

# Adventist Heritage



# Adventist Heritage

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# Adventist Heritage

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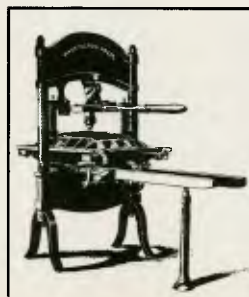
# THE EDITOR'S STUMP

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As we explained last spring in our theme-issue on music, we would be serving a few leftovers this time. And yet the publication of Graybill's article, followed by three hymns from Adventist composers suffers nothing from being "left over." Now you may take these new/old songs to your own piano to enjoy them, as they have already been appreciated by people all over the world. All three, in varying moods, speak to what is most basic in Adventist belief, the Coming itself.

Also designed for your personal use are the stereopticon pictures in James Nix's HEIR-LOOM article. Should you still have one of those antique viewing devices which were so popular at the turn of the century, you will find that you can make these old pictures spring into three dimensions.

Dennis Pettibone and Wil Clarke offer us two portraits from America's deep South. One is the story of a pioneer evangelist. The other delineates his grandfather's bold venture in the founding of Ozark Mountain School. While foreign mission service has been a strong commitment in Wil Clarke's family, he here addresses the question of "mission" in the homeland. We tend to underrate "home missions," being distracted by the exotic attractions of work in faraway places. To this saga from the Ozarks, however, we might add all the Inner City of metropolises in the Western World, as well as the quiet, silent (and some-



times not-so-silent) witness of self-supporting institutions everywhere. And, to be sure, a challenge taken up almost inevitably produces a life lived sacrificially and, often, heroically.

Winston Craig surveys a small part of American health reform activities in the 19th-century. In so doing, he creates a context for the endeavors of the Seventh-day Adventist Church as it promoted "an idea born before its time." Indeed, our secular contemporary world now preaches this same message. Therefore, today we dine at all-you-can-eat salad bars and complain loudly when even a small "Smoking Section" is reserved at the back of the plane. Perhaps, however, we forget too easily how difficult were the labors of the pioneers in this arena. And the old moral implications of diet, as Craig has shown, may have become a little dim in our minds. In this same connection, RENDEZVOUS provides

a child's eye view of growing up under the early stringencies of "reformed health." Of a child given to both obedience and experiment—a difficult balance even under the most favorable circumstances!



*Dorothy Michels, Conn*

# An Adventist Apostle to Dixie

*By Dennis Pettibone*

**T**aunts and jeers greeted the weary blue-uniformed prisoners as they were led through the streets of Memphis. Having been captured at the Battle of Shiloh and having spent the previous night under guard standing up in the drenching rain in a water-logged cornfield—standing because the mud was too soft for them to lie down—they now were being marched to the Memphis prison to the tune of shouting Southern voices demanding to know why they had taken it upon themselves to invade the peace-loving South. As one of these men, 23-year-old Robert Kilgore, listened to the insults and accusations being hurled his way, he could hardly have dreamed that the time would come when he would literally risk his life in order to promote the spiritual welfare of the people of the old Confederacy.

In later years Robert's memory of the harsh condemnations of the Memphis women would be balanced by his recollections of the kindness of the prison guard who escorted him to a drugstore to get medicine and food for his sick brother, David, another prisoner of war captured at the same battle, and of the drugstore and bakery proprietors who refused payment for his purchases. Born in Tuscarawas County, Ohio, on March

21, 1839, Robert Kilgore had enlisted in the United States Army at the age of twenty-one. One of his officers said of Kilgore, "He was a young man of high Christian character when he enlisted, and he maintained that character during the entire war."

Robert was imprisoned for a total of six months, first in Memphis, then in Macon, Georgia, and finally in Libby Prison, Richmond, Virginia. After his release, he participated in the siege of Vicksburg, was honorably discharged in January 1864, and reenlisted three months later. By the end of the war he had achieved the rank of captain.

He returned home in 1865 to find his parents observing the seventh-day Sabbath. At their request, he traveled thirty miles to hear his first Seventh-day Adventist sermon. Soon convinced of the truth of the Adventist message, he determined to share in its proclamation. His preparation for the ministry would consist of reading Seventh-day Adventist books. When he wrote to Adventist leader James White explaining his reasons for wanting SDA literature, but pointing out his lack of money, White replied, "I send you sixty dollars' worth of books; pay your vows to the Most High."

On October 9, 1867, Kilgore married Asenath M. Smith, daughter of one of Michigan's earliest Adventists. After three years of double-duty as itinerant evangelist and Iowa's conference treasurer, he was ordained by James White to the gospel ministry in 1872; in 1877 the General Conference asked him to become Adventism's pioneer in Texas.

Only thirty-five Seventh-day Adventists lived in the entire Lone Star State at that time. As no denominational funds were available to pay his salary, he sold his home in Washington, Iowa, and—assisted by some private contributions—worked as a self-supporting evangelist until Texas had enough Adventists to organize a conference. For a time, future General Conference President A. G. Daniells, then a young man of twenty, served as his assistant.



Soon after his arrival in Peoria, Texas, a small town in Hill County, about 25 miles north of Waco, someone handed him a note while he was preaching a sermon about the Sabbath in prophecy. The note threatened death unless he and his team left



Above: James White;  
Below: Mrs. Asenath M. Kilgore.

town within 24 hours. Kilgore read the ultimatum and continued preaching. After the sermon, he read the note to his congregation, declaring that if they wanted him to stay he would, regardless of the threat. In response, reports the *Advent Review and Sabbath Herald*, "a prominent citizen, called for all who were in favor of Bro. Kilgore's remaining and preaching to them to stand on their feet." At this, "the whole congregation simultaneously rose up."

Among those in attendance who promised to defend him was a man who said, "The first man that lays a hand on Kilgore is my meat." The Hill County sheriff began attending the services and sent Kilgore a note promising, "You shall be protected by law so far as lies in my power."

This threat and others like it attracted both positive and negative attention to Kilgore and his message. Thirty-six residents of nearby Hillsboro signed a request that he preach in their town after his Peoria series. Similar appeals came from other Texas towns. One Presbyterian minister, however, warned his members to keep clear of "Northern Michigan fox hunters" and a Disciples of Christ minister named Tennison preached in opposition to Kilgore's message, whereupon Kilgore announced that he would give a "review of Tennison's sermon."

Texans didn't need to go to such extremes as threatening his life in order to preserve the religious

*status quo*, according to the *Cleburne Chronicle*. Instead of threatening him, the paper suggested, Texans should permit him to "proclaim his beliefs as much as he pleases. He will soon run his race. When the excitement dies away, the people will re-



Robert Kilgore.

member him as one of the curiosities of the time." There was, the paper proclaimed, "no danger of his ever getting serious recognition here. He is too far South."

As Kilgore held evangelistic meetings in various Texas towns, he repeatedly encountered another Disciples of Christ minister; this one was named Caskey. In Terrell, a town about twenty miles east of Dallas, he accepted Caskey's

challenge to debate. Although, according to the *Review*, Kilgore was the victor in that debate, Caskey followed him to Rockwall and then to Plano, determined to counter Kilgore's influence. In Plano, Caskey again challenged Kilgore to debate, but Kilgore decided to ask his audience whether or not he should accept the challenge. They voted the suggestion down by a vote of 75 to 22.

His life was again threatened. The husband of a woman who had requested baptism said he would kill Kilgore if he complied with her request. Despite the threat, Kilgore baptized the woman. Instead of killing Kilgore, the husband converted to Adventism and was himself baptized.

In 1879 the Texas Conference was organized, choosing Kilgore as its first president. He was reelected in 1882. When he left Texas in 1885, the conference had grown to eight hundred members, and the *Review and Herald* reported that Kilgore was "greatly beloved by the Texas brethren, most of whom he had been the means of bringing into the truth."

For the next six years, he served as president of the Illinois Conference. At the 1888 General Conference session, he sided with his friend George Butler, but later repented of his opposition to the messages of A. T. Jones and E. J. Waggoner, encouraging church members to come to Chicago in April, 1889, to hear Ellen White and Alonzo Jones speak on righteousness by faith. Ellen White wrote, "Brother Kilgore's face fairly shines. He talks and cries and praises God. I believe he is really converted."

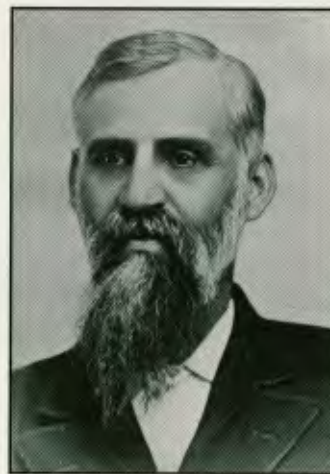
Three years before he relinquished the presidency of the Illinois conference, he was given an additional responsibility—one to which he would devote his full time after 1891: leadership of District Number Two, the southeastern United States, an area with twenty-seven SDA churches, seven ordained ministers, and about fifty black and five hundred white Seventh-day Adventists. No Seventh-day Adventist institutions existed in

the district at that time, and only one organized conference—the Tennessee River Conference. Under his direction, Adventists began creating schools, sanitariums, conferences, and a publishing house. The first of these schools was Graysville Academy.

In his new position, Kilgore faced interrelated problems of sectional and religious prejudice and racial segregation. Lingering resentment toward Northerners from the Civil War and its aftermath plagued Adventist evangelists. This is illustrated by the experience of Elbert B. Lane, the first SDA minister to preach in the South. Lane reported, "Every Northerner is looked on with suspicion till he proves himself not a meddler with their political affairs." Like some who would follow him, he declared, "This is in many respects an unfavorable field in which to labor, owing principally to the feelings of dislike which people bear toward the North." It took time for him to break down the wall of sectional prejudice but he reported that it gradually went down, and the size of his audiences climbed from, "perhaps ten or twelve" to "between two and three hundred." Once the suspicions were gone, he observed, Southerners were warm-hearted and kind.

Discussing the path-breaking work of J. O. Corliss in Virginia, Kentucky, Tennessee, North Carolina, Georgia and Alabama, James White wrote, "Political issues set no bounds to the Lord's great harvest field." Recognizing the existence of

"strong sectional feelings," White blamed "unprincipled Southern ministers" for taking advantage of sectional prejudice to insulate their flocks from Adventist proselytizers. According to General Conference president George I. Butler, however,



General Conference president, G.I. Butler, felt that the Southern brethren gave Adventists a warm welcome.



As a young man, A. G. Daniels assisted Robert Kilgore in his self-supporting evangelism.

Adventism melted sectional prejudice: "We never received a warmer welcome in any section of the country than was given by our Southern brethren. If sectional feelings existed before, the present truth has the power to break down all such unpleasantness."

Prejudice of a religious nature manifested itself between 1885 and 1896 in the prosecution of more than one hundred Seventh-day Adventists for Sunday-law violations. Most of these prosecutions took place in the South, especially in Tennessee and Arkansas. Kilgore participated in the publicity war that helped to turn public opinion against such prosecutions.

The third type of prejudice that Kilgore encountered was racial. Perhaps one of the reasons the Adventist pioneers in the South encountered sectional and religious prejudice was their refusal to acquiesce in the region's custom of segregating blacks from whites. When the issue was discussed in General Conference sessions between 1877 and 1885, the prevailing opinion was that Adventists should not segregate their churches.

Kilgore approached the question pragmatically. Concurring with a council of SDA ministers from Kentucky and Tennessee who said that anyone "laboring indiscriminately" among blacks and whites could have "no influence whatever

among the whites in any part of the South," Kilgore wrote, "It is hard for our brethren in the North to realize that anything like the color line, or a distinction between the two races should exist in the minds of any, but there is no question about it here in the South, and any effort made on the part of those from the North to break down the distinction between the races, thus ignoring popular prejudices, is simply fanatical and unwise." He cited race-mixing as a reason the Tennessee Conference meeting had been so poorly attended: "Those who have not labored in the South cannot possibly appreciate the situation." Eventually he persuaded the General Conference leaders not to fight segregation in the South.

Not that Kilgore endorsed racial prejudice. He believed that the Adventist message destroyed racial prejudice as well as sectional feeling. "With those who have received the truth in the love of it, and know the power of the truth in their own hearts as it is in Christ Jesus, the prejudices that once existed are gone," he declared. The problem was not with Adventists, he believed, but with other Southerners who would be hopelessly prejudiced against Adventists if they continued to hold integrated meetings.

Another problem Kilgore faced was the need for schools to educate leaders for the South. By 1892, the denomination was operating three colleges, three academies, a junior college, and numerous elementary schools elsewhere in the United States, but in the South it didn't have any schools at all. Kilgore thought the Southern United States also needed a training school for denominational workers.

In 1890 the General Conference officers had accepted a committee report urging the opening of a school in District Number Two "as soon as there is sufficient encouragement that the patronage will sustain it" but recommending that they start "in a small way" with only one teacher and "no considerable outlay of means," spending only as much money as those "personally interested" are "able to bear." They had also recommended that a committee consisting of R. M. Kilgore, George I. Butler, and W. W. Prescott "look for the most favorable location" and make the "plans necessary to secure the success of the enterprise when it shall



*This Graysville Academy building was built in 1893.*



be started." Soon after, a gathering of delegates from every state in the district submitted a "very strong plea" for the establishment of a church school for the South, voting to establish a permanent school as soon as practicable and to consider "opening a temporary school" immediately. They were sure they could depend on seventy-five to one hundred students that very winter. But the General Conference brethren thought that plans for such a big school were premature and advised instead small local schools.

The next year, in 1891, Kilgore reported to the General Conference session with greater urgency: "The . . . most imperative demand of all for the advancement of the third angel's message in the Southern field, is for a school where workers may be developed on Southern soil to labor in this field." Southern white workers were needed to evangelize Southern whites and Southern black workers were needed to evangelize Southern blacks. If Southern youth went north for their education, they might be tempted to stay there instead of returning to the South where they were so desperately needed. "In no section of the country," he insisted, "can there be a more pressing demand, or a louder call for school advantages, than that which comes from this portion of the land." The church leaders listened to Kilgore politely, but didn't vote any money for Southern education.

Kilgore was not overstating the case. Even secular schools were in short supply. Mass education had not been widely accepted in the South. Opposition to the idea of public schools had frequently taken the form of arson. In July 1869 Tennessee's counties reported the burning of thirty-seven schoolhouses. *Goodspeed's General History of Tennessee* records that "teachers were mobbed

and whipped; ropes were put around their necks, accompanied with threats of hanging; ladies were insulted." All public schools were resented as the residue of carpetbag governments and even as a form of "socialism." Schools, according to Virginia Governor F. W. M. Holliday, were "a luxury . . . to be paid for like any other luxury, by the people who wished their benefits." Especially hated were schools teaching blacks. E. B. Lane reported in 1871, "In South Tennessee, in a vicinity where I was some nine public school houses had been burned, where colored schools were started, and three Northern teachers

had been whipped nearly to death for attempting to teach them."

Although the percentage of white illiteracy in Tennessee had increased by fifty percent between 1880 and 1890, Southern historian C. Vann Woodward states that "little effective public action was taken to check retrogression before the end of the century."

As late as 1900 fewer than half of the school-aged children in the South were regularly attending school. Kentucky was the only Southern state with a compulsory school at-



Above: Professor and Mrs. G. W. Colcord founded Graysville Academy in 1893.  
Below: J. Ellis Tenney.

tendance law; in the rest of the country only two states lacked such laws.

If public elementary schools were scarce and inadequate, public high schools were virtually non-existent. The gap between elementary school and college was filled almost exclusively by private schools and academies, most of which accepted only males. Thus Graysville Academy, the forerunner of Southern College, would provide a much-needed service, not just for the Seventh-day Adventist denomination, but for the community at large. Many of its students came from non-Adventist homes in Graysville.

Kilgore, more than any other single individual, would probably merit the title, "Father of Southern College." It was at his urging that George W. Colcord moved from Oregon to Tennessee to establish Graysville Academy. He helped to build the facility with his own hands. And, during the early years of revolving-door faculties, a measure of stability resulted from his long tenure as board chairman. This man "of a genial and hearty nature" who was "known everywhere to his converts and constituents as Uncle Robert" traveled through the South, encouraging people to move to Graysville so their children could get a Christian education. By 1895 at least one-fifth of the approximately 450 Graysville residents were Seventh-day Adventists.

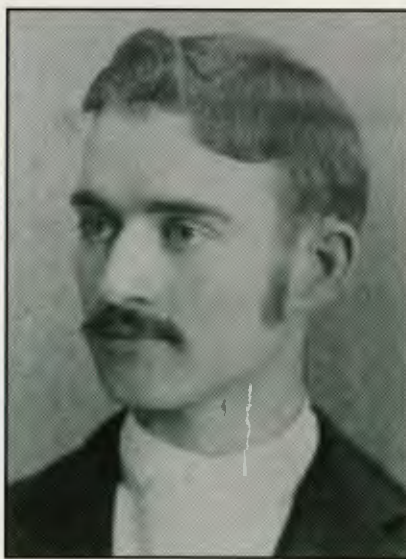
For five years Kilgore was again responsible for his beloved Texans, this time as superintendent of the Missouri-based District Number Five, which consisted of the Southwestern United States from Arkansas to Wyoming and New Mexico.

At Ellen White's request he returned to



Rochelle Philmon Kilgore.

Photos courtesy of Dennis Penthone



Charles Kilgore.

the Southeast in 1901 to become the first president of the newly organized Southern Union Conference. Graysville Academy, originally founded by Colcord as a private institution, had been turned over to the General Conference in 1891 and renamed Southern Training School the following year. Now the newly formed Southern Union Conference assumed control and Kilgore became its board chairman. Soon after this, the school name was again changed, this time to Southern Industrial School. After a year as president of the Southern Union, Kilgore stepped down to become vice-president, but stayed on as Southern Training School board chairman until 1907.

He continued visiting parents and encouraging them to send their children to Graysville. Among those he visited were the parents of Rochelle Philmon. Attempting to persuade these reluctant parents to send their daughter to STS, he suggested that if she attended the school, she might become a teacher. He could never have dreamed of the magnitude of the fulfillment of that prediction. After graduating from STS in 1904 at the age of seventeen, she became a church school teacher. She returned to Graysville as a faculty member in 1909, remaining with the school until it moved to Collegedale, at which time she became principal of Graysville Academy, a position she held from 1916-1919. She spent nine years teaching English and Latin at Union Col-

lege, resigning to marry R. M. Kilgore's son Charles. After joining the faculty of Atlantic Union College in 1936, "she emerged," according to Myron Wehtje, "as the outstanding teacher of

the next quarter century.” Former students have spoken enthusiastically of the inspiration they received in her classes. She remained an active member of the college staff until just before her hundredth birthday.

As board chairman, R. M. Kilgore repeatedly stressed the importance of “making provision . . . for students to earn their way.” In this he sometimes found himself in opposition to principal J. Ellis Tenney, who was reluctant to burden the budget with a lot of student labor expense and who felt unqualified to manage an expanded industrial program. One type of student employment opportunity that both men believed in promoting, however, was agricultural.

One of the major subjects of discussion regarding the STS agricultural operations was the question of whether or not the school farm should raise hogs. When the board was informed that this practice was stirring “considerable opposition throughout the conferences” and that many people thought it “very inappropriate” that those employed in the training of workers should set a questionable example, Kilgore and Southern Union President George I. Butler rushed to the farmer’s defense. Kilgore thought this was “merely a matter of conscience” that wasn’t violating any principle if the people involved didn’t feel condemned for doing it. Butler said he had known many “consecrated and devoted” Adventists who with a clear conscience kept hogs. The following day, however, someone found a statement from Ellen White opposing the practice. Consequently, the board voted to ask the school farmer to abandon the hog-raising business.

In 1902 Kilgore, along with his son Charles and three other Graysville residents, each invested \$100.00

to establish the Southern Training School Store, a business that would turn its profits over to the school rather than to the original investors. Besides making a profit for the school, it would save the school and Graysville Sanitarium money on purchases and provide work for students. By 1903 the store was able to donate \$500.00 so that the school could expand its work-study opportunities by setting up a blacksmith and wagon-making shop.

Kilgore’s board presidency became very painful as a result of a situation involving Charles. Financial difficulties had plagued STS for much of Kilgore’s tenure as chairman. There had been times when the school had been forced to borrow money in order to pay salaries, and other times when the teachers hadn’t been paid at all. At least one business manager, untrained in bookkeeping, had resigned in frustration. However, financial stability had returned after the board had prevailed upon a reluctant Charles Kilgore to resign his position as secretary and auditor of the Southern Union Conference to become STS business manager and commercial teacher. Not only was the school able to pay its teachers in full without going into debt, but it made a net gain of \$804.32 during the 1905-1906 school year. Butler spoke approv-



*This photo of the Graysville Sanitarium on Lone Mountain was taken from the valley floor.*

ingly of Charles L. Kilgore's policy of "keeping accounts serviced," believing it was through his "faithful efforts" that the school was avoiding financial reverses. Those who ever accomplish anything often face criticism, and Charles Kilgore was no exception. Believing that the business manager offended two or three community people, Tenney reportedly expressed this belief to faculty members, future faculty members, and even people outside the school family. Consequently, three years after the business manager took office, several members of the faculty-elect, led by a newcomer, tried to force his resignation by threatening that they would all resign if Charles Kilgore was retained. The next several board meetings, with both Kilgore's present, turned into heated battles between the supporters and opponents of the younger Kilgore. Butler spoke in opposition to the pressure tactics, while Tenney urged the board to stand by Kilgore's opponents and find a new business manager. Through it all, C. L. Kilgore manifested what even Tenney admitted was a "beautiful Christian spirit," and at Charles Kilgore's suggestion, several board members joined in an earnest "season of prayer" about the problem. Nevertheless, the fireworks continued, with Butler defending Kilgore, Tenney defending the faculty, and several board members speaking out against the attitude of "striking" and making ultimatums. Butler recalled an unpleasant episode in the history of Battle Creek College, when he was General Conference president, involving a faculty attempt to dictate the board's policy. Implying that, like the Battle Creek board, the STS board might close down the school, he compared Tenney's position to that of the Battle Creek rebels. Instead of closing the school, however, the board decided to fire the teachers who had participated in the ultimatum. Believing that the controversy, although unjustified, had wounded Charles Kilgore's potential effectiveness as business manager, it was voted to ask him to "take charge of the commercial department" but to continue as business manager only until a successor was appointed. His replacement was elected a few weeks later.

Although he had avoided becoming personally involved in the controversy, the whole affair must have been disconcerting for Robert Kilgore. The following year he resigned as board chairman.

At about the same time he gave up the Southern Union vice presidency. Meanwhile he had served as president of the Georgia Conference for three years and also continued to hold evangelistic meetings. He made Graysville his home until about 1910, when, at the age of 71, he moved to Dickson, Tennessee, to pastor the Seventh-day Adventist congregation there. A year later he moved to Nashville to pastor that city's Memorial church. While at Dickson and Nashville, he served on the executive committee of the Tennessee River Conference.

In Nashville he was stricken with a fatal disease. Leaving his pastorate, he went to South Lancaster, Massachusetts, to stay with Charles. He died there on June 28, 1912, at the age of 73. S. N. Haskell preached his funeral sermon and wrote his obituary for the *Review*, quoting him as saying shortly before his death "that he did not remember of ever holding a course of meetings when there was not some one who embraced the truth and began the observance of the Sabbath of the Lord." He was buried at the Eastwood Cemetery in Lancaster, Massachusetts. The Texas Conference, the Southern Union Conference, and Southern College of Seventh-day Adventists are enduring monuments to the ministry of Robert M. Kilgore.

## Sources

A life sketch of Elder Kilgore appears in *The Advent Review and Sabbath Herald*, August 1, 1912, pp. 13-14. The *Review* published articles tracing his career from time to time in the 1870's and 1880's. His Civil War experiences were gleaned from some of these articles as well as an unpublished manuscript called "Shiloh" written by his brother, T. A. Kilgore, provided by Jessica M. Queen, a niece of Rochelle Philmon Kilgore. His personality is described in Arthur Whitefield Spalding's *Origin and History of Seventh-day Adventists*, Vol. II, p. 189. His official positions and places of residence are indicated in the various *Seventh-day Adventist Year Books* from 1889 to 1911. His role in the 1888 controversy is discussed in

**Continued on Page 33**

# Ozark Mountain School

*By Wilton Clarke*

**Y**ear two had just ended at Ozark Mountain School, and a delegation of parents stood before the principal. "Now, Mr. Barnhurst, we have been sending our children to your school free for two years." JW Barnhurst stared at the sturdy group of mountain people in total disbelief. "We will continue to send our children next year if you will pay us ten dollars a month for each of them." The air in the classroom almost quivered with tension, but they stood their ground. Reasoning that Ozark Mountain School was using their children's time, they had decided that they should be paid for it.

For a minute, JW sat stunned. "I have provided your children with everything from books to toothpaste," he exclaimed, rising to his feet. "This has strained my finances almost to the breaking point. I absolutely cannot afford to pay your children to come to school!"

After the meeting, one, Thomas Edwards, stayed behind. Glancing furtively at the other departing par-

ents, he sidled up to JW. "I'll make a deal with you," he whispered. "I'll send you my two for just fifteen dollars." Barnhurst, of course, turned down this "deal" too.

When school reopened the following fall, the two Edwards daughters were the only children in the classroom. With sorrow JW surveyed the vacant desks. Two years of effort and now this? Still, always a man of action, he drew himself up to his full 5 feet 4 inches. Turning on his heel, he stalked out of the room. "All right! I'll build a dormitory and I'll take in children from the slums of the cities and educate them." And he did exactly that. Even though most of the children still came from the towns in the foothills of the Ozark Mountains, the new boarding arrangements gave JW and his wife a better grip on the training of the ragged little people who came to them.

Long used to making his own way, there was little that could stop JW Barnhurst. His mother had died shortly after his birth in 1869, and just three

years later he lost his father. His loving but very strict Methodist grandmother reared him in Centralia, Illinois. As a three-year-old, he had a prompt answer for whoever asked him his name. Puffing out his little chest, he would respond clearly and carefully. "My name is John William Barnhurst, but my grandmother calls me Willie." People always laughed to hear him speak so articulately. Naturally, he thought they were laughing at his name, so he came to hate it. Eventually he legally changed his name to JW, and whenever anyone asked him what the initials stood for he would insist that they were his whole name. As fate would have it, years later his undertaker engraved "John William Barnhurst" on the plaque on his coffin. His daughter, Esther, however, could not let that pass, and forced the morticians to mount a corrected plaque with "JW" before the funeral.

A wise observer could have discovered JW's tenacious traits of character early, if he had looked. Once

when all the relatives were visiting at Grandmother's home, they got to discussing their walking capabilities. JW declared that he could walk to the next railway station and return in a certain length of time, going entirely by foot. Everyone laughed at him. But, because he insisted that he could, several of the family laid a little wager on his performance.

Now with his honor on the line, he set out along the tracks. Arriving at the other end, he had the telegraph operator confirm his arrival and departure from the station. By now his feet had begun to protest. Then he made the painful mistake of pulling his boots off and soaking his feet in the puddles along the track. He hobbled on toward home.

Meanwhile, back at the house, someone suggested to Grandmother, "Will has done well. I'll take the

buggy now and go fetch him at the near crossing." But his benefactor obviously didn't know the lad. "Just meet me at the home station," JW replied. And, finally having limped onto the designated platform, the boy

consented to be taken home in the buggy.

Then the man with the wager laughed. "Ha! Ha! You didn't make it, Will. You never got to the platform!"

Oh but he did!" The buggy driver



All photos courtesy of author.



JW and Margaret Barnhurst in the early 1920's at Ozark Mountain School. Below: Tipton Cottage, where the Barnhursts lived at OMS, is surrounded (as always) by children.

sprang to the defence of the little boy nursing his badly damaged feet. "I saw. He got all the way to the home station." JW always said that this episode was a turning point in his life. It caused him to adopt the policy of being scrupulously honest.

Years later, his son-in-law, Fred Clarke, was riding public transportation home from Chicago to Cicero, Illinois. At a transfer point, Fred stopped in at a little kiosk and bought a pack of chewing gum. "But, Fred!" JW pointed to the ticket, aghast. "This says explicitly that you must make 'One Continuous Journey.' Now you've broken the journey, you should buy another ticket." Upon boarding the next street car, Fred found to his chagrin that JW had bought a new ticket for him.

In time JW married Margaret Muir, daughter of a Scottish Baptist immigrant from Glasgow. Together the young couple set up a successful feather duster factory in Buchanan, Michigan, just a few miles south of Emmanuel Missionary College. By the turn of the century, they had learned of Adventism and had embraced it wholly. In his enthusiasm for his new faith, JW would sit daily with his two older children and make them listen to an hour or two of his reading of the *Testimonies*. But Margaret put her foot down: "You'll drive Robert and Violet away from the truth if you keep this up!"

In either 1918 or 1919, at fifty years of age, JW made a major career change. Being fiercely independent and having no upbringing in the church, he could see no way to enter the organized work of the Seventh-day Adventist church—especially not at his age. Consequently, he looked to self-supporting projects.

First he went to work briefly as the Western Finance Secretary for Cowee

Mountain School near Franklin, North Carolina. The brilliant and far-sighted founder of CMS, Helon B. Allen, maintained an "office of publication" in Berrien Springs, and on one of his trips to Michigan he had met JW and inspired him with his ambitious and philanthropic ideas. JW had already had excellent results in fundraising, so it occurred to him that he and Margaret could do a similar work in schooling deprived children. He went down to Franklin to learn as much as he could about Allen's enterprise and was inspired by what he saw.

Yet JW was quick to realize that all was not well at CMS. In 1922, Allen had left the school to found the Paul Gray Plantation School near Sabot, Virginia. There he fell into controversy with one of his teachers, Charles Cruze, who was arrested for allegedly molesting one of the female students. Although later acquitted, Cruze bitterly vowed revenge on Allen

and scandal ultimately forced the closure of the Paul Gray School.

Sensing the magnitude of the problem and wishing to distance themselves from it, the Barnhursts left North Carolina in 1920, before the case broke. Undaunted by the shortcomings of the "human instrument" he had observed in Allen, Barnhurst still deeply admired the success of CMS.



OMS used its single vehicle for advertising purposes as well as for transportation. J.W. never learned to drive a car. He considered it unreasonable to expect a man to steer and make hand signals at the same time. The human mind, he suspected, was not made to do two things at once. Later a truck provided student and group transportation and fostered school spirit.



In 1920, with their youngest child, Esther (13), they trekked out to the most forgotten hill country of north-east Oklahoma. Having already married and settled in the South, the older children, Robert (26) and Violet (24) soon joined the family. They found a beautiful, isolated 80-acre farm north of the tiny hamlet of Hulbert. The Barnhursts fell in love with it and sank their life savings into buying the land.



*Before: Fresh from their mountain homes, five children arrive at OMS. As part of the transformation which will take place, every one gets an early trip through the bathtub. After: A group of "reconstructed" children stand with their teacher. Below: The dining room at OMS served tasty but strictly regimented meals.*



It had a bountiful freshwater spring that fed Fourteen Mile Creek and ran year-round. The old dirt track up from Hulbert had a very coarse gravel base and was full of stones and deep ruts. It forded the stream no less than fourteen times in the six-mile way to what was to become Ozark Mountain School. Even as late as 1931, the "trip to town" took over an hour of bruising driving time in the Model T.

The hill people there lived in almost total isolation from main-stream America. With no schools in the area, the children had all grown up totally illiterate. One local farmer inquired of young Robert Barnhurst, "On my plowshare I see a 3 and a 5. Does that mean thirty-five?"

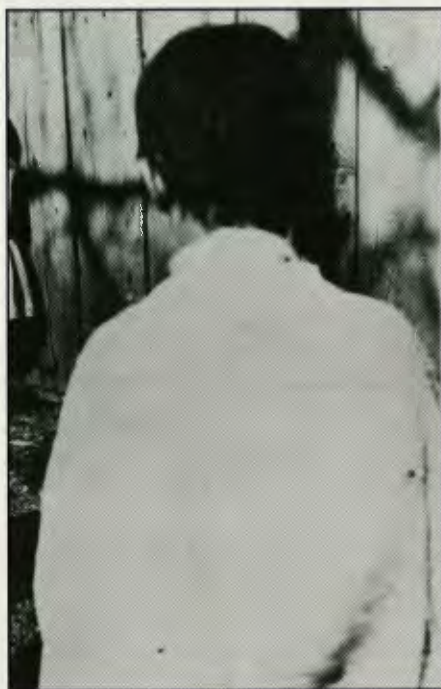
No one, of course, had heard anything about hygiene, and in that connection, Fred Clarke recalls a home he visited when out riding with Esther Barnhurst during their courtship in the summer of 1931. The chickens roosted on the bedstead and one line of manure marked the floor while a matching trail ran across the bedclothes, about four inches from the footboard.

The students could be altogether uninhibited and were often old enough to do serious damage. On one occasion, two brothers got into a fight over some trifle. Both being drunk, one beat the other until he couldn't get up. Then he leaped on his horse and tried to make the animal step on his brother. But the horse had higher standards and refused to step on a person. Infuriated, the man jumped down and gouged his brother's eye out with his spur. JW needed the wisdom of Solomon to administer his discipline cases.

Since most of the people were very poor, the Barnhursts supplied the students with shoes, books, pencils, paper and even toothpaste and soap.

Lice had to be cleaned out of the hair of many of the girls. One mother came to Mrs. Barnhurst to ask, "Do you think it's all right for our whole family to use the tooth brush that you gave our child at school?" The slogan on the OMS stationery read, "Ozark Mountain School: Children Who Can't Pay Are Welcome Here. Children Who Can Pay are Welcome

temperance only reinforced this supposition. The Barnhurst's policy of welcoming everyone to the hospitality of their home had to include even the government officers. Once when the officials had confiscated a still, the G-men brought the worm (special evidence of their find) to the Barnhursts for safekeeping. Only two women were at home that night and



Before . . .



During . . .

Elsewhere." Actually, they extended charity to all of the surrounding community—and with good results.

Of course, these new, educated Yankee immigrants aroused much suspicion among the local people, particularly during the first two years. Any home worthy of its calling, owned a whiskey still during those early days of national prohibition. The Barnhursts, the local people assumed, had to be federal agents—G-men sent in to spy on the guilty ones toiling at their hidden stills. Naturally, the family's adherence to the cause of

they were terrified. They hid the evidence inside the tall heating stove in the large common room in Kraft Hall.

The Barnhursts had learned early that disputes with the neighbors could be potentially deadly. Shortly after moving in, JW had the farm fenced. The next night the neighbors cut a huge hole in it. Undeterred, he fenced it in again. This time the opposition chopped the entire fence into firewood and left a curt note behind. "Don't let the sun go down on you. Death next." No idle threats these.

The Barnhursts knew of a local minister in town who had been suspected of aiding the G-men in the enforcement of prohibition. The neighbors tarred and feathered him and dragged him behind a horse through town. Margaret and Esther took to carrying handguns with them.

But not all was self-defense. There was wonderful outreach as well. Tele-

five feet tall and weighed over 200 pounds. A woman of unbridled energy and good common sense, she was both principal and teacher at OMS. She exercised an iron discipline, and yet the children loved her. Former students believed that she did, in fact, run the school—they seldom saw JW. JW had few practical skills. He never even learned to drive a car—his wife

the appropriate point, JW pulled out his photo album and explained his humanitarian endeavor. The Kraffts became not only regular donors to OMS but also personal friends to the Barnhurst family. Another of his contributors owned a chocolate factory. JW told him of the poor girl who, when Mrs. Barnhurst told her at dessert time to go and “pour out the hot chocolate” took the order literally and poured the supper treat down the drain. The girl dissolved in tears. But shortly JW could send back the word to OMS, “No need to cry any more over the chocolate. Our donor will supply us with all we can use.” Between 1921 and 1926, JW raised \$44,522.58 for the school.

During the first two years of the school’s operation, most of the children within walking distance attended. First graders ranged in age from 6 to 21, and most were mild-mannered—unless they were drunk. After JW’s confrontation with the parents who demanded payment for allowing their children to come to school, he took in indigent children from nearby towns. The Barnhursts favored the children of widows who were unable to obtain an education anywhere else. When the parent(s) got on their feet financially, they were expected to send their children to a public or private school that they could afford. OMS soon had a considerable waiting list of children wanting to attend.

The Edwards girls who returned to school that third year remained a credit to JW’s work. After graduating from OMS, both girls were educated by a special fund that JW called his AEF (Advanced Education Fund) when he did his soliciting. Later, Grace (Edwards) Hudlin managed the local Rural Electric Company for over 50 years. Not only did she have the distinction of becoming the first



After . . .



and ever after.

phones had not entered the area, so social contact was more frequent. One day a family brought in a child in convulsions. Margaret Barnhurst brought down the fever with fomentations and the convulsions ceased. Amazed at the miracle, many people began to come with their health problems. And the Lord helped to make her simple home nursing remedies famous. Thus the way opened for friendship in the neighborhood, even though the fence and gates enclosing the property remained a sore point.

Margaret Barnhurst was less than

and helpers did that. Whenever the subject of driving came up, he would declare: “A man can’t do two things at a time. What if you wanted me to step on the clutch and the brakes while I had my hand out of the window signaling a turn? No, a man just can’t do two things at a time.”

What JW lacked in mechanical ability, however, he made up for in business acumen. He employed interesting techniques. He approached millionaire Walter Krafft’s millinery officer in Chicago in the guise of a well-dressed shoelace salesman. At

woman manager of any such company in the United States, but she also became a lifelong friend of Esther Barnhurst. Today she has been inducted into Oklahoma's Womens' Hall of Fame and now lives in a highly respected retirement on a beautiful estate near Hulbert.

Grace's sister Mae taught for 30 years in one of the many county schools which sprang up around Hulbert in the wake of JW and Margaret Barnhurst's efforts to introduce education into the region. And, when OMS became a boarding school, their mother, Delia Edwards, became a cook. The Barnhursts paid her \$2.50 a week for her services. All in all, perhaps Thomas Edwards' original bargain offer of two children for \$15.00 worked itself out anyway.

For the next 23 years that JW ran the school, the children within walk-

ing distance continued to grow up in ignorance and poverty—and they still couldn't read. Despite all of this, they spoke warmly of their memories of the Barnhursts. OMS remained a small school, however, with one or two teachers to an average of 30 children in attendance.

By 1927 Ozark Mountain School consisted of several buildings. Krafft Hall was the dormitory, with separate facilities for boys and girls on the second floor. The large dining room doubled as an assembly room. It, along with a large kitchen (with a small basement below), and pantry and storerooms, occupied the main floor. The Barnhursts lived in Tipton Cottage. Next came the school building, three living cottages, a well-built barn and some smaller outbuildings. The bull, three milk cows and a calf occupied a stable (with feed barn at-

tached). The poultry house held 100 laying hens, and two horses augmented the Model T. The school generated its own electricity by pumping from the spring. A maintenance man was overseer of these operations.

JW specialized in letterheads which were, if nothing else, informative. They stated the basis of the school's philosophy of education: "We give Bible and common school education (eight grades) to underprivileged children. The less fortunate find with us food, clothing, shelter and training, an excellent home. Everything free, including 'First Aid' treatments, optical, sanitary and other assistance as occasion requires. We have no creed but the Bible."

OMS was equipped to provide wonderful recreation. Just below the spring and pump house there was a lovely natural pool with a moss-cov-





*We see the teacher's view of her classroom of bright-eyed mountain children, dutifully sitting in their double desks clustered around the old pot-bellied stove.*

ered cliff as a back drop and with ferns and oak trees crowding the banks. Despite the fact that the water was always cold enough to store milk and butter, the kids loved swimming there—except when they found deadly water moccasins sharing the pool with them. One time when Robert Barnhurst decided to incinerate an old oak log which obstructed the view from the campus, five snakes slithered out of the burning log and dropped into the pool. Minutes earlier his sister Esther and a friend had been sitting there enjoying the afternoon. Along the creek that flowed out of the pool, were thickets of blackberries. At berry-picking time Margaret would walk down the line, inspecting the mouths and tongues of the pickers. Culprits stained with juice got no blackberry pie, for it was a “sin” to eat between meals. Student stories from

OMS, not surprisingly, abound in human interest. Marie was the second of five children from her mother’s second marriage. After her mother died, her father would periodically assuage his grief in alcohol. Once when he was put in jail for drunkenness, fourteen-year-old Jack, son of the mother’s first marriage, packed the kids into the car and drove to the police station. He walked up to the desk and said, “These are his kids (pointing to his step-father). Their mother is dead. What are you going to do about them?” And with that Jack walked out and drove away. The kids all ended up in Ozark Mountain School. Where else?

Another bright lad deposited in the school by his widowed mother came to a very sad end. Reluctantly, his mother allowed him to be adopted by a wealthy couple, for the poor

woman saw hopes of his becoming a doctor or lawyer some day. He wrote a glowing letter of his big room, his new bicycle and so forth. Then on a camping trip with his adopted father, he fell of a cliff and died. An investigation accompanied the collection of the \$100,000 life insurance policy on the boy’s life. It turned out that the man, in order to raise money and salvage his shaky marriage, had hoped to get rid of his adopted son by “natural” means. He hoped he’d die in a traffic accident on his bicycle—but the kid was too cautious. Or he might catch pneumonia from sleeping on the damp ground—but the OMS food had made him stubbornly healthy. Finally, the father picked his adopted son up and threw him over the cliff. One need not press the contrast between the value that a wealthy murderer placed on a little Ozark boy

<h1>OZARK MOUNTAIN SCHOOL</h1>		
<b>Children who Can't pay are welcome Here</b>	<b>Halbert, Okla.</b> TO ALL FRIENDS OF CHILDREN	<b>Children who Can pay are welcome Elsewhere</b>
Please forget your busy cares for a moment and read some facts about Ozark Mountain School (eight grades) for under-privileged children. Our location is in the foothills of the Ozarks near Halbert, Okla. We give a fine home (the year around) to the poorest of poor "kiddies." This includes food, clothing, training, shelter and educa-	tion. This school is not financed by any denomination, lodge or other organization. We take in poor children absolutely regardless of their religious affiliations or training. The "kiddies" are best described as "orphans, half orphans, and worse off than either one." Our specialty is the children of very poor widows. We positively never take a "pay-	student." The first check donated to the work was dated Sept. 7, 1920. During all this time our "over-head" expense has probably been the smallest of any school in the Ozarks. We are under Oklahoma state inspection. It is our constant endeavor to keep this institution as nearly a one hundred per cent (100%) philanthropy as is humanly possible
MR. J. W. BARNHURST		MR. ROBERT W. BARNHURST
		
President and Founder	Financial Secretary	Executive Vice-President

Robert Barnhurst worked with his parents in the management of Ozark Mountain School, a successful and influential self-supporting institution.

compared to what JW and Margaret Barnhurst made of him. To be sure, Ozark Mountain School always met life, literally, at its grass roots.

At first, the eighth grade graduates took a county examination and received state credits so that they could attend high school without restrictions. In 1927 Ozark Mountain School was listed with the regular county school and was subject to the county school superintendent. Now OMS graduation certificates became state credits.

The initial local antagonism dissipated relatively quickly, for local residents realized that they actually had many benefits from the school. JW's fund-raising in Oklahoma was curtailed by the state education officer who couldn't abide a Seventh-day Adventist raising money in his state. Then in the next election he lost his seat to, of all things, a woman! Meanwhile JW had moved his fund raising efforts back to Illinois. "Where I was getting dollar bills in Oklahoma City, I got hundred dollar

bills in Chicago," he said with satisfaction.

Graciousness from the State, however, did not relieve the opposition that JW had from certain brethren in his church. And, like Sanballat and Tobiah in the days of Nehemiah, these jealous persons did not give up. When they maliciously charged JW with misusing the U. S. mails in his fund raising, the Barnhursts had to prepare a sixty-four page document for the Postal Inspector to answer the charges in detail. "It took the

staff two weeks to get this defense ready," JW said, "but our neighbors stood with us." The local church conference advised him to have his books audited. And, indeed, the Adventist church was still too small to countenance what it perceived to be rivalry—and perhaps even heresy in this lively, self-supporting institution. Another recurring (false)



Brother and sister; photo taken upon entrance into the school home.

Same brother and sister after spending six months in the school home.

accusation was that JW had been fund-raising among Adventists. But they need not have worried, for JW believed stoutly in the Spirit of Prophecy and quoted pertinent passages from the *Testimonies* as his



reason for not fund-raising among Adventists. Most painful of all, however, was the discovery that a near member of the family had been active among his accusers.

Finally retirement came, but not before JW was 75 and his wife was 70. They had lived to see rural public schools established throughout the region, so they sold Ozark Mountain School to a local farmer—Krafft Hall, the spring, the water moccasins and all. Two years later, in 1946, Margaret died of a heart attack.

Now JW started off on his last great undertaking. He joined his daughter Esther and her husband Wil in South Africa, at Helderberg College. Instead of settling down to the graceful rest he so much deserved, he set to work immediately. He had a cart that he could push up and down the steep mountain roads above Cape Town. He loaded it with books and went colporteur for the

next four years. At age 79 he had to listen to his doctor and quit the work.

He went on, however, evading Esther who tried to enforce the limitations the physician had imposed, and she was only moderately successful in this respect. In any case, he expected that he should die at age 85. "Eighty-five is old enough for any man to live!" he decided. And on the morning of his eighty-fifth birthday, he had a paralyzing stroke. Six weeks later, May 8, 1954, he died. In a very large funeral and surrounded by the many new friends he had made in Africa, he went to his burial in the private cemetery at Helderberg College.

JW always kept a card file, and he often wrote out his prayers on the 4x6 cards. One of his last ended: "Help me to work with Fred, and may we be a good team in getting substantial improvements for Solusi." JW—a stalwart activist to the end!



Above: Mr. and Mrs. Walter Krafft at home. They were generous and enthusiastic supporters of Ozark Mountain School. The Krafts also contributed to the American Cancer Society. Below: Krafft Hall, at Ozark Mountain School, was the center of campus activities.

# A Three-Dimensional Look at Adventism

## Viewing Our Past Through the Stereoscope

By James R. Nix

To our nineteenth-century ancestors, the stereoscope picture (now usually called stereopticon views) may have been nearly as popular as television is for us today. Almost every home in America had a basket of stereoscopic views plus a stereoscope with which to view them. Like the family photo album, these "double photographs" were generally placed on the center table in the parlor for all to enjoy. Although today these amazing photographs have lost their once-great popularity, their modern successors are the 3-D motion pictures that provide a sense of reality that no other films remotely equal. When viewed with a good stereoscope, early stereoscopic views help us transform the picture we are looking at from being just a record of some past scene into the original scene itself. It's almost as if we today can actually go back in time and enter right into the picture. No wonder, as the nineteenth-century American author, Oliver Wendell Holmes, looked at a stereoscopic view, he exclaimed, "It is a leaf torn from the book of God's recording angel."

These interesting photographs were taken with a special camera that employed two lenses placed about two and a half inches apart. Being about the same distance as human eyes from center to cen-

ter, each lens actually recorded the scene as viewed by one eye. When later looked at through a hand-held stereoscope, the resulting stereoscopic picture allowed the viewer to see the original image in 3-D effect.

Although not too many Adventist stereoscopic views have been discovered, a few do exist. Reproduced with this article are all those known to the author, with the exception of a series of campus views taken at Pacific Union College sometime around 1920. *Adventist Heritage* has reproduced four of these early Adventist stereoscopic views full-sized so that they can be cut out, mounted on cardboard, and then viewed through a stereoscope. This allows today's reader to go back in time one hundred or more years to view our Adventist history through these rare 3-D photographic images. Unfortunately, due to lack of space, only one side of the remaining known stereo views could be reproduced.

Readers knowing of other Adventist stereoscopic pictures not illustrated in this article are invited to send a photocopy of the front and back of the stereo cards(s) to:

James R. Nix, Loma Linda University  
Heritage Room, Loma Linda, CA 92350  
714-824-4942.



CAMP MEETING of the 7th Day Adventists, held at Eagle Lake, Minn. June 24th, 1875.



CAMP MEETING of the 7th Day Adventists, held Eagle Lake, Minn., June 24th, 1875.



CAMP MEETING of the 7th Day Adventists, held Eagle Lake, Minn., June 24th, 1875.

Above left: Ellen White is seated in the center of this picture, and her husband James is standing a little to the right behind her in this stereoptic view taken at the Hornellsville, NY, camp meeting held September 9-14, 1880. Above right: Several heavy rain storms during the Eagle Lake, Minnesota, camp meeting in June of 1875, failed to dampen the enthusiasm of the campers who had come to attend the meetings. Below left: Thirty-one family tents were pitched on the campground to house the nearly 400 people who in June of 1875 attended the Eagle Lake, Minnesota, camp meeting for the entire week. Below right: Two forty-foot tents were joined together to form an eighty-foot pavilion in which to hold the main meetings at the Eagle Lake, Minnesota, camp meeting in June of 1875.





*Above left: In 1884 a five-story addition containing a gymnasium, dining room for 400 and other facilities was added to the south end of the Battle Creek Sanitarium at a cost of \$50,000. Above right: At the time of the fire which destroyed the original main building of the Battle Creek Sanitarium in 1902, the institution was already gaining recognition far beyond the state of Michigan. Below left: The Dime Tabernacle was the first Seventh-day Adventist church in Battle Creek to have a pump organ in it. Below right: The Dime Tabernacle, so named because Elder James White suggested that each Seventh-day Adventist donate a dime a month to pay for its construction, was originally dedicated on April 20, 1879.*



Above left: Elder Uriah Smith was in the speaker's stand when this stereoptic view was taken at the Eagle lake, Minnesota, campmeeting in June of 1875. Above right: James and Ellen White are standing in the middle of the group on the platform at the Eagle Lake campmeeting. Below left: Except for a few things hanging out to dry, there is little evidence in this stereoptic view of the heavy rains that fell during the Eagle Lake campmeeting. Below right: The central position of the Battle Creek Sanitarium was built in 1877 and 1878 at a cost of \$115,000.



*Above: Ellen White was photographed at the Moss, Norway, campmeeting. Typical of European pictures at the time, Elder J. H. Waggoner, the oldest person in the stereoptic view is seated in the center of the photograph, while Ellen White is seated holding a book on the right side of the picture. Below: The interior of the Battle Creek Sanitarium parlor as it appeared prior to the fire of February 18, 1902.*



Above: The Dime Tabernacle, largest church in Adventism at the time of its construction, was designed to seat a total of approximately 3,200 people. Below: If one walked up the street in 1880 from the Dime Tabernacle to the Battle Creek Sanitarium, shortly after the two buildings were constructed, this is how the Sanitarium would have looked.

Paris Nov 8 1850

To the Church in Bro Hastings house.

Dear Friends I have neglected writing you for some time I will now give my reasons first I had no time to write for weeks after I received Sister Stratton's kind and leave letter as I should have complied with her request to see in some its within 2 weeks I liked the letter very much we were all ~~in~~ in the letter & hope my delay will not prevent you from answering this as soon as you recit it and I will not wait so long next time James and my health is quite good now Our home is in Paris at Bro Andrews within a few steps of the P. Office and printing Office we shall stay here some little time this is a very kind family yet quite poor, every thing here is free as far as they have we do not think it right to be any expence to them while here I want to see you very much and dear Sister Gorham. Our conference at Topsham was one of deep interest 24 were present all took part in the meeting ~~but the power of God came upon us~~

Sunday the power of God came upon us like a mighty rushing wind all arose upon their feet and praised God with a loud voice it was something as it was when the foundation of the house of ~~the house of God~~ was laid. The wind I mention ~~in the letter~~ ~~to the church~~

Leonard Hastings  
New Sweden  
N. H.



Courtesy of the Ellen G. White Estate

In a letter to "The church in Bro. Hastings' house," in 1850, Ellen White tells of a meeting in Topsham, Maine, where God's power came upon the group like a mighty, rushing wind [and] all arose upon their feet and praised God with a loud voice . . ."

# A Hymn of Joy: Enthusiasm and Celebration in Early Adventist Hymnody

By *Ronald D. Graybill*

**T**he emotional impact of early Adventist hymnody cannot be appreciated apart from the circumstances in which the hymns were sung. All of the factors which served to alienate Adventists from the general society also conspired to make their meetings with one another very moving occasions. It is understandable that a man who would walk 120 miles to attend a meeting would feel deeply about what was going on there. An Adventist who might have sustained his religious experience for months or even years on nothing but his Bible, the *Review*, and his hymnbook, was understandably emotional when he finally got a chance to hear an Adventist preacher and sing in unison with others. Adventists were also the cultural heirs of the campmeeting and revival tradition with at least some of the emotionalism which that implies. And it is probably safe to say that the "shouting" Methodists provided Adventists with as large a percentage of their converts as any other denomination.

It is to be expected then, that early Adventist meetings were marked with fervent enthusiasm. Ellen White told of a meeting in Topsham, Maine, in 1850, where "the voice of weeping could not be told from the voice of shouting." An Adventist

minister reported from Vermont the following year, saying "The Holy Spirit fell upon us, and shouts of victory ascended while tears of joy flowed freely from many eyes." "Free and full 'Hallelujahs' ascended to God" from a meeting in Port Gibson, New York.

One hymn above all others captured the essence of this kind of religious experience:

Bright Scenes of glory strike my sense,  
And all my passions capture;  
Eternal beauties round me shine,  
Infusing warmest rapture.  
I dive in pleasures deep and full  
In swelling waves of glory;  
And feel my Saviour in my soul,  
And groan to tell my story.

My captivated spirits fly  
Through shining world of beauty;  
Dissolv'd in blushes, loud I cry,  
In praises loud and mighty;  
And here I'll sing and swell the strains  
Of harmony, delighted;  
And with the missions learn the notes  
Of saints in Christ united.

Sometimes the word of the shouts even crept into the letters Adventists wrote: "Jesus is soon coming

to . . . take his weary children home. Yes, blessed home! Shall I be there? Glory to God! I mean to be there." "O, glory, Hallelujah," wrote a former Millerite when he announced his discovery of Saturday-keeping Adventist Doctrines, "It was the very key to unlock the whole mystery of the Advent movement. Amen. Glory to the most high God." A Wisconsin man quotes a hymn and then exclaims: "Praise God! Blessed Jesus! How precious is thy name."

James White defended this exuberance in the *Review*, calling those who criticized it "lukewarm, deceived," and "hardened." Ellen White told how she had seen in vision that God's children should "unitedly get the victory over the powers of darkness and sing and shout to the glory of God." Still, Adventist emotionalism was always restrained when compared with the violent outbursts generally associated with frontier campmeetings. Some Adventists experienced prostration in the earliest

years, and three or four spoke in "tongues," but shouting seems to have been their primary expression of religious enthusiasm, and they were cautioned not to get too carried away with that. Ellen White reminded them their confidence should be placed in the Scriptures, not in "exercises," and she told one man that half the time he did not know what he was shouting at.

Occasionally Adventists had more than just religion to shout about. One preacher told how in the dead of a Michigan winter they "cut the ice in a beautiful place and buried eight souls in baptism." Little wonder that they "came out of the water shouting and praising God."

By 1863, the emotion of Adventist meetings was generally confined to "tearful eyes and melted hearts," but on special occasions shouting was still in order. One minister reported a meeting in Ohio: "On the whole, it was a good meeting; but

**BLESSED HOPE. L. M. double,**

1. I saw one weary, sad and torn, With eager steps press  
on the way, Who long the hallowed cross had borne, Still looking  
for the promised day; While many a line of grief and  
care Upon his brow was furrowed there—I asked what buoyed his  
spir - its up, O, this, said he—the Bles - sed Hope!

**The Blessed Hope. L. M. Double.**

- 1 I saw one weary, sad and torn,  
With eager steps press on the way,  
Who long the hallowed cross had borne,  
Still looking for the promised day;  
While many a line of grief and care  
Upon his brow was furrowed there—  
I asked what buoyed his spirits up,  
O, this, said he—the Blessed Hope!
- 2 And one, I saw, with sword and shield,  
Who boldly braved the world's cold frown,  
And fought unyielding on the field,  
To win an everlasting crown.  
Though worn with toil, oppressed by foes,  
No murmur from his heart arose;  
I asked what buoyed his spirits up,  
O, this, said he—the Blessed Hope!
- 3 And there was one who left behind,  
The cherished friends of early years,  
And honor, pleasure, wealth resigned  
To tread the path bedewed with tears,  
Through trials deep, and conflicts sore,  
Yet still a smile of joy he wore;  
I asked what buoyed his spirits up,  
O, this, said he—the Blessed Hope!
- 4 While pilgrims here we journey on,  
In this dark vale of sin and gloom,  
Through tribulation, hate, and scorn,  
Or through the portals of the tomb,  
Till our returning King shall come,  
To take his exiled captives home,  
O, what can buoy the spirits up?  
'Tis this alone—the Blessed Hope!

The first three verses of this song by Annie R. Smith (1828-1855) are each thought to be an ode to one of her contemporary Adventist pioneers.

the most joyful part of it was in praying for the sick, our Sister Kenney, who had been considered very dangerous[ly ill]. While prayer was being offered, she shouted aloud and praised the Lord for what he had done for her. The next morning she rose and took breakfast with the family."

Adventist hymnody served as a vehicle for

#### Meetings at Fairview, Iowa.

The meeting convened on the beginning of the Sabbath according to appointment. We went to the place appointed with some faith that God would hear our prayers and give us a good representation from the various churches and that we would have a happy meeting. We arrived and O how happy we were to meet so many good brethren that we did not expect to see there! Bro. Cornell preached with deep interest and profit, and was warmly greeted by his numerous acquaintances and brethren. We hope his exhortations and testimony will live in many good hearts that heard with great delight. The social meeting was especially good. Nearly sixty-eight persons gave in their testimonies in about one hour. There were many tearful eyes and melted hearts that gave testimony to the deep movings of the good Spirit of God. The Lord gave us a refreshingshower. All hearts were full. In short it seemed to me the best meeting of my life. O I yet feel to bless the Lord for rolling back the clouds and pouring in the glorious light of his countenance upon us.

This happy season soon ended in our separation. We witnessed many farewell tears; but, bless the Lord, we parted in hope of meeting on Mount Zion,

"Where no farewell hymn is sung,  
Where no farewell tear is shed."

The Lord is working for his cause in Iowa. We never had so good a conference. O may we awake, as we never have awakened to this cause. We must work. I for one have enlisted for the war in this good cause, and God being my helper I am going to be more faithful, diligent, and engaged than I have ever been. I have not been more than half engaged. Brethren forgive me my unfaithfulness and I will try to live more worthy of a place, among this people. The end is almost here and, oh my soul! how much there is for us to do! Arouse, arouse and gird thy armor on! O brethren let us not forget the good meeting and our solemn vows, but let us be out in the harvest field at work. I pray that every heart may be leavened with the good Spirit of God. Let the world go! But let us get ready for salvation, for soon it will be here.

"Salvation! O the joyful sound!  
'Tis pleasure to our ears,  
Then may we sound it out so loud  
That all around may hear."

My prayer is that none may stand in the way of the work of the Lord; that all may realize their condition and responsibility and act freely for the glory of God and the advancement of his cause, that we may all share in the joys of eternal life soon to be revealed.

B. F. SNOOK.

"The Lord gave us a refreshingshower," wrote B.F. Snook for the February 17, 1863 *Review and Herald*.

Adventist enthusiasm from its beginnings along the icy coasts of Maine to its more muted, later expressions on the warm earth of Iowa. But early or late, it was in the hymns about heaven that joy reached its greatest heights. The hymns mentioned all the stereotypes of heaven, to be sure. There were the harps and the palms and the crowns, but there was more to the heaven Adventists hoped for: there was joy, there was pleasure, there was a soaring excitement. Charles Wesley's hymn, "How Happy Every Child of Grace," was a favorite. In it Wesley reflected on the pleasure of the saint as he views his Lord in heaven:

On him with rapture then I'll gaze,  
Who bought the bliss for me,  
And shout and wonder at his grace  
Through all eternity.

"On Jordan's Stormy Banks" was another hymn popular among early Adventists. It too conveyed this ecstatic view of heaven:

Oh the transporting, rapturous scene,  
That rises to my sight!  
Sweet fields arrayed in living green,  
And rivers of delight.



Annie R. Smith died at the youthful age of 27, with confidence in "the blessed hope."



Filled with delight, my raptured soul  
 Would here no longer stay;  
 Though Jordan's waves around me roll,  
 Fearless I'd launch away.

Other songs picture a heaven where "rivers of pleasure" would "flow o'er the bright plains." The saints there could actually "taste the pleasure" as before their "ravished eyes" they saw the trees of paradise. "Streams of bliss" would spring from Christ as "from the rivers of his grace" they drank "endless pleasures in."

These hymns, placed in the social context of a group of people who believed fully in the reality of heaven, suggest that for them heaven was more than just a promise of some far-off future bliss. The prospect of it was immediately relevant to them. It was an experience so real, so intoxicating that they could see and feel it already:

Lo, what a glorious sight appears,  
 To our believing eyes!  
 The earth and seas are passed away,  
 And the old rolling skies.

Attending angels shout for joy,  
 And the bright armies sing,  
 Mortals behold the sacred seat  
 Of your descending King!

His own soft hand shall wipe the tears  
 From every weeping eye;  
 And pains, and groans, and griefs, and fears,  
 And death itself, shall die.

A religious "shout," a hymn of joy, a congregation "bathed in tears"—when these things are considered in the light of the serenity and unity they provide for those who participate in them, their power to overcome loneliness and alienation is quickly perceived. The power of the "blessed hope"

is clearly stated in a hymn written by Annie R. Smith. Each of the three verses of the song is believed to be an ode to one of the Adventist pioneers contemporary to her. For Joseph Bates, sea-captain, abolitionist, temperance advocate, Millerite leader, and finally Saturday-keeping Adventist, she wrote:

I saw one weary, sad, and torn,  
 With eager steps press on the way,  
 Who long the hallowed cross had borne,  
 Still looking for the promised day;  
 While many a line of grief and care  
 Upon his brow was furrowed there--  
 I asked what buoyed his spirits up,  
 O, this, said he—the blessed hope!

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## HYMNS

FOR THOSE WHO KEEP

THE COMMANDMENTS OF GOD,

AND

THE FAITH OF JESUS.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, Eph. v. 19.  
 I will sing with the spirit, and I will sing with the understanding also. 1 Cor. xiv, 15.

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 BATTLE CREEK, MICH.:

1861.

The 1861 Seventh-day Adventist Hymnal provided a continuous source of support for church members.

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# In the Pink of Health

William Alcott, Sylvester Graham  
and Dietary Reforms in New England, 1830-1870

*By Winston J. Craig*

**A**erobics. Holistic Healing. Herbal treatments. Health foods. Wilderness living. Body-building sports equipment—all of these were popular in the last century. Today's obsession with health and fitness is, to be sure, nothing new. In the nineteenth-century a number of visionaries, reformers and entrepreneurs marketed various ideas and products, promoting a lifestyle to get America into physical shape. From 1830 to 1870 a flurry of health reformers in New England and New York emphasized a variety of health habits. The movement was part of the protest against the prevailing medical practices of bleeding and purging and using heavily poisonous drugs like mercury chloride.

## **The Context of Reform**

People began to look for alternative ways of achieving health and healing. The "botanics" or "Thomsonians" were one of the first groups organized to challenge the physicians and their methods of treatment. They were followers of Samuel Thomson (1769-1843), a New Hampshire farmer who insisted that only those medicines made of native plants were appropriate treatments. He developed a whole series of remedies based upon various combinations of six plant formulas. During the 1820's and 1830's thousands of Americans adopted his methods of treatment.

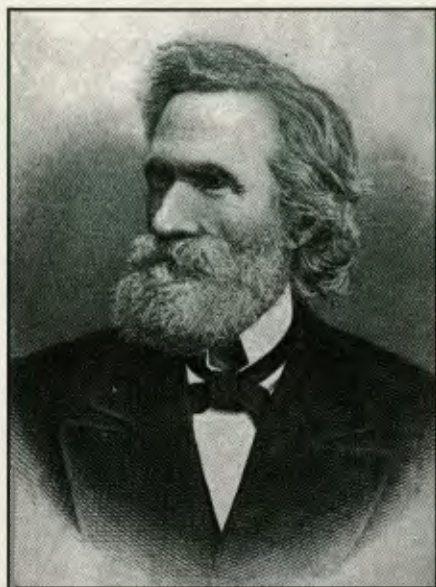
Thomson asserted that disease was fundamentally the result of a "clogging of the system" which was best relieved by purging and sweating, followed by the taking of restorative herbal cordials. The botanics owed their rapid success to their use of native American plants rather than mineral drugs. In addition, the public was attracted by financial savings resulting from home medication.

The contemporary social changes transpiring in the first half of the nineteenth-century also helped the reform movements. A ferment of ideas gripped the northeast of the United States. Wave after wave of reform influenced American thought and practice. Temperance, women's rights, and the abolition of slavery were but three of the current issues of debate.

The inauguration of President Andrew Jackson in 1829 stimulated a new political surge of interest. While earlier presidents had come from well-to-do families, Jackson was the son of poor Scottish-Irish immigrants and had been raised in very humble conditions. He was viewed as the "People's Champion."

The years of 1830-1850 (known as the “Jacksonian Era”) have been described as the years of the “rise of the common man.” New attitudes prevailed in society—ideas that caused a distrust of the elite, the intellectuals

and the professionals, and many reforms began during Jackson’s eight years as president. The Jacksonian Period, in fact, was marked by a broad challenge to authority. Bankers, lawyers and doctors were viewed as draining the people of either their money or their blood—or both.



Orson S. Fowler.

During this time religious revivals also occurred. Because many of the health reformers viewed good health as important for achieving perfection, they saw ill-health as both a medical and a spiritual problem. Linking health with morality, they therefore advocated a variety of cures: diet reform, avoidance of stimulating drinks, regular exercise, avoidance of tobacco, the regular use of water, electrotherapy, improved ventilation and sanitation of the home, and the use of herbal remedies. Such, surely, would be the remedies for the debility and declining health they saw all around them.

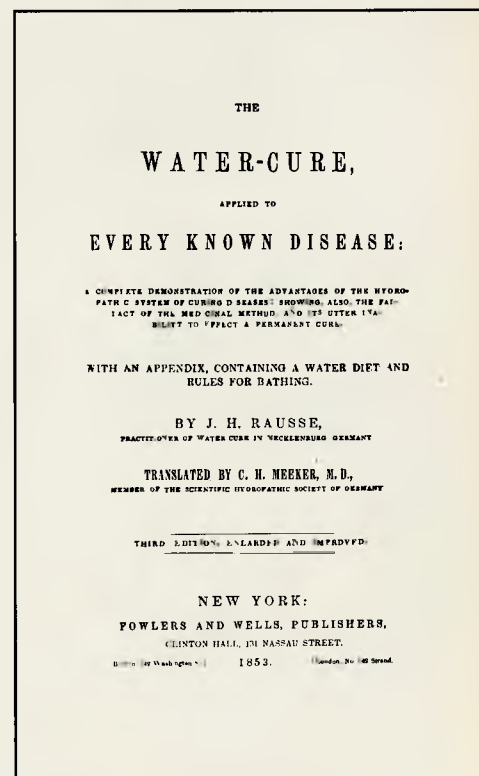
The reformers encouraged people to take personal responsibility for their health. They stressed prevention rather than cure. Self-help books appeared, offering popular advice about one’s health. After 1830 new printing and binding processes enabled books to be produced inexpensively. The propagation of the health reformers’ ideas were enhanced when certain publishers espoused their teachings.

After Orson Fowler adopted a vegetarian diet, he set about publishing books on the subject, including Dr. Alcott’s *Vegetable Diet*. Along with his brother Lorenzo and their business partner Samuel Wells, he ran an extremely successful publishing house in the nineteenth century. In addition to books on vegetarianism, Fowler and Wells also published *The Water Cure Journal*, as well as books on temperance, physiology and phrenology. In his book on physiology, Orson Fowler wrote at length defending the vegetarian diet. He believed that animal foods tended to inflame that part of the brain that controlled the physical drives and emotions, or the “propensities” as he called them.

Samuel Wells also helped to organize the American Vegetarian Society in 1850. A special health bookstore in Boston and several more in New York City distributed health information. In 1829 the *Journal of Health* began publication in Philadelphia. This monthly magazine included dietary topics and was very influential among physicians and other health practitioners.

### William A. Alcott (1798-1859)

William Alcott, a physician from Boston, proved to be one of the most popular and prolific writers of the time. (He was a cousin of Bronson Alcott of Concord, Massachusetts.) William Alcott conceived of the novel idea that patients ought to sign yearly contracts with physicians and then deduct fixed sums from those negotiated fees each day they were ill. In this way the doctors would be paid to keep people well. In 1830 Dr. Alcott gave up all drinks except water, all meat, fish and stimulants and was content to live on milk and vegetables. He considered cakes and



*The Water-Cure* by J. H. Rausse.

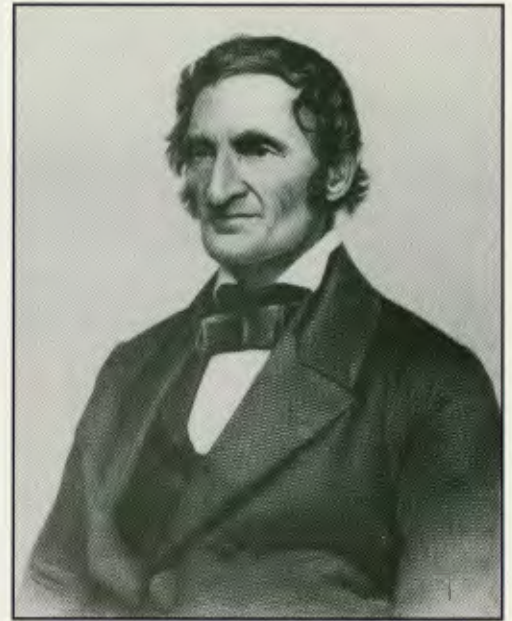
pastries made of refined flour as objectionable.

Best known among his many books on diet is *The Vegetable Diet*. In it he defends the diet in a series of nine arguments: the anatomical, physiological, medical, political, economical, millennial, experimental, biblical and moral reasons. He concluded by saying, "How can it be right to blunt the edge of your children's moral sensibilities, by placing before them, at almost every meal, the mangled corpses of the slain."

### Alcott and Adventist Thought

In *Lectures on Life and Health*, Dr. Alcott suggested many dietary guidelines that are similar to those expressed in later Adventist health literature. Catherine Beecher is an example of other writers who supported many of Alcott's dietary recommendations. Typical of the ideas recommended by Alcott are the following:

1. No more than three meals a day is compatible with health and for some two meals would better than three.
2. Evening meals should be light; feasting late at night is injurious to health. Going to bed with an overloaded stomach will excite dreams.
3. Drinking at meals, even of water, is a violation of natural law.



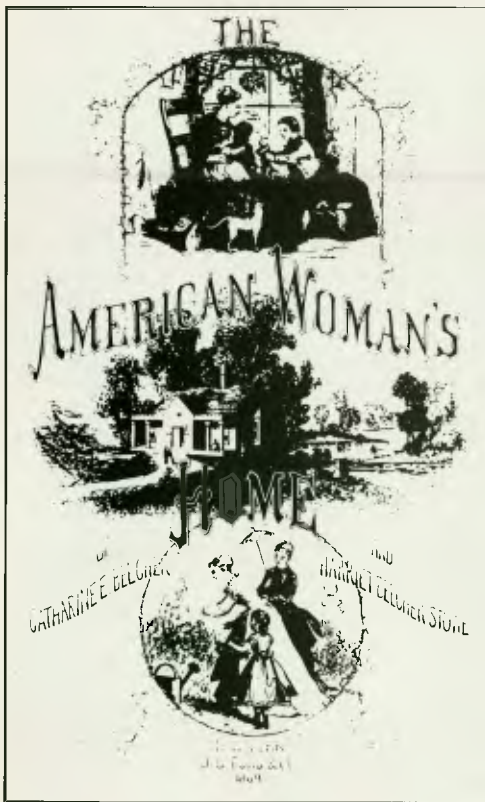
William A. Alcott was one of the most popular and prolific writers of his time.

4. Five or six hours should elapse between meals.
5. Nothing but pure water should be taken between meals.
6. Extremes of heat and cold are injurious to the process of ingestion.
7. Leavened bread should be left a day or two. Butter on hot bread is intolerable.
8. The apple is the most valuable fruit, the almond is first on the list of nuts, and olive oil is much more preferable to butter, since olive oil is more digestible.

A wide variety of other dietary concerns that became familiar to Adventists later in the century were expressed in the publications of Alcott. Vinegar was considered a poisonous irritant that corroded the stomach lining and weakened the vital energies. Mixtures of milk and eggs, such as found in cakes and puddings, were considered difficult to digest. Saleratus (baking soda) was described as a poison that inflamed the mucous membranes of the alimentary canal and caused untold suffering to many persons and its excessive use resulted in thousands of deaths among children.

Another issue discussed by Alcott was the consumption of cheese. He considered it quite indigestible because it was too concentrated a substance. Worse yet, he reported a number of incidents where large numbers of people in Connecticut were poisoned from eating cheese. While the cause of the poisoning remained unknown, it was observed that women often added a small piece of arsenic in cheese making—especially when the milk was old.

In February 1837, the American Physiological Society was established in Boston with Dr. William Alcott as its first president. Their aim was to promote health and to disseminate practical information on how to enhance longevity. At regular meetings, prominent speakers presented topics on health and hygiene. The Society also maintained a health store at 4301 Washington Street



Catherine Beecher and Harriet Beecher Stowe addressed the issue of healthful living in their book, "The American Woman's Home."

in Boston. The best fruits and vegetables were available there, along with milk, coarse wheaten bread and Graham flour.

Some of the reformers viewed Americans as bound headlong into ill health because they overstimulated themselves. The dietary reformers condemned condiments because they were thought to stimulate the nervous system to the point of exhaustion. Allegedly the spices created a need for even greater stimulation which in turn produced greater exhaustion, and eventually led into debility. Catherine Beecher wrote, : "Condiments . . . stimulate the appetite to an unnatural degree. Pepper, mustard and spices are those most commonly used. These articles . . . are inflammatory in their nature, and stimulating to the nervous system . . . Articles preserved in salt, sugar or vinegar are neither easily digested, nor as healthful as those in the natural state.

Not only condiments but also cider, tea and coffee, meat, tobacco and alcohol were all thought to create unnatural cravings which weakened the body and depleted the vital force. Temperance movements advocated abstinence from alcoholic beverages, including its use in food. This measure triggered the popularity of a host of drinks like lemonade, mineral waters and root beer.

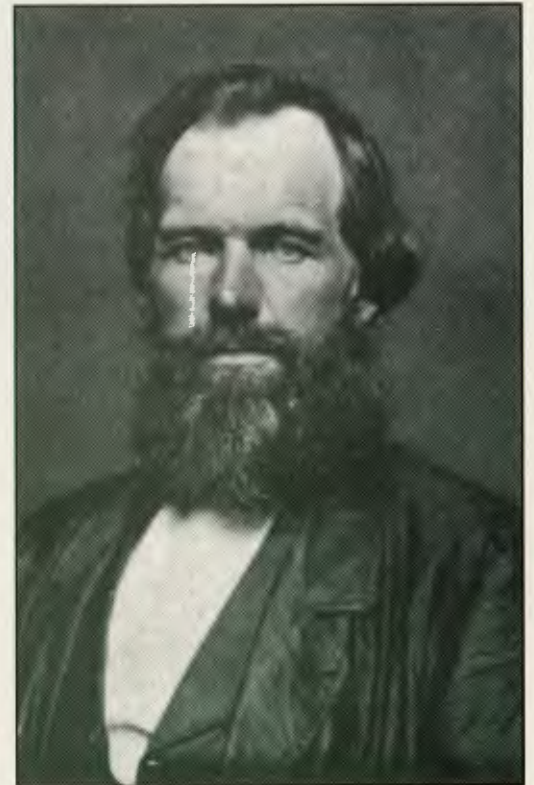
Some of the dietary reformers believed that ridding meals of fried and preserved food and meat would cleanse the system "clogged" by gluttony and bad eating. Professor Mussey, a surgeon at Dartmouth College expressed a common belief held by many vegetarians that animal food makes a person violent and passionate, exciting the nervous system and making the senses and faculties dull. Beecher concluded that the flesh of animals was the most stimulating of all food. She observed that when various great men wished to have their heads unusually clear for intellectual pursuits they would give up animal food.

In the 1830's critics began to argue that Americans were ruining their health by eating too much food. Moreover, they were consuming it too fast and garnishing it too heavily. Widespread indigestion and dyspepsia, they claimed, were the result. To these indictments other reformers added the evils of the sedentary lifestyle, the habitual exhaustion from intense study, the free indulgence of spirits, tobacco, tea and coffee. All of these caused dyspepsia.

Professor Edward Hitchcock, President of Amherst College, Massachusetts, wrote a book on dyspepsia in which he declared that America, like ancient Rome, had become rich, prosperous and debilitated. In 1830 he developed a course on diet and exercise especially for college students. While he allowed sugar and spices, Hitchcock especially condemned fats. He considered frying as the worst form of cookery. Foods saturated with fat were the most "pernicious." Most others, however, insisted that the foods most difficult to digest were those rich in butter, sugar and spices.

Since Hitchcock considered meat to be stimulating, he urged restricting it in the diets of sedentary persons, the elderly and children. Moreover, he promised that a vegetarian diet produced a happy, serene and cheerful mind, so "very different from the gloomy, crabbed and irritable temper and foggy intellect of the man who devours flesh, fish and fowl with ravenous appetite, and then adds puddings, pies and cakes to the load. Hitchcock spoke out strongly against gluttony and recommended only a limited variety of food at any one meal. He equated excessive eating with excessive drinking.

The Boston Medical and Surgical Journal, forerunner of the prestigious *New England Journal of Medicine*, along with other periodicals of the 1830's printed articles supporting many of the reformers' ideas. Their tables of contents opened up all of the favorite topics: the dangers of gluttony and intemperance, excessive use of "patent" medicines and quack drugs, the lassitude of the wealthy, the virtues of exercise, fresh air and sunshine and the



Elder J. H. Waggoner wrote in the *Review and Herald* of 1866 that Health reform was God's chosen method for making a weak people strong.

virtues of a balanced, moderate diet.

The Adventist church with its old-but-so-modern teachings on a healthful lifestyle is truly indebted to many of the health reformers of the nineteenth-century. They set before Americans the need to take responsibility for their own health. Besides the contributions of Alcott, Beecher and Hitchcock, we must not overlook the work of such reformers as: Horace Fletcher, James Jackson, Russell Trall, Mary Gove, Sylvester Graham and John Harvey Kellogg.

THE  
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THE WAY TO BEGIN.

A correspondent in our last No. "P." puts the question, "how shall we begin?" This he does in behalf of "others who wish to make a change in their diet," but who have not had the opportunity of "hearing Mr. Graham's Lectures," and hopes an answer may appear in "some future number of this Journal." In the first place, we will name some of the ways in which such persons should not begin.

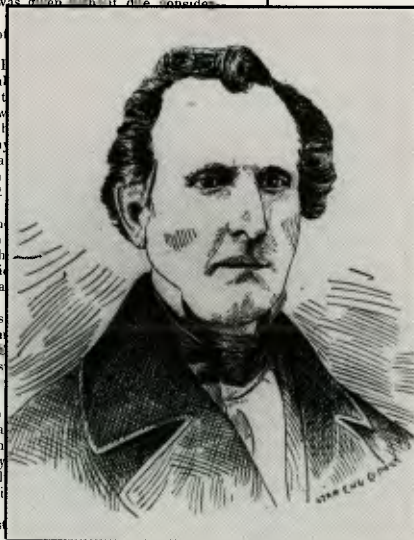
They should not "begin" by making any rash experiment on themselves; for the "Graham System" does not consist in abstaining from flesh-meat, or eating this thing or that thing; but in the physiological principles in relation to the comparative effects of animal and vegetable food on the human system. The "Graham System" is in fact, a system of physiological principles and laws appertaining to living bodies, and particularly the living body of man. No one should, therefore, substitute a new mode of diet for their old habits, and call it adopting the "Graham System," unless they have studied these principles thoroughly and know how to apply them to their practice.

No one should "begin" without first coming to a deliberate determination to persevere, although he may "experience some inconvenience from the change." We know it will be asked by thousands, "how can we attain to a competent knowledge of so abstruse and complicated a science?" There are, indeed, difficulties to be overcome.

There are at present very few books extant which can render the people any aid in such an investigation. All must then labor the more arduously to prepare the way for, and encourage the publication of, Mr. Graham's entire works. The most that can be expected of this Journal, is, a presentation of facts in exemplification of these great principles, with short articles pointing out the benefit or propriety of certain dietetic habits and habits of exercise, &c. We cannot give a summary of dietetic rules and call it the "Graham System," without its being liable to misrepresentation and abuse by those who do not understand the great principles. The "mere sketch or outline" on page 17, was given without due consideration of all

Those who repeat his times in his arduous labors of a multitude of tation, and w possesses, b making an derstand a the system prehend it great majo have attain notions, in And all th and compl

But if a upon the p out unders their atten "Graham s If the ques begin?" ne we answer staining fir cider tea, a (for you ea Graham Sy nouncing th form in whi slowly, mas



**The Work of Sylvester Graham**

Although Sylvester Graham was a highly controversial figure, he made a valuable contribution to the health-and-temperance cause and awakened many Americans to their dietary needs. Today he is remembered for the "graham cracker," made of coarse whole wheat flour and water. Ralph Waldo Emerson referred to him as "the poet of bran bread and pumpkins." Others labeled him the "philosopher of sawdust pudding." Like the reformers, Graham linked his crusade against poor diet, indigestion and ill-health with crime, drunkenness and immorality.

Born July 5, 1794, in West Suffield, Connecticut, Sylvester Graham was the youngest of seventeen children whose grandparents had immigrated to Boston from Scotland. By the time he was two years old, his father had died. As a result he was passed around to various relatives, and his health and education both suffered from this kind of upbringing. In his youth he had a touch of tuberculosis and later had arthritis. He was twenty-nine years old before he could enroll at Amherst Academy in Massachusetts. Probably Graham developed his early interest in diet while at Amherst, under the principalship of the health-minded Rev. Heman Humphrey. The academy students, however, disliked him and called him a "mad enthusiast," while the teachers suspected him of being only a "stage actor" with his unusual talents for elocution and

dramatics.

First, Mr. Graham hired out as a preacher in New Jersey, and in 1828 he was ordained to the ministry of the Presbyterian Church. Reading books on anatomy and physiology fired up his interest in health. Particularly he was aroused by Paris' *Treatise on Diet* and the

*Treatise on Physiology* by the Frenchman, Francois Broussais. Then in 1830 he and his family moved to Philadelphia since the Pennsylvania Temperance Society had hired him as a traveling temperance lecturer to do battle against the liquor trade. As a boy he'd carried liquor into the fields for farmers, especially during haying and harvest time, and had seen its ill effect. Although other boys often drank the liquor on the way, Sylvester never did. He lectured at the Franklin Institute, Philadelphia and Clinton Hall in New York, as well as in Boston and other eastern-seaboard cities, drawing crowds of above 2000. His discourses on diet, exercise, physiology, temperance and sexual promiscuity were later published in Boston in two volumes, *Lectures on the Science of*

Above: Sylvester Graham's Journal of Health and Longevity advocated a vegetarian diet and use of course whole wheat flour.  
Above right: Sylvester Graham (1794-1851).

*Human Life* (1839).

Graham's basic platform was the avoidance of stimulating, unnatural foods and subsistence entirely on products of the vegetable kingdom plus pure, soft water. He identified meat-eating as a major cause of disease, and said that flesh food would rapidly diminish one's vital powers and deteriorate the whole nature of a man. His life would, in fact, be shortened because he would have no reserves to ward off disease.

Certainly his description of the effects of meat-eating are not unfamiliar to Adventists. Several phrases carry over: meat-eating "impairs the powers of perception," "renders the mind less active and less able to understand the true nature and character of God," "increases the influence of animal appetites, desires and propensities on the intellect, moral and religious faculties," "renders man more passionate and brutish," and will "multiply disease and suffering, and wickedness in the world."

Graham was very energetic, very unorthodox, very arrogant and quite verbose, and both disciples and opponents gravitated to him. The evangelist Charles Finney became an ardent Graham follower. Graham boarding houses sprang up all over the northeast and Ohio where activities revolved around a strict regimen of vegetarian meals based on Graham's diet reform. His influence also spread to Williams College (Massachusetts) and Oberlin College (Ohio). In May, 1850, Graham launched the American Vegetarian Society, with the help of William Alcott, Russell Trall, William Metcalf and others.

In urging the doctrine of whole wheat flour, Graham suggested that one of a woman's highest and noblest accomplishments was bread making. He proposed that an intimate relationship exists between the quality of bread and the moral character of a family. "Baker's bread," on the other hand, he considered to be a digestive abomination. In his book on bread-making, he exposed the bakers' malpractice in making bread of light texture. They used a large range of harmful chemicals, such as alum, pearlash, saleratus and copper sulfate. He also found bran and bulk (fiber) important to health and therefore not to be separated from whole wheat flour. He went on to accuse the bakers of adulterating their flour with pipe clay, chalk, and plaster-of-paris to increase the weight and whiteness of the bread. Obviously, he was on a constant collision course with the baking industry.

Butchers also became enraged by his rhetoric and protested loudly wherever he spoke. On one occasion in Boston (where he drew his largest crowds) they flogged him publicly. The mayor of Boston, in 1837, advised Graham to cancel all his lectures in Armory Hall because the police could not guarantee his safety amid rioting mobs. So he applied to the owner of the Marlborough Hotel (the first temperance hall in the United States) to give him the dining room for his lectures. The angry crowd of bakers and butchers resisted the owner's attempts at negotiation. Finally, Graham's supporters on the second floor shoveled slaked lime down upon the mob storming the barricade on the first floor. As *Harper's Magazine* commented, the "eyes" had it, the mob adjourned and Graham went on with his lecture.

Because of the hostility of the Bostonians, Graham decided to move west and settle in Northampton, north of Springfield, Massachusetts. There the local inhabitants were treated to a view of his somewhat peculiar personal habits. These included a morning wash in the Mill River—even in the dead of winter. He would cut a hole in the ice, undress and take two dunkings. In moments of agitation (which were frequent) he could be seen walking up Shop Row in his dressing gown and slippers.

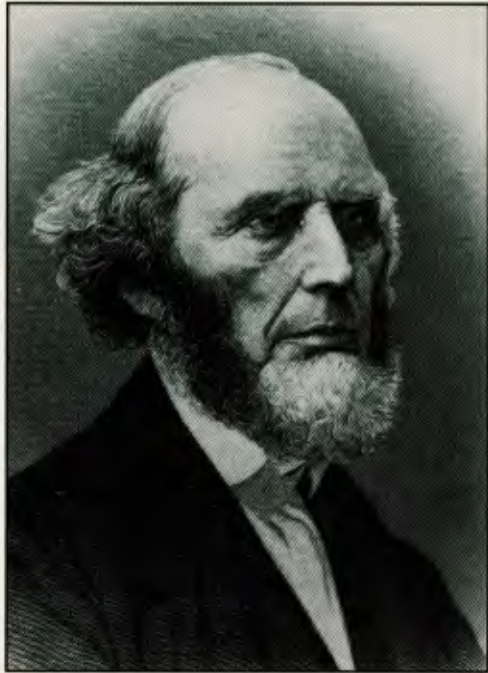
Because of his unusual ways, he was often the object of caustic editorials and jokes. His hometown people were amused one day to see him trundled on a wheelbarrow from his home on Pleasant Street to



Mill Creek in Northampton, MA, as it looks today—the spot where Sylvester Graham would take his morning dip, even in the dead of winter.



the barber's shop. The *Northampton Courier* commented: "The wheelbarrow was dignified as such a vehicle never was before." Moreover, the newspaper credited him with being one who had "enlightened both the



Evangelist Charles Finney became an ardent fan of Sylvester Graham.

present and future generations in science and philosophy." Again, one evening the Northampton Fire Company invited Graham to a festival. Unable to attend, he sent an apology stating that the Company was a "pack of squirts." When they finally caught onto his joke, their wrath dissolved in mirth.

By April, 1837, Graham began publishing a monthly journal, *The Graham Journal of Health and Longevity*. He propounded his favorite themes: vegetarianism, the use of coarse whole wheat flour and so on. (He believed that every family should own a hand-mill to grind their own wheat and corn.) And he praised the wholesomeness of day-old bread over the pleasures of freshly baked bread. In December, 1839, he had to terminate the publication because of financial difficulties. In addition to his teachings on whole grains and vegetarianism, Graham espoused the following health habits:

1. Abstain from tea, coffee, tobacco, wine, cider and beer.
2. Avoid gravies, pastries and condiments like vinegar and pepper.
3. Avoid sweets other than honey and maple syrup.
4. Avoid overeating.
5. Eat only three meals a day (about six hours apart).
6. Bathe regularly and exercise regularly in the open air.

He also recommended fasting as a curative, and light suppers to be eaten at least two or three hours before bedtime.

### Influences on Adventist Practice

During 1836 and 1837, Graham lectured throughout Massachusetts, including Boston, Worcester and New Bedford, as well as in Providence, Rhode Island. It is very likely that Joseph Bates either read Graham's articles and books or heard him lecture on health and temperance. About this time Bates decided to quit eating pies, rich cakes, spices, meat, lard and cheese, tea and coffee. Having adopted the Graham program of vegetarianism in February 1843, Joseph Bates has been considered the first health reformer among the early Seventh-day Adventists.

Much later, Graham's writings also made an impact on Dr. John Harvey Kellogg, the medical superintendent of the famous Battle Creek Sanitarium in Michigan, and on Dr. James Jackson of the well-known hydrotherapy treatment center in Dansville, New York. Dr. Jackson produced the first cold cereal breakfast food, *granula*, which he made from Graham flour and water. After baking in a slow oven, the thin unleavened bread was broken up, rebaked and ground into small pieces about the size of Grape Nuts. Kellogg improved the taste of the product by adding cornmeal and oatmeal to the Graham flour, calling his finished product *granola*. Kellogg made other tasty, healthful products from



Dr. James Jackson was well-known for his hydrotherapy treatment center in Dansville, New York.

whole grains, including a variety of breads and crackers.

In 1967, Edith Cole wrote, in the article "Sylvester Graham, Father of the Graham Cracker," published in *The Southern Speech Journal*:

We are witnessing today a resurgence of interest in the nutritional qualities of whole grain products and fresh vegetables. Wheat, rice and oat bran have swept into popularity again, and the problems connected with highly refined grains and cereals are well documented. While Sylvester Graham "may have failed to establish a system of dietetics, he modified the old system to include more fresh fruit, grains and unbolted wheat . . . . Today, more than a century after his death, no country is as concerned about its diet, physical exercise, and health fads as America . . . . Graham is remembered because a cracker bears his name; but his writings and speaking in the 1830's and 1840's did much to promote radical changes in diet, greater exercise in fresh air and greater personal and corporate cleanliness. The reforms initiated by Sylvester Graham still have considerable influence on modern American society.

When Graham died at the age of fifty-seven in 1851, he had the satisfaction of knowing that he had influenced many Americans to change their eating habits. Others like Russell Trall and William Alcott kept the health reform movement alive by their writings. Practitioners at the popular water cure facilities continued to carry the message, also. Some have suggested that the water cure movement of the mid-nineteenth century was a direct successor to the Graham boardinghouses of the 1830's.

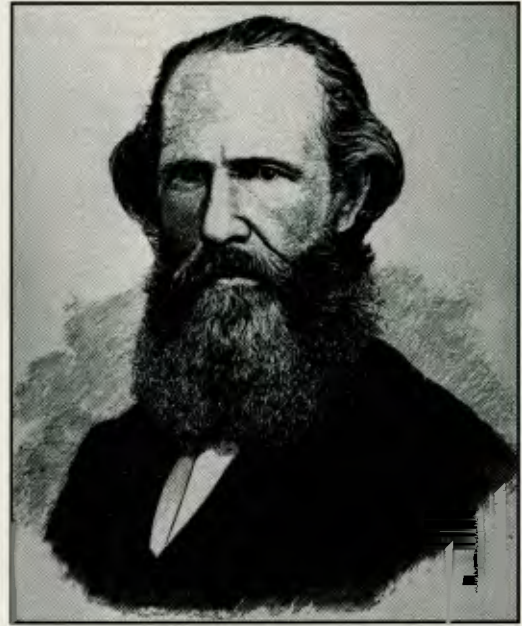
Because Graham's teachings were simple and he promoted a "natural way" to health and healing, many people accepted his ideas. Had he been less scathing in his remarks about bakers, butchers and physicians, he could have had an even more cordial reception. His precepts and those of his contemporaries laid the solid framework on which Adventist health reformers later built. Furthermore, articles from the *Water Cure Journal*, published by Fowler and Wells, received wide circulation among Adventists, being reprinted in church publications.

Our debt to the health reformers of mid-nineteenth-century America is very great. From them we have passion to be "in the pink of health." Today our medical profession accepts what was once deemed radical and faddist. And our new generation of health promoters sound unmistakably similar to voices heard 150 years ago by our Victorian ancestors.

Almost immediately after Ellen White's health reform vision of June 1863, Adventists acknowledged that others preceded them in this area. In 1866 Elder J. H. Waggoner wrote in the *Review and Herald*:

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means.

As mere physiological and hygiene truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message and by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril.



Russel Trall assisted Sylvester Graham and others in launching the American Vegetarian Society in May of 1850.

## Three Moods in Adventist Hymnody

The following three hymns serve as an addendum to our last issue on music in the Seventh-day Adventist church. We regret that they were not included with the biographical sketches of their composers at that time. Together they express a full range of worship moods. From the repertoire of Joseph Harker we have "Advent Glory," a song which, for the British children of the older generation, captured in word and music the memory of sitting in their double desks at church school worship shouting at the top of their lungs: "We'll see . . . Him as He is . . . and the brightness of His glory we shall share!" Harker's music for the second hymn, "O Prince of Peace," frames the expectation of the Second Coming in a much more stately tune.<sup>1</sup> And then, at last, Perry Beach's "Come, Lord Jesus"<sup>2</sup> speaks reflectively to the Blessed Hope in the heart of the contemporary Christian.

Sources: <sup>1</sup>*New Advent Hymnal: A Collection of Hymns and Gospel Melodies for Public and Family Worship and Private Devotion*. Grantham, U.K.: The Stanborough Press, Ltd., 1952, 733 and 150.

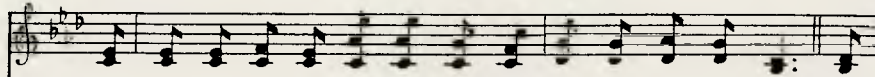
<sup>2</sup>Used with permission of Marilyn Beach, 1991.

## The Day Is Fast Approaching

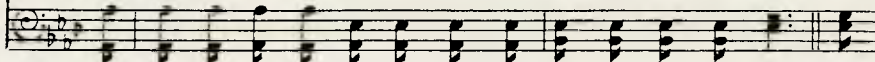
(Advent Glory.)

J. HARKER, 1880-

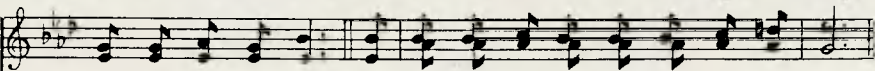
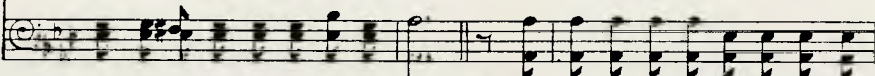
J. HARKER



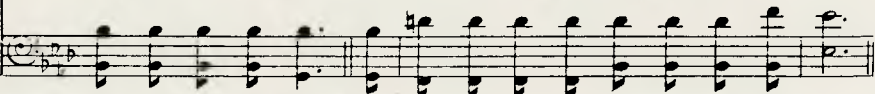
1. The day is fast ap-proach-ing when the Sav-iour shall ap-pear, And  
 2. In all His Fa-ther's glo-ry, clothed in ma-jes-ty un-veiled, With  
 3. Oh, may we all as sons of light be watch-ing un-to prayer, For



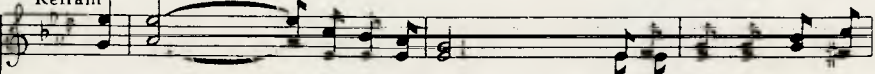
ev-ery eye His glo-ry shall be-hold; The to-kens of His com-ing fill the  
 my-riads of the shin-ing an-gel band, The King descends triumphant in whose  
 sure-ly our redemption draweth nigh; With ho-ly zeal and patient faith, let



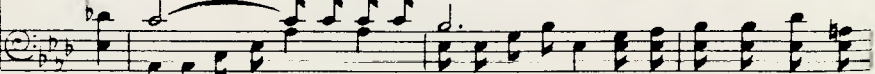
loy-al heart with cheer Though strife a-bounds and love is wax-ing cold,  
 might we have pre-vailed, And all the ran-somed rise at His com-mand.  
 ev-ery soul pre-pare To join the ad-vent chor-us in the sky.



## Refrain



We'll see Him as He is, And the brightness of His



We'll see Him as He is, We'll see Him as He is.



glo-ry we shall share; We'll see Him as He



we shall share; We'll see Him as He is, We'll



is, And the like-ness of His im-age we shall bear.



see Him as He is,

150

O Prince of Peace

(Julian. L.M.D.)

J. T. GRAVES

J. HARKER, b. 1880

1. O Prince of Peace, who once didst rise In splen-did tri-umph to the skies,  
 2. Hear Thou the whole cre - a - tion's groan, The war-swept na - tions' plain-tive moan,  
 3. By doubts and sor - rows in - ly pressed, By foes be - lea-guered and op-pressed,  
 4. Come with Thy beau-teous di - a - dem; Come with em - bat - tled cher - u - bim,

Be - fore the rapt dis - ci - ples' eyes, O come, Lord Je - sus, quick - ly come!  
 The lands made des - erts all for - lorn; O come, Lord Je - sus, quick - ly come!  
 Hear the strong cry of world un - rest! O come, Lord Je - sus, quick - ly come!  
 Come with the shout of ser - a - phim. O come, Lord Je - sus, quick - ly come!

For Thy ap - pear - ance all things pray; All na - ture sighs at Thy de - lay!  
 See sig - nals of dis - tress un - furled By states on stor - my bil - lows hurled;  
 Hope of the tried and faith - ful host, Their on - ly glo - ry, joy, and boast,  
 Come on Thy seat of ra - diant cloud; Come with the Arch - an - gel's trum - pet loud;

Thy peo - ple cry, "No long - er stay." O come, Lord Je - sus, quick - ly come!  
 Thou Pole - star of a ship - wrecked world, O come, Lord Je - sus, quick - ly come!  
 With - out Thy ad - vent all is lost - O come, Lord Je - sus, quick - ly come!  
 Come Sa - viour, let the heavens be bowed - O come, Lord Je - sus, quick - ly come!

# Come, Lord Jesus

Robert E. Edwards

Perry W. Beach

Je - sus make Thy chil-dren rea-dy, Quick - en us whose hearts are numb.

The first system of the musical score consists of a treble clef staff and a bass clef staff. The treble staff contains the vocal melody, and the bass staff contains the piano accompaniment. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is common time (C). The lyrics are written below the treble staff.

Fin - ish now Thy great sal - va - tion, E - ven so, Lord Je - sus, come.

The second system of the musical score continues the melody and accompaniment. The lyrics are written below the treble staff.

Come Lord Je - sus, do not tar ry, Lord of all Thou art be - come;

The third system of the musical score continues the melody and accompaniment. The lyrics are written below the treble staff.

Thine the kingdom, thine the glo - ry, Come, Lord Je - sus, quick - ly come.

The fourth system of the musical score concludes the piece. The lyrics are written below the treble staff.

# RENDEZVOUS

## The Doughnuts

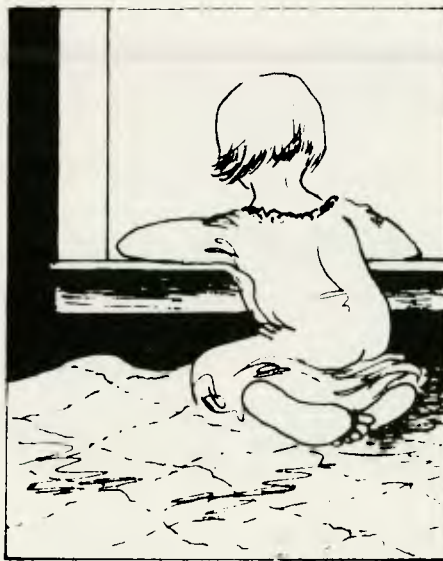
By Dorothy Minchin-Comm

**F**rom babyhood I'd understood Mum's views on eating between meals. Although not enforced tyrannically, her policy had considerable clout. So I simply had to accept the fact that this was the way the universe was organized.

Indeed, a potent "moral presence" pervaded the house that I grew up in. I know it didn't emanate from my Australian father, although he was every inch a Christian gentleman. Rather it had to do with my mother. And she must have had it from her father. Grandpa was, I believe, a pure product of his Pennsylvania Dutch ancestry. Probably no man has ever walked God's green earth who had a clearer vision of the difference between right and wrong. Because his mind never focused on any "gray areas," there was never any need for debate or discussion.

In those Depression years of the "Dirty Thirties," both of my "indigent" parents taught church school together in Kansas City. We were painfully poor, though I didn't know

it. Having literally grown up in the classroom, I have no recollection of "beginning" school, in the ordinary sense of the word. Being perpetually



the "littlest one" was not, however, always advantageous. All too often I felt adrift in a sea of adult concerns far beyond my comprehension, and, to be sure, I knew nothing of health reform.

The episode of the doughnuts was a case in point. Some of the mothers of the church gave our Sabbath School class a Halloween party. I suppose it must have been the first party I ever attended. The house had a real lawn in front and an awesome front door. (We lived in three rooms at the back of the school house, and with dozens of children stampeding through the yard daily, no blade of grass, however ambitious, could expect to survive.) I took a firmer grip on my mother's hand as we stepped inside onto a *real* carpet. Large table lamps discreetly highlighted dark, polished woods. I'd never seen this world before.

Then we reached the dining room where a chandelier blazed over a huge round table. Orange-and-black paper chains festooned the ceiling, and several Jack-o-Lanterns leered at us from among the dry cornstalks standing in the middle of the white damask tablecloth.

I sat between Patty Ann, my favorite third-grader, and Joey Simms. Surely my cup overflowed. One marvel after another issued forth from the

kitchen. I'd never seen such food! Little sandwiches made out of white "store-boughten" bread. Shiny tarts with crinkly edges. Apples wearing sticky toffee coats. My head swam with the immensity of it all.

At last came the piece de resistance, an absolutely gigantic platter of doughnuts. The fat, glazed rings glistened in the Jack-o-Lantern light, a pyramid of gooey perfection. I fairly ached with pleasure as I reached, both hands, for a doughnut. Something vague stirred in the back of my mind. We hardly ever ate sweets. Partly the reasons were financial, but some instinct also told me that it was "wrong"—I wasn't sure why. But now I just gave myself up to the gluttony. . . . I'm not sure that I've ever eaten anything in my life that I enjoyed more than that doughnut.

The feast, however, took on serious moral implications when the doughnut platter came by the *second* time. I'd eaten above and beyond the range of my wildest imaginations, and now I began to wonder if I really had a duty to stop. Everything in our house was always done with discipline and moderation.

The kids around me took more doughnuts. "Go ahead." Patty saw my hesitation. "Your mother won't mind." She spoke with difficulty because her mouth was full of doughnut.

"Yeah," Joey affirmed, a doughnut in each hand. "These gotta be the best ever!"

I looked around for Mum, but she was nowhere to be seen. I knew, somehow, that I couldn't take another doughnut without asking permission. Choking back the tears, I watched the platter go by.

Presently the doughnuts came around a third time. Now strengthened in my virtue, I again refused them. Patty Ann and Joey stared at me in amazement. "But why don't you

go and *ask* your mother then?" they wanted to know.

I agonized with my problem, praying that Mum would come into view so that I could request a special dispensation on the doughnuts. But she didn't appear, and to climb down from my chair and go to hunt for her in the



big, strange house was unthinkable.

So I sat there, a model of ascetic sobriety among all the exuberant, uninhibited children. As I watched the doughnuts disappear, my zest for the party waned. I couldn't cope with the inner taskmaster who'd forbidden my having more than one doughnut. My compensation, however, was a euphoric, though undefined, sense of "doing right."

The party ended, and Mum and I walked home. Obediently I trotted down the sidewalk, my hand in hers. In a warm glow of satisfaction, I told her about the doughnuts. "And I had only one because I thought you wouldn't want me to have any more."

Expectantly I looked up, awaiting her approval. "Why, Dottie," she said. "You could have had more than one. It was a party."

I froze where I stood. Paralyzed, I looked down at the cracks in the sidewalk, where they spidered out to the schoolyard fence. I never knew that there could be such a keen disappointment in all the world. Such bleak regret! Such sheer misery!

In effect, my life ended right there. Having lost those doughnuts, I didn't see how the future could possibly hold any more joy for me. Indeed, in my broken little four-year-old heart I felt a stab of pain akin to that of the sinner who has just discovered that he's lost heaven. And I got it for trying to be good!

My sense of righteousness instantly gave way to abject despair as Mum, all unaware of the sorrow she'd caused, dragged me up the steps into our apartment behind the schoolhouse. Even the most sensitive adults seldom realize when these tragedies occur, and certainly I couldn't talk about my grief. I could only brood over it, feeling such a great emptiness inside that not even tears would come.

My mother, of course, had acted in the context of her times. And there was no way she could know that I equated eating between meals with murder, Sabbath-breaking and grand larceny. But this affair proved to be a major "rite of passage" for me. With a little more experience in the schoolyard I began accepting candy and other forbidden viands at recess time. When I realized that fire did not fall from heaven and consume me after all, I was able to relax.

Nonetheless, the Halloween party had seared itself into my soul. To this day, I never see a doughnut without feeling the shadow of that day pass over me anew.

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*"The Doughnuts" is taken from the author's autobiography of childhood, The Paper House, published in 1990. The two drawings are by Fern Penstock, the artist who illustrated the book.*



T H A N K            Y O U

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"Rah! Rah! Rah!

Who are we?

Ozark Mountain School,

Every thing Free."