. The entire school family lived primitively, fought mosquitoes in summer, and then shivered in unfinished and makeshift facilities through the long cold winter. Poverty and improvisation bound teachers and students into a close-knit fellowship. Morale was high as they toiled together in rare comradeship. One student, Mary Cook McReynolds, later wrote that "miracles . . . were enacted . . . [as] we sat on planks strung across between nail kegs and in the light of the workmen's lanterns hung on nails driven in the two-by-fours around the unfinished walls." Fifty years later students recalled with nostalgic joy that initial year "back when we were so happy and so poor."

What kind of a man was President Edward A. Sutherland at age thirty-six when he moved with the college to Berrien Springs? He defined himself as a liberal while his friends found him to be patient but stubborn. One person commented, "He loved children and wanted them all to be saved. His ambition was to train more teachers to teach more children for God." That he was an indefatigable worker is evident in a letter Dean Magan wrote to Ellen White in December 1901. He said: "Professor Sutherland cannot, I fear, stand the strain much longer. He is working far beyond his strength."

The history of reform movements seems to characteristically unfold an account of diverging viewpoints and evolving schisms. That of Sutherland and Magan was no exception. Critics belittled their achievements and exaggerated their failures. Without question mistakes were made. For example, emphasis on short, practical courses disparaged the granting of degrees, a practice which was temporarily suspended. Requiring the Bible as the basic textbook in every class proved impractical. Teaching intensely one subject exclusively for an entire term and then another, however sound theoretically, became ineffective and unpopular in practice.

Ignoring the counsels of Mrs. White, Battle Creek constituents, who were still nursing hurt

feelings over the removal of the college from that city, held Sutherland and Magan responsible for "running off with our college." Motivated in part by jealousy and in part by a sincere distrust, the mounting ranks of the detractors grew more bold. Furthermore, the trouble was already brewing which led eventually to the tragic break between Kellogg and the General Conference under the presidency of A. G. Daniells. Because Kellogg supported the "Reformers," they were suspect in the eyes of many.

Thus by the end of 1903 the leaders at Berrien Springs faced a severe challenge. By prodigious labors, sacrificial exertion, and heroic courage, President Sutherland and his colleagues had laid a sound institutional foundation; but they had alienated a potent segment of the denomination's leaders who gathered at the college for a ten-day council in May 1904. At first it seemed that all might yet be well, that this storm might pass through the gentling influence of Ellen White, who was at her best in the role of peacemaker.

The opening sessions of the conference were tinged with sorrow when Mrs. P.T. Magan, worn out by labor and worry, passed away on May 19. A. T. Jones led out in conducting the funeral on Sabbath afternoon. Speaking two days later Ellen White rebuked the critics of the educational reform. With deep feeling she declared, "Sister Magan was so weighted down with sorrow This work of opposition and dissention . . . has cost the life of a wife and mother."

That same day, the conflict became so intense that both Sutherland and Magan offered their resignations. They were left no choice. The grieving Magan and the dismayed Sutherland buoyed up each other's spirits. In their hearts they were sure that they were right. This unfailing confidence gave them courage. They were further comforted when Ellen White told the conference that they were not leaving as failures, that they had "acted in harmony with the light God gave. They have worked hard under great difficulties. . . . They labored and toiled and sacrificed . . . to carry out right lines of education given from the *Testimonies*. The students that have been with them need not be ashamed of the education they have received."



Sutherland and Magan quickly turned the house on the estate they bought in 1904 into the heart of a new school.

credit: Madison College

Having long been interested in spreading Adventism in the South, these men now made plans to undertake the establishment of a school there. However, the following day the college trustees met, and ignoring the verbal resignations of Sutherland and Magan, they reelected them president and dean respectively. The trustees assumed these men could manage two schools simultaneously.

The story has been often told of how they journeyed to Nashville to look for some remote property in the hill country where they might establish a small, self-supporting institution for worthy young people willing to work for an education. At that time Ellen White was visiting her son, Edson White, who was operating a mission launch on the Cumberland River. In addition to having long talks with Mrs. White, both Sutherland and Magan spent time looking for property on which to start a school. Finally in June 1904, they decided to purchase the farm which became Madison College.

The extensive estate was eroded and run down, and the sale price far beyond their slender means. It was a far more ambitious enterprise than they had in mind. But with the financial help of Mrs. Nellie Druillard, Sutherland's aunt, they bought the place. It soon became apparent that it would be impossible for Sutherland and Magan to continue to head both Emmanuel Missionary College and devote the time necessary to start the new school at Madison. So, on July 12, Sutherland formally resigned from the college, effective August 16. Magan followed his example, effective October 1. Both now were prepared to devote their full time and energies to the new school at Madison.





Miss M. Bessie DeGraw, one of the co-founders of the Madison School, headed the Bible Department when the school first opened. credit: Madison College

This independent, self-supporting institution was established on a three-fold base: *First*, the health work, or sanitarium, would be the main source of income for the venture and for student employment. Simple but sound treatments would be given. *Second*, an educational program would train helpers for the institution and for lay evangelism in the surrounding area. *Third*, an agricultural program would provide food for workers, students and patients as well as auxiliary work for students. These departments would be of equal status and importance with all working toward a common objective.

In addition to President Sutherland, there were three co-founders of the institute: Percy T. Magan, M. Bessie DeGraw, and Mrs. Nellie Druillard. These three quickly attracted ten other able and stalwart associates. From Berrien Springs came George Alcorn, Elmer Brink, John Alden, Brayden Mulford, Olive Shannon, and Louise Abegg. By late summer, 1904, J. H. Haughey remained the lone faculty member at Berrien Springs who had transferred to that campus from Battle Creek in 1901. Although no longer on denominational salaries and facing unknown hardships in the uncertain self-supporting work at Madison, the workers did not shrink from their task. Eleven years were to elapse

before Magan was to return to official denominational employment. Not for over forty years did President Sutherland, then past eighty, get back again to regular denominational service.

In keeping with their views of what the ideal Adventist educational program should be, Sutherland and Magan from the first made their institution a school with half the day devoted to study and half to work. Money had to be raised for everything: buildings, equipment, stock, supplies. In living expenses the enterprise was self-supporting, raising food in the garden and on the farm and depending entirely at first on the dairy for cash income. The students, who came in increasing numbers, were predominantly those who had to work their way through school, and the firm "no tuition" policy appealed to them.

Through the years critics of "The Madison Plan" have emphasized the tendency of the Institute to "go it alone." This independence may be explained in part by instruction given by Ellen White at the time the place was chosen. She wrote the leaders:

Now I want you to know that I have been shown how this school should be organized. It is not to be organized like our older schools, neither



But for the moral — and financial — support of Nellie Rankin-Druillard, Sutherland's aunt, the Madison Institute might never have been established. credit: Madison College

05

*Tenth Annual Closing Exercises
of
Walla Walla College
College Place, Wash.*

*Baccalaureate Sermon
Prof. E. A. Sutherland*

*College Chapel
Sabbath, May Six
11 O'Clock A. M.*

Sutherland was invited back to Walla Walla College in 1905 to present the "Baccalaureate Sermon."

courtesy Ella Belle Groves

owned nor controlled like them. I want you, Professor Magan, to go with me, and we will get . . . [this] institution incorporated.

In the light of these words, although others found fault with the closeheld ownership of this operation, Ellen White seems to have been quite satisfied.

The facilities were meager, and the entire institutional family lived and worked under extreme hardships. They were not supported by any organization or endowment. They worked with their hands, students and teachers together, in building, farming, and whatever else had to be done. Life was simple. They had no steam heat, no electricity, no fancy foods, and very primitive equipment. They used planks for tables and dry-goods boxes for chairs. Their simple and extremely economical clothing was in keeping with their work and surroundings.

The land they selected was eroded, brush-covered, and worn out, a place where men and nature had to pull together to win the products from the soil. Ellen White kept inspiring them with her messages of hope and confidence:

The Lord has helped you in the selection of the location for the school, and as you continue to work under the guidance of the Holy Spirit, your efforts will be successful. . . . With faith and intelligence this land can be redeemed. The promise is, concerning this very section, that the wilderness shall blossom as the rose.

And the work did prosper. As the school grew, the few old buildings housing both workers and students began to burst at the seams. Four years after the humble founding President Sutherland was able to report:

We have erected eight cottages, which will accommodate about thirty-six students. Besides these, we have put up a small bath-room and laundry, and three other buildings, which are used for bakery and dairy purposes. Four cottages have been built by members of the faculty, with their own money. In 1907, we began erecting three buildings for a rural sanitarium, making a total of nineteen buildings. . . .

By 1912 four more cottages were built, also a fruit house, a carriage house, and a mechanical shop. Things were looking up. Although small and pathetically plain and poor at first, the whole enterprise grew. By 1908 the sanitarium had

credit: Madison College



Though originally tuition was not charged at the Madison School, students were required to work half of every day in the school cabinet shop, on the farm, or at improving the school's buildings.

Letter to the Southern Union Conference Committee

SANITARIUM, CAL., Feb. 24, 1907.

DEAR BRETHREN,—

I have a message to bear to our people in the Southern field. There is an important work to be carried forward in Nashville and vicinity, and a decided interest should be manifested in this field.

It is in harmony with the leadings of God's Spirit that Brethren Sutherland and Magan and their associates have begun a work at Madison. The Lord guided them in the selection of a location for the school. Had a small sanitarium been established in connection with the school, this would have been in the order of God; and these two institutions would have been a mutual help. This has not yet been done, but our brethren in Madison need not be discouraged.

I would say to our brethren in the Southern field, Let there be no restriction laid on the Madison School to limit its work in the field of its operation. If Brethren Sutherland and Magan have promised not to draw students to their school from the Southern States, they should be freed from any such restriction. Such a promise should never have been asked or granted. I am instructed to say that there should be no restrictions limiting their freedom to draw students from the Southern field. There is need of such an institution as has been established near Nashville, and let not one endeavor to hinder the attendance of those who can at that school best receive the training that will fit them to labor in the Southern States, and in other mission fields.

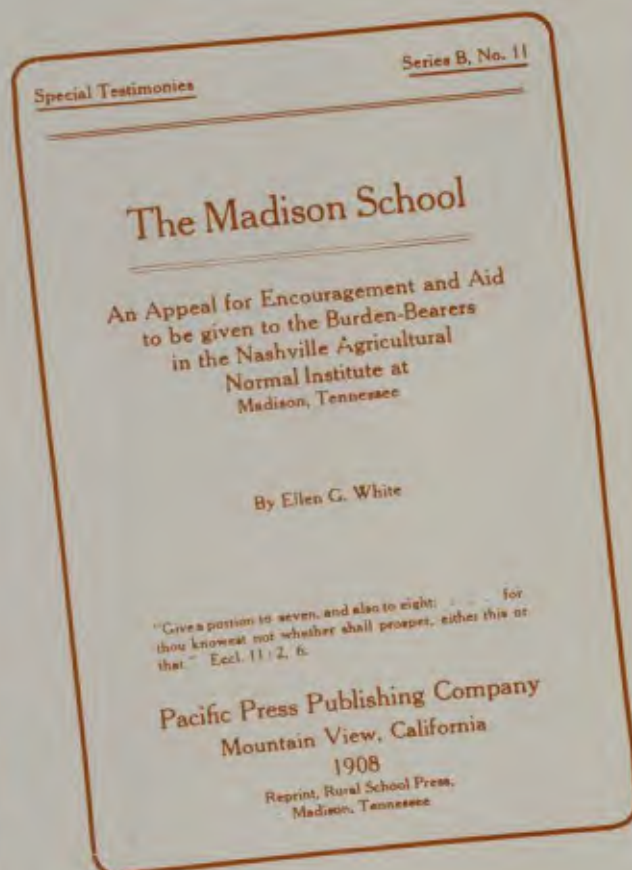
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flourished to the point where more medical help was urgently needed. Following the death of his wife at Berrien Springs in 1904 Professor Magan had wooed, won, and married Dr. Lillian Eshleman from England. The couple settled down in a little home on the campus. Thus Dr. Lillian Eshleman Magan became the first physician-in-residence at Madison. Officially, however, the medical unit was headed by Dr. Newton Evans who was also teaching at the Tennessee Medical College in Nashville. Sensing the staffing problem, Evans urged that either Sutherland or Magan take the medical course. With the approval of Ellen White they both enrolled in 1910 at the University of Tennessee Medical School in Nashville while also carrying on their administrative duties at Madison. They rode motorcycles back and forth to classes. Both men graduated in 1914, Magan being elected president of his class. They pushed forward thereafter more competently than before with the growing institution under their charge.

TO SOUTHERN UNION CONFERENCE COMMITTEE 25

At Berrien Springs Brethren Sutherland and Magan carried on a work of self-sacrifice. They did not leave the North because they had lost their influence; they went to the South because they saw the needs of that field. In their work at Madison they should have encouragement from those whom they have come to help. Those who have in charge the disbursement of funds coming to the Southern field, should not fail to render proportionate aid to the Madison School.

In the Madison School the students are to till the soil honestly.



courtesy: Loma Linda University Heritage Room

During a period when many Adventists looked with distrust at a "self-supporting school," Ellen White repeatedly wrote in its favor. These letters were collected and published as "The Madison School" testimonies.



Dr. Lillian Eshleman, who married Professor Magan after the death of his first wife in 1904, was the first physician associated with the Madison School.

courtesy: Loma Linda University Heritage Room

Meanwhile, an undercurrent of distrust and dissatisfaction developed among Adventist leaders, conference presidents especially, with the self-supporting project at Madison. They were concerned that laymen with means might support this program instead of investing funds through "regular" organizational channels. Certain conference committees went so far as to deny Sutherland and Magan access to their pulpits and forbade them to solicit funds in their territories. Learning of this Ellen White wrote: "We greatly desire the prosperity of the work in the South. . . . Let us not worry. The necessary means will be provided." To the General Conference leaders she said: "You have a work to do to encourage the school in Madison, Tennessee. . . . The workers who have been striving to carry out the mind and will of God in Madison have not received the encouragement they should have. . . . Means

should be appropriated . . . that the labor of the teachers may not be so hard in the future." Her efforts bore fruit. In 1908 A. G. Daniells and Frederick Griggs visited Madison and gave the institution a clean bill. On their recommendation the General Conference then voted an appropriation of \$19,500 in its support. Faculty and students were greatly encouraged.

In spite of these efforts strained relations between the self-supporting work in the South, and the official church organization continued. In 1911 the *Review and Herald* notified Sutherland that because the Madison enterprise was not under official conference direction no further articles or news notes about Madison would appear thereafter in the church paper. A "peace conference" was then called by the president of the North American Division, I. H. Evans, who said: "If those men [Sutherland and Magan] were not Christian men they never would have stood the amount of abuse which they have had to endure during the past eleven years. . . ." A peace program was presented and adopted, but the problems were not so easily solved. The resolute trailblazers at Madison continued to face countless dark and discouraging hours.

At the same time there was in the process of establishment the College of Medical Evangelists near Los Angeles. Dr. Newton Evans was invited to join in that endeavor. The appeals for him to come became so urgent that he said he "could hear the voice of God." So he accepted. But after investigating the enterprise he wrote his friends, Sutherland and Magan, that he must have one of them to assist him lest the project collapse. Magan refused. So did Sutherland. But under the pressure the former finally yielded and accepted this call to serve as business manager, later dean, and then president.

The Madison group, especially Sutherland, felt the loss keenly. Magan came back later to Madison but in the role of fundraiser for his struggling school in the West. Yielding to his appeals Sutherland and his colleagues released \$50,000 from funds pledged to Madison for the aid of the California medical college. This unselfish release of monies so badly needed at Madison meant the postponement of sorely needed facilities at the Institute. But once persuaded, the Madison folk gladly gave over the funds.

The death of Ellen White on July 15, 1915, came as a sad blow to the Madison people. Her son, W. C. White, took her seat on the board, but no one could replace her. Before her death she rejoiced to see the program in the South well advanced along the lines she had recommended. The sanitarium increasingly prospered. In addition there were treatment rooms, a food factory and bakery, printing plant, cannery, auto repair

and machine shop, a sewing and weaving plant, broom shop, shoe repair, a cafeteria in Nashville, a cabinet and furniture factory, and several building trades. During the first half century the nurses' training program graduated over 500 nurses who served — and continue to serve — in all parts of the world.



Dr. Newton Evans, who was teaching on the faculty of Tennessee Medical College in Nashville while at the same time officially heading the medical unit at Madison, urged that either Sutherland or Magan study medicine. Evans was later affiliated with the college of Medical Evangelists in Loma Linda, California from 1914 to his death in 1945.

During the years the original acreage was more than doubled. Old, outgrown buildings were replaced and new ones erected. The college enrollment gradually increased to nearly 450 by 1940. Madison College, the name adopted in 1937, weathered the Great Depression far better than most, thanks to its built-in work-study program. Favorable publicity spread near and far. Many influential educators visited Madison to look, marvel, and then praise the school in extravagant language. This chorus of

approbation said in essence, "It really works!" "To God be the glory," was Sutherland's characteristic reply; "the work is of Divine origin!"

As neighboring communities came to understand the Madison objectives cordial relations developed. Helping hands were reaching out into the "rimlands" surrounding the Nashville Basin. Within twenty-five years over forty independent Madison subsidiaries sprang up in seven states. In Adventist self-supporting parlance, these outposts were known as "units." And their origin was not forgotten. An abiding close-knit affection for the institution led them to hold an annual convention, usually at Madison. Beginning in 1909 the schools, sanitariums, rest homes and other "units" of the rural missions joined in a self-supporting convention where inspiring reports were given, God's providences recounted and plans discussed for the extension and improvement of this type of lay evangelism. These reunions were eagerly anticipated and plentifully attended.

Belatedly the Adventist church leaders began to recognize some of the values of this independent thrust. For over fifty years Madison had been a humble, albeit uncredentialed servant of the church. Certain leaders now fell under the conviction that perhaps, after all, the call to rural living and self-supporting lay evangelism had merit and ought to be officially recognized and fostered. So, in 1946, the Southern Union Conference, led by its president, Earl Hackman, in conjunction with Madison College, moved to align the self-supporting units and the conferences for better cooperation. Hackman was actuated by his own brotherly Christian spirit, by his acknowledgement of the unselfish and effective service of the Madison graduates everywhere, by the growing influence of the units, and, by no means least, by the swelling flow of tithe faithfully paid into denominational coffers by the self-supporting workers. The General Conference approved the idea and established the Commission on Rural Living.

In searching for appropriate leadership for this effort it was only logical to turn to the man who, for over forty years, had been preaching and practicing this doctrine and had exemplified its successful application in his own institution and its outlying subsidiaries. So, although he was already entering his ninth decade but still vigorous and active, Sutherland in 1946 resigned the presidency of Madison College, a post he had held for forty-two years, and accepted the chairmanship of this new commission which was transmuted into the Association of Self-supporting Institutions, started the next year. From 1946 until his retirement in 1950 at age eighty-five, Suther-

land continued to live on the Madison campus while shuttling constantly back and forth to Takoma Park and visiting the units throughout the Southland.

In 1953, after standing loyally by her husband's side for over sixty years, Sally Bralliar Sutherland died. A year later, to the surprise of none, Sutherland and Miss M. Bessie DeGraw were wed, the Doctor being eighty-nine and his bride eighty-three. It seemed only natural that the two survivors of the four original Madison founders should wish to spend their sunset years together.

Prosperity had smiled on Sutherland's efforts to establish the self-supporting work. But after his resignation of the presidency developments at the institution troubled him. His successor, Thomas W. Steen, took issue with many practices hallowed by doctrine and/or experience during the Sutherland years. Prosperity slackened, and as new perplexities arose long suppressed dissension surfaced. Thus it may be well that in 1955 death came at last to the sturdy founder while he slept.



Mrs. Sutherland's 1915 cooking class included both men and women.

credit: Madison College

How can this complex man be properly characterized and his influence in Adventist education be correctly evaluated? First, if possible, by appraising the man himself. Second, by trying to ascertain the dimensions of his influence.

As a young man Edward Sutherland was impressively handsome with a distinctive personality especially appealing to feminine eyes. Of about average height, sturdy, vigorous, and well-

proportioned, he moved with resolute, graceful step. People got the impression that he knew where he was going and that he would get there. His princely head and penetrating, all-seeing eyes commanded instant attention. Yet there was a peculiar earnestness in his genial countenance that forestalled excessive familiarity. No one took undue liberties with him. A most engaging personage, he was first heeded, then respected, and, at the last, almost universally loved.

About the year 1948, when the dean of Southern educators, Philander P. Claxton, was around eighty years old, this writer had the privilege of meeting Claxton at an educational convention in Nashville. The fine old gentleman said, "I presume you know Doctor Sutherland." Then with a chuckle he added, "He is the only man I ever knew who could put the fear of God into the Tennessee Board of Education."

As Sutherland grew older he seemed to grow somewhat detached, possibly a bit dour and forbidding. But there remained a magnetic earnestness in his manner and voice. When he stood up to speak people did not sleep. They listened. The practically unanimous testimony of his students and patients is that it was an education just to listen to him.

First and always Sutherland was a superb teacher. He was a master narrator with an enormous store of anecdotes and incidents, often from the Bible, with which to emphasize a point. He thoroughly understood and practiced the art of teaching by parable. More importantly he had an uncanny knack of coming forth with practical solutions to baffling problems. Once when a young worker complained to him about another faculty member Sutherland said, "Remember if you keep a man close enough to you he can't hit you." A sensitive woman, upset by criticism of another worker, went to him about it. He heard her out and then said, "Now Sister G., suppose you were all dressed up in your finery and on your way to a lovely party. As you proceed along the walk you meet a skunk. You understand I am not calling Brother K. a skunk. You may kick the skunk out of your way but if you do I guarantee you will not get to the party." The story had its desired effect.

The influences that shaped Sutherland's life style can be traced directly to Professor G. H. Bell, John H. Kellogg, and Ellen White. To Ellen White's *Testimonies* he was wholly committed. His personal life demonstrated this. "Of an intensely practical turn of mind," wrote one of his long-time colleagues, "yet he was never narrow nor fanatical." The Sutherlands lived in a most unpretentious house on campus, and his willingness to live simply, accepting the same pay of thirteen dollars a month as other workers, set the



Though frequently misunderstood and occasionally bitterly opposed, Sutherland retired as a man whose ideas had been vindicated.

example of economy and sacrifice. The Sutherlands dressed plainly but were always neat enough to appear in any company without embarrassment. President Sutherland's suits were made by a tailor in one of the campus industries. He occasionally wore dark blue but favored light gray or tan. For his daily rounds to see the sanitarium patients he wore a little black skull cap to cover his bald head. Even to very old age he insisted on absolute cleanliness. He ate sparingly, and for the last seventy years of his life he was a vegetarian. Although a tireless worker, he took a daily nap after lunch. The telephone operator knew it was an unpardonable sin to ring his home during that time. After his nap he would

return to his office and work like a beaver late into the night. Although he worked hard he had the capacity for instant relaxation. "On trips he would drive until he was tired," said one co-worker, "then he would ask me to drive. Before I could get out and walk around the car he would be scooted over and sound asleep." This rare ability to relax helps explain his long life. His only hobbies were his work and his garden where he got his exercise.

His reading of Ellen White's writing led Sutherland to consistently oppose accreditation. He felt that Madison could do better without it. Two leading Southern educators, James Hoskins, President of the University of Tennessee, and Claxton understood and approved this course.

Sutherland dealt skillfully and psychologically with his workers and students. For improved public relations he would sometimes argue in institutional forums against proposals he actually favored. He encouraged those with opposing views to speak. Finally "persuaded" he would accede to their wishes thus bolstering their ego while getting the decision he had favored from the first. He often admitted frankly that many of the best ideas originated with student suggestions.



A year after Sallie Bralliar-Sutherland died in 1953, Sutherland, then eighty-nine, married Bessie DeGraw, eighty-three.

credit: Madison College

The Madison founder was self-confidence personified, a trait sometimes misunderstood for self-righteousness. Though stubborn and opinionated, he never took umbrage at opposition nor did he hold a grudge. Many instances are on record of his asking humble forgiveness, even of the lowliest freshmen, if he felt that he had wronged him in any way. Yet when, as often happened, it later developed that he had been right all along, he was gentle and magnanimous with repentant opposers.

In ways not entirely clear even now, Sutherland somehow embraced friends with invisible arms of understanding that held like bonds of steel. Witness his legendary, lifelong friendship and singular closeness to his brilliant Irish associate, Percy Magan, who left Madison in 1915 for the West. Four years later Magan expressed his loneliness for his bosom friend in these revealing words: "I miss you very, very much. Somehow or other I find myself [unable] . . . to form a new friendship such as yours and mine has been."

Scores of other colleagues and students felt a like encircling bond of closeness to this inscrutable man. His innate capacity for wordless understanding found further expression in his firm attachment and boundless affection for the members of his family to whom he was fiercely loyal. Among the keenest disappointments of his life was the failure of the Madison board to name his son, Joe Sutherland, as his successor.

The signal success of the work-study plan brought him immense satisfaction. Closer still to his heart was his delight in seeing scores of his former students successful in soul-winning activ-

ities of all kinds. Through all the changing vicissitudes of the years his unshakable confidence in the over-ruling providence of God never wavered. Appropriate to close are these lines from Mary Riley Smith which he liked to quote:

Then be content, Poor Heart.
 God's plans like lilies pure and white unfold.
 We must not tear the close-shut leaves apart;
 Time will reveal their chalices of gold.

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The Seventh-day Adventist Evangelical Conferences of 1955-1956

T. E. Unruh

A series of conferences between Seventh-day Adventist and Evangelical leaders, begun in the spring in 1955 and running into the summer of 1956, led to the publication of two books: the first, *Seventh-day Adventists Answer Questions on Doctrine*; the second, *The Truth About Seventh-day Adventism*. The first is a definitive statement of contemporary Adventist belief, established on a broad international consensus of church leaders and prepared for publication by a representative committee appointed by the officers of the General Conference of Seventh-day Adventists. The second work, by Walter R. Martin, a leading expert on American cults, defines and examines Seventh-day Adventist doctrines, using the first work as source and authority. In his book Martin removed the Seventh-day Adventist church from his list of non-Christian cults and acknowledged that all whose beliefs followed the *Questions on Doctrine* should be counted members of the Body of Christ (the Christian church in the Evangelical definition) and therefore his brethren. While some Adventist and non-Adventist dissidents have been vociferous in their denunciation of the Adventist definitions and the Evangelical evaluation, in retrospect the

conferences improved the understanding and appreciation of the Seventh-day Adventist church on the part of many Evangelical leaders, and likewise warmed many Adventist leaders toward the Evangelicals. It was a time when the gates between sheepfolds stood open.

There was no thought of precipitating anything of such historic consequence when I wrote a letter on November 28, 1949, commending Dr. Donald Grey Barnhouse for his radio sermons on righteousness by faith based on the book of Romans. At the time, Dr. Barnhouse was a popular radio preacher, minister of the Tenth Presbyterian Church of Philadelphia, Pennsylvania, author of a number of Evangelical books, and founder and senior editor of the influential *Eternity* magazine. I was the president of the East Pennsylvania Conference, with headquarters in Reading.

In his reply to my letter Barnhouse expressed astonishment that an Adventist clergyman would commend him for preaching righteousness by faith, since in his opinion it was a well known fact that Seventh-day Adventists believed in righteousness by works. He went on to state that since boyhood he had been familiar with Adventists and their teachings, and that in his opinion their views about the nature and work of Christ were Satanic and dangerous. He concluded by inviting this strange Adventist to have lunch with him.

We did not then get together for lunch, but we did correspond for a time. I returned a soft answer

Now living in Grand Terrace, California, T. E. Unruh is a retired minister. When the events described here took place, Unruh was president of the East Pennsylvania Conference.



Donald Grey Barnhouse, radio pastor and editor of ETERNITY magazine, put Martin in touch with T. E. Unruh, because of Unruh's earlier exchanges with Barnhouse.



Though his first attempts at improving Barnhouse's understanding of Adventism resulted in further criticism, author T. E. Unruh had established that Adventists want to be understood. This provided an opening for future dialogue.

to the first letter from Barnhouse and sent him a copy of *Steps to Christ*, at the same time affirming the evangelical character of Adventist doctrine. I thought we had an agreement that Barnhouse would publish no further criticism of Adventists before there was further contact and clarification. However, in *Eternity* for June 1950, he sharply criticized *Steps to Christ* and its author. After that, I saw no point in continuing the correspondence.

The Barnhouse article was entitled, "Spiritual Discernment, or How to Read Religious Books." It illustrated the difficulty that conservative Christians sometimes have in understanding one another. Here a man of great spiritual stature, a bold crusader for truth, revealed his prejudice against Adventism and Ellen G. White, whom he erroneously called, "founder of the cult." Concerning the first chapter of *Steps to Christ*, entitled "God's Love for Man," Barnhouse charged that so much emphasis on God's love neutralized His justice and that extending that love to unregenerate man smacked of the universalism

characteristic of the writings of the cult. He quoted a number of statements which he called half truths introducing Satanic error, like a worm on a hook, "the first bite is all worm, the second bite is all hook. That is the way the Devil works." Yet this man came to respect Ellen White as a sincere Christian and a great spiritual leader and to acknowledge that Seventh-day Adventists were his brethren in Christ.

In the spring of 1955, almost six years after my correspondence with Dr. Barnhouse began, I heard from Walter R. Martin, who had seen our correspondence and who asked for face-to-face contact with representative Seventh-day Adventists. Martin had written a chapter critical of Adventism in his *Rise of the Cults* and now wanted to talk with Adventists before doing further writing on the subject of our doctrines.

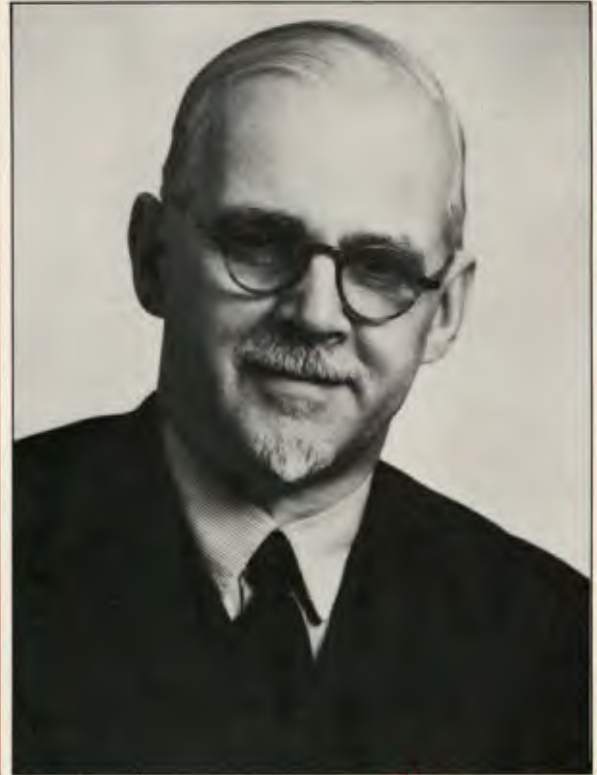
Walter Martin had come to the attention of Dr. Barnhouse when the former was in his early twenties, a graduate student in the history of



A sincere Christian who intended to expose Adventism as a sect, Walter R. Martin found himself confronted with evidence that Adventists are indeed Christian. Even though he feared it might mean financial ruin, he determined to present the facts as he saw them.

American religion at New York University. By 1955 Martin had to his credit several books about American cults which were recognized as standard works in that field. He was a consulting editor on the *Eternity* staff, a Southern Baptist clergyman, and a member of the Evangelical Foundation, known to the faithful as "How Firm a Foundation," an organization started by Christian businessmen who managed the financial aspects of the Barnhouse enterprises.

It was understood at the outset that Martin, a research polemicist, had been commissioned to write against Seventh-day Adventism. Nevertheless, he declared that he wanted direct access so he could treat Adventists fairly. When I explained this to friends at the Adventist headquarters in Washington, D.C., they agreed that Martin should be treated fairly, and provided with the contacts he sought. Martin expressly asked to meet LeRoy E. Froom, with whose *Prophetic Faith of Our Fathers* he was already familiar. Froom suggested the inclusion of W. E. Read, then a field secretary of the General Conference. I served



W. E. Read, who was a Field Secretary for the General Conference in 1955, joined the group of Adventist conferees at Froom's request.

as moderator or chairman throughout the series of conferences.

In March 1955, Martin came to Washington for his first meeting with the Adventists. With him was George E. Cannon, a professor of theology on the faculty of the Nyack, New York, Missionary College. At this first conference the two groups viewed each other with wariness. As the Adventists had anticipated, Martin had read widely from D. M. Canright, E. S. Ballenger, and E. B. Jones, as well as other detractors or defectors. Martin, for his part, seemed to expect a degree of resistance and cover-up, such as he may have met in some of his other investigations. This first meeting can best be described as a confrontation.

Martin began going through a list of questions which reflected his reading. We Adventists, rather than launching into a defense, began with a positive presentation in which we emphasized those doctrines held by our church in common with Evangelical Christians of all faiths in all ages. We stated our conviction that the Bible is the

inspired Word of God and the only rule of Adventist faith and practice. We affirmed our belief in the eternal and complete deity of Christ, in his sinless life in the incarnation, in his atoning death on the cross, once for all and all-sufficient, in his literal resurrection, and in his priestly ministry before the Father, applying the benefits of the atonement completed on the cross. And, finally, while setting no time, we affirmed our belief in the imminent premillennial return of Jesus Christ.

It quickly became clear to the Adventist conferees that both questions and answers would have to be formally stated in writing, that the answers would have to be made crystal clear to the Evangelical conferees and to those they represented, and that a way would have to be found to demonstrate the consensus we were sure we had. Martin was given books and periodicals to substantiate the claims we had made in our opening statement.

Following the first day of discussion both groups were busy into the night. The immediate concern of the Adventists was the list of questions with which Martin had begun his interrogation. Froom, who had a facile pen, took the responsibility of composing the initial answers, in a document running into twenty pages, whipped into shape by his secretary after hours. Until two o'clock in the morning Martin gave his attention to the reading matter we had given him.

courtesy: Review and Herald



The second day will never be forgotten by those who participated in the conferences. As the morning session began Martin announced that, as the result of the first round of discussion and the reading matter he had been given, he was admitting that he had been wrong about Seventh-day Adventism on several important points and had become persuaded that Adventists who believed as did the conferees were truly born-again Christians and his brethren in Christ. In a dramatic gesture he extended his hand in fellowship.

Martin faced serious problems as a result of his turn-about. He had become convinced that Adventists stood with other evangelical Christians on an impressive number of basic doctrines. He was not convinced that Adventists were right on doctrines we describe as "present truth," nor was he ever convinced of these. But how was he to write a book in which he would expose what he considered the errors of Adventism, while at the same time revealing his honest conviction that there existed sufficient common denominators to justify the inclusion of Seventh-day Adventists in the Evangelical Christian community — and still satisfy those who had commissioned him to write a book against Seventh-day Adventism? In his concern, he asked the Adventist conferees to join him in praying for divine guidance.

We Adventists also faced problems. The Evangelical conferees were satisfied that we were presenting contemporary Adventist doctrines, because we were supported by the 1931 statement of fundamental beliefs, which appeared regularly in official yearbooks and manuals of the church, and by the amplified statement in the baptismal covenant. But, they asked, if the Adventist church had reached a firm consensus why did they find contrary or misleading statements in Adventist publications, for sale in Adventist book and Bible houses? We explained that this was the result of efforts by the church to avoid an officially adopted creedal statement, and the denomination's preference for an open-end theology which permitted new light to penetrate in depth. This explanation did not impress them. They asked if we did not think that we ourselves were to some extent to blame if these erroneous statements were used against us. We could only reply that correction had begun.

While church leaders had known of the conferences from the start, a point was reached where we thought it was wise to make a formal

From the first formal meeting, to the publishing of the book *QUESTIONS ON DOCTRINE*, LeRoy E. Froom was actively involved in composing the written distillation of the conferences.

report to the church. In a long letter to Froom and Read, dated July 18, 1955, I reviewed the progress in understanding achieved so far in the conferences, and expressed the hope that the Adventist conferees could be relieved of other responsibilities so as to have more time for what was expanding into a significant encounter, soon to include such a notable Evangelical as Dr. Donald Grey Barnhouse. A copy of this letter was sent to R. R. Figuhr, president of the General Conference of Seventh-day Adventists. Thereafter Figuhr gave the support of his office to the conferences and the publication of the definitive statement of Adventist belief which resulted.

Martin's immediate concern was his relationship with his sponsor, Dr. Barnhouse. He reported to his chief his conviction that both had been wrong in their judgment of contemporary Adventists, whom he had become convinced were not cultists but truly members of the Body of Christ. He then asked Barnhouse if he, Martin, was still a member of the team, and if he should go ahead with the book he had been commissioned to write, which now would have to be different from the one they had projected. Barnhouse gave him some reassurance but was not troubled himself. Shortly thereafter he asked to have the conferees meet with him at "Barchdale," his home in Doylestown, Pennsylvania.

In anticipation of the extension of Evangelical participation in the conferences Froom early in August urged the enlargement of the Adventist conferee group. He recommended the inclusion of R. Allan Anderson as a regular member because of the latter's background as evangelist, college teacher of religion, author, and especially because of his gift for diplomatic dialogue with leaders of other communions. Anderson was the secretary of the Ministerial Association of the General Conference and editor of *Ministry* magazine. Since April he had been participating in the conferences. Thereafter he was a member of the team, a tireless and valuable participant in the preparation of the text of the developing questions and answers. We four Adventists were authorized by the General Conference to plan with Martin and Cannon for the meeting with Barnhouse at his home in Doylestown. The planning session was held in Anderson's Washington office on August 22.

So it came about that on August 25 and 26, 1955, we four Adventists, with Walter Martin and George Cannon, sat down with Donald Grey Barnhouse, one of the most influential men among American Protestants and internationally famous as a representative Evangelical, to discuss what Seventh-day Adventists really believe.

Having welcomed the conferees, our host expressed his deep desire that love might prevail, and invited the small company to kneel with him while he prayed for the Spirit of the Lord to be present and to guide.

Dr. Barnhouse, always a very articulate man, began the conference by explaining his attitudes towards Seventh-day Adventists. He told about his boyhood in California, near Mountain View, where he imbibed the prevailing view that Adventists were ignorant fanatics who believed the Devil to be the sin-bearer, and that a person had to keep the seventh-day Sabbath in order to be saved. Later, his bad opinions had been confirmed, he said, by reading books by men who had been Adventists but had left the movement, notably E. B. Jones. But since Martin had begun his conversations with the Adventists, and had shared his findings, Barnhouse had come to see that there were sober, truly born-again Christians among Seventh-day Adventists. With them he was glad to fellowship as brethren, while reserving the right strenuously to refute the two or three positions taught by Adventists which Evangelicals hold to be in error. On this candid note the Doylestown conference began.

Chosen for his experience at diplomatic dialogue with leaders of other churches, R. Allan Anderson joined the Adventist conferees before the first meetings with Dr. Barnhouse. courtesy: R. A. Anderson





Barchdale, the Barnhouse's home, was the site of several conferences between prominent Evangelicals and certain Adventist leaders in 1955 and 56.

courtesy: Mrs. Margaret Barnhouse

In the first Doylestown conference there was much discussion of Froom's *Prophetic Faith of Our Fathers*, as providing an historical background for Adventism. It was clear that the Evangelicals had respect for Froom's scholarly attainments. Also, the questions and answers so far developed were reviewed in depth during both days of the conference. We came to see that many misunderstandings rested on semantic grounds, because of our use of an inbred denominational vocabulary. Our friends helped us to express our beliefs in terms more easily understood by theologians of other communions.

Donald Grey Barnhouse, Jr., a theology consultant on Billy Graham's staff, sat with us for a time on the first day. That evening, having seen his father's attitudes change, the son challenged the father to reveal through the pages of *Eternity* his new position on Seventh-day Adventism. Before we separated that evening our host told us he had decided to do this, though he knew it would precipitate a storm and would cost him many subscriptions.

That same evening, in our motel, Martin and Cannon came to express their amazement over the change they had witnessed in Dr. Barnhouse. To them it seemed a miracle. To Martin it meant that he would not have resistance from Barnhouse in writing the truth about Seventh-day Adventism, as he had come to see it.

On the second day we observed a change in the attitude of Barnhouse toward Ellen G. White. Anderson called Walter Martin's attention to a statement in Mrs. White's *Testimonies to Ministers and Gospel Workers*, which Martin in turn passed to Barnhouse. The latter was so impressed with it that he excused himself to take it upstairs for his secretary to copy. The statement reads in part:

We should come to the investigation of God's word with a contrite heart, a teachable and prayerful spirit . . . We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.

. . . If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but One who is infallible, — He who is the Way, the Truth, and the Life.

We appreciated the warmth, honesty and deep spiritual dedication of the man who was our host at "Barchdale." We have pleasant recollections of his hearty hospitality and that of his charming wife. Our entire days were spent at the Barnhouse home, necessitating our having our meals there. For these, Margaret Barnhouse went to great lengths exploring the unfamiliar land of vegetarian cookery.

Following the two days with Dr. Barnhouse the conferees went to their tasks with renewed confidence. We Adventists had come to see that we could state our doctrinal positions with clarity, in language understood by theologians of other churches, yet never bending for the sake of clarity or harmony alone. Our position was clearly stated by Froom in a letter to Martin:

In our statements we seek to honor and safeguard truth, not merely to pass . . . scrutiny of some group. We are not seeking the approbation of any organization. All we ask is understanding of our actual teachings. We must live our own denominational life under the eye and scrutiny of God. Our sole purpose is to please Him, to whom we are accountable and whom we adore.

We saw that, while there had been doctrinal deviation, and this was still a possibility, it was essential for us to demonstrate the existence of a majority position, a preponderant view, that a consensus actually existed, and that we were correctly reflecting that consensus. As means to this end the General Conference arranged a trip



R. R. Figuhr, General Conference president from 1954 to 1966, supported the Adventist conferees in their meetings with other Christian leaders.

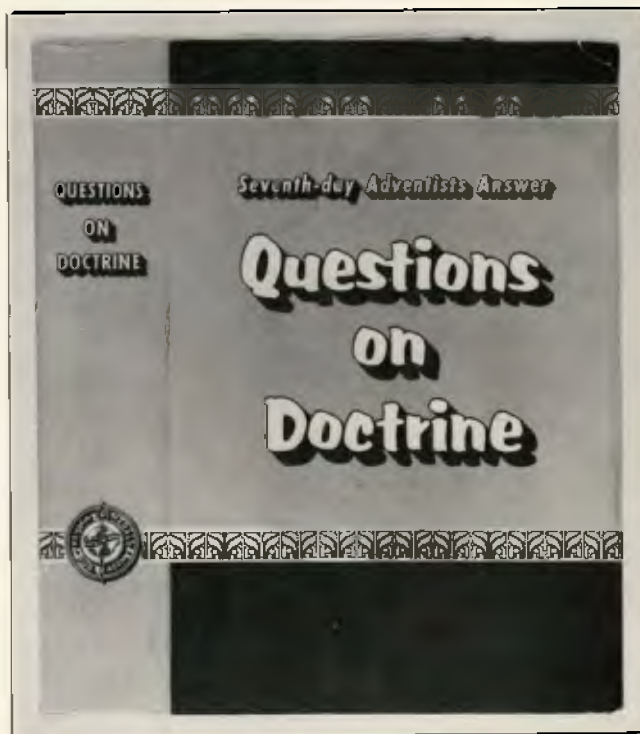
for Martin to the West Coast, where Anderson was to introduce him to representative Adventists. On this trip Martin spoke in Adventist churches and met the staff of the Adventist radio station, Voice of Prophecy. In the East, Martin met with the staff of the Seventh-day Adventist Theological Seminary and spoke at an assembly there. On overseas trips he observed Adventist missions in action and found occasion to clarify misconceptions about Adventists held by missionaries of other denominations.

In another dimension, it was planned to demonstrate consensus by submitting the questions and answers to Adventist leaders in North America, and then around the world, using a mailing list of more than 250 names. The document by this time had grown to some sixty questions and answers, and was beginning to be thought of as having book possibilities — a definitive statement of contemporary Adventist

*Members of the committee: R. R. Figuhr (chairman), A. V. Olson, W. B. Ochs, L. K. Dickson, H. L. Rudy, A. L. Ham, J. I. Robison, W. R. Beach, C. L. Torrey, F. D. Nichol, T. E. Unruh, R. A. Anderson, L. E. Froom, W. E. Read.

theology, in convenient reference book form. A committee of fourteen members was appointed with General Conference approval, to prepare the document for distribution to church leaders, then to analyze and evaluate the feedback. Figuhr, the president of the General Conference, was chairman of this committee.* Correspondence relating to the project was entrusted to J.I. Robison, the president's secretary. The response was good, the consensus was demonstrated, and the decision to publish was made. Thus *Questions on Doctrine* came into being.

The conferees on the Evangelical side were also assessing the support of their new stand on Adventism. Martin, in November 1955, reported talks with Pat Zondervan, who was to publish *The Truth About Seventh-day Adventism* and who was interested in the new direction the book was taking. A month later, Martin reported going over the questions and answers in their entirety in a five-hour session with Dr. Barnhouse, and stated that Barnhouse was satisfied that Adventists were fundamentally evangelical in all matters concerning salvation.



An editorial committee chosen by the General Conference prepared the book *SEVENTH-DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINE*, based on the points raised in the evangelical conferences. credit: Review and Herald

Martin also reported that Frank E. Gaebelein had written to James DeForest Murch, stating his opinion that the Seventh-day Adventist church would qualify for membership in the evangelical group, if they so desired. Dr. Gaebelein was the founder and director of the famed Stony Brook School (of which Martin was a graduate), a member of the Reformed Episcopal church, and an official in the National Association of Evangelicals. Dr. Murch, prolific author of religious works, publications director and later president of the National Association of Evangelicals and the editor of *United Evangelical Action*, was a member of the Disciples of Christ.

Meanwhile, correspondence between Froom and E. Schuyler English, editor of *Our Hope* and chairman of the revision committee of the *Scofield Reference Bible*, resulted in an editorial statement by Dr. English in February 1956, correcting misconceptions about Adventist doctrines as to the nature of Christ in the incarnation, the Trinity, and the completed atonement on the cross, followed by an article by Walter Martin in November 1956, the earliest affirmation of the essential Christianity of the theology of Adventism on matters relating to salvation to appear in a non-Adventist journal of note.

A second two-day conference at the home of Dr. Barnhouse took place in May of 1956, days which Barnhouse described as spent in meditation, communion, and discussion. This time our host questioned the Adventist conferees closely about our concept of the role of Ellen G. White as God's messenger to the remnant church and the weight the Seventh-day Adventist church gave to her writings compared to the Scriptures. There was also thorough discussion of the Adventist teaching regarding the heavenly sanctuary and the role of Christ as priest, mediating the sacrificial atonement completed on the cross. By this time we had assembled an impressive exhibit of references which demonstrated that, from the early days of our church, Mrs. White had held the doctrinal concepts we were espousing, and showing that deviations of persons or groups were misrepresentations of the inspired messages, however sincerely held.

In August 1956, Russell Hitt, the managing editor of *Eternity*, came to Washington to go over with us the long-awaited Barnhouse article repudiating his former position on Adventism. Supporting articles by Martin, to follow in *Eternity*, were also gone over. We were given permission to quote or otherwise refer to these articles.

So it came about that a year after the first Doylestown conference, where Dr. Barnhouse had come to see that he would have to report his new position on Adventism, *Eternity* for September

1956, carried his article, entitled "Are Seventh-day Adventists Christians?" The article was written with courage and clarity, and it was lengthy. The author began:

In the past two years several evangelical leaders have come to a new attitude toward the Seventh-day Adventist church. The change is a remarkable one since it consists of moving the Seventh-day Adventists, in our opinion, out of the list of anti-Christian and non-Christian cults into the group of those who are brethren in Christ; although they still must be classified, in our opinion, as holding two or three very unorthodox and in one case peculiar doctrines. The steps in our change of attitude must be traced and the justification of our changed attitude documented. Adventists who read this should realize that evangelical readers have been conditioned through the years for thinking that Adventists must be classified as non-Christians. This present article will explain reasons why this should no longer be so.

Barnhouse went on to give an account of the conferences and the mutual understandings resulting, and to announce the two forthcoming books, Martin's and ours. He defined the areas of agreement which he considered sufficient for identifying Adventists as members of the Body of Christ, within the evangelical definition. The three major areas of disagreement he described as conditional immortality, observance of the Seventh-day Sabbath, and the investigative judgment. To these he could give no credence at all, though the first two had historical foundation in the Christian church. The last he described as a doctrine never known in theological history until the second half of the nineteenth century.

The supporting articles by Martin appeared in later issues of *Eternity*. The first gave the historical background of modern Adventism, the second a comprehensive statement of what Adventists really believe, and the last dealing with Adventism's unique or unusual doctrines. In these articles Martin was both lucid and fair. And while Adventists did not find his criticism of their distinctive doctrines either palatable or convincing, they did appreciate his candor, as he wrote at the end of his second article:

However, whatever else one may say about Seventh-day Adventism, it cannot be denied from their truly representative literature and their historic positions that they have always as a majority, held to the cardinal, fundamental doctrines of the Christian faith which are necessary for salvation, and to the growth in grace that characterizes all true Christian believers.

eternity

MAGAZINE OF CHRISTIAN TRUTH



In this issue
 The Truth About Seventh-Day Adventism Walter R. Martin
 A Northern Christian Looks at the Race Question Joseph T. Ravich
 Report from Hong Kong Donald Corey Barnhouse

OCTOBER 1956

ETERNITY magazine, which carried both Barnhouse's and Martin's articles acknowledging Adventists as Christians, lost nearly one-fourth of its subscriptions as a result. The loss was temporary though, for within a year circulation was higher than ever. credit: Eternity Magazine

Barnhouse, speaking for Martin as well as himself, ended his historic article with these words:

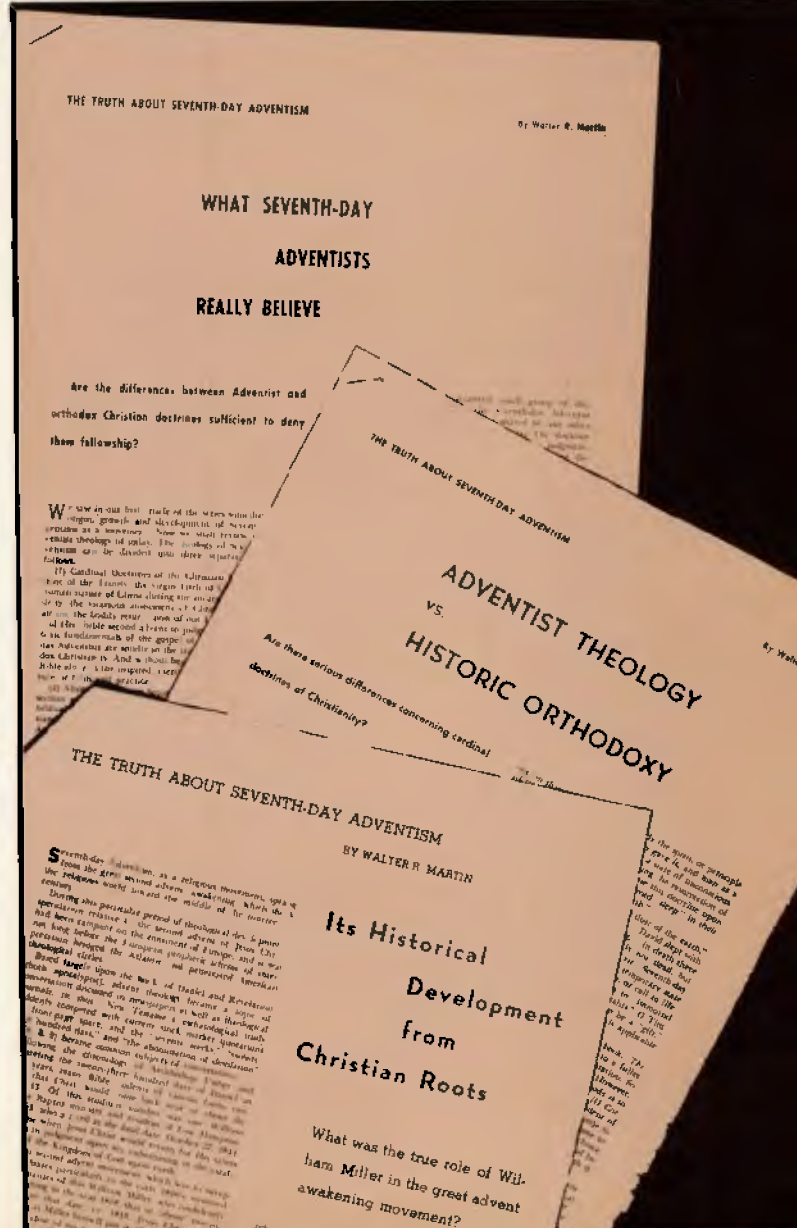
In conclusion, I should like to say that we are delighted to do justice to a much-maligned group of sincere believers, and in our minds and hearts take them out of the group of utter heretics . . . to acknowledge them as redeemed brethren and members of the Body of Christ. It is our sincere prayer that they may be led to consider further the points on which they are so widely divergent from the rest of the Body of Christ and in so doing promote their own spiritual growth and that of their fellow Christians.

It was a sobering experience as the conferees came to this point in the lengthy dialogue to see the warm Christian friendliness of the Evangelicals. They expressed a concern that the Adventists might come to see as they saw. But they also

realized that we Adventists, moved by the same Christian spirit, hoped that exposure to the special truths we believed would lead the Evangelicals to believe as we did. This we all saw as a dilemma of the Body of Christ, which only the Holy Spirit could resolve.

The expected storm broke quickly. There were at least a few of the peers of Barnhouse and Martin, English, Paebelein and Murch, for whom their stand was gall and wormwood. The *Sunday School Times*, published in the City of Brotherly Love where Dr. Barnhouse had his pastorate, carried a series of

The three part series Martin wrote for *ETERNITY* magazine cited points of agreement and difference between Evangelicals and Adventists. Though he still argued against certain doctrines, he acknowledged that they had been held by Church leaders throughout history, such as Luther. credit: Eternity Magazine



articles against Adventism. The *King's Business*, official organ of the Bible Institute of Los Angeles (BIOLA), ran articles by Louis Talbot, the editor, attacking not only the Adventists but the editor of *Eternity* as well. While these attacks could not be considered typical, they at least showed that the editor of *Time* was less than correct when he announced in the December 31, 1956 issue that the Fundamentalists had made peace with the Adventists.

When *Eternity* lost one-fourth of its subscribers in protest, and the sale of Martin's books plummeted, Barnhouse asked anxiously, "Are you sure of your positions?" On Martin's affirmative answer, Barnhouse said, "Then we will go ahead." Within a year the *Eternity* subscriptions were higher than before, and there was again a good market for Martin's books.

Meanwhile, the General Conference of Seventh-day Adventists was taking a direct hand in planning the book taking shape from the questions and answers. In September 1956 the General Conference Officers appointed a small editorial committee.* On January 23, 1957, the Review and Herald Publishing Association was invited to manufacture the book "as compiled by a committee appointed by the General Conference," accepting the manuscript in its completed form. And on January 30 the executive committee of the publishing house accepted the manuscript for publication on a "text basis." The General Conference officers approved the title, *Seventh-day Adventists Answer Questions on Doctrine*, and also the short title, *Questions on Doctrine*. The officers also approved the exact wording of the introduction as it later appeared in the book over the signature of the editorial committee. Here it was made clear that the book was the work of a representative selection of participants, not of an individual, nor even of the committee, and that those preparing the answers made no claim to having provided the final word on Christian doctrine.

In September the officers recorded a series of actions having to do with publicity and distribution. Union conference papers and Adventist magazines would be asked to run advertisements. Non-Adventist periodicals would be invited to run ads and to publish book reviews. A suitable four-page folder was to be printed for distribution to non-Adventist clergymen. High-ranking religious leaders in North America were to receive complimentary copies. Churches were to be invited to

*Members of the editorial committee: A. V. Olson (chairman), W. E. Read, M. Thurber (book editor of the Review and Herald Publishing Association), W. G. C. Murdoch, R. Hammill, L. E. Froom, and R. A. Anderson, consultants.

put copies in their libraries and to present complimentary copies to Protestant ministers in the community. Book and Bible houses were to stock *Questions on Doctrine*.

Questions on Doctrine was published late in 1957. It was designed to begin with the "Statement of Fundamental Beliefs of Seventh-day Adventists," first published in 1931, later given General Conference approval, and regularly included in church manuals and yearbooks of the denomination. This was to make clear to Adventists and non-Adventists alike, that in presenting an amplified statement on doctrine the General Conference was not setting forth a new theology, but was clarifying and amplifying the doctrines most generally believed by contemporary Seventh-day Adventists. Included in appendices was an extensive compilation from the writings of Ellen G. White, covering such subjects as the deity and eternal pre-existence of Christ and His place in the Trinity; His divine-human nature in the incarnation; His completed sacrificial atonement on the cross; and His priestly ministry in the heavenly sanctuary. These were the areas which had been found to be most frequently misunderstood and misquoted. This compilation was later included in Volume 7-A of the *Seventh-day Adventist Commentary* series. Many of these same quotations appeared in the *Ministry* magazine, between May 1956, and March 1957, under the title, "Counsels from the Spirit of Prophecy."

The editor of *Ministry*, R. A. Anderson, made sure during the months preceding the publication of *Questions and Doctrine*, that the Adventist clergy was fully informed of what to expect. He described the conferences with the Evangelicals and the removal of century-old misunderstandings. He explained the procedure for getting a doctrinal consensus from world leaders in the church. The unity of belief so demonstrated he attributed to the influence of the writings of Ellen G. White. There were also articles during this period from W. E. Read on the nature of Christ and from L. E. Froom on the atonement.

It came as a surprise to the planners, after the demonstration of a solid consensus from world leaders in the church and the preview in *Ministry* of what was to come, that *Questions on Doctrine* should be subjected to attack from Adventist sources. The critics seemed to be saying the same things, suggesting a common source. This was not hard to find. M. L. Andreasen, a respected retired Adventist theologian, author and Bible teacher, had widely circulated eleven mimeographed documents and six printed leaflets addressed to the churches. In these the writer

accused the compilers of *Questions on Doctrine* of attempting to change traditional doctrines, and he accused the officers of the General Conference of planning to revise the writings of Ellen White to conform.

A formal denial of these charges was prepared by A. V. Olson, a General Conference vice president, and chairman of the Board of Trustees of the Ellen G. White Estate. This reply, dated September 6, 1960, was sent at the request of the General Conference officers to officers of the overseas divisions of the church and to all union conference officers and local conference presidents in the North American Division. The incident was soon closed, and the author of the criticism made his peace with the church to which he had formerly given distinguished service.

The Zondervan Publishing House had originally scheduled publication of Walter Martin's *The Truth About Seventh-day Adventism* for January 1957, as part of the series on cult apologetics. There were delays, but so long as there was a possibility of his book coming out first he was supplied with page proofs of the Adventist book, so he would have reliable references. Martin had promised that in describing the teachings of contemporary Seventh-day Adventists he would only use statements from the book to be published with the approval of the General Conference. As late as October 1959, R. A. Anderson and W. E. Read, with H. W. Lowe, chairman of the Biblical Study and Research Group of the General Conference, were going over Martin's galleys, preparatory to writing a statement to be included in the book. *The Truth About Seventh-day Adventism* was, and is, a notable book. In the "Foreword" Barnhouse stated:

Since leaders of Adventism agree that this book fairly represents their theological position, this work is a milestone in Christian apologetics; for, during this study, brethren talked and prayed together, assessed each other's position and agreed to disagree while still obeying the Lord's command to love one another.

In the author's "Preface" Martin reminded both Adventists and non-Adventists that still to be healed were wounds caused by ignorance, prejudice, and an unforgiving spirit, of which Adventists as well as non-Adventists were guilty. But, he wrote, the place of healing is at the cross. Meeting there, we find strength and grace to keep the "lost commandment," that we love one another.

The Adventist statement, over the name of H. W. Lowe, as it appeared in Martin's book, asked that members of the Adventist church, when reading the last chapter of the book, in which Martin described his points of disagreement with Adventism, would remember the fair

THE KING'S BUSINESS
April 1957 25c

Special 8-page Green Report

Why Seventh-day Adventism Is Not Evangelical

EDITOR'S NOTE. This month we are starting the first in an important series of articles on the Seventh-day Adventist system of religion. This never-before-published series has just been completed by Dr. Louis T. Talbot, chancellor of the Bible Institute of Los Angeles, and long-time (25 years) researcher into the cults and religions of our day.

As a sidelight to this important series we're printing part of a letter we received a few weeks ago from a woman who had been raised as a Seventh-day Adventist. Here's her letter.

Sirs:

I was a Seventh-day Adventist for 29 years, but I became dissatisfied with so much unhappiness that my husband and I and our four children began going elsewhere in search for something better. Just the two older children and I were members. They got so they wouldn't

please turn page

*Some evangelical publications reacted strongly to the acceptance of Seventh-day Adventists as evangelicals. This issue of **The KING'S BUSINESS** by the Bible Institute of Los Angeles, was one of the most pointed.*

credit: Bible Institute of Los Angeles

and accurate statement of Adventist teachings set forth in the earlier portions of the book. Lowe also expressed the gratitude and respect the Adventist leadership felt toward Martin for his correct recording of their beliefs and for his attitude of Christian brotherhood.

In retrospect, the publication of *The Truth About Seventh-day Adventism* and *Seventh-day Adventists Answer Questions on Doctrine*, improved relations between Evangelicals and Seventh-day Adventists. Martin's book did not convince all Adventist isolationists that its author and Barnhouse spoke for the Evangelicals, or that fraternal relations were desirable or safe. And the publication of *Questions on Doctrine* did not

convince all Evangelicals that Adventists were not heretics in Christian robes. Isolated attacks on Adventism continued. And Martin's book could not be bought in Adventist book stores.

Paul Hopkins, the executive secretary of the (Barnhouse) Evangelical Foundation, struck a hopeful note in a letter to me, dated May 6, 1960:

Quite honestly, I can see that what you began with us is still only the beginning and I recognize that you are going to have the same problems within your group that we have in ours. There is much land still to be possessed before the members of the Body of Christ can recognize one another as we should. In the meantime, let us continue to work and pray that the day may come sooner than we might normally expect.

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THE FOUNDING OF THE Southern California Junior College

James I. Robison

courtesy: Loma Linda University Heritage Room



In 1922 La Sierra Academy was founded, with James I. Robison (1888-1961) serving as its first principal. This school was destined to become the La Sierra Campus of Loma Linda University.

The Southern California Conference had purchased a Methodist theology school in 1901, and had operated it as San Fernando Academy. In 1915, when the Southeastern California Conference was formed, the constituents made no plans for an academy of their own. Instead, their young people were sent to the San Fernando school.

This account of the founding of La Sierra Academy, and its subsequent elevation to junior college status, was written by Elder Robison. He had recently returned from teaching in South Africa and was serving as Education Secretary for the Southeastern California Conference during the early part of his narrative. Eventually, Robison was asked to be the first principal of the new school.

The La Sierra Campus Heritage Room has Robison's original, undated, twenty-eight page typewritten manuscript, from which the following article was excerpted.

James I. Robison, the pioneer principal of La Sierra Academy, recorded the history of its conception and struggle for establishment.

HEIRLOOM

courtesy: Loma Linda University Heritage Room



The deteriorating condition and lack of sufficient space at the San Fernando Academy gave a major

impetus to efforts toward establishing a new academy in southern California.

Southern California Junior College, formerly La Sierra Academy, grew out of the San Fernando Academy which had been founded in 1901 and operated as an academy and normal school for twenty-two years, closing its doors in 1923. The San Fernando school did splendid service during its time, sending out between seventy and eighty recruits to foreign fields besides hundreds into the organized work in the homeland. San Fernando was a Union Academy, operated jointly by the Southern California and the Southeastern California Conferences which shared the expenses on a sixty-four basis.

However, the facilities offered at San Fernando were very limited. The campus was small, the buildings inadequate and old, and there seemed to be no opportunity for the development of a school such as the growing work in Southern California demanded. For these reasons, and also because of the desire to locate the school amid more rural surroundings, the moving of San Fernando Academy began to be discussed. Some opposed the idea, hoping rather to enlarge the San Fernando plant, but the more progressive members of both conferences recognized the utter impossibility of ever building up a strong educational center at San Fernando, and by 1920

HERIHOOM



Soon after the La Sierra Academy opened on October 3, 1922, the entire student body and faculty posed in

this was quite generally recognized....

During the winter of 1920-1921 the plans for establishing a new school in Southern California began to take a more definite shape in the minds of both the leaders and the laity. This was one of the factors which lead the two conferences to plan to hold their campmeetings on the same ground at Alhambra in the summer of 1921. . . . The Southern California Conference first used the camp for their meeting and after they had moved out the Southeastern California Conference moved in, occupying the same tents in which to hold their campmeeting. . . .

On the first Sunday of the Southeastern California Conference Campmeeting, which I believe was August 7, 1921, a joint meeting of the constituents of the two conferences met in the large pavilion. It was my privilege to be present at this meeting, having just returned from my first period of service in Africa. Elders J.J. Nethery and W.M. Adams, the presidents of the two conferences, led out in the meeting and laid before the constituents the educational problem

that we were facing in Southern California at the time. . . .

Practically the whole day was given over to the study of the new school proposition, and as a result of that memorable occasion a unanimous vote was taken, appointing a committee to draft a memorial to the General Conference, petitioning them to permit the two conferences in Southern California, in counsel with the Pacific Union Conference Committee, to establish a new junior college upon a site to be selected in some rural area.

The General Conference having considered this memorial, a joint conference committee meeting was held in February 1922, in the Glendale Church. . . . Professor Howell, the Educational Secretary of the General Conference, at great length laid before the brethren the report of a committee that had been appointed by the General Conference at the Fall Council to consider

HERILOOM



the memorial. This report was to the effect that these two conferences should confine themselves to academic work only, and further, it was strongly urged that the two conferences should *each* provide themselves with a good well-equipped academy for the many hundreds of young people in the growing membership of the two conferences.

This report came like a bombshell to the junior college advocates, and inasmuch as it was recommended by a committee appointed by the General Conference, it tended to divide the local conference committees, a part still standing for a joint school, while others began to favor two separate academies. The opinion was so sharply divided that no actions were taken As a result the two local committees felt that they must have instruction from their constituents before proceeding further.

This second constituency meeting was held in the Glendale Church about the middle of March 1922 with over 400 delegates present, representing all the churches in the two conferences. Elder

J.E. Fulton, the Union President, presided. The problem before the meeting was whether the two conferences should jointly operate one academy, or whether they should each build and operate a local academy in their respective fields. The question of a junior college was not up for consideration as the General Conference Committee had quite definitely turned down the request for a junior college for Southern California, intimating that Pacific Union College was able to provide all the college work required in this Union for all the young people of college grade. . . .

Elder Nethery, writing of this meeting said:—
. . . 'I asked for the floor, addressed the chair, the constituents, and said, 'I have a confession to make. I have a little speech to make, and a motion to make.' I asked the brethren to forgive me for ever expressing my sentiment in favor of two academies in the territory of these two conferences, and then said, 'Thank you for your forgiveness.' . . . I made the motion that in view of the necessity of establishing the school right, that it

HEIRLOOM

FIRST ANNOUNCEMENT
of the
ACADEMY
of the
SOUTHEASTERN CALIFORNIA
CONFERENCE



ARLINGTON, CALIFORNIA
1922-1923

FACULTY

JAMES I. ROBISON, Principal
Mathematics

ELSON H. EMMERSON
Bible
Bookkeeping

HOWARD R. MILLER
History
Woodwork

MRS. J. J. KOEHN, Preceptress
Sewing
Hydrotherapy

....., Preceptor
Science

A. LOGAN, Farm Supt.
Agriculture

GRACE NELSON
Pianoforte
Harmony

.....
English
Language

....., Matron
Domestic Science

*To be supplied

3

The *FIRST ANNOUNCEMENT OF THE ACADEMY* listed October 3, 1922 as *Registration day*. At the time it was printed, nine faculty posts had been "created," though only six of them had been filled.

courtesy: Loma Linda University Heritage Room

would be impossible for two ideal schools to be operated for two conferences so near to each other, that we have a joint academy, and that a joint committee be appointed, say about seven

brethren from Southern California territory with the members of the Southern California Conference Committee and seven members selected from the Southeastern California Conference to act with the committee members of the Southeastern California Conference, thus giving us a committee of about twenty-eight members from the two fields to act with any representatives that the union brethren might wish to appoint. This committee [was] to be employed to locate, to finance, to build, and to begin to operate this joint

HERILOOM

academy.

"Professor Howell was on his feet immediately, because this was contrary to his ideal. He argued long and loud, but I am sure, conscientiously. . . . However, the motion was carried.

"In a few weeks, this big committee went to work. We scoured the country from up near Santa Barbara over to Redlands, and on down toward Santa Ana, and some distance down, I think, toward San Diego. Elder Daniells spent quite a bit of time with us. I remember one expression he made, 'Brethren, this is some task to locate a school in California. Why, out in Iowa or some other middle state, you could pick a good location anywhere, but out here in California, it is either a desert, or an orange grove, costing \$4,000 an acre. I really don't know what you brethren are going to be able to do.'"

The members of the committee from the Southern California Conference were quite insistent that the joint school should be located within their territory. This was agreed to by the Southeastern California Conference brethren if the site selected should be somewhere east or southeast of Los Angeles so that the students from this conference would not have to pass through the metropolitan area of Los Angeles in going to and from school. This proved to be a very difficult task. . . . One thing led to another until the combination plan began to fall into disfavor, especially as the impossibility of finding a suitable site within the territory of Southern California became apparent.

It was at this juncture that the brethren decided to call a third constituency meeting, this time however, to meet separately. The Southeastern California Conference called their meeting at Loma Linda about the middle of April.



courtesy: Loma Linda University Heritage Room

The first class to graduate from La Sierra Academy consisted of all girls. Pictured from left to right are Mabel Judson, Leona Price, Kathryn Reid, Esther Stuyvesant and Faye Kinder.

. . . Some of the brethren just before this meeting had looked over the La Sierra Rancho. Elder Burden, who was one of the locating committee members, felt drawn toward this site. He had, all during these trying days, very courageous words for the brethren when the path seemed hedged up. On one occasion he said, "Brethren, we must not fear. God is with us. He has a place for this school. It will be found. The hand of Providence will be manifestly seen in

courtesy: Loma Linda University Heritage Room

'23

Class Roll

Alma Baker
Faye Kinder
Leona Price
Mabel Judson
Kathryn Reid
Esther Stuyvesant



Notes: Building for Character
Class Hours: Sunberst Hour
Colors: Coral and Green

The Senior Class of the La Sierra Academy

invites you to be present
at the

Commencement Week Exercises

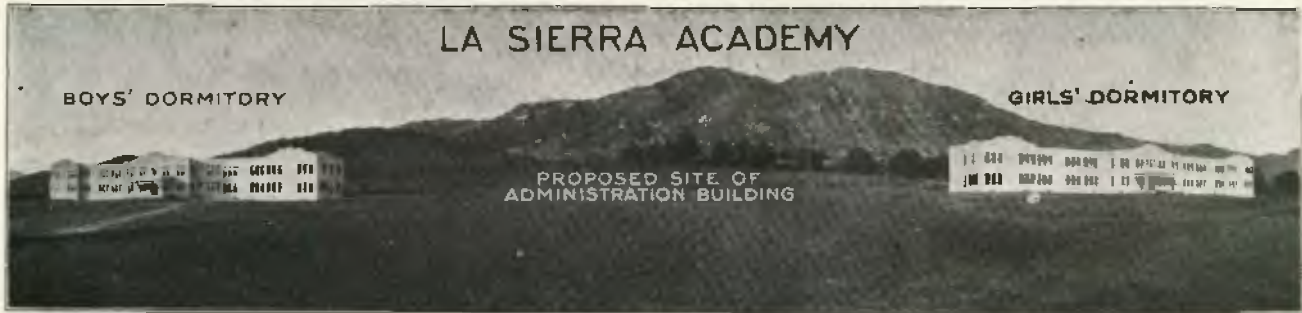
to be held at the

La Sierra Academy
Arlington, California

Commencement Week Program

Baccalaureate	Sabbath
May 26, 11:00 a. m.	
Pianoforte Recital	Saturday evening
May 26, 8:30 p. m.	
Class Night	Tuesday
May 29, 8:00 p. m.	
Commencement	Wednesday
May 30, 8:00 p. m.	

HEIRLOOM



The campus in 1922



The school in 1925

Though debts were incurred to provide the two dormitories, the construction of the administration building was delayed until funds became available.

courtesy: Loma Linda University Heritage Room

connection with the steps taken to establish this school." His note of courage was a real help to the brethren at this time.

When the Loma Linda meeting convened, . . . Elder Burden . . . was chairman. Elder Nethery says of this meeting:—

"I will never forget the enthusiasm of that fine body of people. They urged their leaders to go forward and establish a good strong school, and I think a few brethren suggested good naturedly, not too far away from the line between the territory of Southern and Southeastern California Conferences. This seemed to fit in well with the La Sierra location. A committee was appointed at that meeting, cautioning not to pass by the La Sierra location too easily, the result of which was \$102,000 worth of land being purchased, and we didn't have a \$10 bill in the treasury for this purpose. It is true that we were to get forty percent of the resources of San Fernando, \$14,000 of which was to be in cash. This gave us a little



La Sierra Academy and Normal's first school bus was adequately ventilated.

courtesy: Loma Linda University Heritage Room

HERILOOM



In its first year, La Sierra Academy had an Arlington, California address, but was in fact well out in the country.

Only weeks before the scheduled opening of classes, the boys' dormitory needed far more than a few finishing touches.

courtesy: Loma Linda University Heritage Room

start.”

Soon after this meeting the La Sierra site was inspected by a large committee, all of whom were very favorably impressed. The city of Redlands, however, was urging us to come to their district and offered us a large bonus, \$10,000, if we would locate in the Yucaipa Valley. This offer began to influence some of the committee, and so a delegation called upon the city council of Riverside, asking what bonus they would be willing to give the school if it were located in the La Sierra section. After some weeks of delay, Riverside made an offer of \$10,000 in cash and \$5,000 in benefits, and this, with the more favorable location which nearly all the committee members felt was offered at La Sierra, turned the tide to Riverside, and the committee signed a contract for the purchase of \$102,000 worth of land where the college is now located.

The General Conference at San Francisco came

in just at this time, and it was during this conference that the building committee was appointed, and the selection of a faculty began — the principal, the Bible teacher, and a preceptress being the first chosen. . . .

In the meantime the Southern California Conference had decided to go back to San Fernando for one more year. They tried to rally their constituency to the old discredited school, but it proved to be a difficult task. They had on several occasions told their people how inadequate the old plant was and how unsuited for school purposes. It had been called a fire-trap, etc. But with the promise of a new school the year following, the constituency of the Southern California Conference rallied fairly well to San Fernando for another year.

HERILOOM

EL SERRANO

(The Yearbook)

Volume One



Presented by
THE SENIOR CLASS
LA SIERRA ACADEMY
BURLINGTON CALIFORNIA

The title page of the La Sierra yearbook, El Serrano, as it was first published in 1924 reveals that the senior class made it their own project.

courtesy: Loma Linda University Heritage Room

The Southern California Conference in the meantime purchased a school farm up near Oxnard. Plans were laid for the building up of a fine school plant for their field. . . . However, La Sierra was already in operation. Hundreds had seen our plant and its possibilities and a new desire for a joint school sprang up in the hearts of the people. . . .

Again referring to what was going on at La Sierra, I would say that the farm had been purchased, the final contracts were signed late in the month on June 1922. July came and we announced that a new academy, giving full work, would open on the third day of October next. We didn't have a building. We didn't have a book in our library, nor a test tube for the laboratory. We didn't have a desk or a chair. We didn't even have a faculty, except four members who had been chosen at the time of the General Conference in San Francisco. These four included the principal, Professor James I. Robison; the Bible teacher, Elder Elson H. Emmerson; the preceptress, Mrs. J.J. Koehn; and the farm manager, Mr. A. Logan. But we did have faith — faith in our God that He was leading us; faith in the blueprint that God had given us as to the kind of education that should be

provided; faith in our loyal members that were back of us; faith in our dear young people that the school we were establishing at La Sierra would be a saving factor in their lives and in preparing them for a wider service in the Lord's cause. So with faith and courage and loyal cooperation and united effort we stepped forward, facing every difficulty, confident that the Lord was leading and that we would open school on October three as we had advertised.

On the fifth day of July Mr. R.F. Emmerson took possession of the school farm, bringing with him a team of horses, a wagon, a Fresno scraper, and a few supplies for the farmhouse [in which] he was to establish himself during the building operations. Soon things began to move. The building foreman arrived. Lumber was purchased. Grading for the new buildings was begun. Tents were pitched to accommodate the carpenters and other laborers who were arriving, and soon a showing began to be made. The buildings arose like magic. First the boys' dormitory began to take shape while excavation was being made for the girls' dormitory. At the same time work on the farm was being pushed forward by Brother Logan. Land was being leveled for the alfalfa field. Other workers were building cottages for the principal and the farm manager. It was indeed a busy time. Everyone cooperated, and as the summer drew to a close we began to see the school plant taking shape.

The principal's work was to prepare for the opening of school, to solicit students, to find a faculty, and to get the school equipment. By the end of the summer we had made up our faculty. In addition to those already mentioned, we secured Professor Howard R. Miller as preceptor, whom we found over near Redlands doing carpenter work; Sister A.C. Giddings was selected as matron with her husband as cook; Professor L.J. Vollmer of Loma Linda was selected to act as history and mathematics teacher; Paul W. Stuyvesant, who was working on the buildings as carpenter and who had had several year's experience in Central America, was selected as Spanish teacher and also to assist in the bookkeeping; Miss Pearl Cooper joined the faculty as art and sewing teacher, and Miss Grace Nelson as music teacher. The last to be secured for the school was Miss Ivamae Small who was working in Harrower's Laboratory in Glendale. She joined the faculty as English teacher and librarian. . . .

HEIRLOOM



When the Normal Department was added in 1924 Robison was given charge of it, and Louis C. Palmer became principal. By 1925 the school's faculty included the nine pictured here, and ten others.

courtesy: Loma Linda University Heritage Room

However, as October 3 drew near we began to get nervous. Nothing seemed to be finished. The girls' dormitory was not plastered, although there was a big crew of men working on it. There just seemed to be too much to do. Brother Emerson nearly rode his car to death making trips to and from Los Angeles to keep the workmen going with building materials and other supplies. It was then that reports began to be circulated that the school would never open as advertised. Students were writing in, and parents were inquiring if school would really open. We replied that we were planning to open on October 3. During September we had many visitors. Sometimes on a Sunday afternoon scores of cars would drive by the new school plant as our people from all parts of both conferences came to see what we were doing. We did no soliciting for

students over the line in Southern California, but we answered letters of inquiry and accepted students who applied.

It was a time of tension. We were not prepared to receive students so we sent out word that no students were to arrive before October 3, but on that day we would accept them and school would begin the day following.

When October 3 came the girls' dormitory was only half plastered, the stairs were not in, the kitchen was not completed, and we were still cooking down in the old farmhouse, feeding at that time about forty or fifty workmen who were working on the buildings and on the farm. The boys' dormitory was about ready, and the school rooms, which were on the first floor of the boys' dormitory, were in readiness for the beginning of school. But we had no laundry, no electric lights, no heat. But we did have plenty of enthusiasm, good fellowship, and faith.

On the morning of October 3 the students began to arrive. The girls went up a ladder to the second floor of their dormitory while the workmen were still busy building the stairs. The first meal was served in the old farmhouse, but by the evening of October 3 we had the dining room in operation.

HERILOOM

We enrolled students all day on October 3, and on the evening of October 4 we had our official opening at which Elder Daniells spoke to us. Eighty-four students enrolled the first day; the total enrollment for the first year was well over one hundred. The next morning we began our classes, following the regular school program which had already been made out. Every student and teacher fell right into the regular routine, and as far as I know, it has been continued from that day to this.

We used candles for lights for about six or seven weeks and oil stoves to cook on. However, by that time our electricity was installed and we had light and heat and a fine electric range and oven. During that first year we developed the farm and planted alfalfa on the lowland, while the slope below the college was planted to orchards and vineyard. Our farm center was moved from the old site below the orange orchard to its present location. Barns and other buildings were started. We also planned the administration building but it was decided that this building should be built only as funds were in hand. The Lord, however, opened the way and support came in from other sources so that the administration building was started before the first year of school was finished.

The Southern California Conference began to realize the impossibility of building its own school for the opening of the 1923 term, so they

approached us, suggesting that we come to some arrangement with them for La Sierra to take the Southern California Conference students for a year or two as they could not continue the San Fernando Academy. We agreed on a basis whereby they were to pay a certain bonus for each student accepted from their territory. This plan was introduced at the opening of the school for the second year.

During the second summer the people in both conferences felt very warm toward La Sierra. The principal visited the camp-meetings in both conferences and had a very cordial reception. At the opening of school the second year we had about 140 students which crowded our facilities to the utmost as the administrative building was not yet completed. We had chapel in the basement of the administration building but the classrooms were not ready until about three or four months after the opening of school.

The second year showed quite an addition to the faculty with the coming of Miss Lilah G. Godfrey

This page appeared in an early edition of El Serrano, the school yearbook.

courtesy: Loma Linda University Heritage Room

DALE A. MARCHUS

*A friend so true is hard to beat,
A student and an athlete.*



ALICE L. CASEBEER

*To know her is to love her,
And she is well known.*



EVELYN S. YOUNGS

*Naturally quiet and reserved,
A heart full of goodness.*



NEVA M. STRONG

*We wish there were more like her,
Kind, and always a friend.*



ALBERT L. DUERKSEN

*Sturdy and true; and a good
worker.*



HERIHOOM

as science and mathematics teacher, Mrs. Duce as sewing teacher, and Professor Bush as teacher of agriculture. We also introduced the Normal Department the second year [for teacher training]. Permission to establish this was granted by the Colorado Springs Educational Convention in 1923. Miss Evelyn Meleen and Miss Monette joined the faculty as Normal instructors.

By this time La Sierra was well established and the opposition that had developed in Southern California toward the institution was dying down. In fact we had hundreds of friends and supporters from the other side of the line, and it soon became evident that the constituency of Southern California was in favor of a joint school for the conferences, to be located at La Sierra. A joint constituency meeting was therefore called to be held in the La Sierra church about March 1924. This resulted in the two conferences joining in the support of the La Sierra school. Southern California agreed to pay \$100,000 as their share of the initial expense and to join with the Southeastern California Conference in the support and operation of the institution.

Thus the long-hoped-for union school which had been planned three years before in the August meeting in Alhambra was an accomplished fact, and the two conferences were again united in their school program. One other point of the August (1921) meeting in Alhambra was still to be realized: that was the establishing of a junior

college, and it was hoped that La Sierra might thus be promoted to this rank in the near future. This was realized three years later when the Southern California Junior College was established in 1927 with the full cooperation and support of the General Conference committee who had turned down the request for a junior college back in 1921.

I think I speak the truth when I say that nowhere in the history of the Seventh-day Adventist movement has an institution grown so rapidly to a place of influence in the work of God as the Southern California Junior College.... It grew to a . . . worth of \$168,000 in four years, and although it had a debt of \$140,000, this was completely wiped out in the next four years. It has grown from a small beginning to a strong accredited institution, [it] has overcome prejudice and opposition which arose in the hearts of some when it was born, and now it has the loyal support of all the constituents in the southern part of the State.

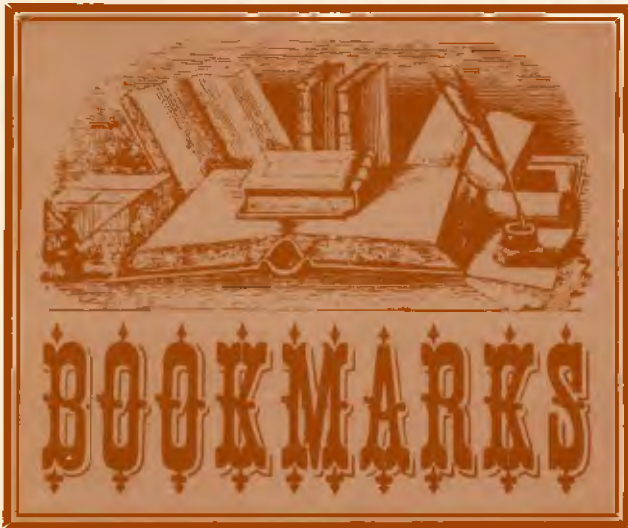
Surely the Lord has blessed La Sierra . . . It now remains for those who have inherited the privileges and responsibilities of this institution to carry on the work so nobly begun by the pioneers, and to fulfill the appointed task of preparing the young people of Southern California both for loving service in this life, and for a wider service in the life to come.

Early La Sierra graduations were held out of doors. A scrapbook belonging to one of the

graduates includes this snapshot of the speakers platform.

courtesy: James Nix





JAMES WHITE: PREACHER

PRINTER, BUILDER, FATHER

Jerry Daly

Virgil Robinson. *JAMES WHITE*. Washington, D.C. Review and Herald Publishing Association, 1976.

Virgil Robinson's recently published biography of James White provides a much needed link in the chain of Adventist history. Despite the prominent role White played in the development of Adventism, little is known of his life and work. This is partly because his wife's prophetic role overshadowed his own career for many years and also because she lived for more than three decades after his untimely death in 1881.

Robinson based his account of James White on the best sources that are available. Extensive use was made, as never before, of White's correspondence to his family, which is not only enlightening but fascinating reading. Robinson relied on two books written in part by James White himself and long out of print: *Life Incidents in Connection With the Great Advent Movement* (1886) and *Life Sketches, Ancestry, Early Life, Christian Experience and Extensive Labors of Elder James White and His Wife, Ellen G. White* (1880). The information contained in these rich sources was supplemented by that found in the columns of the

Review and Herald.

Although the book lacks a subtitle, "James White, Patriarch of Adventism," could appropriately be added. Born on August 4, 1821, in Palmyra, Maine, James was the fifth of nine children. As a child he was plagued with poor health and before the age of three contracted "worm fever" which left him temporarily cross-eyed. Unable to see well enough to read, he withdrew from school at the age of seven, and worked on his father's farm.

Eventually James' eye problem corrected itself, and he was able to resume his education. At the age of 19 he enrolled in an elementary school and studied diligently to make up his deficiencies. Because of his determination, he soon received a certificate that allowed him to teach in the lower grades. Happy with his achievements, he decided that he wanted to further his education in preparation for a career in teaching.

Since teaching was seasonal, James sought odd jobs to earn a living. On one occasion he heard of a job in a saw mill on the Penobscot River and walked forty miles to the mill. Tragedy struck soon after he was hired. While he was at work, he cut his ankle severely. The injury never healed entirely and for many years he walked with a limp.

As a child, James had little interest in religion despite the fact that his parents were devout Christians. When he first heard of the second-advent preacher, William Miller, he informed his parents that Miller was a deluded fanatic. After attending a series of Millerite meetings in Boston, however, he became convinced that Christ's return was imminent and that he should warn as many people as he could. With a Bible and a copy of the 1843 Millerite Chart in hand, he traveled throughout New England preaching the second coming. His task was often made difficult by the opposition he encountered from unbelievers. Many attempts were made to disrupt his meetings, and on one occasion he was hit in the head with a spike thrown by a man hoping to stop him from preaching.

After the Great Disappointment of October 22, 1844, James White exhibited his qualities as a writer, editor, publisher, organizer, administrator and financier, in building up and sustaining the Sabbath-keeping adventists. He was joined in his efforts by Ellen Gould Harmon after their marriage in August, 1846. In 1848 he and his wife attended six Bible Conferences where doctrinal issues were discussed. Shortly after, he began publishing the small paper *Present Truth* which was quickly enlarged and superseded by the *Second Advent Review and Sabbath Herald*. The regular publication of a church paper was a taxing undertaking, and the Whites were forced to move several times to find help.

Jerry Daly works in the La Sierra Heritage Room.



Long overlooked sources, such as White's letters to his family, reveal what type of man this church patriarch was.

By the time they settled in Battle Creek, Michigan, they had moved the press four times. When the center of the work moved there in 1855, James White accepted the role of leader. The need for church organization quickly developed and no one felt the pressure more urgently than he did. It was not until 1863, however, that the General Conference was organized with John Byington as its first president.

His responsibilities as publisher, builder, and administrator weighted heavily upon James White. As the church grew, so did the problems, and in August of 1865 he suffered a stroke from which it took him months to recover. After recuperating from his illness, he resumed a busy schedule which included a yearly camp meeting circuit after 1868.

During the last fifteen years of his life, White remained active. From the time the General Conference was organized in 1863 until his death in 1881, a total of eighteen years, he had served as president for ten years. Added to this was his involvement in a number of projects. In 1874 he opened the first Seventh-day Adventist publishing house west of the Rocky Mountains, the Pacific Press, and began to print the *Signs of the Times*. In the same year he supervised the plans for the building of our first institution of higher learning. A year later Battle Creek College opened its doors. It was not long before the church in Battle Creek was unable to seat the large congregation, especially when the college was in session. To remedy the situation, White spearheaded a fund

raising program that called on every Adventist to set aside one dime a month for a year. The program was faithfully carried out, and the church which was built was appropriately called the Dime Tabernacle.

Robinson's story of the life of James White is accented throughout with numerous interesting anecdotes. He tells the story of a skirmish between White and his friends, and a band of rowdies sometime in 1845. Before it was over, White was horsewhipped and put in jail with his friends for the night.

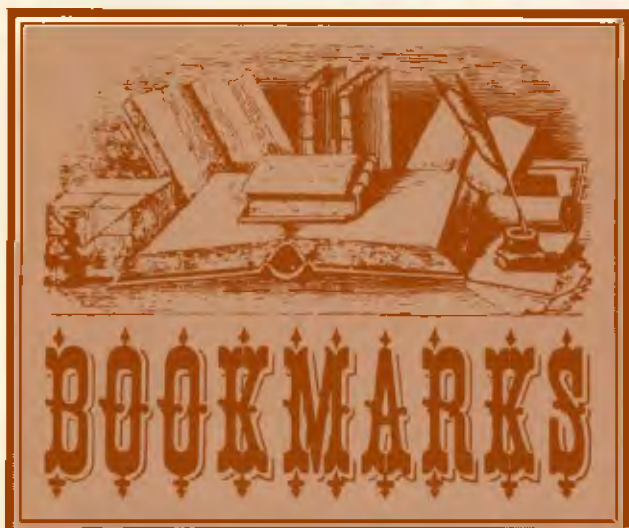
Later Robinson describes a trip made by James and Ellen to Texas in an attempt to build up the work. In 1878, together with S. N. Haskell and their daughter-in-law Emma McDearmon, they traveled to Texas to attend a camp meeting at which they were invited to speak. Arriving a few days early, they decided to visit Emma's parents who lived north of Dallas. When they arrived at the McDearmon home, they found her parents near starvation. Ellen later wrote that "they all looked like corpses" and James quipped that it would take two of them to make a shadow. Before they left, the Whites saw to it that the McDearmons had plenty of supplies and money on hand. Ellen gave them \$40 and her husband purchased bags of flour, a barrel of apples, nuts, sugar, and other supplies.

After the meetings, the Whites remained in Texas nearly six months. Before leaving, White demonstrated his considerable business acumen. He knew that mules were selling in Colorado for \$200 a head and that he could purchase them for only \$80 in Dallas. Unable to pass up a good bargain, he bought an entire herd and drove them north to sell.

Robinson also sheds light on James White and his relations with his family. In a chapter entitled "Family Heartaches" he candidly discusses some of the problems the Whites experienced as parents, especially with their eldest son James Edson. Because of the indiscretion James Edson showed in financial matters, White found his son's actions intolerable. This leads Robinson to conclude that "In the end, the father lost all patience with his elder son and tried to keep as far away from him and his problems as possible."

Many of these family problems developed during the later years of his life. Weakened by strokes and illness, White "at times was irrational" in behavior. He became "abrasive in dealing with subordinates in the office and in the church" and found it difficult to accept opposition. When one remembers the burdens and responsibilities he carried for so long as a leader, in nearly every aspect of the development of the church, this becomes easier to understand.

Numerous footnotes enhance the biography,



though unfortunately there is no index. The volume could be improved in a couple of ways. The chapters themselves could be enlarged. For the 311 pages of the text there are forty-three chapters. This tends to distract from the continuity of the story. Also, for the literalist, the recreated conversations, although based as far as possible on the historical record, could be a drawback. The uncritical reader, however, will find that it makes for a more readable volume.

Those interested in denominational history will find Robinson's study a valuable addition to their library. Through it he provides insight into one of the most colorful pioneers of the advent movement.

courtesy: Ella Belle Groves



James White spearheaded the fund raising campaign in 1876 that resulted in the construction and naming of the Dime Tabernacle.

TELL IT TO THE WORLD:

ADVENTIST HISTORY

& THEOLOGY

Alice Gregg

C. Mervyn Maxwell, TELL IT TO THE WORLD. Mountain View, California, Pacific Press Publishing Association, 1976.

C. Mervyn Maxwell has written here a popular history of the Seventh-day Adventist denomination. His style never bogs down in the trivia that can make the story of a denomination, or any institution for that matter, so repellent to the ordinary reader.

Holding a master of arts degree in theology from the Seventh-day Adventist seminary at Andrews University and a doctor of philosophy degree in church history from the University of Chicago, Dr. Maxwell puts on both his hats as theologian and a church historian to write what is known in church historian circles as an "apologetic history." Maxwell has chosen to interpret his history as a theologian.

Tell It to the World is based on the textbook that Dr. Maxwell wrote for teenagers in 1973 entitled *Moving Out: Breakthrough With God's Church*. *Breakthrough* was aimed at academy-age students to help them understand the story of the church, its heritage, its principles, and its operation. Although the format and illustrations in the textbook are not the same as *Tell It to the World*, a few of the chapter headings are identical and some of the text is the same.

Of the general histories of the Seventh-day Adventist denomination, Maxwell's is the most readable, perhaps because he sought to captivate a young audience. John Norton Loughborough's *Rise and Progress of the Seventh-day Adventists* published in 1892 as well as his textbook *The Great Second Advent Movement* published in 1905, after he had passed his prime, are not considered accurate in all details. M. Ellsworth Olsen's *History of the Origin and Progress of Seventh-day Adventists*, published in 1925, is well illustrated, documented, and indexed, and the

Alice Gregg is Associate Director of Loma Linda's libraries.

scholarly reader would find it authoritative, but dated. Matilda Erickson Andross' *Second Advent Movement* of 1926 was written for young people. Emma E. Howell's *The Great Advent Movement* is an abridged history of the denomination published in 1935. The 1956 *Story of Our Church* by the Department of Education of the Seventh-day Adventist General Conference is a textbook. Arthur Whitefield Spalding's *Origin and History of the Adventist Denomination*, a 1961-62 publication, is readable, but its four volumes make it almost insurmountable for the average reader. Leroy Edwin Froom's *Movement of Destiny*, published in 1971, is a reference-type book. All of these histories would be considered apologetical.

Even so, Maxwell, along with some of the other historians, has included some of the controversial figures in the church. All of them mentioned, for instance, Alonzo T. Jones and Ellet J. Waggoner because their contribution of righteousness by faith presented at the 1888 General Conference session can hardly be ignored. Maxwell, however, never states that they were eventually disfellowshipped from the church. M. B. Czechowski, the former Catholic priest born in Poland in 1818, who was inclined to "do his own thing" was given considerable coverage by Maxwell. Spalding was the only one who was not chary about discussing Canright.

Maxwell gave John Harvey Kellogg considerable coverage and noted his separation from the church. Maxwell may have overstated the case when he refers to Kellogg's "repudiation of Ellen White as the Lord's special messenger." In a speech given in Battle Creek in 1938 Kellogg said:

I found Mrs. White a wise counsellor and a friend to whom I constantly appealed for advice which I followed to the best of my ability. I had the utmost confidence that the Lord was leading Mrs. White's mind and I have this same confidence still. She was a godly woman who sought divine guidance and received it. I had many evidences of this, probably more than any other living man ever had."

This is only one of several similar statements from the same speech.

The landmarks of the denomination are covered, although not extensively: 1844, the Great Disappointment; 1860, the choosing of the name "Seventh-day Adventist"; 1863, the organization of the General Conference on May 21 and the health vision of Ellen White on June 5; 1888, the General Conference session held in Minneapolis in which Waggoner and Jones presented their message on righteousness by faith; 1901, the reorganization of the General Conference for a more world-wide scope and better representation; and 1903, the year the General Conference was moved to Takoma Park, Washington, D.C.



C. Mervyn Maxwell

credit: Andrews University

With his emphasis on righteousness by faith, Maxwell puts Christ at the center of the denomination's beliefs and activities, not Ellen White, the prophet. That would certainly have pleased her, since she referred to herself as the "lesser light leading to the greater." Moreover, Maxwell argues that most of the major beliefs making up the orthodoxy of the Seventh-day Adventist denomination, such as righteousness by faith, the Sabbath, and the Sanctuary, were brought to the attention of the members by those other than the prophet. Ellen White confirmed those beliefs through her visions and dreams.

Maxwell presents throughout the book a most sympathetic picture of Ellen White, but does state that "loved and appreciated by many, she was derided by some people as a fanatic, a meddler, or a fraud." He states that

today Ellen White is known best for her books. She was prolific. She produced more than 40,000 pages of printed material and over 50,000 pages of letters and manuscripts. She wrote on morals, family life, and theology; on the principles of education, business management, and health; on the interpretation of history and the explanation of Scripture; and on very much more besides.

Quoting from several writers about Ellen White, he writes that

well-known for her books, Mrs. White deserves to be known better as a public speaker. In her youth she was often plagued by a chronic hoarseness that would leave her dramatically. . . . During most of her mature years Sister White preached with a remarkably clear and powerful voice. Long before the introduction of microphones she could be heard readily by crowds of five thousand people and more than once by fifteen or twenty thousand. . . . A reporter from the *Detroit Post* described one of her General Conference sermons in Michigan as a 'remarkable and thrilling' experience. 'Although her eloquence and persuasive powers were well known by the audience,' he wrote, 'still they were unprepared for the powerful and unanswerable appeal which she made.'

Maxwell devotes very little space to the work of the denomination outside the United States, the health work, or the educational work. He ends his history at the turn of the century, although he does bring in contemporary statistics to allow for comparison with the early years. Perhaps he plans another volume to include the twentieth century and some of the areas that it was not possible to include in his first volume. It would be something to look forward to.

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"Then They that Feared the Lord Spake Often One to Another."

Vol. 22

GLENDALE, CALIFORNIA, JUNE 28, 1923

No.

La Sierra Academy Commencement Week

The first graduation exercises of La Sierra Academy were held May 26 to 30 in the dining room of the girls' dormitory. This room was vacated and used for this purpose because of the need of a larger assembly room than the chapel affords

Baccalaureate

On Sabbath morning, May 26, Elder W. H. Bradley preached an appropriate sermon to a graduating class of six girls on the class motto, "Building for Character." Special music was furnished by Mrs. W. G. Wheatley, vocalist, and Miss Grace Nelson, pianist.

Class Night

The senior class gave the class program on May 29, at eight o'clock. Considering that the class consists entirely of girls, the subject of "Womanhood" was very appropriately chosen as the central theme of the class program.

Kathryn Reid gave an original paper on some of the great women of history and the service they performed for humanity. She surveyed briefly the lives of Queen Victoria, Florence Nightingale, Joan of Arc, and Frances Willard. Alma Baker, in her paper, took up the women of Bible times, sketching the deeds of such as Esther, Ruth, Hannah, and Mary, the mother of Jesus. "The Queen of the Home" was the subject well presented by Mabel Judson. She gave examples of mothers who had done much through the portals of the home, to mould this great nation of ours. She emphasized the great love, sacrifice and duty which are the privileges of women in the home.

In a reading entitled "His Mother's Legacy," given by Faye Kinder, the old story of a mother's lasting influence was the thought to be re-

membered. Interspersed through the program, Leona Price, the music graduate, gave two piano solos and a vocal solo.

Esther Stuyvesant, the president of the class, in her farewell address, impressed those present that the class as a whole held for their personal motto, "Building for Character." She expressed their appreciation to parents and faculty for the guiding influence received, and told of their determination to uphold the standards of the school as long as time should last.

Prof. H. R. Miller offered the benediction.

Commencement

Mrs. W. J. Galbraith played the processional as the seniors, speakers and faculty took their places, on the evening of May 30. Prof. L. J. Vollmer offered the invocation after which W. J. Galbraith rendered a trombone solo. Elder J. J. Nethery gave the commencement address in which he brought out the importance of an efficient training and the bigness of the message we are carrying to the world. Miss Grace Nelson rendered a beautiful piano selection after which Prof. J. I. Robison presented diplomas to the following: Esther Stuyvesant, Kathryn Reid, Mabel Judson, Faye Kinder, Alma Baker and Leona Price, the last one named being graduated from the academic music course.

After the benediction Mrs. Galbraith played the recessional and the graduates passed to the hall to meet friends and relatives.

"In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth."

\$10,000 WASTE IN MISSION FUNDS

A serious leak has been discovered in the Harvest Ingathering dike of mission funds—a leak which requires the immediate pressure of the individual hand to resist the break through the gap and send the tide of mission funds onward in legitimate channels. In the meantime the gap must be repaired and made safe against danger.

The situation has been brought to light through the Harvest Ingathering questionnaires on the campaign of 1922, as filled out by union and local conference home missionary secretaries. While we do not have an absolute 100 per cent return of questionnaires, the reports which we do have show that in the various conferences throughout North America there are 152,699 copies of the English Harvest Ingathering magazine lying unused in the churches, and over 20,000 of the various foreign editions of the Harvest Ingathering magazines. This total of 173,299 unused magazines (and in reality a much larger number might be reported) actually cost good money, and have been paid for from the mission treasury. The magazines were furnished free to our people with the understanding that every paper would return some monetary value to the cause of God. The treasury department of the General Conference estimate that these unused papers would represent an investment of at least \$10,000.

We cannot let this waste remain against our 1922 record. Let every church and every conference office clean out the cupboards and take a look at the pile of unused Harvest Ingathering papers which may have accumulated; and then lay plans

The Pacific Union Recorder carried on its front page a report of the first graduation exercises for the new La Sierra Academy which were held May 26-30, 1923.

