CAPTAINS OF THE HOST

First Volume of a History of Seventh-day Adventists
Covering the years 1845-1900

"So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deuteronomy 1:15.

Captains of the Host

FIRST VOLUME OF A HISTORY
OF SEVENTH-DAY ADVENTISTS
COVERING THE YEARS 1845-1900

By

Arthur Whitefield Spalding

Author of *Songs of the Kingdom, Pioneer Stories of the Second Advent Message, The Men of the Mountains, and other books.*



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DEDICATION

To the young men and young women of our faith
Of every nation and kindred and tongue and people
Who love Jesus
And the blessed hope of His appearing,
Who are strong,
Who have endured the temptations of the evil one
And the persecutions of benighted men,
Who cannot be bought or sold,
Who in their inmost souls are true and honest;
Who do not fear to call sin by its right name,
Whose conscience is as true to duty as the needle to the pole,
Who will stand for the right though the heavens fall,
Who have dedicated themselves to the finishing of the gospel work,
And who shall see the King in His beauty.



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FRANKLIN BOOTH. ARTIST

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

FOREWORD

THIS history, frankly, is written for "believers." The reader is assumed to have not only an interest but a communion. A writer on the history of any cause or group should have sufficient objectivity to relate his subject to its environment without distortion; but if he is to give life to it, he must be a confrère. The general public, standing afar off, may desire more detachment in its author; but if it gets this, it gets it at the expense of vision, warmth, and life. There can be, indeed, no absolute objectivity in an expository historian. The painter and interpreter of any great movement must be in sympathy with the spirit and aim of that movement; it must be his cause. What he loses in equipoise he gains in momentum, and balance is more a matter of drive than of teetering.

This history of Seventh-day Adventists is written by one who is an Adventist, who believes in the message and mission of Adventists, and who would have everyone to be an Adventist. To the degree that he has been successful in portraying the inward fire and the environmental fuel of this movement, he serves the interests and ambitions of his people, and, please God, the purposes of heaven. The merely curious may discover in the furnace the outlines of that historical design which will not be injured by the fervency of the narration.

The special purpose of this work is to acquaint the mature youth and the adults of the Seventh-day Adventist Church with the beginnings and the progress of the cause to which they are committed by birth or choice. This first volume, starting with the beginning of the Seventh-day Adventist people, and containing chiefly, therefore, accounts of the founders and those who became the early leaders of the cause, is appropriately titled *Captains of the Host*. As the pioneers of this movement, known to us of the middle generation, have one by one died, the living sources of knowledge have passed away. Their presence among us, the reminiscent minds of some of them,

the fervor of their spirits at which we warmed our souls, provided inspiration for which the cold chronicles of the day are a poor substitute; and such of their fire as may be preserved in an account of their adventures and their ponderings is a necessity. It is not, indeed, in the annals of our fathers that we shall find the source of power that animates and must animate the soldiers of Christ's last legion: that source is the Holy Spirit, through whom the Father and the Son pour forth the abundance of their vision and energy and grace. The Word of God is the storehouse of the heavenly treasure, and in its prayerful and careful study lies the secret of translation from the kingdom of darkness to the kingdom of light. But the history of our spiritual forebears is not negligible; for not only are we given the riches of their discoveries, but we are heartened and incited to heavenly emulation by the accounts of their sufferings and deeds.

A comprehensive history of this people, which would include every act and every worthy name, would make a work beyond the bounds of judgment or reading interest. It is rather in significant episodes of that history that the spirit and meaning of the movement may be caught, and that is the plan of this book. The student devoted to the search may find in other extant works many incidents illustrating further the faith and devotion of the pioneers; and he may know or he may learn of more than one noble servant of God whose service has no mention here. It would be impossible, especially in the last decades of this movement, world wide as it has become, to inscribe the name and the deeds of every heroic warrior for Christ. The effort is made to set forth the spirit and the power of the movement rather than to call the roster of the saints.

Out of the fragmentary but vivid accounts with which the pioneers in their haste blazed the trail, I offer these volumes to the youth and their elders of this church, and to whatever public is interested in the field, as a partial but true account of the Seventh-day Adventist denomination.

ARTHUR W. SPALDING.

ACKNOWLEDGMENTS

OUT of the scores of helpers who have supplied information, suggested sources, given encouragement and constructive criticism, and assisted in various other ways in the preparation of this history, to select a few for special mention would seem almost invidious. Yet to neglect all would suggest an assumption of competence which is far from the truth.

To the several writers on Adventist history who have gone before, particularly M. E. Olsen, Matilda Erickson Andross, and Emma E. Howell, I declare my sincere appreciation for leads and intelligence. Although I have gone as far as possible to original sources (which several of their books are), their writing has often pointed out these sources and provided viewpoints for comparison and discussion, and their unity of purpose has been an inspiration.

Of the friends most responsible for the inception and completion of this project, my thanks are due, first, to Walter P. Elliott, former manager of the Review and Herald Publishing Association, now secretary of the General Conference Publishing Department, who initiated and made possible the beginning of the work; to Harvey A. Morrison, present manager of of the Review and Herald, who has given every aid and encouragement to it; to Lora E. Clement, editor of the *Youth's Instructor,* who first made the suggestion which eventuated in the enterprise; to Francis D. Nichol, editor of the *Review and Herald,* and author, whose keen but sympathetic criticism has been a main force; to John D. Snider, manager of the Review and Herald book department; to Edith McClellan, librarian of the Review and Herald, and Mary Moore, librarian of the Southern Publishing Association, where much of my research centered; to LeRoy E. Froom, secretary of the Ministerial Association of the General Conference; to Arthur L. White and D. E. Robinson, of White Publications; to Merwin R. Thurber and H. M. Tippett, book editors, whose steering

of the book through the rugged channels of criticism has been admirable; and to T. K. Martin and his associates of the art department, for their zeal and skill in illustration.

And I bow my knees in thankfulness to the Father of our Lord Jesus Christ, whose giving and sustaining of life to the humblest of His creatures is the source and power of all the enterprises of men.

A. W. S.

EDITOR'S NOTE: The reader will find it profitable to study the illuminating notes in the Appendix to this volume, for much factual information and many items of human interest are contained there that were not found vital to the main narrative. Footnote references to these addenda at the end of chapters make these notes easy of access whenever they are pertinent to the better understanding of particular points in the text.

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SECTION I

Prologue



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JAMES AND ELLEN WHITE

The artist has caught here that momentous stirring of resolution in the young James White under the urging of his wife in the Belden home at Rocky Hill, Connecticut, in 1849, to begin the writing of *Present Truth,* the first paper by believers in the Second Advent to proclaim the seventh-day Sabbath.

CHAPTER 1

THE PEOPLE OF THE ADVENT

OUT through the gates of Jerusalem He led them, across the Kedron, up the green slopes of Olivet—Jesus, the Master, risen from the dead, immortal and triumphant, and His eleven disciples, transported with joy at His resurrection and filled with hope. They stood around Him on the brow of the mountain, in eager expectation.

"The kingdom, Lord! the kingdom! Wilt thou at this time restore again the kingdom to Israel?"

But He said to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." And He lifted up His hands and blessed them.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven," "and a cloud received him out of their sight."

Parted! Parted! Their Lord was gone away, and where now was the kingdom? where, their hope? Steadfastly they gazed toward heaven until the cloud faded in the distance.

Yet as they watched with sinking hearts, it seemed the cloud was returning. Could it be? Pin points of glory, increasing in size and form and brightness, there appeared the messengers of heaven, as they had appeared in the opened tomb, two men in white apparel; and they stood by them. Then, as the disciples sought to bring their eyes into focus, the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [1]

It was not news, save as they had forgotten what their Lord had previously told them. Some forty days before, He had

said to them, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [2] And on more than one previous occasion He had prophesied to them His coming again in glory. Thus did He give a partial answer to their question: "Wilt thou . . . restore again the kingdom?"

The Second Advent of the Lord, therefore, became the great hope and longing of Christians. It was the climax of divine prophecies, ancient and current. It was constantly proclaimed by the apostles, who looked for its early fulfillment. It was the cherished faith of Christians through those savage centuries of pagan persecution, when they dwelt in deserts and forests and caves, or faced the lions in the arena, or languished in the dungeons of the Caesars. It was the sustaining hope of the Church in the Wilderness during the Dark Ages, when by the papal emissaries they were hunted on the mountains, slaughtered in the valleys, burned at the stake, racked, starved, and buried alive. It is the abiding confidence of the church even to the end of time. Lord Jesus, come quickly!

This blessed hope of Christ's coming has been a chief target of Satan's attacks, both subtle and savage. For these he has employed men in the church and outside the church. Confused on the dim trails of Jewish eschatology and Greek mythology, and hewing out doctrinal paths of their own, heretical theologians and schismatics have twisted the plain statements of Christ and of His prophets to fit their concepts of secret comings, spiritual raptures, and the glory burst of death. But the Lord Jesus declares, "If they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." [3]

Skeptics and philosophers have from the beginning ridiculed the doctrine of the resurrection and the coming of Christ in glory. The Epicureans and Stoics of Athens scorned the apostle and his message: "What will this babbler say? . . . He

seemeth to be a setter forth of strange gods." "And when they heard of the resurrection of the dead, some mocked." [4] The wise men of the world have followed the lead. Materialists, critics, infidels, have argued that so radical a departure from the order of the cosmos could not take place. And looking down the ages to the time of the end, God's prophet saw the "scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But to His church the Lord declares, through His apostles Peter and Paul, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." [5] "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." [6]

The doctrine of the Second Advent of Christ, with its attendant events of the resurrection both of the just and the unjust, of the final judgment and destruction of the wicked, of the dissolution of the old world and the creation of a new world, with sin forever gone and innocence and purity regnant, is inseparable from Christianity. Not only is it essential to the completion of salvation's story, but it is documented by the testimony of Jesus and His apostles, and it is witnessed to by the faith and constancy and ministry of the church's martyrs and evangelists. Without it the gospel is a stream that sinks into sullen sands; with it the river of life goes forth to make the desert blossom as the rose and to create the Paradise of God.

That it was lost to sight for so long, or kept only by the faithful few, was due to the great apostasy of the church, which resulted in the engagement of men's thoughts with the vanities of the world. The initial fervor of the first centuries was submerged through the Dark Ages under the flood of papistical errors. Proud churchmen, wrapped up in the material wealth

and pomp of their offices, had no interest in the cataclysmic end of the world; yet in the lower orders, oppressed and miserable, and with some of the more spiritual ecclesiastics, there ran still a faint and tremulous belief that Christ must return to overthrow the reign of oppression and to bring the kingdom of glory.

There was also, hidden in the wilderness, a church not Roman but Christian, which kept the pure faith bequeathed to them from early times. Capsheaf of this faith was the ultimate Second Advent of their Lord. Through centuries of persecution, massacre, exile, these people kept alive the gospel of Jesus Christ and His promise of return. The Waldenses, typical and most renowned of these Christian bodies, maintained in their mountain fastnesses their cherished faith; and zealously, though secretly, they carried the Word throughout Europe, until there arose from their seed sowing successive heralds of the truth.

The Protestant Reformation of the sixteenth century called forth again the Advent faith. Nearly all the Reformers—Luther, Zwingli, Tyndale, Knox—were students and expositors of the prophecies, culminating in the Second Advent. Some of these were independent; others combined in study groups and organizations for publishing and for evangelizing.

But scarcely less in America, though here in the sixteen hundreds the press was in its infancy, did the great output of Second Advent literature occur. The men who first settled in New England came with the injunction of their Leyden pastor, John Robinson, ringing in their ears, to expect and to search for greater light from the Word of God, which should free them more fully from the popish errors. Scarcely had the Pilgrims set foot on Plymouth Rock or the larger colonies become established on Massachusetts Bay, when their pioneer leaders began to speak and write, among other subjects, on Biblical prophecy.

In sermons, in pamphlets, in books, they proclaimed their faith. Their early books, perforce, were published in old England, but the authors were the new Americans. John Cotton,

early minister of the Boston church, within the first decade of their settlement published two volumes on the Second Advent. Other ministers of the same period were Second Advent writers. Roger Williams, dissenting pastor at Salem and Plymouth, and then founder of Rhode Island, wrote four adventual works. Before the century had passed, John Davenport; Cotton Mather; Increase Mather; Governor Joseph Dudley; Chief Justice Samuel Sewall; Urian Oakes, president of Harvard College; John Eliot, apostle to the Indians; and altogether over forty writers, including clergymen, statesmen, lawyers, teachers, physicians, and historians, were expositors of the blessed hope.[7] However much some of these stern Puritans fell short of the grace of toleration, they yet held the basic doctrines of the Christian faith.

In the next century, the eighteenth, no less notable names appear on the roll, including the presidents of America's pioneer colleges, judges, legislators, teachers, and a great company of the clergy. Among them we see such famous personages as Jonathan Edwards; Samuel Hopkins: Timothy Dwight; Aaron Burr the elder, president of Princeton; Joshua Spalding, "day star of the Second Advent"; Elias Boudinot, Secretary of State and founder of the American Bible Society; and Lorenzo Dow, that eccentric but effective evangelist who covered English America in annual pilgrimage from Maine to the forest wildernesses of Tennessee and Mississippi.

Altogether there were, in the eighteenth century and the early nineteenth, another forty American writers on the prophecies pointing to the Second Advent.[8] And although in the latter part of this period and through some of these authors there began the inroads of postmillennial doctrine, as opposed to the almost unanimous agreement of preceding authors on premillennial truth, still the historical school of exposition was most in evidence. The writers on prophecy were of almost every Protestant denomination in the land; and that no religious body professing Christ might be left out, and that no continent containing Christians, might be omitted, one of the most

telling treatises on the Second Advent was written by Manuel de Lacunza,[9] a Roman Catholic priest born in Chili. There were other witnesses also in South America.

The early nineteenth century marked a rising tide of interest and enthusiasm on the subject of the Second Advent. The continent of Europe, and more particularly the British Isles, became the center of this movement. Its expositors, practically without exception, coupled the doctrine of the imminent return of Christ with their belief that the Jews would first be converted as a body, and return to their homeland of Palestine; therefore, great efforts were initially put forth to evangelize them.

In England, Lewis Way joined forces with Joseph S. C. F. Frey and C. S. Hawtrey, who had founded a society and were publishing a paper devoted to that cause. J. Hatley Frere, member of a noted English house, gave his life to the cause. Henry Drummond, banker and member of Parliament, added his wealth, his prestige, and his enthusiasm. They were shortly joined by Joseph Wolff, who as a Jewish lad had accepted Christianity, progressed mightily in learning, and became the most famous of them all as "the missionary to the world." Members of this group labored not only in the British Isles but on the Continent; establishing branches of their society; publishing literature in several languages; extending personal efforts as far as Russia, and, as in the case of Wolff, reaching not only lands around the Mediterranean but countries in the interior of Africa and Asia, even to India. America also felt the influence of the movement.

The voices of prominent clergymen in the Established Churches of England and Scotland, and also in the nonconforming churches, were heard proclaiming the message. The eloquent and saintly Edward Irving was one of the foremost preachers of the Advent. Hugh M'Neile, rector of Albury, was a foremost expositor of the prophecies, and moderator of the Prophetic Conferences held at Albury Park, the estate of Henry Drummond. William Cuninghame, of Scotland, and Edward

Bickersteth, of England, were other prominent advocates. Altogether, it was reckoned there were more than four hundred preachers of the Second Advent in the British Isles.

Like the scattering of the winged seeds of a great tree, the message of the coming King whirled over Christendom; and through the distribution of Advent literature by means of the mercantile fleets of the Christian nations and the unexampled exertions of such messengers as Joseph Wolff, it penetrated Mohammedan and pagan lands. The Second Advent message was not an excrescence upon the face of the Christian church; it was and is an integral part of the body of doctrine and the logical end of the gospel.

But the British and Continental movement, with all its affiliations, finally faded out. The date they set for Christ's coming, 1847, passed in disappointment; and without new light or any organic cohesion the movement collapsed. Edward Irving died in 1834, leaving a people called indeed after his name and an organization more the creation of Henry Drummond than of himself, the Catholic Apostolic Church. While the hope of the coming was kept alive in many hearts, this small and static church body remained the only visible result in England. The revival of the Second Advent Movement awaited the later resurge of the American Seventh-day Adventist Church in its world evangelization.

In the inscrutable wisdom of God, who chose a peasant mother for His blessed Son, it was reserved for a simple American farmer to be the agent in planting the seed which should grow into the tree of the last great gospel proclamation, preparing the way for the kingdom of Christ. The influence of the prophetic expositors of all the ages past, and particularly of that great company in the two centuries which spanned America's rise, was not wholly lost; its cumulative effect was to be felt in the great Second Advent Movement of the 1840's. But none of those created the organic body or eventuated in the definite movement that should embody the last gospel epoch. Not governors or judges or learned teachers and divines



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HARRY ANDERSON, ARTIST

WILLIAM MILLER PREACHING THE SECOND ADVENT OF CHRIST

were God's chosen instruments to stamp His message upon the consciousness of the world; that was reserved for a more humble agent.

In 1831 William Miller, a farmer of Low Hampton, New York, persuaded by fifteen years of intensive study of the Bible prophecies that the Advent of Christ was at hand, felt impelled by the Spirit to declare his views. Miller, though neither educated for the ministry nor versed in the subtleties of dialectics, had nevertheless some eminent qualifications for his unexpected role. He was widely read, especially in history; he had early evinced literary and oratorical ability; he had a talent for persistent and careful research; and above all, he was sincere and deeply in earnest. He was highly respected for his sterling qualities, and in the coming years of his public work he proved himself more than a match for his opponents, learned or pedantic. In the beginning he reached his conclusions on the Second Advent from study of the Bible alone, "laying aside all commentaries, former views and prepossessions," [10] though later he compared his views with those of various predecessors in prophetical interpretation.

But at first his preaching, or lecturing, was but little heeded. He was welcomed to the pulpits of many ministers, and there were many conversions, but his influence was mainly in the rural regions, and evoked very mild interest compared to what was to follow. Not until the threshold of the 40's, when Miller was joined by young Joshua V. Himes, of Boston; by Josiah Litch; Charles Fitch; and scores of other ministers, did the Second Advent message begin to attract wide attention.

Then for about five years it was a mighty message, which stirred America from the Atlantic to the trans-Mississippi, reverberated on the far-distant Pacific Coast, and by literature reached to the far corners of the earth. Ridiculed, misrepresented, maligned, Miller and his co-workers yet held to their faith and their message. The scurrilous tales circulated about them were, in every type, refuted in their publications; yet these tales lived, to be repeated in common gossip for a hun-

dred years and reprinted in twentieth-century articles and books.

The reputable histories of the United States in the early nineteenth century, including the hectic forties, are almost wholly silent concerning this beginning of the proclamation of the coming King. It is to the historian merely one of the discredited episodes of that crowded period, a religious frenzy that ended in disillusion, not worthy of note beside the explorations and wars and conquests, the inventions and applications of science, the moral movements, and the legitimate history of the church.

For this the American historian is no more to be blamed than is the Roman historian to be called in fault for ignoring the birth of Jesus in a stable in Judaea. Unless in the latter case he were a believer in the First Advent, or in the Second Advent in the other, he could not correctly evaluate the event; and his view, should he look, would inevitably be distorted by the common opinions of detractors and enemies. It takes a century, yes, and more to bring honor to the seed which has produced the tree.

America is the ultimate crown of prophecy. It was sought and discovered by a student and exponent of the Second Advent; [11] it was peopled in its most potent regions by a people devoted to the gospel climax; the pattern of its customs, its thought, its government, was fashioned under the influence of the Christian faith; it is the last nation mentioned in Bible prophecy; and it is the land from which the final and supreme exposition of prophecy and the last gospel message have gone forth to all the world.

America was good ground prepared for the seed of the Advent. The Master Sower had liberally scattered that seed elsewhere, in the fields of Asia and Europe—on the hard ground of religious arrogance and tyranny, where the agents of persecution had "devoured it up"; on the rocky soil of restless innovation, where the disciples of change had quickly sprung up and as quickly withered away; in the lush fields of city enter-

prise and commerce, where it was choked by the briers and thorns of the cares of this life. Now He came to the wilderness, and here He found good ground, which should bring forth, some thirtyfold, some sixty, some a hundred.

It was a land of liberty. The church, in the visions of John, was an expectant mother, faced by a dragon waiting to devour her child.[12] The child was born—the First Advent of Christ—and caught up into heaven. The dragon sent forth a flood of waters to destroy the mother; but the earth helped the woman by swallowing the flood; and she fled away into the wilderness, where she was nourished for a time, times, and half a time, in prophetic computation 1260 years. The Pilgrims and the Puritans who came to America held the new continent to be the far reaches of that wilderness. And rightly did they so think.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!

"Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,—
Freedom to worship God." [13]

Where else could the message of the return from heaven of the Prince of the church, the Lord Jesus Christ, have found root so securely? Fugitive from the flood of persecution, apostasy, and heresy through the Dark Ages, the prophetic plant of the Second Advent appeared here in the wilderness, where the air itself was freedom, where there was room for thought to grow and for conscience to breathe, where men adventured greatly and gave a welcoming hand to those of different faith. Here God planted at last the seed which sprang up a tree, tiny and tender at first, but destined in this last day to spread its branches over all the earth.

The Second Advent message proclaimed by William Miller

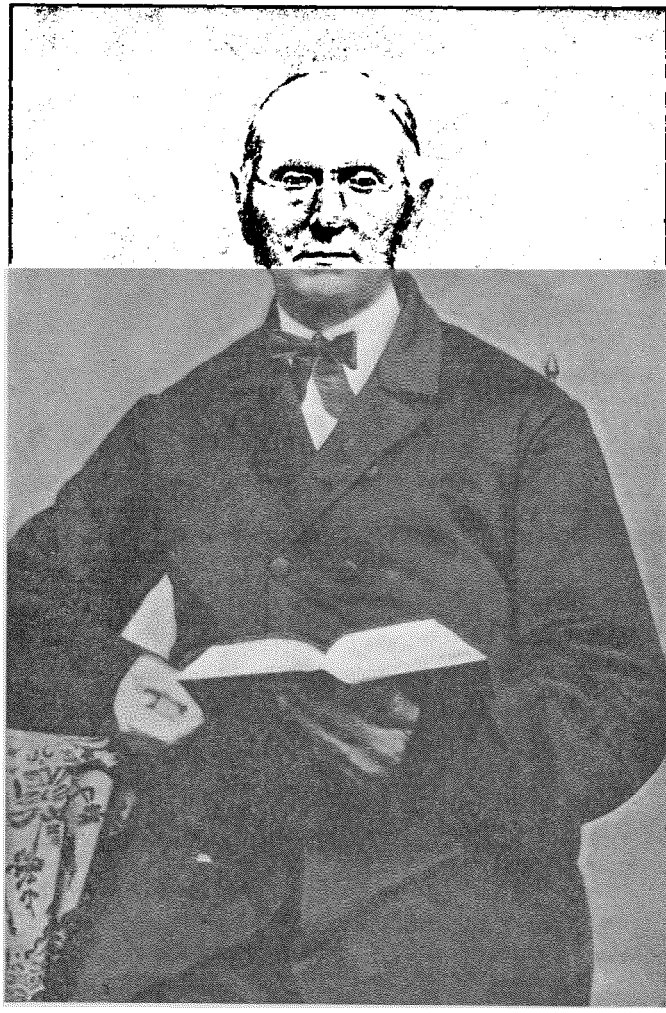
and his associates was the immediate background of the Seventh-day Adventist people and church, and the matrix in which they were formed. Although in its developed theology this church is kin to the Millerite movement only in the doctrine of the imminent return of the Lord Jesus Christ, and that without Miller's time setting, the moral awakening and the keen expectation of the Advent in the 1844 movement are the womb from which was born the modern child. The founders of the Seventh-day Adventist Church were believers and workers in the Second Advent Movement begun by Miller. Their progress in truth finding and their evolvement of a theological and organic church system will be traced in the following pages.

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[1] Acts 1:4-11.
[2] John 14:2, 3.
[3] Matthew 24:26, 27.
[4] Acts 17:18, 32.
[5] 2 Peter 3:3, 4, 10.
[6] 1 Thessalonians 5:2, 3.
[7] LeRoy E. Froom, *The Prophetic Faith of Our Fathers,* vol. 3, pp. 44, 45 (chart).
[8] *Ibid.*
[9] Juan Josafat Ben-Ezra [Manuel de Lacunza], *The Coming of Messiah in Glory and Majesty,* translated from the Spanish by Edward Irving (1827).
[10] Joshua V. Himes, *Views of the Prophecies and Prophetic Chronology, Selected From Manuscripts of William Miller With a Memoir of His Life,* p. 11.
[11] See Appendix.
[12] Revelation 12.
[13] Felicia D. Hemans, "The Landing of the Pilgrim Fathers in New England," in *The Best Loved Poems of the American People,* pp. 217, 218.

SECTION II

The Beginnings



CAPTAIN JOSEPH BATES

"We see in him the daring, resourceful, imperious soul,
self-disciplined and schooled to the charity,
meekness, and teachableness of a
Christian leader."

CHAPTER 2

CAPTAIN OF PIONEERS*

"MR. Bates," said Judge Hopper half seriously, as they drove along through the night toward the judge's home, "I understand that you are an abolitionist, and have come here to get away our slaves."

"Yes, judge," answered the preacher, "I am an abolitionist, and have come to get your slaves, and *you too!* We teach that Christ is coming to take His people home; and we want you to come with us, and bring all your servants."

It was the winter of 1843-44, and Joseph Bates, of New Bedford, Massachusetts, ex-sea captain, temperance advocate, abolitionist, and now Adventist, had come on a mission to the Eastern Shore of Maryland, by way of Washington and Annapolis, accompanied by his "singing evangelist," H. S. Gurney,[1] to proclaim the imminent appearing of Christ in glory. They had held a five-day meeting on Kent Island, where Bates was recognized and entertained by a family who twenty-seven years before had been his helpful hosts when, as first mate of the brig *Criterion,* he and some of the crew had found refuge from shipwreck.

Now they had arrived at Centerville, county seat of Queen Anne's, where they met a merchant, Mr. Harper, and Judge Hopper, two men who were the principal owners of the "new meeting-house," a church building which they offered for the Advent meetings. Bates and Gurney, filled with the urgency of their mission, were making lightning thrusts at one point after another. Here they held but a three-day meeting, during which time Judge Hopper entertained them; and though less deeply convicted than many others, admitted that he was "almost persuaded."

* *The Early Life and Later Experience and Labors of Elder Joseph Bates* cited in this chapter is the edition of 1878.

On the second day the judge, who had preceded them to his home, was found reading his paper, the Baltimore *Patriot*. When they came in he said, "Do you know who these men were?" and proceeded to read:

" 'Two men who came up in a vessel from Kent Island, were in at our office, and related a circumstance respecting two Millerites that were recently there, preaching about Christ's second coming and the end of the world. When threatened with riding on a rail, they replied that they were all ready, and if they would put a saddle on the rail, it would be better to ride than to walk!' "

"Well," said Bates, "something like that did happen when we were down on the island, and probably we are the persons referred to."

"At the commencement of our last afternoon meeting, a man whom I knew to be a Methodist class-leader, and one of the trustees that refused us the use of their meeting-house, arose and commenced denouncing the Advent doctrine in a violent manner. . . . In a few minutes he seemed to be lost in his arguments and began to talk about riding us on a rail." [2]

The judge laughed heartily, and made the men tell his own guests at dinner all the details, with Bates' concluding words to the would-be mob leader: "You must not think that we have come six hundred miles through the ice and snow, at our own expense, to lecture to you, without first sitting down and counting the cost. And now, if the Lord has no more for us to do, we had as lief lie at the bottom of the Chesapeake Bay as anywhere else until the Lord comes. But if he has any more work for us to do, you can't touch us!"

The editor of the *Patriot* commented,[3] "The crush of matter and the wreck of worlds would be nothing to such men."

From Centerville, Bates and Gurney passed up through the north of Maryland, holding their last meeting at Elktown (Elkton), and then on their way home reported to Miller in New York. Miller and Himes had been on tour to the great cities, from Boston to Washington and Baltimore. Bates had

met with them at Philadelphia on the way down, and Miller was deeply interested to learn some details of the trip into eastern Maryland. This whole year of 1844 was a time of intense activity on the part of the heralds of the Advent, and of excitement on the part of the public concerning the doctrine proclaimed. Up to the spring of 1844 Miller had set or accepted no definite date for Christ's appearing, only declaring that the year 1843, which, reckoned by the Jewish calendar, would end in April, 1844, was to witness the Advent. When that time passed without the fulfillment of this prediction, the believers experienced "the first disappointment"; but it was not so keen as the later disappointment, on October 22, 1844, which day had been set that summer as the definite day of the coming. Bates and Gurney's southern trip was in February and March.

The Advent doctrine, however, was sharing the attention of the public with many other affairs—political, economic, moral, and religious. President Andrew Jackson's eight-year rule had ended in 1837, but his party's policies, made by himself, were continued for the next four years under his successor, Martin Van Buren. Old Hickory's policies were dictated by his prejudices. He had smashed the United States Bank; and this, with successive acts, brought on the panic of 1837, when the rapidly expanding Western development nearly collapsed.

The Whigs' triumph over Van Buren in 1840 was short lived, for Tyler succeeded to the Presidency upon Harrison's death a month after taking office; and Tyler, the last of the Virginians to sit in the White House, was no Whig, though elected on their ticket as Vice-President. Now, in 1844 the hustings were resounding with the screaming speeches, the torchlight parades, the tub-thumping political songs of the contesting partisans of Polk and Clay. Should Texas be admitted? Should Mexico be fought? Should the Oregon country be given up to the British, or should it all be claimed up to the Russian line? "Fifty-four forty or fight!" A few days after the October 22 disappointment Polk was elected.

American prosperity had proved too sturdy for the panic or political change to halt. The wealth of the nation was in the land and its products, and the spirit of invention and eager adventure drove the nation on. The newborn railroad was pushing everywhere; and its older partner, the steamboat, was pioneering on Western waters as well as on the Atlantic Ocean. The Conestoga wagon, forerunner of the Western canvas-covered prairie schooner, was struggling through the Allegheny mountain passes, and the Erie Canal, finished and opened in 1825, bore an increasingly major part of the freight and travel westward. The cotton gin in the South and the McCormick reaper in the North and West were changing the face of agricultural industry. The candle was giving way to the smoky lamp burning the "devil's oil," and ugly iron stoves were impressing their superior economic worth as compared to the cheerful fireplace. The photographic daguerreotype was cheapening portrait painting and more faithfully recording historic scenes. Goodyear in 1844 discovered the art of vulcanizing rubber, piling another American triumph upon the load of inventions. And in this same year Morse established his telegraph.

It was in May of 1844 that the telegraph sent its first jubilant message from Washington to Baltimore: "What hath God wrought!" and returned the more earthy tidings from Baltimore, where the Democratic Convention was wrestling: "Polk nominated for the Presidency." Now through the hurly-burly of one of the wildest election campaigns in American history the electrifying news mounted ever higher: "Christ is coming!" Meanwhile the thunder of the abolitionist army was growing from Garrison's snare drumming into the rumbling threat of ten thousand marching feet, going forward toward that bloody Civil War.

Bates, who had been prominent in the crusading ranks of temperance and active in the abolition movement, in the fall of 1839 embraced Miller's views of the imminent Advent; and he now threw all his force and all his resources into it. He sold

his property, and poured his money into the Advent cause. He was not alone among Adventist preachers who had come from the ranks of the reformers. Joshua V. Himes, George Storrs, Henry Jones, and dozens of others were ardent temperance reformers and abolitionists before the Advent cause captured them. How could they displace their interest in these reforms with the one Advent message? Bates's reply to this question from complaining friends doubtless answered for all of them: "I have no less interest in temperance and in freeing of the slave than before; but I am come face to face with a tremendous enveloping cause. When Christ comes, liquor will be forgotten and the slave will be free. The lesser causes are swallowed in the greater." [4]

In the movement begun by William Miller, Joseph Bates took a prominent part. He was one of the signers of the call for the first Second Advent Conference, in Boston, October 14, 1840; he was vice-chairman of the second, and chairman of the twelfth conference in May, 1842;[5] and he was always deep in the counsels of the leaders throughout the entire life of the movement.[6]

Having thus introduced him in his role as a leader in the Second Advent cause, let us look back at his early life and his preparation for the influential part he was to play in the last gospel mission. He had gone through an adventurous youth and an enterprising career at sea. With his parents' reluctant consent, at the age of fifteen he had sailed as cabin boy on a merchantman trading with Europe. It was the time of the Napoleonic Wars; and on his second voyage, in 1810, his ship, becoming separated in a storm from the British convoy, was captured by Danish privateers (Denmark then being a part of Bonaparte's Continental system), and taken to Copenhagen. Through one adventure after another young Bates escaped to Liverpool, only to be seized, with a companion, by a press gang and inducted into the navy of King George III.[7] Despite presentation of American credentials a naval officer swore that this Bates was an Irishman whose parents lived in Belfast.

For two years Bates saw service against the French in the Mediterranean. No docile draftee, he made several attempts to escape, and was soundly punished for them. His father sent by a friend ample proof of his American citizenship, but nothing availed to secure his freedom. When the United States declared war in 1812, the twenty-year-old Bates led six of his American companions to the quarterdeck, demanding to be made prisoners of war, a demand which was finally heeded. They were followed in this act by some two hundred other Americans in the fleet. His experience during the next eight months in the Mediterranean fleet shows him the typical intransigent Yankee, standing out even from his American mates in spirited defense of his rights, miserably allowed though they proved to be.

After eight months of this life, resisting daily invitations and pressure to join the British Navy, Bates and the rest of the American prisoners were transferred to England, and first shut up in the hold of a captured and dismantled Danish man-of-war, off Chatham. With riots, plots to escape, and threats to kill captured officers, they made the commander's life miserable. Using a notched table knife, they cut a hole in the hull through which eighteen men escaped, swimming to shore and finally establishing their liberty by sailing on foreign shipping from London. While carpenters were patching up this hole, the prisoners took some of their tools and cut another on the opposite side. Finally the harassed commander arranged for their removal to Dartmoor Prison, fifteen miles inland from Plymouth.

The life in Dartmoor, encompassing nearly another year, was a continuation of their career in the prison ship, miserably underclothed, starved, their rations cut, their minor infractions savagely punished. Riots and plots to escape followed one upon another, culminating in a massacre of prisoners and the threatened hanging of a captured English soldier. Finally, the last of April, 1815, the war being concluded, the prisoners were released and shipped to America.

Bates had spent five years in British service, unlawfully seized, his evidence rejected, his rights overrun, his service

salted with injustice and punishment. In later years he wrote: "At that time I felt a wicked spirit toward those who deprived me of my liberty, and held me in this state of oppression, and required me in their way to serve God, and honor their king. But I thank God, who teaches us to forgive and love our enemies, that through His rich mercy, in Jesus Christ, I have since found forgiveness of my sins; that all such feelings are subdued, and my only wish is, that I could teach them the way of life and salvation." [8]

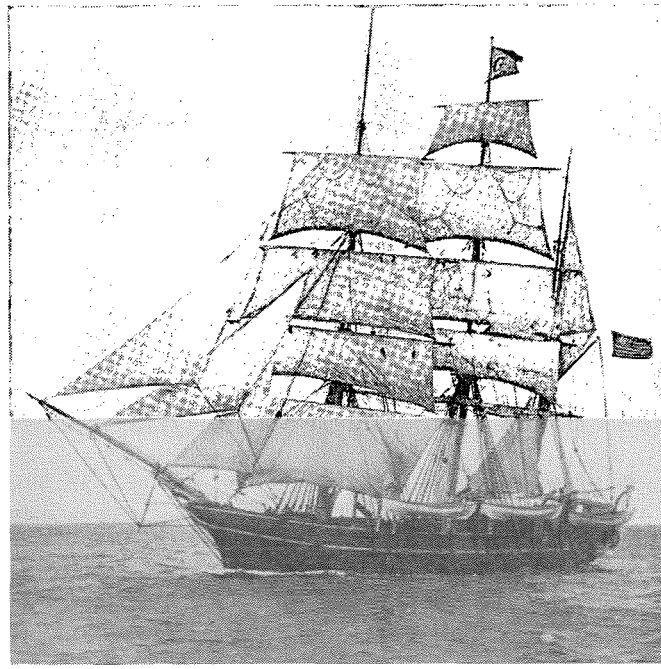
His father and mother and family joyfully welcomed the returned rover. And here first is revealed the strong spirit of reform and right living which is a leading characteristic of Bates's whole life. His father had dreaded to see him come home a sodden wreck like most of the sailors of the sea; and almost his first inquiry was, "My boy, have you injured your constitution?" Translating this into the meaning, "Are you a drunken sot?" Joseph Bates answered, "No, Father. I became disgusted with the intemperate habits of the people I was associated with. I have no particular desire for strong drink."

He was no saint, as he thoroughly recognized then and through the eight years of his groping toward conversion. Copying his companions to a degree, he cursed, smoked, chewed tobacco, and drank socially; but he stood out from most by his self-restraint and moderation in all, and by his clean life. His father's Christian example and his mother's solicitude were an anchor for his soul in the early days, and these made the starting point from which he progressed to higher levels. No moral blot ever stained his life, and amid all the coarsening environment of his twenty-one years on the seas he made most remarkable progress in personal character building and in pioneering reforms.

The sea was in his blood. He had been at home in Fairhaven[9] but a few weeks when he was engaged by a ship captain, an old-time friend, as second mate on a voyage to Europe. The next year he was first mate on the ill-fated *Criterion,* sailing from Alexandria, Virginia, and Baltimore, which in the severe

winter storms of 1817 was wrecked on Love Point, Kent Island, in Chesapeake Bay. Shortly thereafter he entered upon his long career of trade with South America as first mate of another ship, sailing to Brazil; and he came home in command of her.

He was married February 15, 1818, to a friend of his youth, Prudence Nye, who, as was the common experience of seamen's wives, gave him up to the seas six weeks after the wedding. For the next ten years Bates followed the sea, mostly in trade between New Bedford and South America, both East and West coasts, though he made two voyages to Europe. From 1820 on



UNDER FULL SAIL

In his *Life* Bates wrote: "From the capes of Virginia we shaped our course east southerly for the Cape Verde Islands."

he was the captain, and later also part owner and supercargo of his vessels. In this period of risky enterprise and dangerous adventure, dealing with revolutionists, pirates, and the tempestuous sea, he acquired what was regarded in those days as a comfortable fortune; and in 1828, at his wife's long-continued solicitation and in accordance with his own desires, he left the sea forever, at the age of thirty-six.

Bates had not been long at sea in the years of his manhood before he took himself seriously in hand for reform. His first struggle was to free himself completely from alcoholic liquors. Having, during his British servitude, rejected strong drink, he now left off wine, later beer and cider, during which experience he was frequently the target of ridicule and temptation, ranging from the abuse of a rival supercargo to the blandishments of a lady at dinner; but he steadfastly held to his resolution.[10] During this progressive victory he came to feel that the habit of tobacco using was filthy, and he threw away his cigars and his plug, nevermore to touch the weed.[11] "Step by step," he says, "I had gained this victory—nature never required either. I never used the articles, except to keep company with my associates. How many millions have been ruined by such debasing . . . habits. How much more like a human being I felt when I had gained the mastery in these things and overcome them all." [12]

All these steps toward a freer manhood had been taken by Bates without inducement from any source, and against the practices of nearly all around him. Neither did religion, to his conscious mind, lend him any assistance; for he was not a professed Christian at this time. Yet its moral standards were in all his efforts, even though most professed Christians then counted it no sin to use liquor in moderation and tobacco in any degree. And God, who helps all right-intentioned men, helped him to conquer.

But Bates was at the same time struggling with another infirmity, the sin of profanity. Curses were a stock in trade of every sea captain and mate, and their men were only a little less

proficient. But Joseph Bates had been taught by a devoted father the way of life, though he had not walked well in it. Now he vigorously tried to overcome the habit of cursing, and laid the same injunction upon his officers and men. He at least made progress by exercise of will.[13]

He was earnestly desirous of becoming a Christian, but his concept of the process of conversion, gained from the testimony of Christian friends, kept him waiting long at the door of supplication, with many erroneous notions and practices. When he sailed from home in August, 1824—captain, part owner, and supercargo of the new brig *Empress,* built and outfitted to order—he laid in a supply of "interesting books" to read in his leisure hours. His earnest wife, inspecting these, thought there were more novels and romances than necessary; so she placed a New Testament on top, and inscribed on the flyleaf verses by Felicia Hemans, which caught his attention and laid in the dust his interest in fiction. From this time on he read exclusively religious books in his collection, and his Bible.

Reviewing his life, he acknowledged God's intervention in his many escapes from death, and he decided to "try the strength of prayer." Not wanting anyone to discover him at his devotions, he prepared a secret place in the "run scuttle" under the dining table in his cabin; and though in his first essay at praying his hair seemed to be "standing out straight," he persevered, remembering that his New Bedford Christian friends had told how they sorrowed for sin two or three weeks before the Lord spoke peace to their minds. Two weeks passed, however, and a third, with no peace. One night he was tempted in desperation to jump overboard, but he resisted the devil, went below, and sought refuge in his Bible.

His struggles toward conviction and conversion went on through the whole voyage, twenty months; but his letters to his wife and entries in his diary convinced her that he had reached the goal; and upon his return in March, 1826, she encouraged and assured him. He very soon, in revival services by the Congregational minister, gave himself soul and body to the

Lord Jesus Christ, and joined his wife's church, the Christian,[14] being baptized by immersion. His father, a Congregationalist deacon, sought earnestly to convince him that he belonged with them, and rather wistfully remarked, "I had you baptized when an infant." But Joseph replied that the Bible teaches we must first believe and then be baptized, and declared that he was too young then to believe.

On the day of his baptism he asked the officiating minister to assist him in starting a temperance society. But the minister declined. Failing to find his temperance affinity in his chosen church, with some shamefacedness but with determined zeal, he prepared a subscription paper and went to the Congregationalist minister, who exclaimed, "Why, Captain Bates, this is just what I have been wanting to see!" Not only the minister but his two deacons signed (this must have included the elder Bates), and so lovely coals of fire were heaped on the enthusiast's head. Other principal men of the town, mostly retired sea captains, joined with them; and thus was formed the Fairhaven Temperance Society, adding somewhat later a "Cold Water Army" of children numbering nearly three hundred.[15] From this beginning other societies were formed in New Bedford and neighboring towns, and shortly a Bristol County society, followed by the Massachusetts State Temperance Society.[16]

On his next and last voyage Captain Bates spared no pains to make his command an extreme model of a Christian ship: no liquor, no profanity, no quarreling, no Sunday desecration, whether sailing or in port. On the positive side there was a new kind of fatherly sea captain, who gave to his men a perfect example, good counsel, encouragement, and disciplinary help. There was also a good library, including the latest newspapers, and a year's volume of a religious paper, *Zion's Herald,* successive copies of which were handed out twice a week. The crew were called to prayers in the captain's cabin every morning and evening. All of them acquiesced, and most of them welcomed the novel experiment; but at first one William Dunn[17] stood out. He had to cuss, he said; he had to have his



"MEADOW FARM"
Home of Joseph Bates at Fairhaven, Massachusetts

grog; he had always had shore leave on Sunday in port; and now if he must be a teetotaler on the seas, he intended to get plenty drunk on shore. He found a firm commander in Captain Bates, however, and with the exception of a few sprees when at liberty (not on Sunday), he weathered the gale, and indeed at the end of the voyage declared his appreciation of the experience. The crew on the home stretch had the unheard-of experience of a revival at sea, with conversions. Some of them, when port was made, inquired when Captain Bates was going on another voyage, for they wanted to sail with him. But he was done with the sea.

In his autobiography Bates is tantalizingly but innocently casual about his family relationships. It seems not to have occurred to him that his personal affairs, apart from public interests or his profession and reforms, could be of importance to his readers. We learn incidentally that he had several brothers and sisters, but how many or who they were we are left to

guess, save for the facts that his "brother" was his first mate on several voyages and succeeded him as captain; that he had another brother in Barre, Massachusetts, who was a physician (a fact we learn only incidentally through an inquiry from the captain of a ship in midocean who provisioned him during a long and perilous voyage), and that the husband of one of his sisters was "Mr. B." Of his children we hear only that, on arriving at Alexandria from a South American voyage, in 1821, he received a letter from his wife telling of the death of their son, evidently an infant; and that, returning in 1824 from a two years' absence in the Pacific, "a little blue-eyed girl of sixteen months, whom I had never seen, was . . . waiting with her mother to greet me, and welcome me once more to our comfortable and joyous fireside." Nothing more is heard of this daughter, not even her name, until in a letter written in his last year, after his wife's death, he tells of his daughter's caring for him. However, in a report to the *Review and Herald* he mentions the return home from a Pacific whaling voyage of his son, who had been injured, and in 1865 he records the death, on board ship sailing from England, of this his "only son," Joseph Anson, born 1830.[18] Then a statement by the executor of his will, in 1872, names three daughters, his surviving children: Mary Reardon (or Beardon), of Monterey, Michigan; Eleanor S. Meador, of Brooklyn, New York, and Lizzie P. Taber.[19]

Yet Bates was of a most loyal and affectionate nature. This is apparent in every reference he makes to his family, either the paternal or his own. The solidarity of the elder Bates's family is revealed as typically New Englandish, with no foolish effervescence, but strong in loyalty and affection. The tender solicitude of Joseph Bates's wife for his conversion while at sea is evident in more than one reference, and incidents of their married life again and again show the harmony, cooperation, and affection that existed between them.

With his brethren and co-workers Bates was the soul of magnanimity, deference, and genuine affection; and as for his converts, after his brief visits they parted from him in tears.

Toward his opponents he could, and sometimes did, show a sharp judgment and biting irony; yet all accounts agree upon his gentlemanly demeanor and grave courtesy. He was an eager pioneer, a born leader, used to the command of men, and yet, says his younger co-worker James White: "Elder Bates was a true gentleman. We might suppose that a man of his natural firmness and independence, after twenty-one years of sea-faring life, and commander of rough sailors a large portion of that time, would be exacting and overbearing in his efforts to reform others. True, he would speak what he regarded as truth with great freedom and boldness; but after he had set forth principles, and urged the importance of obedience, he was willing to leave his hearers to decide for themselves." [20]

We see in him the daring, resourceful, imperious soul, self-disciplined and schooled to the charity, meekness, and teachableness of a Christian leader, yet with no loss of initiative, enterprise, and power.

Joseph Bates was ever the pioneer and the leader of pioneers. This is evident in what has been related of his life, of his reformations at sea, and of his experiences soon after leaving the sea. We shall see him going on to other reforms, physical and spiritual. He never spared himself personal exertion. From the beginning of his connection with the Second Advent Movement he traveled much; and in his championing of the views upon which Seventh-day Adventists came to unite, though in his fifties and sixties, he undertook journeys and endured hardships that often overcame younger men. He traveled in Canada in the depths of winter, wading deep snows and enduring below-zero temperatures; he ranged the mountains of Vermont and New Hampshire; he led the way into the forests and swamps of Michigan and the prairies and woods of Illinois, Iowa, and Wisconsin. Preaching, visiting in the homes, writing, and drawing the scattered sheep into bands and preparing and appointing shepherds over them, Father Bates, as he came to be called in his later years, was pioneer and more than pioneer.

He was an exemplar of the ethics of social life.[21] He was pioneer in the reform of diet and health habits. His personal example in eating, drinking, and all other relations told for much in building the foundation for that doctrine of health which has become a marked feature of the church he helped to found. Solely by his own observation, judgment, and exercise of will he freed himself from the bondage of liquor and tobacco. Later he dropped tea and coffee, condiments, and finally flesh foods. It is not improbable that he was influenced in these last reforms by the current teachings of Sylvester Graham (whom he quotes[22]), Doctors J. C. Jackson and R. T. Trall, and other vegetarians of the time, though it is evident from his account that his decisions came as the result of his own experiences and thinking, and he was ahead of all his brethren in adopting the new regimen.

Yet he did not campaign for these reforms; his soul was engrossed in the blessed hope of the soon-coming Christ, and he counted the reforms but the fruit of that hope within him. Serene and energetic, he went on his way, never faltering, never fainting, while his brethren not yet in the full light of health reform were suffering disorders brought on by their own habits of life. They watched him, and they learned. Pioneers as they were, and for the most part young, they followed in the trail of the older man, the captain of pioneers, whom all loved, whose name evoked in them a glow of appreciation and affection whenever they spoke it—"Brother Bates."

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[1] See Appendix.

[2] Joseph Bates, *The Early Life and Later Experience and Labors of Elder Joseph Bates*, pp. 280-295; James White, *Sketches of the Christian Life and Public Labors of William Miller*, pp. 270-278; F. D. Nichol, *The Midnight Cry*, pp. 160-162.

[3] Bates states that it was the Baltimore *Patriot;* the editorial comment has been found by F. D. Nichol (*The Midnight Cry*, p. 184n) in the Newark *Daily Advertiser*, no files of the *Patriot* being available. It might have been copied, or Bates may have been mistaken in this particular.

[4] A free rendering of a general statement of Bates's reply in his *Life*, pages 271, 272.

[5] Isaac C. Wellcome, *History of the Second Advent Message*, pp. 176, 177; Bates, *op. cit.*, pp. 258, 259; F. D. Nichol, *op. cit.*, p. 180; LeRoy E. Froom, *The Prophetic Faith of Our Fathers*, vol. 4 (in preparation).

[6] See Appendix.

[7] The "press gang" was the shore institution by which the British largely manned their navy, as the "right of search and seizure" was the method on the high seas. The impressment of American citizens into the British service was a chief cause of the War of 1812.

[8] Bates, *op. cit.*, p. 45.

[9] During the War of 1812 the city of New Bedford was divided, that part lying on the east of the Acushnet River being called Fairhaven. This was Bates's home till 1858, when he removed to Monterey, Michigan. But New Bedford being the larger and more famous city, and their harbor being the same, Fairhaven is usually submerged in its former city relationship.

[10] Bates, *op. cit.*, pp. 147, 148, 155, 172, 184, 193, 228, 314-319.

[11] *Ibid.*, pp. 173, 319.

[12] *Ibid.*, p. 178.

[13] *Ibid.*, pp. 178, 179.

[14] See Appendix.

[15] See Appendix.

[16] Bates, *op. cit.*, pp. 213, 214.

[17] He was Bill Dunn, of course, everywhere else; but one of Captain Bates's rules was that every man was to be called not by a nickname or a diminutive but by his full first name.

[18] *Review and Herald*, Dec. 5, 1865, p. 7.

[19] On file in County Court, Allegan, Michigan.

[20] Bates, *op. cit.*, pp. 311, 312.

[21] See Appendix.

[22] Bates, *op. cit.*, p. 242.

CHAPTER 3

WARRIOR ON THE FIELD*

"HOW far from home?" cried the poet pilgrim to the watchman on the wall. And from his high tower—

"the watchman spake:
'The long, dark night is almost gone,
The morning soon will break.'"

The pilgrim turned to another:

"I asked the warrior on the field;
This was his soul-inspiring song:
'With courage, bold, the sword I'll wield,
The battle is not long.'"[1]

Thus Annie R. Smith, clear-voiced poet of early Seventh-day Adventist days, envisaged in one of her songs "the warrior on the field," who may well have been that same Christian hero enumerated among others, in her "blessed hope" hymn:

"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.'"[2]

That was James White,‡ intrepid, resourceful, far-seeing, eager leader of the infant Seventh-day Adventist Church, who in the early decades of its history had a chief part: first, in framing the doctrines and bringing out a people to stand upon

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* Except where otherwise indicated, this chapter is based upon James White's autobiographical *Life Sketches* and its later extension, editions of 1880, 1888.

‡ His birth certificate shows a middle name—Springer—which he never used.

them; second, in promoting and organizing the ecclesiastical polity; and third, in founding and managing the institutions—corporate church, publishing, health, and educational—which make up the pillars of this cause. He was, it is true, but one of several who shared in the work. At the start particularly he depended upon, while he worked with, the pioneer Joseph Bates. From beginning to end he was supported, encouraged, and often guided by his gifted wife, Ellen G. White. He had early such strong supporters as John N. Andrews, John N. Loughborough, Uriah Smith, J. H. Waggoner, and others less noted; and before he laid the armor off, important positions were being worthily filled by what may be called the second line of warriors, of whom mention will be made in due time. But none so bore the brunt of the battle, none so "boldly braved the world's cold frown, and fought, unyielding" in the strife, "though worn with toil, oppressed by foes," as this "warrior on the field."

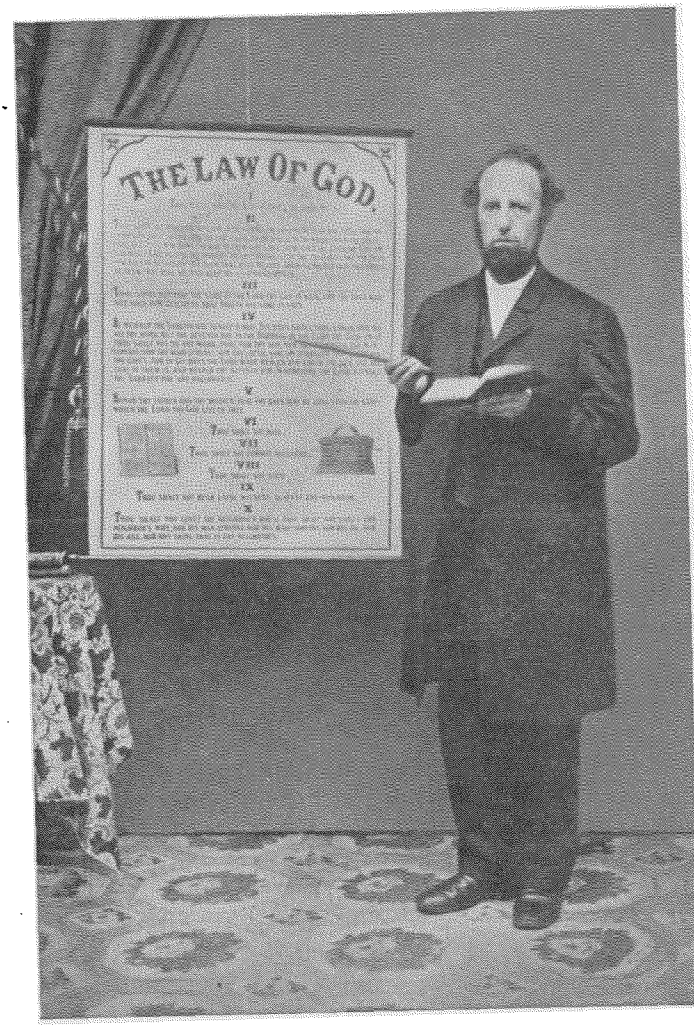
James White came of sturdy New England stock, his ancestors being among the earliest settlers who came to American shores. He was the fifth in a family of nine children. His father, Deacon John White, was possessed of great strength of body as well as mind, and his mother likewise, these two ending their lives but a few months apart when well past fourscore. But James was a feeble child; and, because of illness, until he reached middle adolescence he was unable to study regularly, and so felt himself inferior to his companions. However, at sixteen, his health improving, he began to make rapid strides in his schoolwork, so that when he was nineteen years of age he was teaching common school, while continuing his studies and aiming at a college education.

Having been born in 1821, he was just on the threshold of young manhood when he first heard of the teachings of William Miller and listened to one or two Millerite speakers. He had been baptized in the Christian Church at the age of fifteen, but ambition had now buried his religious experience under the urge to reach great heights in the world of education; and at

first he scornfully spurned the doctrine of the Second Advent and its related truths.

However, in the spring of 1841, returning home to Palmyra, Maine, from a term of teaching school in near-by Troy, he found his mother deeply interested in the subject, and his father soberly studying it. In the arrogance of youth he undertook to enlighten his mother as to the error of her ways, but was discomfited at every onset. With increased respect for his mother's mental powers and religious knowledge, he decided he had better study his Bible a little more to find ammunition. But the enterprise backfired—the more he studied, the more he was convinced that he was wrong and that his mother and Miller were right. Meanwhile, his father continued studying and weighing the evidence; though, cautious and sure, he delayed acceptance until the next year. The Whitbyan doctrine[3] taught the postmillennial return of Christ, the presumption that a thousand years would precede the personal appearance and reign of Christ during which time the world would be converted. This teaching had by this time made great inroads into Christian belief, until it was generally accepted by Christians of every faith, who thus put off the coming of Christ for at least ten centuries. This belief, firmly fixed in John White's mind, was for some time a deterrent to his acceptance of the imminent return of Christ. His son James, however, seems to have renounced the Whitbyan theory even before hearing the views of Miller.[4]

James White was of a sanguine and ardent temperament; whatever he undertook he did with his whole soul. He was a born leader—a David. His two older brothers, who were preachers, deferred to him; and his father and mother, strong-minded as they were, came to respect his powers, and in later years to follow his lead, ending their lives in the faith which he proclaimed. All his co-workers felt the dynamic power of his spirit, and there were to rally about him a whole people—children, youth, and the mature—a great modern day movement on the march.



JAMES WHITE

Pioneer, Preacher, and Organizer of the Advent Movement

But now in his youth it was no easy thing to bring that proud and ambitious spirit under control. Like a mettlesome colt which, once trained, would be a most valuable horse, he was hard to break. After his conviction from discussions with his mother and from study, he felt impelled to go back and talk with his students, some of whom were older than he. But, like Jonah, he ran away from duty. Out in his father's fields, where he sought peace in work, he was driven to the grove by the Spirit. Still rebelling, he rose from his knees, and with clenched fist and stamping foot declared, "I will not go!" In five minutes he was packing his clothes and books for Newport Academy, about four miles away. But once there and enrolled, he found it impossible to study. Yielding so far, he left and walked to the neighborhood of Troy, nearly fifteen miles away, there visiting and praying with his former students and patrons. Though blessed in this experience, he could not make up his mind to give all, and during the summer of 1842 was very unsettled; yet he made his maiden effort to lecture two or three times on the Second Advent.

In September, Miller, Himes, Preble, and other Second Advent speakers came to eastern Maine and held a camp meeting, which young White attended. Under the preaching of Miller, James White perceived that the subject required deeper study than he had so far given it. Yet the time was short; he could not spend fifteen years, as Miller had, in study before he began to preach. But he had the fruit of that study; he had bought the small books put forth by the Adventist leaders, and the prophetic chart which had just been perfected by Charles Fitch. With these and his Bible before him he spent several weeks in close study, and then prepared three lectures: the first to meet objections from opponents, the second to marshal "the signs of the times," and the third on the prophecies of Daniel 2 and 7.

Now who would support him in the lecture field? There was no church organization of Adventists; there was no fund to support preachers, especially callow young preachers; and,

unlike Joseph Bates, he had no wealth of his own to finance him. He had, indeed, nothing, for he had spent his last teacher's pay for necessary clothing and books. James White, how foolish for you to suppose that, young and inexperienced and poverty stricken as you are, you must go out to preach the second coming! Stay at home and help your father, or go and teach a school. Plenty of them would welcome you!

Not he; not the "warrior on the field"! His will now was yielded to God; his face was set like a flint Zionward; and though the path upon which he was entering was to carry him far beyond the horizon he now saw, and though it was strewn with obstacles and discouragements and pains beyond human endurance, he was not to turn back or fail, for his hold on God was to grow with the months and years.[5]

"Well, James," said his father, "if you must go (and I believe you must, for God is in this), I'll give you the use of a horse for the winter. And may the God of our fathers support and bless you."

"And, James," said good old Moses Polley, Christian minister who had accompanied him to Miller's camp meeting, "I have a saddle, or pieces of a saddle, and several straps that have belonged to a bridle; and if you will fix them up, you may have them for your horse."

James White united the saddle tree and its divorced pads. He also nailed together the pieces of the bridle, and succeeded in making something a little better than a hackamore. Then, saddling up, and buttoning his chart and books inside his winter coat, he rode away and spent the aging autumn in the towns near his birthplace giving lectures which developed from the original three into seven.

Substituting one week for a friend as schoolteacher at Burnham, he used the opportunity to call out the neighborhood for evening lectures. His growing spiritual power was evidenced in sixty sinners standing up for prayers. Dismayed at the pastoral responsibilities so suddenly thrust upon him when, as he says, his "little pond of thought . . . had run out," the

youth sent for his older brother, Samuel, a Christian minister, who came and carried on a revival that resulted in the formation of a large church.

An interested hearer invited James White to the valley of the Kennebec, where the inviter said the numerous Freewill Baptists would welcome him. In January of 1843 he rode south and west toward the Kennebec and Augusta, capital of the State; and in the environs of this city he found the way open to preach at a country schoolhouse. But while perhaps the majority of the people were Christians in one or another church, the community was also a hotbed of Universalists. These brought from Augusta one of their leading men, an editor, to oppose White. At the first service this editor asked that the young preacher hold his audience for him to address after the meeting. But James White left that to the congregation who, with a few exceptions chose to leave. Angered by this, the Universalist plotted with the rough element that remained with him to mob the preacher the next night.

James White was informed of the prospect, but after prayer he decided to meet the situation. Arrived at the schoolhouse, he found it filled with Christian people, mostly women and children. The windows were open to accommodate the crowd outside. Infiltrated through this crowd and dominating it, were the members of the mob. As the meeting opened they began their attack, with catcalls, howls, snowballs, and other missiles. The crowded house trembled from the violence of the mob, and the speaker's voice could no longer be heard.

Closing his Bible, the young preacher entered upon a description of the terrors of the judgment day. His voice now soared above the roaring of the mob as he cried, "Repent, and call on God for mercy and pardon. Turn to Christ and get ready for His coming, or in a little from this, on rocks and mountains you will call in vain. You scoff now, but you will pray then."

The noise of the mob sank. Taking from his pocket an iron spike, James White lifted it before their eyes, and said, "Some



BIRTHPLACE OF JAMES WHITE, PALMYRA, MAINE

poor sinner cast this spike at me last evening. God pity him! The worst wish I have for him is, that he is at this moment as happy as I am. Why should I resent this insult when my Master had them driven through His hands?" As his vibrant voice pierced to their souls, he dramatized his words by stepping back against the wall and raising his arms in the attitude of one hanging upon the cross.

A general groan ran through the crowd. Some shrieked. "Hark! Hark!" cried a score of voices. In a moment all was still. Fervently the preacher called on sinners to turn from their evil ways and live. He spoke of the love of God, of the sacrifice of Christ, of His undying pity for sinners, and of His soon coming in glory. The audience was in tears. Calling for all who desired prayer, he saw nearly a hundred rise. He prayed for them; then, taking his chart and Bible, he made his way through the hushed, bowed audience. Outside the door, as he faced the now silent but still menacing mob, a man of noble countenance, familiar yet unknown, stepped up, and locking arms with him, made a way through the parting crowd. Free from them, James White turned to thank his protector, but none was there.

The next few months (the same period in which Bates and Gurney were preaching and singing in Maryland) saw this

stripling David cutting down more than one Goliath and by his deeds silencing more than one Eliab. He grew in power and in repute among Baptists, Methodists, Congregationalists, and Christians, among whom he labored. In the summer of 1843 he was ordained to the ministry in the Christian denomination.

In the autumn of that year, in company with his father and two of his sisters, he started for the Maine Eastern Christian Conference, to be held in the town of Knox. Overtaken by a storm, they spent a night in a wayside tavern. The White family were all musical, Father John White having followed, among other useful occupations, the profession of vocal music teacher. That evening the landlord and his guests were entertained by the White Second Advent Quartet, with songs of the coming. And in the morning the proprietor canceled their bill and cordially invited them to make his place their home whenever they might.

Song was a great instrument in James White's ministry. Again and again he tells of the powerful influence arising from the Advent songs which he and members of his family sang in their meetings and along the way. He passed the talent on to two of his sons. A writer testifies of the electric effect in the little meetinghouse on Van Buren Street, in Battle Creek, Michigan, when almost at the end of his days the venerable Elder White would come marching in from the rear, singing down the aisle to the platform, while voice after voice took up the cheering notes.[6]

Here at Knox, in the conference session, the twenty-two-year-old preacher found that his fame had arrived before him. Most of the ministers present wanted to hear him, for the Christian denomination in Maine had become deeply imbued with the Advent hope. But at this stage some were drawing back, and no one spoke the message. On the last day of the conference young White was urged by several to speak. He felt his immaturity, and he recognized that at this final meeting the best man among them was usually selected to speak. But

several were impressed that it was his time, and urged him. Withdrawing from the conference, he prayed for guidance, and decided that he would go in and press his way toward the pulpit; then if the ministers there gave him opportunity, he would speak.

Entering the meeting place, he saw a minister of age and experience sitting immediately behind the big pulpit Bible on the desk, and knew that this man had been selected to give the last discourse. As he approached, however, his brother Samuel and another minister sitting on the platform stepped down to meet him. Taking hold of his arms, they conducted him to the ministers' sofa, declaring he should have the chance if he would speak. At his direction his brother Samuel gave out an Advent hymn, and Brother Chalmers prayed. When the prayer was concluded, it appeared that the big Bible was on James's lap, and he was looking up proof texts. His intentions were evident, but no one rebuked him or made a motion to dispossess him of the Bible; they were all chained to their seats. Another hymn. Then James White moved forward to the desk, while "Amens" rang through the house. He preached on the second coming, to the rejoicing of the great majority of the audience. At the close the Lord's supper was administered; and while preparation was being made for this, James White and his sisters sang the Advent song, "You Will See Your Lord a Coming," punctuated with shouts of "Glory!" from the congregation. Many were in tears, while responses of "Amen!" and "Praise the Lord!" resounded through the house.

Different reviewers will have contrary comments to make on this course of James White at the conference. It is recited here to throw a keen light upon the character of the man and his dominant personality. His action was not strictly in order; yet it was approved by the majority of the conference. He was young, perhaps the youngest man among them; yet he was selected by the more mature to be the spokesman for the Advent. The opposing party were conservative and cold; the Advent party were receptive and fervent. Though there were

among them mature and deliberate men, they required, as often happens, a young and dynamic spokesman to voice their sentiments and lead their attack. The man for the occasion was young James White.

As there have ever been, there were in the 1840's different types of religionists and different schools of thought and feeling in the churches. On the ultraconservative side were the most scholastic men, whose religious experience was almost wholly intellectual, men who deprecated the indulgence or permission of emotion in religious exercises, believing it was detrimental to true religion. The Unitarian and the Episcopal, and to some extent the Presbyterian and the Congregational churches, were largely composed of that class. They were well represented by Noah Webster, the lexicographer, learned and supercilious, who wrote to William Miller: "Your preaching can be of no use to society but it is a great annoyance. If you expect to frighten men and women into religion, you are probably mistaken. . . . If your preaching drives people into despair or insanity, you are responsible for the consequences. I advise you to abandon your preaching; you are doing no good, but you may do a great deal of harm." [7]

There was a second class, a combination of naturally impetuous men whose scholastic training provided a brake upon their feelings, and of less well-educated men whose natural imperturbability made them deprecate too enthusiastic demonstrations, yet whose deep sensibilities sometimes carried them beyond their set bounds. This blended class was well illustrated in Joshua V. Himes, a school-trained but enthusiastic man, and William Miller, a practical man of a warm but eminently judicial nature. Himes, like White, was a Christian; Miller, a Baptist. The Baptists were considerably divided, the Freewill branch leaning much to the hearty Methodist type of religion, and the regular or Hard-Shell Baptists to the conservative type. William Miller was naturally conservative. In the midst of his public career he wrote to a ministerial friend, Truman Hendryx, "I make no use of anxious seats" but "depend wholly

on the power of the Spirit."[8] After the disappointment he wrote to Himes and Bliss of some Adventist meetings: "A thousand expressions were used, without thought or reflection, and I thought sometimes very irreverently, such as, 'Bless God,' etc. . . . I have often obtained more evidence of inward piety from a *kindling eye,* a *wet cheek,* and a *choked utterance,* than from all the *noise* in Christendom."[9]

But there has always been a third class of men whose spirits rise at the reception of glorious tidings, and who cannot refrain from shouting their approval. In varying degrees all men partake of this spirit of enthusiasm, though with some it takes tremendous pressure of excitement to evoke a cheer. At the other extreme the uninhibited are liable to run into fanatical extravagance. In the middle are those who believe not only with the mind but with the heart, who catch so vivid a vision of their hope's fulfillment that they are fain to emulate the glorious beings around the throne who continually cry, "Holy, holy, holy, Lord God Almighty!"[10]

A century ago and more this spirit was a prominent characteristic of the Methodist Church, caught and shared by not a few others, such as the Freewill Baptists and the Christians. Doubtless Miller's reprehension was well merited by some; others were sincere but naturally exuberant and freely expressive. To this warmhearted brotherhood James White belonged. Let them condemn who will. Noah Webster gloomed, "You are doing no good; cease your preaching." William Miller testified, "I deprecate the loud 'Amen's' and 'Praise God's.'" But James White shouted, "Glory! Hallelujah!"

Isaac Wellcome, who was baptized by James White (to his later regret, he avers), describes him as "a young man of much zeal and ambition," who "ran well for a season, though too positive on time arguments," until after the disappointment he got a new vision of the event, and "traveled through the country 'to strengthen the little bands,' as the companies were then called, confirming those who would listen, and convincing the wavering, in the idea that it was all of God."[11]

A blessed vision indeed, and a blessed work. We shall see James White, after the disappointment, a leader emerging from the general fog of misconception, waverings, and consequent fanaticism into the light of the sanctuary truth and the fuller understanding of 'prophecy, strengthening the weak hands, confirming the feeble knees, saying to them that were of fearful heart, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; He will come and save you." [12]

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[1] *The Church Hymnal* (S.D.A.), no. 665.
[2] *Ibid.*, no. 371.
[3] See Appendix.
[4] James White, *Life Sketches*, pp. 17, 18.
[5] See dream of Mrs. E. G. White in her *Christian Experience and Teachings*, pp. 179-184.
[6] W. A. Spicer, *Pioneer Days of the Advent Movement*, pp. 146, 147.
[7] Harry R. Warfel, *Noah Webster Schoolmaster to America*, p. 434.
[8] William Miller letter to Truman Hendryx, May 19, 1841 (quoted in Nichol, *op. cit.*, p. 84).
[9] Sylvester Bliss, *Memoirs of William Miller*, p. 282; James White, *Sketches of the Christian Life and Public Labors of William Miller*, p. 319.
[10] Revelation 4:8.
[11] Isaac C. Wellcome, *History of the Second Advent Message*, pp. 401, 404.
[12] Isaiah 35:4.

CHAPTER 4

HANDMAID OF THE LORD

IT WAS in the last days of the 1844 Second Advent Movement. Hazen Foss, a well-educated, personable young man of Poland, Maine, a believer in the imminent Second Advent, had a vision before the disappointment in which were revealed the experience of the Adventist people through that troublous time, and their ultimate triumph. The vision was repeated, and he was bidden to tell his people what had been shown him.[1] But Foss was mindful of the strong sentiment against visions and dreams[2] which had been built up in the Adventist ranks by the warnings and attitudes of the leaders. Without doubt the caution of Miller, Himes, Bliss, and others had secured the movement against extravagances. The fanaticism of John Starkweather in Boston and of C. R. Gorgas in Philadelphia, which were in part based upon pretended revelations, were examples of what might have been the fate of the Millerite movement had free rein been given to the most unstable elements. And Foss dreaded to put himself in the category of the dream prophets.

Yet mankind's faith in significant dreams is as ancient as the race.[3] God Himself certifies the dream and the vision as two of His means of communicating with men: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."[4] The history of the people of God is dotted with dreams and visions which have warned against error, revealed great truths, and foretold vitally important events. A large number of God's spokesmen, not only in the Jewish, but also in the Christian dispensation, have received instruction from God in dreams and visions, which have guided them and their peoples. And in connection with a prophecy of the last days, amid "wonders in the heavens and in the earth," when "the sun shall be

turned into darkness, and the moon into blood, before the great and terrible day of the Lord come," God expressly declares, "Your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." [5]

But skepticism of dreams and visions as revelations of the mind of God has marched beside faith. Apart from the incredulity of materialistic scientists, there has been much sober reason for this: Many times common and meaningless dreams have been given significance by the dreamers, there have been many counterfeit prophets whose dreams or visions were not from God, and sometimes fanaticism of the rankest kind has been upheld by purported revelations. God, through that same Moses by whom He endorsed the dream and vision, also warned against the false prophet: "If there arise among you a prophet or a dreamer of dreams . . . saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams," but he "shall be put to death." [6] And through Jeremiah God says, "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. . . . They are prophets of the deceit of their own heart." [7] The apostolic church in which, it is declared, God set prophecy as one of the spiritual gifts,[8] yet had confusion among ostensible prophets; [9] and the Protestant Reformation was plagued by the folly of the extremists who were guided by assumed personal revelations.

The Adventist leaders of 1844 were possibly hypersensitive and allergic to all occult influences because a segment of the English Second Advent believers had gone to extremes in the matter of spiritual gifts. They feared for the reputation and the success of the American movement in which they were prime agents. Himes suppressed Starkweather with a stern hand; Litch opposed Gorgas's fantasy. Bates was highly skeptical of all supernatural manifestations, and Miller protested that he had no faith in visions and dreams. Yet every one of

them had some dreams to which they gave interpretations and by which, to a greater or lesser extent, they were guided in their subsequent activities.

Indeed, it seems to be an almost universal human experience; there are few men who have not at some time had dreams which they believed to be revelatory. The truth seems to be that to the men of 1844 dreams and visions were under suspicion when employed by those in whom they had no confidence because of character defects or doctrinal divergences, but were countenanced and usually firmly accepted when the dreams and visions came to themselves or to others in whom they had confidence—a very natural, if not wholly trustworthy, attitude. Beyond that, according to everyone's ability in the discerning of spirits, the dream messages were checked for inherent truth. "Such dreams, taking into account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness." [10]

But all human reasonings and disputations aside, it is the testimony of the Holy Scriptures that in these last days the gift of prophecy shall be vouchsafed to the church. This promise is in both Testaments of the Bible. Joel, the prophet of doom, presents, in that commingling of the Advents characteristic of the Old Testament Messianic prophecies, the prediction of the prophetic gift, when "the day of the Lord" is imminent: "Turn ye even to me with all your heart, and with fasting, and weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God." "Then will the Lord be jealous for his land, and pity his people . . . and ye shall know that I am in the midst of Israel, and that I am the Lord your God." "And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit." There follows a description of the signs in the heavens which herald the coming

of the Lord, signs again predicted, in the New Dispensation, by the Lord Jesus and by John.[11]

In the clearer light of the New Testament, the history of the church is traced in symbolic language by John in Revelation, where appears "a great wonder in heaven," a woman (the church), bearing a man child (the Christ), but persecuted by a great dragon ("the devil, and Satan"), fleeing into the wilderness, where she is nourished through "a time, times, and half a time," 1260 day-years, until in the end "the dragon was wroth with the woman, and went to make war with the remnant of her seed"—how distinguished? By two things: they "keep the commandments of God, and have the testimony of Jesus." That testimony, it is explained in a later passage, "is the spirit of prophecy."[12] Thus there is brought to view the last-day church, which stresses the immutability of the law of God, and which has, as a further safeguard and guide, the Spirit of prophecy. And as prophecy foretold, so has history fulfilled.

It was shortly after the "passing of the time," October 22, 1844, that Hazen Foss had his last vision, in which God told him that the burden was taken from him and given to "the weakest of the weak." Suddenly awakened to the enormity of his stubbornness, he resolved, like Israel at Kadesh-barnea, to repent and do God's bidding. But it was too late. He sent out an appointment, and the people gathered to hear him. He told them his experience. "And now," said he, "I will relate the vision." But he could not. Dumb as a statue he stood before them, unable to remember a single word. Wringing his hands in anguish, he cried, "God has taken the vision from me. I am a lost man!"

Three months later, brooding alone in a room in a house (possibly his sister's), he secretly listened to a meeting which he had refused to attend, and he heard related by another the vision he had forgotten. It was like a Nebuchadnezzar recognizing his dream in the revelation of a Daniel. The next morning, meeting the speaker, a frail young woman, he said to her, "I believe the visions are taken from me and given to you. Do

not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive." [13] The young woman was Ellen Gould Harmon, for seventy years to be God's messenger to His people.

In 1837, Ellen, a nine-year-old girl in Portland, Maine, was going home from school with her twin sister and another schoolmate when she was struck in the face with a stone thrown by an older girl. It was a fateful blow. She was unconscious for three weeks; none but her mother thought she would live. Her nose was broken, and the features of her face were so changed that her father, returning from a long business journey several weeks afterward, did not know her. The crude surgery of that day had no means to remedy the disfigurement. But more than that, the shock to her nervous system and the illness which followed, with succeeding complications, continued for years to make her an invalid and to present a constant threat to her life. She was unable to study; and though the next year, and again three years later, she made heroic attempts to resume her schoolwork, in which, even so young, she had had great ambition, she was compelled to give it up, and never again did she enter man's school.

Ellen Gould Harmon was born November 26, 1827, in Gorham, Maine, near Portland, to which city the family soon removed. She was a sunny, animated, happy child, quick, resolute, persevering, sociable, with the normal religious spirit absorbed from a deeply devoted but practical-minded Methodist family. With her twin sister Elizabeth, she came at the end of an eight-child family. Their father was a hatter; and, as was the custom in the age of home industries, the whole family, two boys and six girls, in turn had their parts in weaving the straws, pressing the felts, and shaping the hats. As for Ellen, her accident interrupted this program for several years, when again she was given the lightest work, that of shaping the crowns,[14] though she had to do it propped up in bed. The money she thus earned, about twenty-five cents a day, she put

into a fund which, in a pact with her sisters Elizabeth and Sarah, they devoted to missionary purposes.

About a year before her accident Ellen, one day on her way to school, had picked up a scrap of newspaper containing an account of a man in England who preached that the world would come to its end in some thirty years.[15] This made a great impression upon her mind but the prevalent doctrine that Christ would appear only after a thousand years of world conversion soon effaced the idea. Now, however, in her illness her world seemed coming to its end; she prayed the Lord to prepare her for death, and she found great peace and happiness.

But she was not to die. Who in those days would have predicted that, of all her family, or of her circle of friends, or of her church, or of the Second Advent people, she, the invalid child, emaciated, unnerved, timid, incapable of study, would live the longest, rise above all infirmities, face courageously the forces of fanaticism and disintegration, endure the most bitter opposition and abuse, become the champion of great moral reforms, prove the greatest soul winner, write immortal books, teach and build exemplary systems of education, health, church polity, and evangelism? "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." [16]

In the year 1840, and again in 1842, William Miller came to Portland, at the invitation of L. D. Fleming, pastor of the Casco Street Christian church, and gave there a series of lectures on the Second Advent. The Harmon family from the first were attracted to these teachings, and in the interval of two years found fellowship with the believers in Christ's coming, without any separation from their Methodist communion. There was no intention on the part of Miller or his associates to make a separate body of Advent believers, and during this period there was little if any move made by the churches to cast them out. Portland, being the metropolis of Maine, was the most prominent theater of action, but the whole State was



ELLEN G. WHITE

"A woman poised, penetrating, eloquent, persuasive, maternal, the mother of the church."

astir. Josiah Litch, when he preceded William Miller to the State in 1840, wrote, "The prospects appear better for the truth concerning the Lord's soon coming to take effect in Maine, than in any other State in New England." [17] And this proved to be the case. Maine was to be, proportionate to its population, the greatest stronghold of Adventism for the next two or three decades.

Some thirty ministers of the Methodist Conference were preaching the message throughout the State, and the clergy in the Christian and the Baptist, especially the Freewill Baptist, churches were even more active. Among them we note the Christian Fleming and Chalmers, the Methodist Cox and Stockman, the Freewill Baptist Andrew Rollins and Joel Spaulding, and the Baptist Deacon John Pearson ("Father Pearson"), whose son John, Jr., became a preacher of the Advent and associated with James White.

In the six years from 1837 to 1843 the child Ellen Harmon passed through a spiritual experience and crisis so deep, so thorough, so tragic, and so triumphant that it reminds us of the mortal struggle of Martin Luther to find his God. He was a young man; she was a child; but the circumstances of her life had magnified the child apprehension, and in certain aspects projected her religious consciousness beyond childhood, and her soul wrestled with problems which normally come years later.

At first her deep humiliation, augmented by the contemptuous or pitying attitude of others, closed her in upon herself. The resignation of her sickbed was gone; she rebelled against her fate. She felt her ambitious plans thwarted, her life ruined; and she longed to die. Yet, counting herself an unworthy sinner, she feared. She could not weep readily like her twin sister; and often, waiting until Elizabeth was asleep, she crept from her bed and spent long hours kneeling and praying hopelessly. Her health steadily declined; she contracted a persistent cough, the beginning of the tubercular trouble which afflicted her until her twentieth year. Though her mother was

an understanding and loving woman, and though her brother Robert and her sister Sarah, respectively two and five years older, were very sympathetic to her, she confided her thoughts to none. Reserved and lonely, she fought her way through. How changed indeed from the girl of her early years!

She was twelve years old when William Miller came to Portland in March, 1840. With the rest of the family, she attended his lectures. His clear exposition and above all his kind, fatherly attitude toward poor sinners and seekers drew her Christward; yet in her self-abasement she felt she could never become worthy to be a child of God. For the first time, however, she approached her brother Robert with some intimation of her difficulties, and his response of hope and faith and his promise of prayer was a buoy in her sea of despair.[18] Still she drifted.

In the summer of 1840 her parents took her with them to the Methodist camp meeting at Buxton. Resolved by an illuminating sermon to go in before the King, "and if I perish, I perish," she pressed forward with the throng of anxious seekers. And suddenly, kneeling at the altar, she felt the burden roll from her shoulders, and her heart was light. So unexpectedly relieved, she felt at first she had no right to this joy; but the presence of Jesus was so precious that she could not deny it. "In that short period, when bowed among the praying ones," she says, "I learned more of the divine character of Christ than ever before." [19]

From this point of conversion she went forward in the beauty of God, seeing all nature as an expression of His love and all men as objects of His grace. In accordance with Methodist practice, she was allowed the choice of the mode of baptism; and with eleven others, on a boisterous day, she was immersed in the Atlantic Ocean, coming forth from the tempestuous waves of the sea as a symbol of the world from which she was delivered.

The next three years, however, comprised a period of mingled wine and gall to this struggling young Christian. She

was perplexed in faith and agonized in spirit by some of the theology of her church, especially the doctrines of sanctification and of eternal torment of the damned. In the one matter she could neither find in herself the holiness ascribed to the state of sanctification, nor discern it in some who claimed to be sanctified. In the other matter, the doctrine of an eternally burning hell, with "sinners in the hands of an angry God," comported illy with her personal experience in Jesus; yet at times, under the influence of sermons, she felt herself being shaken into those everlasting flames. In the midst of this religious turmoil she attempted again, in 1841, to enter school; and her experience in the seminary among fashionable and worldly girls, greatly discouraged her. Of this she was soon relieved by her inability to pursue her studies; but, borne down by her physical ills and perplexed in faith, she lost the Christian's peace, and again her mental sufferings became unendurable. Groaning and trembling with anguish and hopelessness, she bowed whole nights in prayer with her face to the floor.

In this state she had two dreams in succession. In the first she saw a temple in which a lamb was the object of worship. Thousands of people thronged the temple, receiving pardon and rejoicing in hope. But she could not attain to their state. Suddenly an awful brightness shone; then came intense darkness, and she awoke. The dream deepened her despair. But soon she had another dream, in which, meditating upon Jesus and longing to see Him, she was accosted by a heavenly messenger, who invited her to gather up all her slight belongings and follow him. Conducting her up a frail stairway, at the top her guide bade her lay down all her possessions. He then opened a door, and she entered. "In a moment I stood before Jesus. There was no mistaking that beautiful countenance. That expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings." "Fear not," He said with a smile, and laid His hand upon her head.[20]

Heartened by this dream, she at last confided all her sorrows and perplexities to her mother, who sympathized with her and encouraged her, and advised her to go for counsel to Elder Stockman.

In the midst of her mental and spiritual struggle, when she was thirteen years of age, William Miller gave his second course of lectures in Portland, at Casco Street church. From this point on, the Methodist Maine Conference took a decided stand against Millerism. At its annual meeting in 1843 it passed a series of resolutions condemning the views of Miller and requiring its ministers to refrain from disseminating them. Discipline was also applied to lay members, and those who refused to conform were disfellowshiped. The Harmon family were among those who were thus cast out. Some ministers were intimidated; others bravely took up the challenge and endured the punishment meted out, being themselves disfellowshiped, and their families cut off from benefits.

One of these undaunted clergymen was Elder L. F. Stockman, of Portland. A lion before his opponents, he was a tender shepherd to his sheep. He would not yield his Advent hope or cease his Christian service. Though cast out, he continued through the ravages of tuberculosis that laid him down in death before the disappointment to give comfort and hope and power to his people.

To him, as advised by her mother, Ellen Harmon went. On hearing her story he placed his hand affectionately on her head, and with tears in his eyes said to her: "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work." In simple terms he spoke to her of the love of God, of His providences, and of His plans for His children. He spoke of her early misfortune, and said it was indeed a grievous affliction, but that the hand of God was in it, and in the future life she would discern the wisdom of the providence which had seemed so cruel and mysterious. In the few minutes in which she received instruction from him, she obtained more knowledge

of God's love and pitying tenderness than from all the sermons and exhortations to which she had ever listened.

Timid and retiring, she had hitherto refused to join in public prayer among church members, and this had been one source of deep discouragement to her. Now she resolved to perform this duty. That very evening a prayer meeting was held at her uncle's house; and before she was aware, her voice too arose in prayer. As she prayed, the burden and agony of soul so long endured left, and the Spirit of God rested upon her with overwhelming power, till she was prostrated. Some of those present were greatly alarmed, and proposed to send for a physician; but Ellen's mother bade them be quiet, for she perceived in this the power of God.

From that day Ellen's heart was full of happiness; not a shadow clouded her mind. The theological difficulties were swept away, some by reception of new truth, including the doctrine of immortality only through Christ, and the rest by the flood of the love of Christ. She became a joyous Christian, an earnest personal worker among her friends and acquaintances, securing their conversion. Her testimony and in time her exhortation were so prized by the Adventist ministers of Portland that she was called upon in all their companies for her simple but effective service.

She was now sixteen years old. In the summer of 1844 James White, her future husband, visiting and ministering in Portland, met her and, beholding her Christian service, was deeply impressed by her piety and ardor. At that time, expecting the immediate coming of the Lord, neither of them thought of marriage, which was not to take place until two years later and under very different conditions and expectations.

The day ardently looked for as the day of Christ's appearing came, and passed—the day of disappointment. The effect upon the believers was stunning, but naturally it varied with the degree of their confidence in it. Some were the mixed multitude who easily turned away. Some were self-seekers, and the disappointment made them bitter. Others were sincere and pure

in motive, looking for the vindication of God in the fulfillment of His prophecies; what the disappointment did to them will be portrayed in later chapters.

It was at this juncture that Hazen Foss was bidden to bear his testimony to his bewildered people, but he felt the disappointment very keenly. He said he had been deceived, and after a severe mental conflict he decided he would not relate the vision. It was then that the Spirit of God moved away from him and settled upon a frail girl, "the weakest of the weak." Ellen Harmon passed her seventeenth birthday five weeks after the second disappointment. Before another month had gone by, she received the accolade of God.

One day in December, 1844, she was visiting a dear friend, a Mrs. Haines, in south Portland. There were three other young women with them. Kneeling quietly at the family altar, they prayed together for light and guidance. As they prayed, Ellen Harmon felt the power of God come upon her as she never had felt it before. She seemed to be surrounded with light, and to be rising higher and higher from the earth. Thus she entered into her first vision, in which were depicted the travels and trials of the Advent people on their way to the city of God.[21] It was in essence the same vision which had been given to Hazen Foss.

Ellen Harmon related this vision to the Adventist believers in Portland, and they received it as from God. A few weeks before, they would not have been united in this belief. They had been acquainted with Ellen from her childhood, and everyone knew her to be sincere and devoted, but they were not then unanimous in approving the manifestations of the power of God upon her, physically and mentally. Elder Stockman, who had delighted in her spiritual progress, now lay in the grave. Deacon ("Father") Pearson, of the Baptist church, and his family, who had come out strongly in the Advent faith, were critical of the manifestation of divine power sometimes resting upon Ellen, which prostrated her in the meetings and took away her strength and consciousness. In very truth the

same power had come upon one of the Pearson family, and they regarded this as a mark of divine favor, but they would not grant the same warrant to the young girl. They said there was no doubt of her goodness and sincerity, but they believed that she invited and encouraged the seizures.

But one night in a meeting at which young Elder Pearson was present the same power came again upon Ellen. She rejoiced aloud in the love of God, and then fell unconscious. The young man looked on critically, saying in his heart, "If this is of God, why am I not also thus marked for distinction? Why doesn't Brother R. (a stanch Christian man not otherwise identified) receive some such evidence?" And he prayed a silent prayer: "If this is the holy influence of God, let Brother R. experience it this evening." No sooner had he thought his prayer than Brother R. fell, prostrated by the power of God, crying, "Let the Lord work!"

Young Brother Pearson then confessed that he had been in fault, and asked forgiveness of Sister Ellen. Elderly Brother R., recovering, also bore his testimony, concluding, "Sister Ellen, in future you shall have our help and sustaining sympathy, instead of the cruel opposition that has been shown you." Within a few weeks the entire Pearson family had experienced a remarkable outpouring of the Spirit in their own home. Cold formality began to melt before the mighty influence of the Holy Spirit, and the Portland company, some sixty in number, were united in support of Ellen. Thus God smoothed the first steps of the path He was bidding His child to walk upon, that she might not find insuperable obstacles at the very beginning.

But shortly after her first vision she had a second in which she was shown the trials through which she must pass, but was told that it was her duty to go and relate to others what was shown her. This command dismayed her, as it had dismayed Hazen Foss before her. She saw the ignorance and vice and fanaticism, the disbelief, the scorn, the misrepresentation and calumny which she must meet; and her soul was overwhelmed.



BIRTHPLACE OF ELLEN G. WHITE, GORHAM, MAINE

She was but a seventeen-year-old girl, small and frail, in poor health, racked with pulmonary disease; she seemed ready to slip into the grave. Timid and retiring, unused to society, conscious of her defects in learning and address, how could she go out in the name of the Lord to challenge the church and the world? What human arm would uphold and protect her? Her father, though sympathetic and encouraging, could not leave his business; her brother Robert was ill with tuberculosis. Her heart shrank in terror at the prospect. Again she coveted death.

Weeks passed, while her soul cowered before the prospect. Despair pressed upon her. She absented herself from meetings, even in her father's house. To the Portland Adventists, who had pledged her their confidence and support, this attitude seemed sinful. Perhaps they said to one another, or each to himself, "If God had so signally honored me with His messages and commands, I would take up the burden bravely and march forward." Yet in tender sympathy they made her case a subject

of prayer, and she was induced to be present at the meeting.

Deacon Pearson, who had once so much opposed her, now prayed earnestly for her, and like a tender father, counseled her to put her trust in God. While he and others prayed for her that she might be given strength and courage to bear the message, the thick darkness that had encompassed her rolled back, and a sudden light came upon her. Something like a ball of fire struck her over the heart, and she fell unconscious to the floor. Again she seemed to be in the presence of angels, and one spoke to her again the words of God: "Make known to others what I have revealed to you."

Father Pearson, who could not kneel on account of his rheumatism, witnessed this occurrence. When Ellen revived sufficiently to see and hear, he rose from his chair, exclaiming: "I have seen such a sight as I never thought to see. A ball of fire came down from heaven and struck Sister Ellen Harmon right on the heart. *I saw it! I saw it!* I can never forget it. Sister Ellen, have courage in the Lord. After this night I will never doubt again. We will help you henceforth, and not discourage you." And then, in the simplicity of her faith, like Mary at the annunciation, Ellen Harmon in her spirit replied, "Behold the handmaid of the Lord. Be it unto me according to Thy word."

In her directing vision she had pleaded her fear that if she should go out declaring herself favored with visions and revelations from God, she might become sinfully exalted, bring disrepute upon the cause, and lose her own soul. The answer was: "If this evil that you dread threatens you, the hand of God will be stretched out to save you; by affliction He will draw you to Himself, and preserve your humility. Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life."

How well was the promise fulfilled! How faithfully did the messenger, beginning as a girl, "weakest of the weak," perform her allotted mission! How marvelously did this almost-unschooled child develop into a woman poised, penetrating, eloquent, persuasive, maternal, the mother of the church.

Seventy years of service lay before her ere she should put her distaff down, and lay aside the weaving of the fine linen of the saints. Despite her vision, she could not know all that lay before, but humbly she put her hand in the hand of her Lord, and took her first firm step forward.

Yet she was not unlearned. Her progress in knowledge and her development in power are referable not solely to her charismatic endowment. She applied herself to study, in itself a gift of the Holy Spirit. The field of her first and ever her most intent research was the Bible, and in the depths of its wisdom and knowledge she gained her clear and profound science of ethics and morals, and her prophetic perception. She read widely and thought deeply in history, especially church history and its related literature; and, more astutely than many a historian, she perceived its true philosophy, the hand of God in the affairs of men. She became a student of natural laws, first in God's masterpiece of creation—man, the laws of his being in body and mind, led thereto through grave misfortunes; and then in man's environment; and as the blessed fruit of her search for truth she was able to perceive in "everything upon the earth . . . the image and superscription of God." [22] Whoever examines her written works—going from the childlike composition of her girlhood writings through the strenuous period of her young maturity to the gracious, eloquent, and deeply moving works of her later years—will perceive the steady progress in vision and expression, and may remember that she gained these abilities, under God's hand, not by supinely waiting for the outpouring of the Spirit, but by moving under the impulse of that Spirit in the exercise of every power of her being.

In her ministry she spoke with authority, but it was not the authority of arrogance or conceit. Self-confidence was not in her nature; like the Hebrew prophets of old, her assurance was based on the conviction that God spoke through her. And that note of authority was needed. It brought the infant church through crises of heresy, defection, and faulty judgment; it has

fired the courage and the ardor of the soldiers of Christ; it has spoken with convincing faith of the rewards of righteousness, humility, and devotion in this life and in the life to come.

She never claimed infallibility. The setting up of an infallible human authority is the recourse of unsure followers, who cannot think for themselves, and require an oracle. There is but one infallible; that is God; and they who claim infallibility for any man thereby claim for him divinity. *Inspiration* and *infallibility* are not synonymous terms. Inspiration is the influence of the Spirit of God upon the spirit of a willing servant; infallibility requires perfection, which no man has. As the submissive servant of God, Ellen Harmon White was inspired; and in that inspiration she, like the prophets of old, spoke illuminating truth. They who live the truth know the flavor of truth; and none but they who live it can know. They alone recognize the voice of God through His messengers, accept His Word, and with their own God-given powers fashion their part in the temple according to the plan.

She laid no claim to the prophetic office. She called herself the servant and messenger of God, and none with the sobering sense of the burden God imposes could speak with greater humility.[23] In this she proved herself in the line of God's unassuming spokesmen. John the Baptist denied that he was Elias; yet Jesus said of John, "This is Elias." "Not I, but Christ [who] liveth in me." No boastful tongue, no arrogance of mien, no pride of opinion, but ever the humble, earnest, spiritually solicitous, indefatigable worker for Christ—this was the record of Ellen G. Harmon White. Well did she deserve the eulogy pronounced upon her at her death by the editor of the New York *Independent,* a leading weekly of that time. After reciting the rise of the Seventh-day Adventists and listing their world-wide resources at that date, he wrote:

"In all this Ellen G. White has been the inspiration and the guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy?

Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession." [24]

Out of the acorn the oak, out of the furnace the gold, out of the comforted soul of a child the means of grace to men.

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[1] J. N. Loughborough, *The Great Second Advent Movement,* pp. 182, 183.
[2] See Appendix.
[3] See Appendix.
[4] Numbers 12:6. "Of all the subjects upon which the mind of man has speculated, there is perhaps none which has more perplexed than that of dreaming. Whatever may be the difficulties attending the subject, still we know that it has formed a channel through which Jehovah was pleased in former times to reveal His character and dispensations to His people."—*The Popular and Critical Bible Encyclopaedia and Scriptural Dictionary,* art. "Dream."
[5] Joel 2:30, 31, 28.
[6] Deuteronomy 13:1-5.
[7] Jeremiah 23:25, 26.
[8] Ephesians 4:11.
[9] 1 Corinthians 14:26-29.
[10] Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 569, 570.
[11] Joel 1:15; 2:12, 13, 27-31; Matt. 24:29; Rev. 6:12-17.
[12] Revelation 12; 19:10.
[13] Ellen G. White letter 37, 1890 (quoted in Arthur L. White, *Prophetic Guidance in Early Days,* p. 6). This was at McGuire's Hill, five miles from Poland, Maine. (J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists,* p. 104.) One of Ellen Harmon's sisters, Mary, was married to Samuel Foss, of Poland. And a frequent companion of Miss Harmon's upon her early journeys was her sister-in-law, Louisa Foss. (Ellen G. White, *Life Sketches,* p. 77.) We have no direct testimony, but from all the circumstances it would appear probable that Hazen Foss was of this family.
[14] Ellen G. White, *Christian Experience and Teachings,* p. 39; *Life Sketches,* p. 47.
[15] White, *Life Sketches,* pp. 20, 21. Perhaps this was Dr. George S. Faber, of Long-Newton, Durham, or Dr. John Cumming, of London, who proposed approximate dates.
[16] 1 Corinthians 1:27.
[17] Isaac C. Wellcome, *History of the Second Advent Message,* p. 213.
[18] White, *Testimonies for the Church,* vol. 1, p. 15.
[19] White, *Life Sketches,* pp. 23, 24.
[20] White, *Testimonies for the Church,* vol. 1, pp. 28, 29.
[21] White, *Life Sketches,* pp. 64-67; *Christian Experience and Teachings,* pp. 57-61; *Testimonies for the Church,* vol. 1, pp. 58-61.
[22] Ellen G. White, *Education,* p. 100.
[23] *Review and Herald,* Jan. 26, 1905, p. 9.
[24] *The Independent* (New York), Aug. 23, 1915.

CHAPTER 5

THE DAY OF HIS APPOINTMENT*

TIME! Time! What is time? From veriest child to most learned savant the term is known and used, but with meanings as wide apart as the trickle of sand through the fingers and the movement of stars in infinity. Time is the point when something occurs; it is the period between two points; it is the appointed focus; it is the propitious moment; it is an epoch; it is the swing of a revolution or any fraction thereof; it is leisure; it is fate; it is the rhythmic click of castanets; it is a limited portion of eternity; it is an abstract perception of mind. Who comprehends time?

Time is the measure of God's appointments. From the beat of a human heart to the rendezvous of stars, there is a law that governs life; and that law we call time. What is time but the beat of life pulsing through the universe? Life is from God, who gives it and sustains it. Every heartbeat is an appointment with God, every seed sowing and every harvest, every conception and every birth. Every sunrise and sunset marks an interval of God's time, every Sabbath, every new moon, every season, every year, every threescore-and-ten. The itineraries of the worlds and the celestial systems have their timetables marked by the divine hand; and eternity itself is clocked, we know not how, save in this hour that belongs to earth.

God makes His appointments, and He keeps them. As sure as the earth in its rotation makes the day, as sure as the moon in its movement around the earth makes the month, as sure as the earth's completion of its revolution about the sun makes

* No attempt is made in this chapter to deal minutely with the chronology involved, in either its science or its history. For such study and information the reader is referred to works on these subjects, such as Sylvester Bliss, *Analysis of Sacred Chronology;* Uriah Smith, *The Prophecies of Daniel and the Revelation;* LeRoy E. Froom, *The Prophetic Faith of Our Fathers,* vol. 4.

the year, and as sure as all the heavenly bodies in their travels and conjunctions mark off the times of God, so sure is the fulfillment of the prophecies of God.

Some of God's appointments have been comparatively short: "within three days"; "at this set time in the next year"; "seven times shall pass over thee"; "when seventy years are accomplished." [1] Some have been longer: "His days shall be an hundred and twenty years"; "they shall afflict them four hundred years." [2]

But the longest time prophecy, involving the most important events between the exile and the day of judgment, was made to Daniel, "greatly beloved" prophet of God.[3] It is the prophecy of the 2300 years.[4] It is a prophecy foretelling the exact dates of the beginning of Christ's ministry at His First Advent, of His death on the cross, of the close of the Jewish nation's probation, and finally the event, unseen on earth yet vital to its fate, when our great High Priest Jesus should enter the most holy place of the sanctuary in heaven, to complete His mediatorial work before coming as king.

This is the keystone prophecy that engaged the attention and thought and exposition of the heralds of the Second Advent. Other prophecies in Daniel and Revelation marched along with it, and were enfolded within it, revealing variously the evolution of God's purpose in the rise and fall of kingdoms, the fortunes of the church, and the progress of the gospel work. But the center stone upon which they all leaned was the magnificent sweep of that long time period, over a third of earth's history.

By reference to the Scriptures cited in Daniel, it will be seen that the question was on "the cleansing of the sanctuary." What this meant was not clear to the men of 1844, because they had not studied and did not understand the sanctuary subject. It had not been clear to expositors before them for the same reason. But the end of that period was generally considered to be the end of the world, which involved the coming of Christ. This was the belief inherited by Miller and his asso-

ciates, which led them, without particularly investigating the nature of the sanctuary and its work, to announce the Second Advent at the end of the 2300 years.

The prophecy contains another event: the cross of Calvary. The drama of sin and salvation has these three high points—the fall, the cross, the judgment. The second and third of these are included in this prophecy, and the first is implicit in it. From the time of the fall, when Adam and Eve were cast out of the garden, the promise of God had held, that He would redeem men from sin and its consequences. "When the fulness of the time was come, God sent forth His Son."[5] Eagerly looked for from the beginning of the world, that definite "fulness of the time," the time of the Redeemer, the Christ, was first revealed in this vision to Daniel. Christ's appearance was to be 483 years after "the going forth of the commandment to restore and to build Jerusalem." Another three and a half years were to elapse before He should "cause the sacrifice and the oblation to cease" in the earthly sanctuary at Jerusalem, by His own sacrifice on the cross, antitype thus meeting type. Still another three and a half years followed, during which the Jewish nation was given probation to repent and accept the Christ.

This series of events is traced thus in the prophecy: In the eighth chapter of Daniel is recorded the vision which contains the number, "two thousand and three hundred days." In the ninth chapter is found the account of a second vision, explanatory of the first. God's angel messenger opened the interpretation with these words:[6] "Seventy weeks are determined [cut off] upon thy people and upon thy holy city, to finish the transgression [the full cup of Jewish iniquity], to make an end of sins [by the atoning sacrifice of Christ on Calvary], and to make reconciliation for iniquity, and to bring in everlasting righteousness [through the life of Jesus Christ], and to seal up the vision and the prophecy [to certify the whole prophecy of 2300 years], and to anoint the most Holy"—to dedicate the sanctuary in heaven, as the earthly sanctuary finished its work

and was cast aside. These seventy weeks are, in the succeeding verses of the chapter, subdivided according to their purposes into seven weeks, sixty-two weeks, and one week—a total of seventy.

According to the year-day principle, seventy weeks are 490 years. These years were cut off from the 2300 years at their beginning and given to the Jews. Why should the Jewish nation, the chosen of God, be limited in their connection with their Messiah to a fifth of the length of the prophecy? Alas, because they would have it so! Theirs was the privilege to welcome the Christ when He came, to take Him to their hearts, to fashion their lives, their ideas, their policies, and their work according to His pattern. But they would not; and the mournful doom was pronounced upon them by that same Christ, "Behold, your house is left unto you desolate." [7]

The year in which the seventy weeks, or 490 years, and therefore the year in which the 2300 years were to begin, was the year of the "going forth of the commandment to restore and to build Jerusalem." What year was that? 457 B.C. The Jews, under their king Jehoiakim, were first subjugated by the Babylonian monarch Nebuchadnezzar. The date given by Ussher and other chronologists is 606 B.C. Later scholarship puts it at 605 B.C., but this in no way affects the interpretation of the prophetic periods, for ancient Jewish reckoning commonly counted both the first and the last years of a period.[8] God predicted, through Jeremiah His prophet, that they should remain in captivity for seventy years.[9]

Daniel received his vision concerning the sanctuary (eighth chapter) in the third year of Belshazzar. Between the time of this vision and the explanation of it in the ninth chapter the army of Cyrus the Persian had captured the city. Belshazzar was slain, and the Babylonian kingdom passed to Darius the Mede. In 538 B.C., the first year of Darius, Daniel, sensing that the seventy years' captivity was nearing its close, set himself by prayer and fasting to plead for God's deliverance. Then (ninth chapter) he received the comfort of God, the vision

concerning the seventy weeks and the time of their beginning, which was when "the commandment to restore and to build Jerusalem" should go forth.

Soon afterward, at the close of the seventy years in captivity, generally placed by Bible scholars in 536 B.C., Cyrus having taken Babylon under his personal rule at the death of Darius, was moved upon by God to decree the return of the Jews to their land and city. This decree of Cyrus, however, though fulfilling the prediction of the limitation of the Jews' captivity, did not fully re-establish the Temple or the city of Jerusalem. In all, three such decrees were successively made by Persian kings.[10] The second decree was by Darius Hystaspes, about 510-519 B.C. The third and last was the decree of Artaxerxes Longimanus, under which Ezra the scribe was sent by favor of the king to Jerusalem. It went into effect in 457 B.C. It is therefore the year 457 B.C. in which the seventy weeks and the 2300 days are to begin.

The seventy weeks are divided: seven weeks, or forty-nine years, a period in which the Jewish economy became well established, 457 to 408-7 B.C.; sixty-two weeks, 434 years, takes us to the autumn of A.D. 27, "unto the Messiah the Prince"; [11] and one week, seven years, to close.

In the year A.D. 27 appeared John the Baptist, preaching and baptizing in the wilderness. "Then cometh Jesus from Galilee to Jordan, to be baptized of him." "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." [12] The hour had struck, the high hour of God's appointment, the fullness of the time. Christ was come! And this year, A.D. 27, the end of Daniel's sixty-nine weeks, or 483 years, marked an important signpost in the prophecy of the 2300 years.

There remained a week, or seven years, given to the Jews. "In the midst of the week," that is, in three and a half years, the Messiah was to abolish the typical sacrifices in the

earthly Temple in Jerusalem. The abolition came with the cross. On the stroke of the moment when Christ died for men, "the veil of the temple was rent in twain." [13] It was God's sign that this temple service on earth, the "shadow of heavenly things," was ended, the Aaronic priesthood abolished; now "the true tabernacle, which the Lord pitched, and not man," was to receive the Melchizadekian High Priest. The Lamb of God, the sacrifice, became at once the divine mediator, "an high priest, who is set on the right hand of the throne of the Majesty in the heavens." [14]

Christ's death occurred in the spring of A.D. 31. That date is indisputably fixed by the clock of God. Astronomical evidence, related to historical data, excludes all other time, and establishes the date.[15] The end of the seventy weeks, 490 years, then came in A.D. 34. In this last half of the Jews' final "week," there still was hope that Israel might be saved. Thousands upon thousands of the Jews believed, under the influence of the Holy Spirit; and who could tell but that the apostles might yet turn the tide against the Sanhedrin? But the rulers prevailed; they carried the nation with them. They climaxed their opposition in 34 by the stoning of Stephen; and soon after we hear Paul and Barnabas declaring to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." [16]

The absolute determination of the date of the crucifixion, and therefore of related dates in the First Advent of Christ, constitutes an anchor hold in the chronology of the 2300 years. It corroborates the historical evidences of the beginning date, 457 B.C., and it therefore determines inerrantly the concluding date, 2300 years later, when the sanctuary should be cleansed. Thus it fulfills one of its purposes, "to seal up the vision and prophecy." God never fails in the fulfillment of His predictions. He declared the time when the Messiah should appear, and He appeared. He stated the time when He should be cut off, and at the declared time He was cut off. He projected

His prophecy forward to the day when Christ should begin the cleansing of the sanctuary, and on that day He met His appointment.

This was the basis of the time prophecy proclaimed in the years just preceding 1844. Add 2300 years to 457 B.C., and you have A.D. 1843. The Jewish year beginning in the spring, and not, as our Roman year, in the middle of the winter, the end of the period would reach over into 1844. "Then," said the prophecy, "shall the sanctuary be cleansed."

In the general ignorance of the great truth of the heavenly sanctuary service, there were extant different theories of what the sanctuary was. Some held it to be Jerusalem, some Palestine, some the whole earth. The first two concepts were involved in the doctrine of the millennial wholesale conversion of the Jews and their return to their homeland. The Millerites, rejecting this literal return of the Jews, taught that the sanctuary was the earth, and that its cleansing would be by fire at the coming of the Lord, according to 2 Peter 3:10-13. This was the error in their message—not an error of computation of time, not an error of the date, but an error in the nature of the institution and of the event.

In the beginning of his public work William Miller set no definite day for the Lord's return. His reckoning was simple: 457 B.C. + 2300 = A.D. 1843-44. Taking the rabbinical Jewish calendar, which begins the year at about the spring equinox, he said, "I am fully convinced that sometime between March 21st, 1843 and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come." [17] As the Advent believers came nearer the event, however, they were led to examine the sanctuary question and the meaning of the types and symbols in the ceremonial laws of Israel; [18] and there arose among the younger men—Charles Fitch, Apollos Hale, Sylvester Bliss, Samuel S. Snow, and others—a conviction that deeper study of the sanctuary would reveal more light on the time of the Lord's coming. Snow, in February, published in *The Midnight Cry* the teaching that Christ would come in the

fall rather than in the spring of 1844. He based his teaching on the significance of the Jewish Day of Atonement, the tenth day of the seventh month, as the type of the judgment day; the seventh Jewish month, dating from the first month in April, coming in October. Moreover, it began to be realized that the decree of Artaxerxes took effect, not at the beginning of 457, but in the fall (the 457th year, but in actual time 456½ B.C.), and therefore, would go over to the fall of 1844.

Although no definite day had been set by Miller as the day of the Lord's appearing, he had calculated the 2300-year period to end sometime within the Jewish year that would end on March 21, 1844. According to the revised reckoning of the younger leaders, however, the end of the Jewish year, based on the Karaite Jewish calendar—which is the more ancient calendation—would occur on April 18, 1844.[10] The passing of these dates, therefore, caused great depression, "the first disappointment." Yet Miller and his associates and a great proportion of the Advent believers still held to their faith that the end was near.

By now the growing opposition to the Advent proclamation was so strong and bitter that, following this early disappointment, the Protestant churches in general began to cast out their members who believed in the coming. Using their disappointment as a fulcrum, the pastors offered them the alternative of renouncing their faith or of being levered overboard. Many submitted; but thousands, though tried and bewildered, clung to their hope, and were set adrift by their churches. In this circumstance the Adventist leaders reluctantly came to the conclusion that there was no fellowship for their people in the churches that were opposed to their faith; and Fitch, Storrs, Himes, Brown, Bates, Marsh, Snow, and others gave the cry, "Come out of her, my people." Most of the Advent believers thus became separated from their former churches, without, however, forming any church organization of their own, being held together simply by their common faith in the speedy coming of Christ.

Under these conditions the renewed teaching of Snow, pressed now with great fervor during the summer of 1844, began to take deep hold upon the faithful. Stated briefly, this teaching was that the antitypical day of atonement, or judgment day, was to come upon the typical Day of Atonement, the tenth day of the seventh month;[20] and by most careful reckoning, checked and rechecked on the Karaite calendar, it was determined that the tenth day of the seventh month would fall that year on October 22. There was the further consideration that, since the decree of Artaxerxes took effect, not at the beginning but somewhere in the middle of the year, the full 2300 years would go over to the middle of the Jewish year in 1844, that is, in the fall of the calendar year.

With this was connected the teaching that Jesus' parable of the ten virgins[21] not only was applicable to this time and movement but was intended by the Lord to portray it. "While the bridegroom tarried," while Christ delayed to come, after the first disappointment, "they all slumbered and slept," the somnolence of the believers after that disappointment; "at midnight there was a cry made," this is the cry! "Behold the bridegroom cometh; go ye out to meet Him!" Hence this movement in the summer and early fall of 1844, which swelled the Advent message to more tremendous and intense proportions than ever before, became known to Adventists as the seventh-month movement, and the midnight cry.

This seventh-month movement, moreover, was responsible for a fundamental change in Adventist interpretation of the sanctuary. Up to this time they had held that the sanctuary was the earth, and its cleansing was to be by the fire of the judgment day. Now, their attention being turned to a study of the sanctuary by the emphasis laid upon the Day of Atonement, the culminating event in the annual service of the priest, they, studying further, came to see and to proclaim that the sanctuary was not this earth, but that it was the place of the mediatorial service in heaven. So in the Adventist papers in the summer and autumn of 1844 there appeared this teaching

from such leaders as Snow, Storrs, Fitch, Bliss, Litch, Hutchinson, Hale, Himes, and Miller himself.[22] This teaching, however, came late; and while it was accepted by many, it is apparent from the writings of others that it was not universally understood.

But this change in doctrine, though correct so far as it went, had no effect upon the main teaching of the Adventists; they still expected the coming of Christ on the appointed day, October 22. For the teachers reasoned that Christ, the High Priest, on that day would come forth from, not enter into, the most holy place; and His coming forth meant His coming in glory as King. This was the point at which, later, there came a cleavage. Many Adventists in 1844 came to believe that the sanctuary was in heaven; but only a segment after the disappointment learned and taught that Christ on the appointed day entered upon the final phase of His priestly work, which would take an indeterminate time before He should come in glory. The subject of the sanctuary and its work was penetrated but slightly in the summer of 1844; its deeper study and development waited for the postdisappointment period and the birth of the Seventh-day Adventist denomination.

The seventh-month movement rose to its first height in the Exeter, New Hampshire, camp meeting, August 12-17. Men and families had come from all New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, "You are going to have new light here, something that will give a new impetus to the work."[23] But he little anticipated in what dramatic fashion the light was to come to him.

As one of the prominent ministers in the movement, he was given the pulpit on the third day of the meeting. Clinging devotedly to that which he was in after years to celebrate as "the blessed hope," he yet was confused and made uncertain by

the spring disappointment. Nevertheless, he tried to do his duty by his people, in presenting the evidences of the Lord's near coming and the expectation that they might soon see Him in the clouds of heaven. From his sea-captain background he represented the church as a ship seeking harbor, possibly a little off in the captain's reckoning, or lost in a fog, but nevertheless near port.[24] However, the argument and the exhortation dragged; he felt no life in his message.

Half consciously he noted a rider dismount from a panting horse outside the circle, come in and sit down by a man and his wife in the audience, and greet them with a few whispered words. The new arrival was Samuel S. Snow, his friends Elder and Mrs. John Couch. Suddenly Mrs. Couch arose and, interrupting the speaker, declared: "It is too late, Brother Bates. It is too late to spend our time about these truths, with which we are familiar. . . . It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. 'Behold, the Bridegroom cometh, go ye out to meet Him.' " [25]

Bates did not bridle; the meekness of the saints was upon him. Besides, he was ready for relief. "Come up, Brother Snow, and tell us," he invited. Snow thereupon held a short question-and-answer service, and it was arranged that the next morning he should present the subject more fully. This he did in a powerful sermon on "the midnight cry," which he followed up with addresses each day that remained. He was supported by other sympathetic speakers—Elders Eastman, Couch, and Heath. In solemn power the message spread through the camp. Snow was a man of enthusiasm. He had a keenly analytic mind, and he had for a year studied intensively the symbolism and the chronology of the subject. He was by this time thoroughly prepared to speak logically and convincingly upon it. Bates, who also was versed in the essentials of the subject, was ready to embrace the doctrine, and he went forth

with fire to proclaim it. James White was likewise a listener; and from this Exeter camp meeting he went home to enter the lists with a greater enthusiasm and power, which earned for him the charge that he was "too positive on time arguments."

During the summer Miller and Himes, and Litch (part time), had been on tour with the "big tent" through New York and Ohio. They heard the fame of the "midnight cry"; but Miller, cautious as ever, deprecated it, and Himes was influenced to follow him. Charles Fitch, however, then ministering in Cleveland and adjacent Ohio and New York, felt his generous soul set afire by the message, for which in a degree he had paved the way; and he came out in its support. When Miller and Himes returned to the East at the end of summer, they found the Adventist front aflame with the torches of the "midnight cry." Himes, at the Pawtucket, Rhode Island, camp meeting, in late August or early September, accepted the new message, [26] and finally, on October 6, Miller likewise endorsed it, saying, "If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring." [27] Thus the Adventist ranks closed up, waiting for the first time upon a definite day of the Lord's coming, October 22, 1844.

On October 11, in a letter to Himes, Miller wrote: "I think I have never seen among our brethren such *faith* as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet Him seems to be the labor of their agonizing spirits. There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. . . . No arguments

are used or needed: all seem convinced that they have the truth. There is no clashing of sentiments: all are of one heart and of one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, 'Behold, the Bridegroom cometh; go ye out to meet Him.' Amen. Even so come, Lord Jesus!" [28]

In this spirit, with this calm and assured expectation, the believers in the Second Advent awaited the judgment day. But they were again disappointed. October 22 passed by, and the Lord came not. "Twice as disappointed"? Ah, infinitely more. This was the certain, the assured day! Christ could not fail! The Scriptures must be fulfilled! Yet it seemed a failure. Crushed to the earth were the hopes of the sincere believers. And how their enemies scoffed! No other collapse of Christian hope was comparable to this, except that blasted hope of the first disciples at the crucifixion: "But we trusted that it had been He which should have redeemed Israel." [29]

Did Christ fail? He did not fail. Did the prophecy come to nought? It did not come to nought. Was the reckoning wrong? It was right. On the tenth day of the seventh month, in the 2300th year, the great High Priest Jesus began His work of cleansing the sanctuary.

October 22, 1844, has passed into Adventist history as the day of disappointment. Far better, most truly, it was the day of His appointment. As surely as the stars in their courses fulfill the law of their Maker, so surely did the Lord of the universe fulfill His prophecy through His prophet Daniel. On the appointed day He entered the most holy of the heavenly sanctuary, to conclude His work on the antitypical day of atonement. And when His work there is finished He will come forth as King.

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[1] Genesis 40:13; 17:21; Daniel 4:25; Jeremiah 25:12.
[2] Genesis 6:3; 15:13.
[3] Daniel 8:13, 14; 9:24-27.
[4] "Unto two thousand and three hundred days," says the prophecy. (Daniel 8:14.) These are symbolic days: by Scriptural implication (Numbers 14:34;

Ezekiel 4:6) and by time-honored agreement of many commentators, both Jewish and Christian, they signify years. See Uriah Smith, *The Prophecies of Daniel and the Revelation* (1944 ed.), pp. 144, 204.

[5] Galatians 4:4.

[6] Daniel 9:24.

[7] Matthew 23:38.

[8] See footnote in Smith, *op. cit.*, p. 19.

[9] Jeremiah 25:12; 29:10.

[10] Ezra 6:14.

[11] Since the decree of Artaxerxes went into effect, not at the beginning of the year 457, but sometime later in the year, leaving but 456½ years B.C., this fraction of a year would carry over into the next. Thus, 456½ B.C. substracted from 483, would bring us not merely to the end of A.D. 26, but to the autumn of 27.

[12] Matthew 3:13, 16, 17.

[13] Matthew 27:51; Mark 15:38; Luke 23:45.

[14] Hebrews 8.

[15] For a detailed presentation of the chronology of the crucifixion, see LeRoy E. Froom, *The Prophetic Faith of Our Fathers*, vol. 4.

[16] Acts 13:46.

[17] *Signs of the Times*, Jan. 25, 1843, p. 147.

[18] Delineated in the law of Moses in Exodus, Leviticus, and Numbers, and explained and illuminated in the Christian Era in the book of Hebrews.

[19] See Appendix.

[20] Leviticus 23:26-32.

[21] Matthew 25:1-13.

[22] *The True Midnight Cry*, Aug. 22; *The Midnight Cry*, Sept. 12, Oct. 3, 12, 13, 19; *Advent Herald*, Oct. 2, 9, 16; *Bible Examiner*, Sept. 24; *Voice of Truth*, Oct. 12. Fitch had his own paper in Cleveland *The Second Advent of Christ*, in which reputedly he proclaimed "the midnight cry"; no copy is extant.

[23] Joseph Bates, *Life of Bates*, p. 301.

[24] See "A Dialogue," *Review and Herald*, Jan. 24, 1854.

[25] James White, *Life Incidents*, p. 159, 160; J. O. Corliss in *Review and Herald*, Aug. 16, 1923, p. 7. From the varying accounts of Bates, White, and Corliss, the first two writing long after the event, and the last reporting from recollection of conversations with them, the above narrative has been constructed according to the greatest probabilities.

[26] Bates, *op. cit.*, p. 302.

[27] James White, *Sketches of the Christian Life and Public Labors of William Miller*, p. 296.

[28] Sylvester Bliss, *Memoirs of William Miller*, pp. 270, 271.

[29] Luke 24:21.

CHAPTER 6

VISION IN THE CORNFIELD*

PORT GIBSON, New York, is a little town on the Erie Canal, about midway between Syracuse and Buffalo, and some thirty miles east of Rochester. In the early history of the canal it was the main shipping point for a large territory that reached down to the Finger Lakes and up to Lake Ontario; but when the railroad came through, it declined. Nevertheless, in the 1840's it still had extensive docking facilities for the freight boats, passenger packets, and combination freight and passenger line boats that plied the then narrow and shallow canal.

It was the post office for the little company of Advent believers, mostly farmers, who looked to Hiram Edson as their leader. He owned a good farm a mile south of town, and his house was commonly their meeting place. A close friend and associate of Edson's was a physician, Dr. Franklin B. Hahn, who lived in Canandaigua, on the lake of the same name, about fifteen miles southwest of Port Gibson. Between them they provided a home for a young man who had engaged their sympathies as an orphan boy a few years before; his name, Owen R. L. Crosier. Now he was in his early twenties, and showing marked powers of mind as a student and budding writer.

During 1844 Edson and Hahn had published at Canandaigua, rather irregularly, a small sheet they named *The Day Dawn*. It was one of scores of Adventist papers which sporadically appeared in many cities as the mouthpieces of the Advent believers. Edson and Hahn prepared it themselves, and they invited Crosier to write for it. With what he produced they were well pleased, having regard more to the cogency of

* See Appendix.

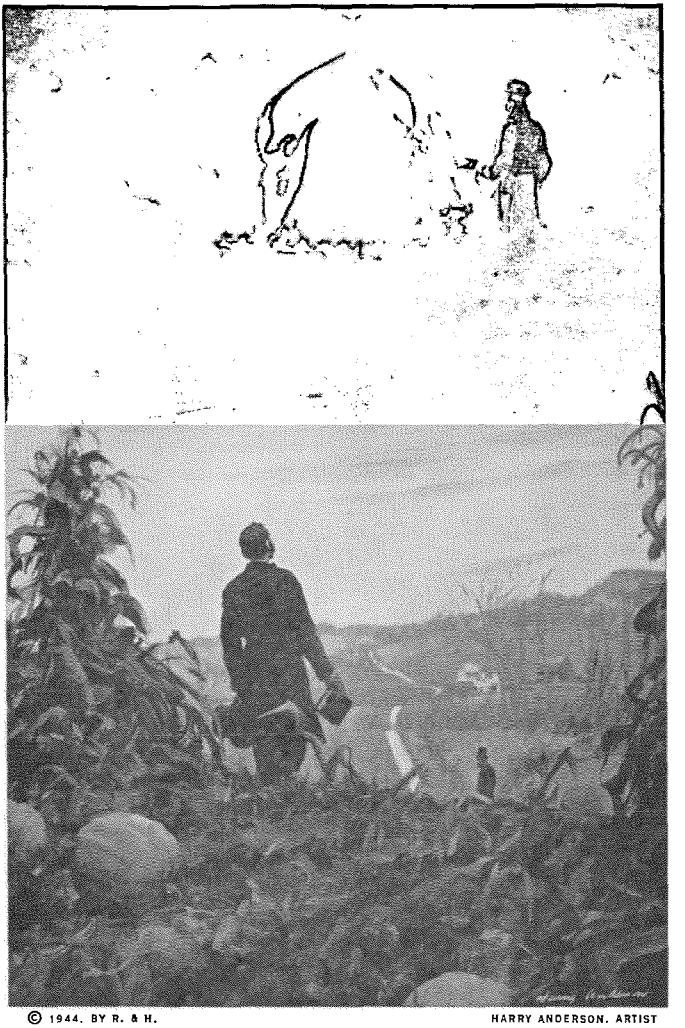
his reasoning than to the charm of his style. But the fashions of the day in literature and in homily ran to the discursive and lengthy.

This company of believers on the twenty-second day of October met at Hiram Edson's to wait for Christ to appear in glory. With hymns of thanksgiving and fervent expectation, with exhortation and review of evidences, they passed each hour in momentary hope that the Lord would come. Would it be in the morning? The frost of the dawn melted under the rising sun. Might it be at noon? The meridian was reached, and the sun began to decline. Surely the evening! But the shades of night fell lowering. Still there was hope: "For ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning."[1]

But midnight passed. There was prayer, there was apprehension, there were glistening eyes. The cock crowed; but, announcer of the coming day, he made no heraldry of the Advent. At last the morning broke; no more could they pretend the twenty-second day. That day was past. Christ had not come. In Hiram Edson's farmhouse there was weeping, as in thousands of other meeting places on that day. They questioned one another: Had the Scriptures failed? Was there no reward of saints? Was there to be no judgment day? Was the Bible false? Could it be there was no God?

"Not so, brethren," spoke Hiram Edson. "There is a God in heaven. He has made Himself known to us in blessing, in forgiving, in redeeming; and He will not fail us now. Sometime soon this mystery will be solved. We shall know what God's purpose is, and this dark secret shall be made as plain as day."

As the dawn came most of the believers slipped away to their now desolate homes. To those who remained, Hiram Edson said, "Let us go out to the barn and pray." They went out and entered the almost empty granary; for the corn had not been husked, and yet stood in shocks in the fields. They entered and shut the door behind them. There in the crisp



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VISION IN THE CORNFIELD

"About midway of the field, Hiram Edson was stopped as with a hand upon his shoulder. He turned his face to the gray skies, and there seemed to open a view into the third heaven."

air of that late October morning they poured out their souls in anguished supplication that God would not desert them and their fellows in this hour of trial, nor hide from them His face and His design. They prayed until they felt the witness of the Spirit that their prayer was accepted, that light would be given, and that their disappointment would be explained.

After breakfast Edson said to one who remained (some say it was Crosier),[2] "Let us go out to comfort the brethren with this assurance." Perhaps because it was a short cut to their first destination, perhaps because they shunned the road, where they might meet mocking enemies, they struck back through the farm, crossing a field where Edson's corn still stood in the shocks. They walked with bowed heads and meditative hearts, each half oblivious of the other. About midway of the field Hiram Edson was stopped as with a hand upon his shoulder. He turned his face to the gray skies, and there seemed to open a view into the third heaven. In a vision as of the Mosaic sanctuary he saw Christ as the great high priest going from the holy place of the sanctuary into the most holy. "And I saw distinctly and clearly," writes Edson, "that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the most holy before coming to this earth." [3]

His companion, not noticing his pause, had reached the other side of the field. At the fence he turned, and seeing Edson far behind, he called, "Brother Edson, what are you stopping for?" And Edson replied, "The Lord was answering our morning prayer." Then, rejoining his friend, he told him of the vision. They went on their way, discussing the subject, recalling what little study they had made of the sanctuary, and shaping up the Bible evidence of the revelation.

Without doubt Edson and his company had received the new view of the sanctuary, as being in heaven, which came with

the seventh-month movement. They were subscribers to some, at least, of the principal Advent publications, including probably Snow's *True Midnight Cry,* which he issued when he thought the established periodicals were too slow in taking up his message. They were not far from Buffalo, which in the summer of 1844 was the eastern perimeter of the personal ministrations of Charles Fitch, who was also publishing in Cleveland a paper, *The Second Advent of Christ.* It was at Buffalo, but little more than a week before the disappointment, that Charles Fitch had laid down his life,[4] the victim of his exhausting, selfless sacrifice in the cause of Christ. Edson and his friends were doubtless in great debt to Fitch, Snow, and others who had begun to study the sanctuary question and who had led in the great step forward of correctly identifying the sanctuary. With the background of this advanced position, the gap between the early Adventists' understanding of the sanctuary and that revealed in Edson's vision, which became the Seventh-day Adventist position, was lessened.

It was, nevertheless, a revolutionary idea, the germ of a doctrine so radical as to bear a chief part in differentiating between the old and the new Adventist bodies. It is indeed comparable in its revolutionary character to the change in concept of the nature of the Messiah's mission, which came to Christ's disciples after their disappointment at the crucifixion. Consider the astounding impact of the new idea upon those disciples, and the alienation which came between those who accepted it and those who clung to the old concept of the Christ as King of Israel. The patriots of Jewry had fixed their ideology upon the regal nature of the Messiah and His mission. How great a wrench it was to subjugate that boastful hope to the concept of a Messiah who was immediately merely a savior from sin, is evident in the experience of Saul of Tarsus. Doubtless tens of thousands of Jews who initially had hailed Jesus of Nazareth as their Messiah the King, turned scornfully from the doctrine that He fulfilled the prophecies by dying on the cross. Thereafter they hailed successive pretenders to

the Messiahship, with cumulative disappointments and final ruin. On the other hand, they who received the new doctrine were at first few and without influence. With painful sincerity and conviction they broke with their national leaders, and gradually drew further apart; yet in the end they became the great Christian church, far outgrowing the Jewish church both in theology and in power.

In 1844-46 the old body of Adventists, holding still to the King-of-glory-Advent idea, became split into factions, most of whom, without sound reasoning, suspected the accuracy of the date set,[5] and some of whom went on, by devious reasoning, to set successive dates, in all of which they were again disappointed. The new party, accepting the High-Priest-in-the-sanctuary concept, and maintaining the reliability of the reckoning which came out at October 22, 1844, held that the last time prophecy had been therein fulfilled, and time should be no longer a tenet or a test. This party, accepting also the fourth-commandment Sabbath, finally took the name of Seventh-day Adventists, a church which now fills almost the entire Adventist field.

There is a similarity also in the means of revelation in both cases. Jesus revealed His resurrection to different ones in various ways. He also began to reveal the light of the sanctuary by various means to different groups of His 1844 disciples. But the two who caught the message on the morning of October 23 against the background of pertinent Scriptures, were like the two who in the evening of the resurrection day felt their hearts burn within them at the arraying of the Scriptures which preceded the vision of their Lord.

Walking on the road to Emmaus, lost in mournful meditation on the dire events that had convulsed Jerusalem and, worst of all, blasted the hopes of the followers of Christ, those two were shaken to the depths of their souls. Though the prophecies had foretold His coming, though they had promised He would be king of Israel, though but a week before He had ridden into Jerusalem in the manner foretold of the Son of

David, still Jesus had not been crowned king. He had been crucified, nailed to a cross between two thieves, buried in a tomb. The two disciples, bowing their heads, walked forlornly, talking spasmodically of those things which had happened.

But as they walked, Another drew near whom they knew not. Questioning them, He drew out their astonished, almost resentful answer, informing Him of what all but the veriest stranger must know. Then that Stranger talked with them as they walked along, recalling to their minds the Scriptures concerning the Christ, which they had read but little comprehended. "Ought not Christ to have suffered these things, and to enter into His glory?" Gradually the light of the Word, from "Moses and all the prophets," opened to their understanding. And as the Stranger sat at meat with them when they had reached their lodging in Emmaus, suddenly the heavenly vision burst upon their eyes: He was the Christ, the same Jesus whom they had hoped to see crowned king. Not yet their king, but for their more vital need their Priest, their Intercessor.

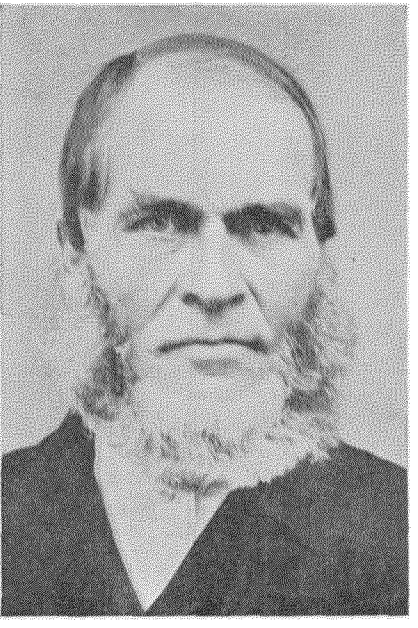
So did Christ walk that morning of October 23 with these two disciples on their Port Gibson way. So did He call to their minds the Scriptures that revealed His work, His appointment, and His fulfillment of His Word. And they said: "The sanctuary to be cleansed is in heaven. The great High Priest has entered, not left, the most holy. The beginning of the day of atonement has come. Our Lord has fulfilled His promise. It will be but a 'little while' until He shall finish the cleansing and come forth as King."

They hastened on and told the brethren; and if there were any doubting Thomases among them, it is not recorded.[6] But with the revealing vision of Jesus as High Priest in the most holy place of the sanctuary in heaven, it was determined among them that a deeper and more comprehensive study must be made of the earthly, typical sanctuary service, as recorded in the Scriptures, that they might, through it, understand the sanctuary in heaven and the service now beginning in the second apartment.





HOME OF HIRAM EDSON, PORT GIBSON, NEW YORK
(Below) Barn Where They Prayed After the Disappointment



HIRAM EDSON
Expositor of the Sanctuary Truth

Crosier's eager young spirit leaped to the glory of the mission. He devoted himself night and day to the research. He was heartily encouraged and helped by Hiram Edson and Dr. Hahn. The three of them set themselves to study, and for the next several months they were buried in that fascinating and fruitful task. With Bibles and concordance and little else, they pioneered their way into the mazes of the sanctuary question, as their fathers had threaded the forests where now stood their smiling homesteads. What did they find? Where did they come out? What was the result of their pioneering?

Men cannot comprehend God, and all symbols of His being and of His service must be interpreted in the consciousness that they are inadequate to express them. Yet the sanctuary service given to Israel through Moses was manifestly intended to convey lessons vital to man's salvation, and its meanings were and are to be sought. Let us reverently as did these three men, enter upon the search for truth in the sanctuary question.

Their starting point was the first mention of the sanctuary: "And let them make me a sanctuary; that I may dwell among them." "And look that thou make them after their pattern, which was shewed thee in the mount." [7] This was that "shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed thee in the mount." [8]

The tabernacle made in the wilderness, as likewise the Temple later built in Jerusalem, contained, besides its courts, two apartments. The first, or holy place, contained the golden, seven-branched lamp, the table of shewbread, and the altar of incense, symbols of the Spirit ever ministering, the sustaining Word of God, and the prayers of the faithful. The second, or most holy, but half as large as the first, contained the ark of the covenant, enclosing the law written on tables of stone, and its cover the mercy seat, representing the throne of God. Every day "the priest went always into the first. . . . But into the second went the high priest alone once every year." [9]

In the court outside the sanctuary were offered daily the lambs and other sacrifices which represented Christ, the Lamb slain for the sins of men. In the sanctuary itself every day the priest entered the first apartment, replenished the oil in the lamps, which were to burn continually, and sprinkled incense upon the ever-burning flame of the golden altar. He carried there also some of the blood of the sacrifice, and sprinkled it seven times before the separating veil between the holy and the most holy apartments, and touched with the blood the four horns of the altar of incense; thus in symbol were the sins of the people taken into the sanctuary to the entrance of the most holy, polluting it as the sins of men pollute the purity of God.[10]

But upon the tenth day of the seventh month (which comes in our autumn) there came the Day of Atonement, whereon the priest should "make an atonement for the children of Israel for all their sins once a year." [11] This involved the cleansing of the sanctuary. The ceremony by which the high priest cleansed the sanctuary was briefly this: Donning the garments of his office on that consecrated Day of Atonement he washed himself, took a censer, and with its smoke veiling his face from the glory of the presence of God over the mercy seat, he parted the veil and entered the most holy. He sprinkled there upon the mercy seat the atoning blood of the sacrifice. Then he went out, bearing on himself in symbol the accumulated sins of all the people, taking them away from the most holy place. Outside, he placed his hands upon the head of a live goat, the "scapegoat," and transferred the sins to his head. The scapegoat was then sent away into the wilderness.[12] Thus was completed the work of cleansing the earthly sanctuary.

Now, in the book of Hebrews it is explained that this earthly sanctuary service was "a copy and type of things heavenly." [13] The tabernacle and the temple of the Jews, the earthly sanctuary with its daily and yearly services, signified the atoning work of Christ, the real priest of mankind in the sanctuary in heaven.

Thus in the type the confessed sins were *forgiven* by the merit of the blood of the lamb, as they were day by day taken into the sanctuary; but they waited to be *blotted out* of existence until the annual Day of Atonement; when, being removed from the most holy place (the cleansing of the sanctuary), they were sent away on the head of the scapegoat into the uninhabited wilderness.

That earthly sanctuary, wherein the Presence of God deigned to dwell in the most holy, above the mercy seat, was a diagrammatic pattern of the heavenly sanctuary in form, in furniture, in personnel, in service. It was given to Israel, the people to whom were delivered the Sacred Oracles, that they might, through study of its symbols, perceive more and more the mysteries and the glories of the plan of salvation; and not only they, but God's people even down to the end of time. The earthly sanctuary did not supersede the heavenly sanctuary after which it was modeled, where only the actual mediatorial work could be performed; but it placed before the people of God an intricate pattern of the work of that Life and Love of God, His "only begotten Son," who is both sacrifice and priest.

We cannot, of course, suppose that the heavenly sanctuary is like the structure of the earthly sanctuary. It is infinitely more glorious, supernal, beyond the grasp of man's mind. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?" [14] But the earthly sanctuary interprets to us the heavenly. The two apartments, the holy and the most holy, and all the furniture in the earthly sanctuary were symbolic of the work of the heavenly sanctuary. All the ritual of sacrifice and atonement was symbolic of the sacrifice of Christ and the reconciliation He made between God and man. The lamb and the goat and the bullock that were sacrificed—every one represented Christ, who is our sacrifice. All the work of the priest was symbolic of the mediatorial work of the true Priest, Jesus Christ. The ark in the most holy place of the earthly sanctuary represented the government of God, enshrining His Decalogue. The

mercy seat, which was the cover of the ark, represented the throne of God, who is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [15]

There was the type, the shadow of the real; what we call the antitype is the reality. The sanctuary as a whole represents the relationship of God to man in the work of redemption. The service in the first apartment, the holy place, is the mediation of Christ for His people in all generations; the service on the Day of Atonement in the second apartment, the most holy place, is the concluding work of Christ's ministry in preparation for the final abolition of sin at the executive judgment; the sacrifice is the giving of the life of Christ Himself for the sins of men; the scapegoat is Satan, the instigator of sin, who bears his share of responsibility in all sins and is banished in the abyss of oblivion; the common priests are men translated to heaven before or after death, as Enoch, Elijah, Moses, and those saints who were given life at His resurrection; the high priest is Christ. The sins of repentant transgressors, confessing and pleading the merit of the sacrifice, have been brought into the heavenly sanctuary throughout the generations of men. At the end of the age comes the great Day of Atonement, when these accumulated sins forgiven through faith in Christ are taken away, cleansing His sanctuary, and are placed upon the head of Satan the scapegoat, to be with him forever blotted out. And for the first time since the rebellion of Lucifer in heaven there will be a clean universe.

The time prophecies which God has from age to age given through His spokesmen the prophets, culminate in that last event, when "the sanctuary shall be cleansed," 2300 years from 457 B.C., which is A.D. 1844. Then began that heavenly day of atonement, the length of which we do not know, but which will be comparably short; and at its end Christ will come forth as King of kings and Lord of lords.

We speak of all this in the language of men; for only so, by symbol and speech, could God convey any idea to men of the great work of the atonement and the judgment. Human mind cannot grasp the realities of that heavenly scene of judgment: the books of God—not like our books or records, but inerrant and complete; the symbolic blood—not actual blood but the life which the blood signifies; the holy place and the most holy—not rooms as we conceive them but the ineffable abode of the great God and His ministering spirits; the day of atonement—not a literal day, but a period the length of which is known only to God. And so with all the other symbols and ceremonies. Every part, every symbol, every act, has a significance which is worthy the study of the Christian, yes, vital to the life of the Christian for all his earthly tenure, and for the salvation of his soul.

But in whatever degree the mind of man—this one and that one—may comprehend the subject of salvation, of sacrifice for sin, of atonement, of times and seasons, of the cleansing of the sanctuary—"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the true sanctuary, and of the true tabernacle, which the Lord pitched, and not man." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." [16]

Early in the year 1845 Edson, Hahn, and Crosier had carried their studies to a point where the subject of the sanctuary and its cleansing stood forth clearly. They considered how to diffuse this knowledge abroad. Said Edson to Hahn, "Let us get out another number of *The Day Dawn,* and publish this truth." They decided to do this, and they did, Edson and

Hahn sharing the expense between them."[17] They sent it to the addresses of as many Adventists as they knew or heard of. The paper reached, among others, Joseph Bates and James White. They had been moving toward the same light, but here was a clear road; they hailed it gladly. Another receptive soul, for the time being, was Enoch Jacobs, editor of an Advent paper in Cincinnati, *The Day-Star*. His favorable response opened the columns of that paper to the new light. Edson and Hahn encouraged Crosier to write a fuller exposition[18] of the sanctuary truth for *The Day-Star,* which he did, under the unrevealing title of "The Law of Moses," and it was published in an Extra of the date of February 7, 1846. Thus it appears that the exposition in *The Day Dawn* came about five months after Edson's vision, and that in *The Day-Star* about fifteen and a half months after the vision.[19]

Hiram Edson, corresponding with such as received the sanctuary truth gladly, sent out an invitation for a conference at Port Gibson. To this both James White and Joseph Bates responded favorably. It is not clear from Edson's account or from any contemporary record just when this meeting occurred. It was probably in the latter part of the year 1845. Edson states that Elder White was prevented from attending, but that Elder Bates did come, and brought to him and the Port Gibson company his new-found truth of the seventh-day Sabbath.

Edson's mind had been exercised upon this subject even before the disappointment, and now he hailed Bates's message with joy, and kept the next Sabbath. Dr. Hahn joined him in this. But Crosier said, "Better go slowly, brethren, better go slowly. Don't step upon any plank before you know it will hold you up."

"I have tried the plank already," replied Edson, "and I know it will hold."

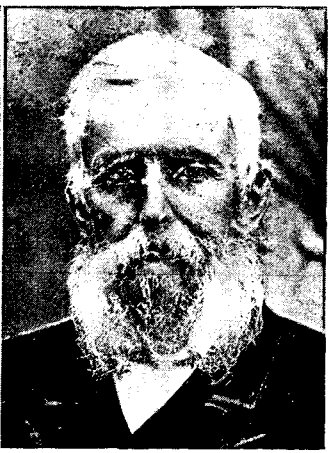
For a time, however, Crosier did unite with the company in the keeping of the Sabbath, but he soon departed, became a vigorous opponent, and at last retired from all connection with any Adventist people.

Thus it would appear that the Port Gibson company was the primary Adventist group to step out on the first two planks of the platform being built into the Seventh-day Adventist faith—the sanctuary and the Sabbath.[20]

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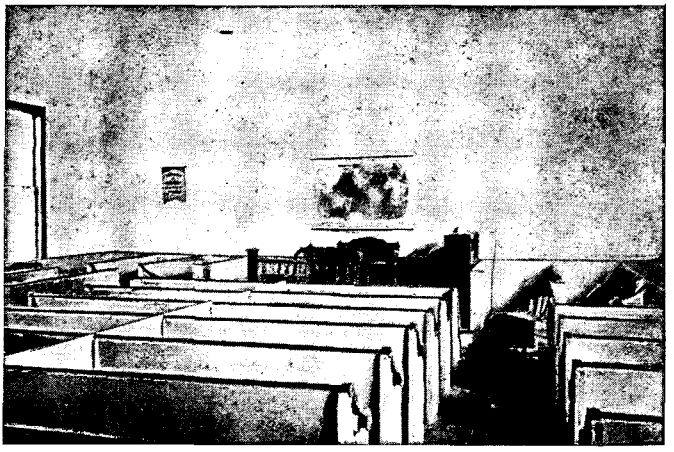
[1] Mark 13:35.
[2] See Appendix.
[3] Fragment of manuscript on his life and experiences, by Hiram Edson (quoted in F. D. Nichol, *The Midnight Cry*, p. 458).
[4] Born December, 1805; died October 11, 1844, aged thirty-eight. Elder Fitch died of a fever contracted by exposure in baptizing three successive parties in Lake Erie on a cold, windy day. In his wet garments he twice started with his party for home, only to be turned back by new candidates desiring baptism. Information was supplied by his daughter, Mary Elizabeth Fitch, Cleveland, Ohio, in 1908.
[5] Isaac C. Wellcome, *History of the Second Advent Message*, p. 404.
[6] In his old age Crosier is reported to have said that early on the morning of October 23 he was on horseback, riding to tell the brethren the news. (*Review and Herald*, March 29, 1945, p. 5.) In such case, he evidently turned back and took a horse from the barn. How Edson proceeded we do not know.
[7] Exodus 25:8, 40.
[8] Hebrews 8:5.
[9] Hebrews 9:6, 7.
[10] Leviticus 4:17, 18.
[11] Leviticus 16:29-34.
[12] Verses 2-22.
[13] Hebrews 8:5, Weymouth.
[14] Isaiah 66:1.
[15] Exodus 34:6, 7.
[16] Hebrews 8:1, 2; 10:18-23.
[17] To assist in meeting the expense, Mrs. Edson sold a part of her silver.
[18] "Fifty foolscap pages." *Canandaigua Messenger*, Nov. 22, 1923, p. 22.
[19] See Appendix.
[20] See Appendix.





RACHEL OAKES PRESTON FREDERICK WHEELER

The Seventh Day Baptist Who Brought the Obligations of the Fourth Commandment to Frederick Wheeler at the Washington, New Hampshire, Church



INTERIOR OF WASHINGTON, NEW HAMPSHIRE, CHURCH

CHAPTER 7

LIFT UP THE BANNER

COMMUNION service was being held in the Washington, New Hampshire, Christian church,[1] one Sunday in the winter of 1844. The presiding elder was Frederick Wheeler, a Methodist and Adventist minister of Hillsboro,[2] whose circuit included this church. Among the communicants he noticed a middle-aged lady sitting in the Daniel Farnsworth pew,[3] who kept her bright eyes upon him during the service, and seemed almost to start to her feet when he declared, "All who confess communion with Christ in such a service as this should be ready to obey God and keep His commandments in all things." He wondered about that lady.

Visiting in the family later, the minister met Mrs. Rachel Oakes, mother of young Rachel Delight Oakes, the schoolteacher. Direct in speech as in gaze, she said to him, "You remember, Elder Wheeler, that you said everyone who confesses Christ should obey all the commandments of God?"

"Yes."

"I came near getting up in the meeting right then, and saying something."

"I thought so. What did you have in mind to say?"

"I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep the commandments of God," said Rachel Oakes.[4]

Elder Wheeler sat back astonished. He felt, a little weakly, that he was grateful this direct-action person had had the Christian grace to wait for a private interview. He, not keeping the commandments of God? Wherein was he disobeying? Oh, yes! He had heard of this Seventh Day Baptist sister who had recently come here to live, and of her decided views on the obligation of Christians to keep Saturday for Sunday. It was the literal fourth commandment she was now preaching to him.

And it was an effective sermon. Frederick Wheeler went away thinking. He kept on thinking and studying, and not many weeks later he kept his first Sabbath and preached a sermon about it on that same day. This was in March, 1844.[5] Either before this or shortly after, several of the members of this Washington Adventist company took their stand for the Sabbath. The first of these was William Farnsworth, a brother of Cyrus and father of that Eugene W. Farnsworth who became a prominent minister in the denomination. William Farnsworth was shortly followed by his brother Cyrus, and others, until a considerable part of the little church were Sabbath-keepers. This was all the fruit of the Spirit and of the labors of Rachel Oakes Preston, the Seventh Day Baptist.[6]

The Seventh Day Baptist people, a branch of the great Baptist communion, had been the chief repository of the Sabbath truth from very ancient times. Appearing in America in Rhode Island in 1664 in the person of Stephen Mumford, they organized their first church in 1671,[7] and with their small numbers upheld here alone for nearly two centuries the banner of the true Sabbath. At the very time the Millerites were marshaling in the cause of the Second Advent, the Seventh Day Baptists were especially aroused by the declension of spirituality in the religious world, and by the threat of Sunday legislation, to prayer and greater effort in behalf of the Sabbath.

Their appeals and their evangelism, however, were not welcomed by the Sundaykeeping churches; and this attitude was shared in general by the Adventists, who up to the summer of 1844 retained their connections with the various Protestant churches. The leaders and the editors of the Adventists deprecated the agitation among their people in behalf of the Sabbath. Thus *The Midnight Cry* said, "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day"; but "we feel borne irresistibly to the conclusion that there is no particular portion of time which Christians are required by law to set apart as holy time."

And in a later issue we find: "We love the seventh-day brethren and sisters, but we think they are trying to mend the old broken Jewish yoke, and putting it on their necks." [8]

The Seventh Day Baptists reciprocated by being very skeptical of a people and a message which did not honor God's Sabbath. Few of their number entered the Adventist ranks.[9] The truths of the second Advent and the Sabbath were finally united in the Seventh-day Adventists, to swell into a loud cry over the whole earth; but the two old bodies which had carried these truths apart went on their separate ways to the present day, diminishing and subsiding.

Doubtless Rachel Oakes Preston did not foresee the world-wide effect of her determined stand for the Sabbath in that little mountain community. How could she know? Her church had blown its silver trumpet unavailingly against these walls of Protestant indifference and hostility. She, a humble lay member, was but a housewife away back in the granite hills; she was not in the centers of influence—Portland, Boston, New York, Philadelphia, Cleveland, Cincinnati. After long and patient witnessing, at last she saw the conversion of a few farmers and a farmer-preacher. She had done her little duty. But she was the tiny burst of the match that the Spirit fanned into a great flame. And because she was faithful, today the Sabbath banner waves over the heads of a half million heralds of the Advent, in every continent and every country under the sun; and in nearly a thousand languages praise to God arises on His blessed audience day.

The next light kindled was in a more prominent preacher of the Second Advent. T. M. Preble, born in New Weare, New Hampshire, and in 1842-44 minister in charge of the Nashua Freewill Baptist church, itinerated with Miller and others, as well as alone, in the 1844 movement, including that of the "seventh month." The exact circumstances of his conversion to the seventh-day Sabbath are unknown, but his proximity to the Washington church and to Hillsboro is suggestive of his communication with them.[10] In the summer of 1844 he

began to keep and to teach the true Sabbath. In 1845 his first advocacy of it in print, however, was an article on the subject for the Adventist periodical in Portland, Maine, *The Hope of Israel.*[11] It was then reprinted as a tract, which through its influence on several who were to become standard-bearers was one of the important mileposts in Sabbath reform. Preble kept the Sabbath for three years, until the summer of 1847; but then, under the influence of the Sundaykeeping Adventist ministers with whom he maintained connection, he was persuaded to repudiate it.[12]

Another prominent minister who accepted the Sabbath a few months after Preble, probably following the disappointment, was J. B. Cook, who wrote articles advocating the seventh-day Sabbath, during 1845-46 in *The Day Dawn* and *The Day-Star,* two papers then favorable to the doctrine. He likewise, after a year or two, went back on his teaching. Elder Cook had a thorough theological training, was a powerful preacher, and became very influential in the 1844 movement.[13] His uncertain wandering after the disappointment, now in and now out of the truth, was unfortunately too common an experience among the foremost men who then lost their way.

But now we come to a man of very different caliber. Joseph Bates read Preble's article in *The Hope of Israel* in March of 1845. Characteristically he was prompt in his decision. Conviction of the truth came to his mind speedily, for his thorough knowledge of Scripture saved him the labor of research. Yet, as to most men, the difficulties of acting on his conviction rose before him. His family, his friends, his brethren—what would they say? What would they do? His small wealth was gone, spent in the cause of the Second Advent; why should he not turn to the recouping of his fortunes, now that the hope had faded? Ah, but it had not faded to Joseph Bates! He never wavered in his faith; the Lord was coming! And he must follow on wherever God opened the way. "In a few days," he says, "my mind was made up to begin to keep the fourth commandment." [14]

Once again, as on the occasion of his prompt acceptance of the Second Advent message in 1839, his wife, Prudence, had occasion to exclaim, "Oh, you are always so sanguine"—a term she apparently meant for "impulsive," "enthusiastic." Prudence was her name, and prudence an outstanding quality of her character. For four years she bore with exemplary fortitude the obloquy and the poverty that followed this decision, until in 1850 her *unsanguine* mind caught up with his, and she fully embraced the Sabbath.[15]

Joseph Bates was not the child of an hour. Others flashed their phosphorescent gleams in the darkness for a moment; he lighted his torch never to be quenched. His resolutions, sudden as they seemed to be, had always a background of solid study and steady advancement. He came to his momentous decisions in self-discipline, in social reforms, in religious concepts, after apprentice periods of thought and experience which prepared him for the crises. Every one of his changes in character and in doctrine seemed contrary to his environment or his previous course; but throughout his life he disciplined himself to act on conviction, not on preference; and in that law of his Master's he found peace, confidence, and joy. God tried different men to draw the bow for His Sabbath arrow; it was when He came to Joseph Bates that He found the tested sinew and the true eye that sent that arrow to its mark.

Along with the message of the Sabbath from Preble's pen, the news of the little Sabbathkeeping company in the mountains of New Hampshire had filtered down to the tidewaters of Massachusetts. Joseph Bates felt an intense yearning to see and to talk with these disciples of the new-old faith. So he took the train and the stage, and then he took to foot; and at ten o'clock one night in May he knocked at the door of a darkened farmhouse (for farmers must sleep by night to work by day), and was welcomed in by Frederick Wheeler.[16] Eleven-year-old George, who heard the knocking and the welcome, was fitfully wakened by his curiosity throughout the night, to hear his father and the stranger talking, talking till the

dawn. Then the family met "dear Brother Bates," and after worship and breakfast George and the hired man were sent out to the fields while Elder Wheeler took his visitor over to Cyrus Farnsworth's.

By whatever way it was that led to the village set on the hill, they journeyed that morning, presumably by horse and buggy, to Washington. There one road turns left, to run along the west side of Millen Pond;[17] another, an upland road which passes the brick schoolhouse, would be somewhat more direct, and this they probably took. The present road, which runs close to the lake on the east side and which is a short cut, had not then been built. Perhaps, then, they rode yet two miles to Cyrus Farnsworth's. The house sits on a gentle hillside, sloping down to a meadow beside the pond. In front, on a not very expansive lawn, still stand two of the maple trees that mark the spot where the first Seventh-day Adventist conference was held. Whether more than the visitors and Cyrus were present is not known; but it would not surprise us to learn that Frederick Wheeler sent for William, who lived two and a half miles away, and perhaps for other brethren.

Joseph Bates was an eager Eliezer, who could not tarry on his Master's business. Having found what he came to seek, he declined the pressing hospitality of his friends, and hastened back.[18] We feel even today the leaping joy of this apostle of the new faith as, eager and urgent, he bade good-by that noon to his brethren in the mountains; and the next morning, or perhaps the second, on the wooden bridge between New Bedford and Fair Haven, he answered the greeting of his neighbor and fellow Adventist, James Madison Monroe Hall, "Captain Bates, what is the news?" with the jubilant response, "The news is that the seventh day is the Sabbath of the Lord our God."[19]

There were other converts made by Preble's writing. Among them were a group in Paris, Maine, one of whom was to prove a Timothy to James White's Paul and Joseph Bates's Peter. Edward Andrews gave shelter in his capacious house to the

Stowell family, who had sold their farm in anticipation of the Lord's coming. The fifteen-year-old daughter of Stowell picked up the tract in which Preble had reprinted *The Hope of Israel* article, and she and her older brother Oswald kept the next Sabbath, very quietly. On Monday she gave the tract to young John Nevins Andrews, the seventeen-year-old son of Edward. He read it and returned it, saying, "Have your father and mother read this?"

"No; but I have, and found that we are not keeping the right Sabbath. Are you willing to keep the right Sabbath, Brother John?"

"Indeed I am. Will you keep it with me, Marian?"

"Of course. Brother Oswald and I kept last Sabbath. We'll be glad to have you join us. But you take Elder Preble's tract to your father and mother to read."

"All right." They read it, then brought it back to Mr. Stowell and his wife, with the result that both families kept the next Sabbath, meeting for the service in one of their rooms. Seventh Day Baptist literature was then sent for, and distributed. Seven other families in this and adjoining towns accepted the Sabbath, the first of them being Cyprian Stevens's family, including the two young women who afterward became Mrs. J. N. Andrews and Mrs. Uriah Smith.[20] They were to be included in the fraternity that formed around Bates, White, and Ellen Harmon White; and John N. Andrews was to become a leader almost of the stature of those chief pioneers—editor, author, scholar, preacher, administrator, and first Seventh-day Adventist missionary abroad.

The account has been given in chapter 6 of Bates's meeting with Hiram Edson and his group at Port Gibson, there being confirmed in the sanctuary truth of which he had heard through *The Day Dawn,* and there giving to that company his light on the true Sabbath. This meeting was probably in the latter part of 1845. Although there is no record of Joseph Bates's activities in that year other than what is above related, our knowledge of the man, his devotion and piety and energy,

makes us certain that he was engaged in preaching the Sabbath wherever he could go and to whomever he could reach. His financial resources were then practically exhausted. He had used all his money in the proclamation of the Second Advent. Possibly he owned his home in Fair Haven, and it may be that his diligence and ability in that seaport town provided some slight income, though his business was preaching the gospel without money and without price. But he had a favorite saying, "The Lord will provide," and over and over again he proved it. When he traveled, money for his fare more than once came to him in the nick of time, sometimes from total strangers, other times from friends who learned of his need.[21]

Early in 1846 he decided that he must supplement his preaching with literature. He determined to write a book or tract on the Sabbath question. How to pay for its publication he did not know, for his funds had shrunk to a lone York shilling, twelve and a half cents. But he had made his decision on his knees, taking the project as a command from God; he therefore cheerfully sat him down with Bible and concordance, and began to write.[22] The financial problem was the Lord's.

Scarcely had an hour passed when his wife opened the door, and said, "Joseph, I haven't enough flour to finish my baking."

"How much flour do you lack?" asked her husband.

"Oh, about four pounds."

"Very well," said he, and rose to go out. He went to a near-by store, and purchased four pounds of flour and a few small articles she had added, and took them back to the kitchen, from which Mrs. Bates was just then absent. Again he seated himself at his desk.

Shortly Mrs. Bates came in, flustered, exclaiming, "Joseph, where did this flour come from?"

"Isn't there enough?" he inquired innocently. "You said you wanted four pounds."

"Yes, but where did you get it?"

"I bought it. Isn't that the amount you wanted?'

"Yes; but have *you,* Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, gone out and bought *four* pounds of flour?"

"Wife," said he, "I spent for those articles the last money I have on earth."

It was a blow; for while she knew and approved of his free spending for the cause, she had not supposed they were down to nothing. The tears flowed from her eyes. She sobbed, "What are we going to do?"

The captain rose to his full height. "I am going to write a book," he said; "I am going to circulate it, and spread this Sabbath truth before the world."

"Well, but," said Mrs. Bates, "what are we going to live on?"

"The Lord is going to open the way," was the smiling reply.

"Yes, the Lord is going to open the way! That's what you always say!" And crying bitterly, she left the room.

The husband returned to his apostleship, and wrote. Within half an hour he felt the impression that he must go to the post office, where a letter would be awaiting him. There he found indeed the letter, but with postage unpaid, as it might be in those days. His York shilling was gone; he had not postage money. He had to confess this to the postmaster.

"Oh, that's all right, Captain Bates," said Postmaster Drew. "Take it along and pay some other time."

"No," said the captain, "I'll pay as I go. But open the letter. I think there is money in it. And you shall take out the postage before I touch it."

Complying, the postmaster drew out a ten-dollar bill. The sender explained that the Lord had so impressed his mind that Elder Bates was in need of money that he hastened it to him, but in his haste he forgot to pay the postage. After paying the postage Bates went out, bought a barrel of flour, potatoes, sugar, and other provisions, and directed the drayman to leave them on the porch of his house, warning him against the anticipated protest of the woman there. He then went to the printer's

and arranged for printing a thousand copies of the pamphlet he was to write, promising to pay as it was delivered. He had no money for that, but he knew the Lord would provide.

Arriving at home, he found an excited wife, who demanded to know where the provisions came from.

"Well," said he, "the Lord sent them."

"Yes, the Lord sent it! That's what you always say!"

"Read this," he went on, handing her the letter, "and you will see where it came from."

She read it, and then retired for another cry, but in a very different frame of mind.[23]

So again and again providences attended the way of Joseph Bates. He testifies that he and his family never came to want; he never begged; but, living frugally,[24] waiting upon God, he found his wants and his family's needs supplied.

The pamphlet of forty-eight pages was entitled *The Seventh-day Sabbath a Perpetual Sign.* It came from the press in August, 1846, and proved a mighty instrument in the propagation of the Sabbath truth.[25] The money for its payment came, as Joseph Bates expected, in small sums from various sources, often by sacrifice on the part of the donors. The last of the bill was paid by H. S. Gurney, the blacksmith friend and co-worker with Bates, but unknown to the latter to the day of his death.

Gurney received, unsolicited and unexpectedly, the payment of an old debt of $100 which the debtor had sworn he would never pay;[26] and Gurney hastened with it to the printshop and settled the last of the bill. The printer professed to Bates that he did not know who paid it, and Joseph Bates put it down to the mysterious but satisfactory financing of the Lord.

The first meeting of Bates with Ellen Harmon seems to have been sometime in 1845; at least Bates testified in 1847 that he had met her "about two years since," "and heard her relate the substance of her visions as she has since published them in Portland."[27] Neither then nor at their second meeting, however, did he accept her experience as from the Lord. This second meeting came in the summer of 1846, when Ellen

Harmon and James White, with others, visited New Bedford. Joseph Bates, skeptical and suspicious of all occult manifestations, though he could find no fault in the young woman's life and behavior or in her testimony, was, as he said, "alarmed and tried exceedingly." There the matter rested for some time.

In turn, Ellen Harmon and James White listened to Joseph Bates expound the Sabbath doctrine. But she had been brought up in the Methodist faith, "free grace and dying love"; and he had been a Christian, "not under the law." They recognized the great service that Brother Bates had given in the Second Advent Movement, and they were charmed with his paternal graciousness.[28] But they felt that he erred in placing so much stress on the keeping of a Sabbath that to them was only Jewish and not related to Christian experience.

However, the message of Elder Bates stayed in their minds. They were married on August 30 of 1846. After their marriage they studied Bates's pamphlet, and before the end of the year they had accepted the Sabbath, and soon joined with Joseph Bates in its proclamation. In the spring of 1847 Mrs. White had a vision in which the perpetuity of the law of God and the supreme place in it of the true Sabbath were stressed, and thus was confirmed their belief which they had derived from the Bible.[29]

In the beginning of the movement, the Sabbath truth was to this little band of Adventists purely a test of loyalty to God. There was the command; would they obey? That was the law; could any offend without penalty? Who would be on the Lord's side? The natural man, being by disposition and education a transgressor and therefore lawless, would seize every pretext to avoid any requirement of God's law which went counter to his practice. The Sabbath had, centuries before, been ousted from its place in the law of God by professed but recreant Christendom. Because of the inconvenience and hardship in its observance, as well as because of ecclesiastical pride and stubbornness of opinion, it was the greatest challenge to the perfunctory Christian. The Protestants of that time, as

indeed before and ever since, dug up the no-law arguments of the antinomians of the sixteenth and seventeenth centuries, refurbishing them with various embellishments, for the battle now joining. The Sabbath advocates steadily maintained the perpetuity of the whole moral law of God, and stressed the seventh-day Sabbath as the crux of the conflict. It must be confessed that the battle over the Sabbath was, especially in the first three or four decades of Seventh-day Adventist history, chiefly a legal argument. And this battle between the Sabbatarians and the Sunday observers waxed bitter.

All honor to the pioneers who brought forth the truth of the Sabbath from the rubbish heaps of the Dark Ages, who proclaimed the unbroken law of God and waged their warfare under its shield. They were strong men, valiant men, sometimes stern men; for theirs was the mission to uphold the government of God and the seal of His authority. Yet in them too there was begotten, even in those days of rigor, the gentle peace of heaven and delight in the law of the Lord.[30]

But under the influence of the spiritual teachings of Mrs. White (who nonetheless recognized and maintained the law), the depth of the truth of the Sabbath became progressively better understood and appreciated. And even in the youth of her mission, her prophetic eye reached forward to the time of the end, our own time, of which she said, then "we went forth and proclaimed the Sabbath more fully" [31]—more fully, not merely in volume, but in character.

The Sabbath day is a definite day, the seventh day of the week, ordained at creation, never abrogated, impossible of abolishment, carried on into the redeemed state. Like the banner of a nation, which symbolizes the government in both its giving and its taking, the Sabbath-day flag flies over the people of God as the sign of His government in protection and in loyalty. Not for one people only was the Sabbath made, but for those of every nation and tongue and people who come out on the side of God: "The sabbath was made for man." [32] It is indeed a test of loyalty, but it is more.

The Sabbath is an experience. *Sabbath* means "rest," not physical rest alone, but spiritual rest. It is the experience to which Jesus invited, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [33] The Sabbath of God is the rest of God, the reception of the life of Christ within His disciple, the casting out of sin and evil habit, the restoration of the image of God, the peace that passes all understanding. The Sabbath of God is in the soul of the believer; it goes with him every day of the week, every hour of the day. It changes his desires, his appetites, his ambitions, his whole nature, from that of the worldling to that of the Christian. The Sabbath is the life of Christ within. It is the sign without of the true believer's allegiance to the Creator. It is the open door to heaven at the end of the weekly corridor of days.

With such an experience, how gladly, then, does the child of God greet the Sabbath day, set aside by the gracious command of God for the fuller and deeper exercise of his faculties in the things of Christ. While every day he communes with God, through prayer, and study of the Word and the works of God, and carries that peace into all his transactions and experience, yet he is not able to give complete attention to these spiritual exercises, in nature study, in sacred history, in prophecy, in communion, which most delight his soul. During the days of the week the cares of business distract his attention; he cannot give to his home and his children all the thought and provision and instruction he desires to give. He cannot study as he would; he cannot commune with his brethren as thoroughly. "But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another." [34]

This is the holy place of communion with God. This is the sign, the seal of oneness with God.[35] This is the insigne of the government of God. This is the flag of heaven. Lord,

Thou hast given a banner to them that fear Thee; and Thy banner over them is love.[36]

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[1] See Appendix.
[2] See Appendix.
[3] See Appendix.
[4] See Appendix.
[5] See Appendix.
[6] See Appendix.
[7] James Bailey, *History of the Seventh Day Baptist General Conference,* pp. 237, 238.
[8] *The Midnight Cry,* Sept. 5, 12, 1844.
[9] See Appendix.
[10] See Appendix.
[11] *The Hope of Israel,* Feb. 28, 1845.
[12] *The Advent Herald,* July 3, 1852.
[13] Isaac C. Wellcome, *History of the Second Advent Message,* pp. 275, 276.
[14] Joseph Bates, *The Seventh Day Sabbath a Perpetual Sign,* August, 1846, p. 40.
[15] The tradition has come down in Fairhaven that Captain Bates used to take his wife in their carriage to the Christian church on Sunday, but he himself would not enter to worship "on the pope's Sabbath"; he would return for her after church.
[16] Spicer, *op. cit.,* p. 50. This must have been on a rented or borrowed farm, as Wheeler had sold his own in 1844.
[17] In New England *pond* is applied to any body of water small enough for the eye to compass its confines. *Lake* is reserved for considerable inland seas, like Winnepesaukee or Champlain.
[18] This is the testimony of George Wheeler. If correct, it does not seem probable that, in those days of foot or horse travel, either William or any other neighbor could have been gathered to the conference at Cyrus's. Yet Eugene Farnsworth tells of Bates greeting his father, William, with the words, "We have new light," and William responding, "Is it the Sabbath? We have that." (See also *General Conference Bulletin,* June 2, 1909, p. 290.) Other testimony is that Bates spent several days there.
[19] J. N. Loughborough, *The Great Second Advent Movement,* p. 251.
[20] Mrs. Marian C. Crawford, (Truesdail Stowell) in *General Conference Bulletin,* April 8, 1901, p. 116; *The Watchman,* April 25, 1905, p. 278.
[21] See Appendix.
[22] See Appendix.
[23] Loughborough, *op. cit.,* pp. 251-254.
[24] See Appendix.
[25] J. B. Cook commented in *The Day Dawn* (Dec. 16, 1846, quoted in *Review and Herald,* Aug. 19, 1851, p. 11), "Brother Bates' pamphlet on the Sabbath is good."
[26] See Appendix.
[27] *A Word to the "Little Flock,"* p. 21.
[28] Says Mrs. White, "He treated me as tenderly as though I were his own child."—*Life Sketches,* p. 236. He was some thirty years their senior.
[29] Arthur L. White, *Prophetic Guidance in Early Days* (Brochure), p. 10.
[30] It is related of Joseph Bates by the ancients, that he would sit in prayer and testimony meetings and, joyfully clapping his hands, exclaim, "Oh, how I do love this Sabbath!"—SPICER, *op. cit.,* p. 128.
[31] Ellen G. White, *Early Writings,* pp. 33, 85.
[32] Mark 2:27.
[33] Matthew 11:28, 29.
[34] Ellen G. White, *Education,* p. 251.
[35] Ezekiel 20:12; Revelation 7:2-4.
[36] See Appendix.

CHAPTER 8

THERE SHINES A LIGHT

THE late '40's and the '50's were days of darkness, perplexity, trial, and strife. The world was in turmoil. The year 1848 was the year of great revolutions in Europe. England, always the most stable of the European nations, saw the mustering of the Chartists, which threatened but did not eventuate in revolution. But in France, King Louis Philippe was not so fortunate in the attempt to suppress popular insurrection, and volatile France turned again to a republic, only to lose it four years later in the Second Empire of Napoleon III, which lasted until 1870. Germany and Austria felt the impact of the revolution in France, and riots and rebellion were rife; but the autocratic hand was too strong, especially in Austria; and tens of thousands of Germans fled to America. Italy flamed with Garibaldi's Red Shirts, and the final championing of the liberal cause by Victor Emmanuel. In 1854 Russia's aggression against the sickly Turk, who however was strongly supported by England and France, resulted in the Crimean War, highlighted by Florence Nightingale's establishment of the first effective nursing corps and by the incident celebrated in Tennyson's "Charge of the Light Brigade." All Europe was aflame, and the unrest spread to the Orient, signalized by Perry's "forcibly friendly" opening of Japan in 1854 and by the Sepoy Mutiny in India, 1857. The unquiet state of the world was closely watched by Adventists, who saw first the promise of impending dissolution, and then in the sudden calming of the strife the work of the angels who were to hold the four winds of heaven, "that the wind should not blow on the earth" until the appointed ministers of God had "sealed the servants of our God in their foreheads." [1]

In the American nation there were war and the makings of war. Underneath all the political activities of the time lay a

great moral question. The public mind and conscience were troubled over slavery. The South, agricultural and feudal, was convinced that its economic existence was wrapped up in its "peculiar institution." The North, expanding in industry and accustomed to free labor, was divided and confused in opinion, but ever tending toward opposition to slavery. The War with Mexico, 1846-48, was born of the lust for territorial expansion; and since the Southwest was involved, that expansion was in the interests of slavery. New England and the whole Northeast were strongly opposed to the war. When it terminated in the triumph of American arms, and Texas and California, with the intervening territory, were safely within the Union, the underlying issue of slavery shot to the surface.

The decade ended with the discovery of gold in California; and the forty-niners, flocking to the golden West, soon increased California's population to the point of Statehood. Free, or slave? Nothing in California, either land or people, recommended slavery; in 1850 she was admitted as a free-soil State. This upset the balance in the United States Senate, the membership of which had so far teetered to an equilibrium between free-soil and slavery men. From this point the struggle between North and South grew ever more intense. The Fugitive Slave Law was challenged by the Underground Railway, the Kansas-Nebraska Bill by the formation of the Republican party. Illinois became the forum for the epochal debates of Lincoln and Douglas, "bleeding Kansas," the training ground of John Brown. The nation lurched toward civil war.

Hidden under the raging billows of the slavery controversy, there were currents of religious thinking which were to have great influence in the next century. First and the least of these were the Shaker and the Mormon religions, which indeed had earlier origins, but at this time came most into public notice. The Shaker [2] organization was founded by Ann Lee, an Englishwoman, originally a Quaker, but who developed very divergent doctrines, chief of which was the incarnation of Christ in herself—the "second coming." They received the popular appel-

lation of "Shakers" from the peculiar religious dances which were a part of their ritual. The sect practiced celibacy and community of goods, and they agreed with the Universalists in the doctrine that all men would be saved. Ann died in 1784, but the momentum of her movement reached over into the middle of the nineteenth century, when it began to decline, until today it is practically extinct. But in the unsettled state of religious thinking in the midst of the nineteenth century, Shakerism, with its spiritualistic interpretation of Christ's coming and its rigid legalistic code of morals, appealed to not a few.

The Mormon Church[3] was founded in the early 1830's by Joseph Smith, their religion being based on asserted revelations to Smith which are contained in the Book of Mormon. Quite oppositely to the Shakers, they taught and practiced plurality of wives. Never to become a dominant issue, Mormonism, nevertheless, in the sparse frontier population of the then Northwest, was sufficiently disturbing in its crude theology and its fantastic claim of territorial right to all the West, to stir the passions of the communities and sections where it lodged—first Ohio, then Missouri, then Illinois. Violence flared against its adherents; and finally in 1847 the issue was shunted to a later generation by the desperate and heroic trek of a great part of the Mormon people, under Brigham Young, to the region of the Great Salt Lake, and their formation there of the ostensibly independent State of Deseret. Half a century later, upon the church's abandonment of polygamy, the State, not wholly Mormon, became the forty-fifth of the Union, Utah.

Spiritism, a more dangerous delusion, finding its roots in the almost universal belief of Christendom in the consciousness of the dead, broke out in its virulent form in the spirit rappings at the home of the Fox family near Rochester, New York, in 1848. It is the modern form of ancient necromancy and sorcery. The typical churchman of the 1850's had an aversion to this spectral cult comparable to the horror of his Puritan forebear of the 1690's over witchcraft; but because he had inherited the

heathen belief in the world of spirits, he was uncomfortably fearful that communication might have been established. And some there were on the unstable perimeter of faith, who clasped the macabre skeleton to their bosoms. Only the pure doctrine of immortality through Christ, the sleep of the dead, and the resurrection on the judgment day, which had then made great headway among Adventists, was sufficient to oppose the claims of spiritism, and to assign its manifestations to their real source, communication with the spirits of devils. Like a poison leaven, the cult, beginning in crude fashion as communications by rappings, levitations, and slate tracings, has in similar or more subtle forms penetrated the ranks of the churches and the populace. Its strength in the religious world is not to be measured by formal spiritualistic organizations; there are yet to come manifestations of its power that will demonstrate its character and purposes as one of the great sinister forces in America and in the world.[4]

The third force to assault the Christian ramparts came in flank rather than with a frontal attack. It presented itself, not as a religion, but as a science—the evolution hypothesis, and its resultant treatments of natural and social sciences. Its advocates brushed aside the claims of orthodoxy and the testimony of the Bible. "All that"—with a wave of the hand—"is not in our province. We are men who pursue with single mind the trail of truth, the truth of science. If ancient superstitions suffer from our findings, that is incidental; we are not concerned."

Yet faith can never be absent from any belief, and evolution is in fact a faith, to which its adherents are as passionately attached as ever the devotees of ancient superstitions. Suggest to an indoctrinated evolutionist any interpretation of phenomena other than his own, and he becomes the typical intolerant and supercilious dogmatist. Evolution is indeed a religion, riding in arrogance upon the pale horse of sciolism over the minds of men.[5]

Modernizing the cosmogonical ideas of the ancient Greeks, and misreading and misinterpreting the findings of geology

and biology, this pseudo science, then in its infancy, was soon to permeate the thinking, the texts, and the teaching, not only of the state-supported systems of education, but of church institutions and pulpits. Not alone in physical science and cosmogony, but in all the mental sciences and philosophies, it seized the reins of education, and undermined the foundations of Christianity. Today it is successfully opposed, in all its barefaced negation of divine revelation, chiefly by that small company who "keep the commandments of God, and have the testimony of Jesus Christ." [6]

As a body, the Adventists who came through the disappointment of 1844 were in no condition to take the lance against the fantasies and false philosophies of the day. They were a shipwrecked remnant, clinging to the spars of their disintegrated hope. The Second Advent had been their star of promise in the gloom of the wicked world in which they found themselves. How much more wicked, how diabolically ingenious in violence, perfidy, and shame that world could yet become, was to them unimaginable. The failure of their prediction of the end of the world lay upon them an incubus of agony. The world jeered; their faith shook. They could think only of their plight.

Small wonder, then, that there was a period of chaos in the immediate years after their disappointment. Some, in whom the word had taken shallow root, fell away; but there remained a goodly company who kept their faith, though with trembling and fear. To these the first temptation was to seek the correction of their chronology. Perhaps, they thought, it was not so exact; it might have been approximate rather than definitive. Or perhaps there was some hidden error in the computation or in the beginning dates upon which their interpretation was based. Searching parties went out to find the fault, and this one and that one reported back that they had made the great discovery. Hence there were, by some, new times set for the Advent. The first was the next year, 1845, then 1846, 1849. An interval of three years was followed by predictions of 1850 and 1851, then followed 1854, 1866, and so on to the final 1877. But these

attracted only portions of believers in the Second Advent; the majority groped in bewilderment. In the twilight that had descended there was need of a clear light.

Miller himself deprecated the setting of any further dates. He believed his computation of time was correct, so far as authorities in chronology could be depended upon. And, holding that Christ might come any day, he quieted his soul to waiting. "I have fixed my mind upon another time," he wrote; "that is *To-day,* TO-DAY, TO-DAY, until He comes." [7] He had no weary wait. Having begun his ministry only when he had reached the half-century mark, he was much afflicted with illnesses during it, and his strength was well-nigh spent when the time in 1844 passed. For two or three years afterward he maintained some degree of activity, writing and preaching, but at last infirmities bowed him low, and on December 20, 1849, he died. "Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." [8]

Besides the confusion of interpretations among these early Adventist leaders, the cause quickly experienced the plague of that fanaticism which always lurks among the more unbalanced followers of any worthy movement. While the Second Advent message was being energetically proclaimed, these were held in check by the forward momentum and by the vigorous action of the leaders.[9] But now that there was no certain objective, and authority had diminished to the vanishing point, these fanatical figures appeared to work havoc upon the structure of the faith. It seems absurd today to mention some of the childish positions taken and actions performed; but it must be remembered that although a strong church can afford to ignore the aberrations of a small and unrepresentative class, a weak and disintegrating body is peculiarly subject to its inroads and its taint. The cause of the Second Advent was made to bear this disrepute because of the shocking behavior of a few fanatics.

There were some who declared that Jesus' words in Matthew 18, "Except ye . . . become as little children," re-

quired of them to imitate babies, and they would creep on all fours, not only in their houses, but on the streets, across bridges, and in the churches.[10] There were some who claimed that, being wholly sanctified and having arrived in the seventh millennium or antitypical Sabbath, it would be a sin for them to work, so they left the support of their families to their wives and the neighbors, while they sat and discoursed upon alleged spiritual matters.[11] There were some whose religion seemed to consist wholly of loud shouting and bodily contortions, who made their meetings bedlam and their message confusion.[12] There were some who practiced mesmerism, or animal magnetism, and used this power to secure followers who regarded them as holy men, while they were practicing gross sins.[13] These silly or dangerous attitudes were not by any means characteristic of the great body of believers, but their sensationalism advertised itself and deeply troubled the faithful body of believers who kept and cherished their faith in the imminent Advent.

The fanaticism was most in evidence in northern New England, though somewhat also in Massachusetts and New York. The leaders, or former leaders, of the Adventist people mourned over these eruptions, and did indeed reprove them in private, but not in print, believing apparently that public notice would spread the disorders. It remained for one, "the weakest of the weak," to go down into the arena and boldly slay the wild beasts. Ellen Harmon, the seventeen-year-old maiden upon whom God had laid His hand in consecration, during the twenty months of 1845-46, before her marriage to James White, was in the midst of the fight, traveling with her sister, her sister-in-law, or others from Maine to Vermont and Massachusetts, as the Spirit directed, meekly yet boldly denouncing fanaticism and building up the faith of true believers. It suited not only these rebuked fanatics but certain spectators who stood afar off from the battle, to confound her opposition with connivance. She was accused of being the leader of the fanaticism she was constantly seeking to destroy.

Still, in obedience to the heavenly command she went forward in her mission.

She had a power that none could gainsay. Sometimes, fearing her opposition, men sought by deception to avoid her. So it was with two fanatics in Boston, Sargent and Robbins, who were advocates of the no-work doctrine, and who declared that Ellen Harmon's visions were of the devil. Invited to Massachusetts in the summer of 1845 by a faithful and true Adventist, Otis Nichols, of Dorchester (now South Boston), Miss Harmon and her sister Sarah accepted, and were entertained by the Nichols. While they were there, Sargent and Robbins came from Boston to visit, saying that they intended to stay all night. Mr. Nichols welcomed them. "The Misses Sarah and Ellen Harmon are in the house," he said, "and I want you to become acquainted with them." No, no! at once they replied, they could not stay; and nothing would induce them to put foot over the threshold.

"Well," said Mr. Nichols, "if we come to Boston, will Ellen Harmon be given an opportunity to bear her message, and will you hear and judge?"

"Oh, yes," said they, "come next Sunday. We should like to hear her."

Mr. Nichols laid his plans to drive with his family and the sisters to Boston on Sunday. But Saturday night at family worship Ellen was given a vision. After waking from it, she said, "Brother Nichols, I am not going into Boston to-morrow; the Lord has shown me I must go to Randolph. He has a work for me to do there." Randolph is thirteen miles south of Boston.

"But," objected her host, "what shall I do with my word to Sargent and Robbins?"

"Never mind that," said Ellen Harmon; "the Lord has bidden me to go the other way."

"Well, I don't understand it."

"The Lord showed me we would understand it when we get there," said she.

And they did; for when they arrived at Randolph, there

were Sargent and Robbins, who had thought they would neatly evade the meeting by this maneuver.[14] There was a considerable company of Adventists in Randolph, largely under the influence of these men. The meeting was held in the house of a Mr. Thayer.

What followed was illustrative not only of the operation of the Holy Spirit upon Ellen Harmon in vision but of the effect of her message and mission. The meeting of the morning was held with these two men and another named French in charge. They intended to give no place to Ellen Harmon. During the intermission they boasted that she could have no vision where they were. But her presence troubled them; and well it might. In the beginning of the afternoon meeting, as prayer was being offered, she was taken into vision. With three enrapturing shouts of "Glory!" each fainter but more thrilling than the preceding, she lost for a moment all strength; then, filled with power, she rose to her feet and began to proclaim her message. Her open eyes, with mild but intense gaze, fastened, it seemed, upon distant objects, and though she spoke, no breathing was discernible.[15]

The three men were excited and exasperated, particularly as the message was directed against their fanatical teachings. They sought to restrain her, but in vain. They united in singing very loudly, then in turn speaking and reading from the Bible in as thunderous tones as they could command, until they were exhausted; yet Ellen's clear voice rose above or penetrated their tones, so that all could distinctly hear her. Some of their own adherents advised them to quit; but they shouted, "You are bowed to an idol: you are worshiping a golden calf."

Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins, Sargent, and French declared. He had heard that the devil might be exorcised by opening the Bible and presenting it to the medium. Taking a large family Bible from the table, he laid it against the breast of Miss Harmon. Immediately she took the heavy Bible and, holding it aloft in one hand, announced, "The in-

spired testimony from God." Then, with her eyes directed heavenward, she continued for a long time to turn the leaves with her other hand, and placing her finger upon passage after passage, repeated them. Some of the passages were judgments against the wicked and blasphemous; others were admonitions relating to conditions under which this company stood. Some of those present, standing on a chair, looked at the texts to which she pointed; she had quoted them correctly.

This is the longest vision on record. It continued through the afternoon meeting, for four hours, until near the set of sun, when she awoke out of it. Sargent, Robbins, and French were silenced when she arose with the Bible held aloft on that frail arm, and so continued for a long time. And when she, unseeing, quoted the Scriptures which cut the ground from under their feet, they could say no word. Distraught but dumb, they braved the thing through, and departed with no acknowledgment. But their power was broken, and many who had been deceived by them were delivered from their bondage, and set their feet upon solid ground.[16]

In the first years of her ministry Ellen Harmon White received numerous open visions, at times in the presence of large audiences, and many were privileged to see and hear her.[17] While in vision she often spoke in disconnected sentences, as one who, seeing and intently observing, makes comments only at intervals. It was after coming out of vision, usually, that she spoke her integrated messages, according to what she had been shown. It was without doubt a spectacular means of fixing attention upon her mission, yet withal to those who witnessed it a most impressive means. Those who, skeptical or opposing, knew it only by report, were then and afterward to deride and denounce her visions, confusing them with the seances of Spiritist mediums. But not a few who, at first opposed, saw her in vision and applied not only physical tests but tests of knowledge and spiritual grace, were convinced of its genuinely divine origin and yielded to its disciplines and heavenly counsel.

Prominent among these, and probably the most noted of converts from among Adventist leaders, was Joseph Bates. In the summer of 1846 Ellen Harmon visited New Bedford,[18] and Bates there heard her relate some of her views seen in vision. He did not believe in modern visions and dreams; and though he found in the maiden the sweet and humble spirit of a Christian messenger, his mind was sorely exercised and troubled by her experience. But in the month of November, 1846, a conference of Sabbathkeeping Adventists was called in Topsham, Maine, and Joseph Bates, as the acknowledged leader, was called to attend.[19] Maine at that time contained the largest nucleus of Sabbathkeepers, about twenty-five; there were as many more scattered throughout New England.[20] Topsham, some thirty miles northeast of Portland, was the home of Stockbridge Howland, a prominent construction engineer who had accepted the Second Advent and the Sabbath messages, and who was to be closely identified with the cause for the rest of his life. The largest company of Sabbathkeepers was in the vicinity of Paris, home of the Andrews family. James White and Ellen Harmon had been united in marriage in August of this year, and shortly afterward accepted the seventh-day Sabbath from studying Elder Bates's pamphlet. They also were in attendance at Topsham.

Bates, from his experience as a sea captain, was deeply interested in astronomy and well versed in it. Very recently from published reports by the English-Irish astronomer, Lord William Parsons Rosse, of his discoveries in the nebula of Orion, through his new and then greatest reflecting telescope, Bates had become tremendously excited over his description of the "gap in the sky," near one side of that nebula. The Dutch astronomer, Huygens, in 1656 made the first effective observations; the Herschels and other astronomers added to the knowledge, and now the Earl of Rosse still further advanced it. Huygens had described the opening, "through which one had a free view into another region which was more enlightened"; its immense diameter and its glory had been empha-

sized by Sir William Herschel and his son Sir John; and the celebrated Scottish astronomer, Thomas Dick, wrote of it: "The ultimate design of such an object, in all its bearings and relations, may perhaps remain to be evolved during the future ages of an interminable existence; and, like many other objects in the distant spaces of creation, it excites in the mind a longing desire to behold the splendid and mysterious scenes of the universe a little more unfolded." [21] This corridor of light, delimited by four great stars, not even a pin point to the naked eye but in reality so broad that ninety thousand earth-orbits could march abreast into it, excites more and more the wonder of observers as its glory stands revealed under increasing telephotographic power.

Joseph Bates had, in conversation with the young Mrs. White, tried to interest her in topics of astronomy, but he found her quite uninformed, and therefore disinclined to converse upon them. She told him she had never looked into a work on astronomy. Now, however, in the meeting at Topsham, in the presence of Elder Bates she was taken into vision, and soon began to give a vivid description of "the opening heavens," with a luminous corridor leading to regions of glory beyond.

Elder Bates rose to his feet and paced the room. "That description," said he, "far surpasses any account of the open space in Orion I have ever read. Oh, how I wish Lord William Rosse were here tonight!"

"Who is Lord William Rosse?" inquired James White.

"The great English astronomer. I wish he were present to hear that woman give that description of 'the opening heavens.' It is ahead of anything I ever read on the subject."

From that evening Elder Bates was convinced of the genuineness of Mrs. White's visions and of their heavenly origin. In a tract which he soon published, in 1847, *A Vision,* containing one of her revelations relating to the Sabbath and the time of trouble to come,[22] he wrote, in "Remarks" at the close: "I thank God for the opportunity I have had with others to wit-

ness these things. . . . I believe the work is of God, and is given to comfort and strengthen His 'scattered,' 'torn,' and 'pealed people.' " [23]

Not alone in meeting the disordered minds of fanatics, and building where they tore down, but in stemming the tide of conjectural time setting which was the aftermath of the disappointment, the services of Ellen Harmon White were outstanding. It was natural that the disappointed believers should look to the following year and the tenth day of the seventh month as the probable date of fulfillment; for all of them, of whatever faction, believed that they were in the time of the end, and the end must shortly be reached. Those—and they were the great majority—who were looking for some plausible adjustment of their chronology, blindly seized upon the idea that a year must be the ultimate limit of the "tarrying."

On the other hand, it is true that those Adventists—in 1845 a very small number—who had accepted the teaching that Christ on that autumn day of 1844 began in heaven His work of cleansing the sanctuary, were fortified against any tampering with the chronology; but their ideas were as yet rather fluid, and it was very easy for them to conceive that Christ's work would be finished within a year, the actual time of a prophetic day.

William Miller was never so positive as to the day as were many of his co-workers. His first time setting was very loose, "sometime between March 21, 1843, and March 21, 1844." The date of October 22, 1844, which he accepted but two weeks before its arrival, was to his mind only approximate. And after the disappointment, though he held that Christ's coming was imminent, his time was "Today, Today, Today." Yet he too leaned to the belief that the ultimate limit of his waiting would be the autumn of 1845.

How large a proportion of the Adventist body accepted the date of 1845 it is not now possible to ascertain; but in 1847, in *A Word to the "Little Flock,"* James White wrote, "It is well

known that many were expecting the Lord to come at the 7th month, 1845." He was one who expected it; he continued, "That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth, Mass., with a message on this point of time." But "at this time, Ellen was with the band at Carver, Mass., where she saw in vision, that we should be disappointed, and that the saints must pass through the 'time of Jacob's trouble,' which was future."[24] Those who believed in the revelations of Ellen Harmon immediately dropped the prediction and expectation *before* they were disappointed.

Once more, in 1851, when the company of Sabbathkeeping Adventists had received considerable accessions and were being bound into a recognizable body, a question of time arose among them as well as others. And it was the deeply respected Joseph Bates who this time was in fault. He had, of course, accepted the view of the sanctuary service which makes one of the foundations of the Seventh-day Adventist faith. But working on the minutiae of the subject, and with the hope of the definite date of the Advent not yet wholly expunged from his mind, he thought he saw a symbolism in the seven times that the priest in the earthly sanctuary was to sprinkle the blood upon the altar. These seven times, or "seven spots" as he called them, he believed, without reason and without his usual logical thinking, signified seven years which would cover the period of the High Priest's cleansing of the sanctuary. He thereupon, in 1850, published a treatise on the sanctuary, in which he put forth this very tenuous theory, and thereby suggested the time of the Lord's coming as the fall of 1851. This he did, in the freedom of his leadership, without consulting his fellow workers. The believers, especially in Vermont and New Hampshire, gave considerable credence to it.

But in a vision at Camden, New York, Mrs. White received instruction, published in June of 1851, that this was wrong, that no more was time to be a test, and that attention to the great work of evangelization should not be distracted by time

setting.[25] Elder Bates received the correction dutifully, and stopped his advocacy of the time. Shortly it disappeared from view. This was the only instance of time setting among Seventh-day Adventists after they had become a distinct company, and it was repudiated by the leaders before the reaching of the date.

The later time setting of a large portion of the Adventist body had no connection with Seventh-day Adventists; for by that time the cleavage between the two was quite distinct, and the time setters were not of any party which gave credence to Mrs. White's visions or counsels.

While thus the Babylonian elements within the camp were being met, the dimly looming threat of future antagonists, like to the Macedonian and Roman powers in the time of Daniel, were perceived in the rising winds of teaching. The prophetic gift was young among this people, and in its frail and innocent repository was not worldly wise; yet sure as the radio-controlled rocket, it was pointed by the divine Hand toward its mark.

The spiritist delusion, beginning in 1848 by the establishment of a signal code of rappings by the Fox family, was by some thought amusing, by others feared. The general belief in the conscious state of the dead made it seem plausible if not lawful. A large portion, yet not then the majority, of Adventists had received, even before 1844, the doctrine, first taught among them by George Storrs, that "the dead know not any thing," waiting for the resurrection. That belief was from the first a part of the Seventh-day Adventist faith. This people were therefore in readiness to receive the counsels from Mrs. White against spiritism, ascribing its communications and influence, not to the dead, but to evil spirits. These counsels appear among her first writings, and have grown ever stronger and keener as the delusion has taken on force and respectability.[26]

The cult of evolution makes its assault upon Christianity mainly through the schools, and it began this attack late in the century. So insidious was its approach, so half compromis-

ing were some of its advocates, that its threat was not easily perceived. But unconscious of the gathering force, the little company of Sabbathkeeping Adventists were, nevertheless, preparing a fortress which should stand out forever against the bold blasphemy and folly of its teachings. They did not know this; they knew only that here was a command of the great Jehovah, and that they must obey. And against the assaults of almost all the rest of Christendom they maintained the fortress of God's holy law and the citadel of the Sabbath. In their possession of the seventh-day Sabbath, the memorial of creation, the symbol of salvation, the sign of sanctification, they are committed to a philosophy of the cosmos directly opposed to evolution. Let that monstrous system of atheism prevail, and there remains no more Sabbath, no divine creation, no Saviour, and no God. Confront it with the Christian doctrines of creation, the Sabbath, the fall, redemption, and the cause of Christ is maintained.

In due time the Spirit spoke through Mrs. White on the subject of evolution.[27] As the denomination has grown, and as its educational system has developed, its teachers and its writers on science have consistently followed this lead, proving, not only from divine revelation, but from the same scientific data used or misused by evolutionists, the fallacy of their teaching. Today the Seventh-day Adventist denomination is the only considerable Christian body which, both officially and privately, holds to creation as opposed to the evolution theory.

In the fields of moral and physical reform the highest standards have prevailed. In the crisis of the nation over slavery the members of this then small church were unanimous for freedom and the rights of manhood. In temperance reform they have been in the foremost ranks, going far beyond all other temperance advocates in the basic control of appetites. Not only liquor is reprobated, but tobacco and all stimulants and flesh foods, and positive programs of health promotion are inculcated. In all this Mrs. White's gift has from the beginning led and upheld.

Thus did the light shine forth when the way was most uncertain and dark. It was a light received from heaven. In the simple language of her early writings Ellen Harmon White portrayed a vision of that light: "Before the throne I saw the Advent people,—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son, and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light, and rejoiced in it, and their countenances shone with its glory." [28]

It was light from the Holy Spirit allied to the light of the Word. What the Bible taught was first dug out by students of the Word; then came the illumination of the Spirit; and where the way was darkest and feet were beginning to stumble, there the light shone brightest. That light was not to dazzle but to make clear the way of the Advent believers. It came in a time when they were surrounded by darkness; but as one and then another and another caught the beam, each became a center of illumination, and so, spreading through all the world, all were to lighten the earth with "the knowledge of the glory of the Lord, as the waters cover the sea." [29]

Much later in her life, to an Australian audience in 1894, Mrs. White spoke of her first vision: "They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of

death. What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ." [30]

It was God's gift [31] to His last-day church, sorely beset by the dragon power. It is written, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "For the testimony of Jesus is the spirit of prophecy." [32]

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." [33]

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[1] Revelation 7:1-3.

[2] Their official name is United Society of True Believers in Christ's Second Coming. Today there are fewer than fifty members of the society, distributed in four settlements: one each in Mount Lebanon, New York (the original Shaker village); Pittsfield, Massachusetts; Canterbury, New Hampshire; and Sabbathlake, Maine. (Letter from William L. Lassiter, Curator of History, New York State Museum, Dec. 10, 1945.)

[3] The official name is The Church of Jesus Christ of Latter-day Saints.

[4] Carlyle B. Haynes, *Spiritism and the Bible; The Other Side of Death;* Ellen G. White, *Early Writings,* pp. 77, 87-89; *Patriarchs and Prophets,* pp. 683-689; *The Great Controversy,* pp. 531-562; *Ministry of Healing,* p. 428; *Education,* pp. 227, 228.

[5] See Appendix.

[6] George McCready Price, *Genesis Vindicated; If You Were the Creator; Evolutionary Geology and the New Catastrophism;* Frank Lewis Marsh, *Evolution, Creation, and Science.*

[7] James White, *Sketches of the Christian Life and Public Labors of William Miller,* p. 303; I. C. Wellcome, *History of the Second Advent Message,* p. 370.

[8] Ellen G. White, *Early Writings,* p. 258.

[9] James White, *Life Sketches,* pp. 86-92; Isaac C. Wellcome, *History of the Second Advent Message,* pp. 386-394.

[10] Ellen G. White, *Life Sketches,* p. 86.

[11] *Ibid.*

[12] *General Conference Bulletin,* April 23, 1901, p. 420; *Prophetic Guidance in Early Days,* p. 8.

[13] Ellen G. White, *Life Sketches,* pp. 82-84.

[14] J. N. Loughborough, *The Great Second Advent Movement,* pp. 240-242.

[15] See Appendix.

[16] Loughborough, *op. cit.,* pp. 204, 205, 242-244; James White, *Life Sketches,* pp. 231, 234.

[17] Elder Loughborough states that, from first to last, he saw Mrs. White in about fifty visions. *The Great Second Advent Movement,* p. 204. James White, writing in 1868, stated that during the preceding twenty-three years she had probably had "between one and two hundred visions."—*Life Incidents,* p. 272.

[18] Ellen G. White, *Life Sketches,* p. 95. Miss Harmon had made one or more

previous visits to New Bedford in 1845, but without a personal meeting with Joseph Bates, who, however, knew of her work through reports. He was probably absent on the occasions of her first visits. (James White, *Life Sketches,* p. 228; *A Word to the "Little Flock,"* p. 21; Ellen G. White, *Christian Experience and Teaching,* p. 85.)

[19] Loughborough, *op. cit.,* pp. 257-260.

[20] Ellen G. White, *Testimonies for the Church,* vol. 1, p. 77.

[21] Thomas Dick, *The Sidereal Heavens,* pp. 184, 185.

[22] An account of the vision may also be found in Ellen G. White, *Early Writings,* pp. 32-35; *Experience and Teachings,* pp. 91-96.

[23] *A Word to the "Little Flock,"* p. 21.

[24] *Ibid.,* p. 22; James White, *Life Sketches,* pp. 220-222.

[25] *Review and Herald,* July 21, 1851, p. 4; Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 72, 73; *Life Sketches,* pp. 220, 221.

[26] Ellen G. White, *Early Writings,* pp. 59, 60, 86-92, 262-266; *The Great Controversy,* pp. 551-562.

[27] Ellen G. White, *Patriarchs and Prophets,* pp. 44-70, 90-104; *Education,* pp. 128-134.

[28] Ellen G. White, *Early Writings,* pp. 54, 55.

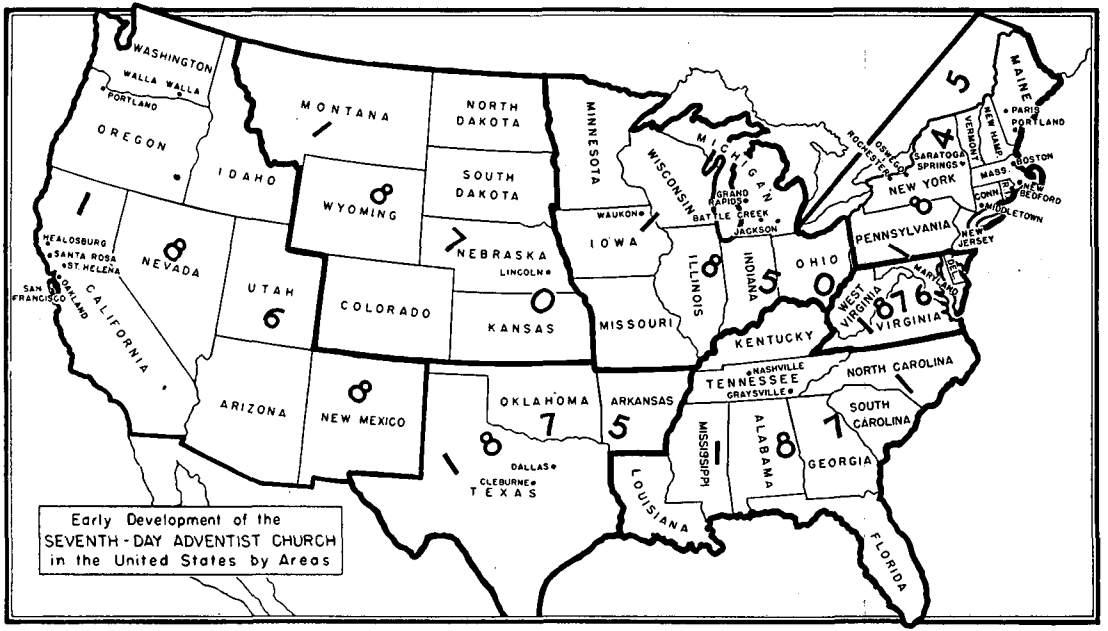
[29] Habakkuk 2:14.

[30] Arthur L. White, *The Prophetic Gift in Action,* p. 4.

[31] See Appendix.

[32] Revelation 12:17; 19:10.

[33] 2 Peter 1:19.


WASHINGTON
WALLA WALLA
PORTLAND
OREGON
IDAHO
MONTANA
NORTH DAKOTA
SOUTH DAKOTA
WYOMING
NEBRASKA
LINCOLN
COLORADO
KANSAS
UTAH
NEVADA
CALIFORNIA
MEALOSBURG
SANTA ROSA
ST. HELENA
SAN FRANCISCO
OAKLAND
ARIZONA
NEW MEXICO
OKLAHOMA
TEXAS
DALLAS
CLEBURNE
ARKANSAS
LOUISIANA
MISSOURI
IOWA
WAUKON
MINNESOTA
WISCONSIN
MICHIGAN
GRAND RAPIDS
BATTLE CREEK
JACKSON
ILLINOIS
INDIANA
OHIO
KENTUCKY
TENNESSEE
NASHVILLE
GRAYSVILLE
MISSISSIPPI
ALABAMA
GEORGIA
FLORIDA
SOUTH CAROLINA
NORTH CAROLINA
VIRGINIA
WEST VIRGINIA
PENNSYLVANIA
NEW YORK
ROCHESTER
OSWEGO
SARATOGA SPRINGS
VERMONT
NEW HAMP.
MASS.
BOSTON
CONN.
NEW BEDFORD
MIDDLETOWN
NEW JERSEY
MARYLAND
DEL.
MAINE
PARIS
PORTLAND
Early Development of the
SEVENTH-DAY ADVENTIST CHURCH
in the United States by Areas

CHAPTER 9

THE DOOR

THEY gathered about their aged leader, William Miller, at the Adventist church called the "House of Prayer," in Albany, New York. It was on April 29, 1845; and here, six months after the disappointment, most of the chief men in the Second Advent Movement were convened, in an effort to gather together the broken threads of their brotherhood, and to construct, as they hoped, a strong bond of unity among Adventists. They came, many of them, with fear of internecine strife; for already there had developed many factions, and voices that cried one against another. But the conference, under strong leadership, and in the absence of dissident persons, proved quite harmonious.

Joshua V. Himes, Josiah Litch, and William Miller had been the chief movers in this call for a conference, which consisted of sixty-one recognized delegates from responding Adventist societies, in nine States and Ontario, Canada.

Hail the brethren!

"Father Miller!"

"Ah, dear Brother Himes, from Boston."

"And Brother Litch, from Philadelphia."

"Brother Hutchinson, from Toronto. Brother Bliss, Dr. Fassett, Brother Hale, Brother Galusha, Brother Pearson, and Brother Fleming, formerly from Portland, Professor Whiting."

But there were absences noted. This Albany had been the home of George Storrs, Methodist minister, when in 1842 he called Charles Fitch to proclaim the Second Advent message, and here a strong association of believers had been developed. Now Elder Fitch lay in that dreamless sleep he had latterly proclaimed, waiting for the resurrection; and Elder Storrs, though on some points in harmony, was on others too estranged from his brethren to respond to the call. Samuel Snow

was edging ever farther toward the extravagant and fanatical attitude in which he perished. Joseph Bates was just then investigating the Sabbath truth, and made his pilgrimage to little Washington rather than to great Albany. Enoch Jacobs, of Cincinnati, editor of *The Day-Star,* and Joseph Marsh, of Rochester, editor of *The Voice of Truth,* waited outside the camp.

The conference was temporarily organized with William Miller presiding and Joshua V. Himes as secretary; then permanently with Elon Galusha, chairman, and Sylvester Bliss and O. R. Fassett, secretaries. In the fields there were various divergent doctrines developing, more or less related to the Second Advent; and the Albany Conference sought, with judicious spirit but careful adherence to its orthodoxy, to disown the new and as they believed unauthorized doctrines, and to maintain an evangelical position for the whole body. In this, however, though they spoke in carefully chosen terms, they were to have small measure of success. Four positions appearing among Adventists were troubling them.

First, the teaching that the Jews as a race were to be returned to the Holy Land either before or after the Second Advent. This had been a doctrine anathema to Adventists from the first, for it ignored the interposition of the gospel era. The ancient prophecies on which it was based were clearly conditioned on the Jews' acceptance of the Messiah, whom in fact they rejected; and the prophecies thereby were abrogated. A faction, however, was again teaching this idea, which by no means originated in Adventism, and which has its chief following today outside its ranks. It is still maintained by the small body of Age to Come Adventists.[1]

Second, the doctrine of unconsciousness in death and immortality received only through Christ the Life-giver. At that time probably three fourths of Adventists believed in the conscious state of the dead, but the opposite doctrine was gaining. The Albany Conference, seeking to bind together all factions, dodged this question by a vague declaration that the righteous

dead did not receive their reward until Christ comes. The question, however, was destined in later years to divide the Adventists irrevocably, the then dominant party who believed in the conscious state of the dead disappearing altogether.

Third, what the conference darkly designated as "Jewish fables and commandments of men," by which they had evident reference to the seventh-day Sabbath. Because at this time the party later to be known as Seventh-day Adventists did not exist, even Joseph Bates having accepted the Sabbath but a week or two before, the reference was probably to the published opinions of T. M. Preble and perhaps J. B. Cook (both of whom afterward recanted and returned to the parent body), and to the agitation of the question among Adventists by the efforts of the Seventh Day Baptists, with such results as the Washington, New Hampshire, company of Sabbathkeeping Adventists.

Fourth, the question which immediately seemed most divisive, and which came to be known as the "shut-door" doctrine. This requires explanation and some extensive history.

The expression came primarily from the parable of the ten virgins. This parable is recorded in the twenty-fifth chapter of Matthew, as a part of the discourse of the Lord Jesus upon His second coming. As He sat with His disciples on the brow of Olivet, while He told them in brief the future history of the church and the signs that should foretell the nearness of His coming, the night came down upon them. In the near distance they saw a dwelling house brilliantly lighted. It was the home of a bridegroom prepared for his coming in joyful procession with his bride. Lingering near were a group of maidens, their torchlike lamps already lighted, waiting to join the procession when the bridegroom should come. Catching His theme from the scene before Him, Jesus told the story:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." The wise took an extra supply of oil, but the foolish none. And as the bridegroom delayed to come, they all fell

asleep, until at midnight the cry was made, "Behold, the bridegroom cometh; go ye out to meet him."

"Then all those virgins arose, and trimmed their lamps." But the foolish ones found their oil exhausted, and they said to their wise companions, "Give us of your oil." "Not so," replied the others; "lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves"—a desperate quest at midnight! But they went, and somehow obtained oil. Then they came back, only to find that the bridal party had passed, and were ensconced in the bridegroom's house. "And the door was shut!"

The five foolish virgins came and knocked, crying, "Lord, open to us." But he answered them, "I know you not." So ends the parable.

Now this parable, so patently applying to the time of our Lord's coming, was taken up in the 1844 movement by the expectant Adventists. It figured in William Miller's early lectures; it appeared in their literature as early as 1840. After the spring disappointment, in the summer of 1844 it formed one of the two main features of the message. By the argument that the tenth day of the seventh Jewish month (October 22 that year) was the day of atonement and, so they said, the High Priest would come out of the most holy place on that day, the summer's campaign was known as "the seventh-month movement." That was the chronological feature. On the other hand, the parable of the ten virgins, not anchored to any declared date, but obviously belonging to the event of the Advent, made a romantic appeal to the hearts of the waiting ones. That was the emotional feature. And it gave the further name to the mission of "the midnight cry."

After Christ should come, it was apparent to all, there would be no more opportunity for sinners to repent and be saved. Indeed, the Adventists anticipated that this closing of man's probation would come before the appearing of Christ; for it is written: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is

righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [2]

Himes and Litch wrote in 1840: "When the *sixth Trumpet* hath ceased to sound, the *seventh begins,* and 'in the days of the voice of the seventh angel,' when he shall BEGIN to sound, the mystery of God, or dispensation of grace, shall be finished. It would appear from this, that upon the fall of the *Turkish empire,*[3] which will take place on the closing up of the 'sixth vial' and 'trumpet,' that the day of probation will close." [4]

And Miller approved. "Yours and Bro. Litch's pieces on the closing of the door of mercy are good. . . . To say positively when the door will be shut, I cannot; for I do not know how much time may be included in the words, 'when the seventh trump begins to sound.' That the seventh trump has begun to sound I have little or no doubt; and how long *beginning* to sound may last, whether one month, six months, or a year, I cannot tell." [5]

Immediately after the disappointment, almost all Adventists felt that, as in the parable, the door of opportunity was closed. No one would listen to them; no sinners approached them seeking salvation; no conversions were recorded. It seemed to them that their work was done; the door was shut! William Miller wrote, "We have done our work in warning sinners, and in trying to awake a formal church. God, in His providence has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure." [6]

Himes, however, opposed this view. Optimistic, and more the realist than the philosopher, he was ever concerned with the business of the church; and he was loath to think now, since Christ had not come, that the business of the church was ended. The business of the church was to save sinners; and Himes, vigorously preaching still, took heart at every conversion or apparent conversion. His mind was mathematical rather than meditative. The arithmetic of the Second Advent message had strongly appealed to him, and he had been a

potent expositor of its chronology; but he was little interested in symbolic interpretations, and the imagery of the parable of the wise and the foolish virgins he had indulged rather than loved.[7] Now that the time was past, he set his face in a direction that took him ever farther away from the positions he and all the Millerites had held before the disappointment. Never wholly abandoning his Advent hope, he nevertheless preserved his 1844 experience within a cyst of agnosticism. Now he visited Miller, and gradually worked on him, until Miller wavered in his belief, and finally lined up with Himes and his party.

Himes was the rallying point of those who not only repudiated the "shut door," but in doing so denied the validity of their seventh-month, midnight-cry movement. Josiah Litch, third in influence during the 1844 movement, and who had declared the door would be shut, now repudiated that idea, and declared that "we erred, and ran off our track" over the tarrying time and the seventh month.[8] Litch was in time to depart so far from his previous experience as to lose all connection with Adventist believers. Joseph Marsh, the influential editor of *The Voice of Truth* (Rochester, New York), first advocated in his paper the "shut door," and then repudiated it. Sylvester Bliss, one of the younger and most cogent writers; Elon Galusha, a prominent minister and son of a Vermont governor; George Storrs, who introduced among Adventists the doctrine of the sleep of the dead and immortality only through Christ—these and many others repudiated the "shut door." There was a drive for harmony on this point, led by Himes, culminating in the Albany Conference.

Meanwhile there were some not so amenable to Himes's influence or to reason. That the door of mercy was still open, that sinners would still respond to the call of the Saviour, has been abundantly proved through two generations since; but in that dark hour the former heralds, on the defensive, were strongly inclined to think the doom of the world was fixed. It was a greater temptation to those who believed in the

accuracy of the Second Advent chronology than to those who held to the possibility of error in the reckoning and either waited in a fog of expectancy or manipulated the prophecies to eventuate in future dates. For the latter could push the conclusion of man's probation as far forward as the future coming; and this is what Himes, and after him Miller, and the whole Albany Conference, did. But if on October 22 the Lord Jesus did fulfill the prophecy by entering the most holy place of the sanctuary, to conclude His work as High Priest, it was argued, He thereby *shut the door* on His mediatorial work in the first apartment, and no more sinners could be saved.

In the teaching of this idea some men went into fantasies of fanaticism. In Maine, Joseph Turner, "a man of an active temperament, had rather a winning address, and a reputation for sanctity, . . . also possessed of strong mesmeric power," [9] was the chief advocate. As many Adventists in the summer of 1844 came to believe, Turner also held that the sanctuary is in heaven. At the disappointment he reasoned correctly that the prophecy had been fulfilled as to the cleansing of the sanctuary by the High Priest's entering the most holy; but this held for him unjustifiable connotations. Using the parable which had been in all their mouths, he declared the Bridegroom had come spiritually, to His house, and shut the door. The only ones saved, then, he said, were those who entered in with Christ on the twenty-second of October; all others were sinners condemned. Furthermore, he declared that being now in the seventh millennium, the antitypical Sabbath, the saints should do no work, for it was a sin to do manual labor on the Sabbath. He and those who held with him declared they were fully sanctified; they could not sin. He was very severe with all others, declaring to them that they were the foolish virgins, or else no virgins at all, and salvation for them was impossible.

The publication which was his mouthpiece was *The Hope of Israel,* of which he and John Pearson, Jr., were editors, in Topsham, Maine. It did good work in the seventh-month movement. But in the January 23, 1845, issue Turner wrote,

"In every place I visited I found a goodly number, I think quite a majority, who were and are now believing that our work is all done for this world." [10] *The Hope of Israel,* after changing its name to *The Hope Within the Veil,* with Miss E. C. Clemmons as editor, soon perished.

Ellen Harmon met this fanaticism in Maine in the beginning of her ministry. In the winter and spring of 1845, though her frail life seemed to hang by a thread, she traveled to different places in Maine and New Hampshire, encountering on the one hand the indifference and worldliness of those Adventists who had repudiated their seventh-month experience, and on the other hand the extravagances of those who held that they were in the millennium. In Portland, Maine, her home, when she returned from New Hampshire, she found Joseph Turner at work. She and her father's family had had considerable confidence in Turner, from the 1844 experience, and they agreed with him that the Bridegroom had come and shut the door; but very soon his fantasies and his harsh, censorious spirit became disillusioning.

Robert and Eunice Harmon closed their house, which Turner and his party had made their own, and retired to their daughter's at Poland. For this, Turner told Ellen her father was a lost man. One day in vision in a meeting where Turner was present, she was shown his ungodly course, and spoke forth her message while still in vision. Turner said the young sister was under a wrong influence; what she had related concerning others was correct, but that which reproved his conduct was wrong. It would take a critical spiritual observer to detect the difference, he explained. From this time forward Turner opposed Ellen Harmon and all that she stood for.

Paris, Maine, was the center of a strong fraternity of Adventists, and there the opposing forces clashed. J. N. Andrews, who lived there, testified that, while Joseph Turner, Jesse Stevens, and others held that there was no mercy for sinners, Ellen Harmon's visions corrected those who maintained that

view. Other residents of that time testified to the same effect.[11]

In a meeting near Poland, Maine, Joseph Turner met Ellen Harmon and attempted to mesmerize her, as he had boasted he could do. As she spoke, he sat with his hand over his face, peering between his fingers, his lips compressed, and uttering low groans. But Ellen cried to God, and was delivered, finishing her testimony triumphantly.

"Why didn't you mesmerize her, and stop her testimony?" inquired certain members of Turner.

"Oh, some of you would have her talk," he replied. But he went ahead of her, in Maine, and Massachusetts, and everywhere scattered false reports. He succeeded in creating much prejudice, even among her friends and relatives; but on the other hand, his opposition made many friends for her.[12]

Turner went on to New York City, and there entered into conference with S. S. Snow, who had become pastor of the Adventist congregation worshiping in Franklin Hall. Snow gladly accepted the message that he had not been mistaken in proclaiming October 22 as the crucial day, and that the prophecy was fulfilled by the High Priest's entering on that day the most holy. From this sound position, however, Snow went on even beyond Turner, finally proclaiming himself to be "Elijah the Prophet," "the prophet which was to come," and various other titles. He ended in wildest fanaticism and complete separation from his Adventist brethren. Turner, Snow, and other like doctrinaires, never accepted the seventh-day Sabbath, and therefore they constituted a party of "shut-door" people distinct from the seventh-day group. Their extreme doctrines the Himes party conveniently confused with the Sabbath truth, and thus thrust the charge of fanaticism upon the Sabbatarians.

Joseph Bates, James White, and Ellen Harmon were at the beginning believers in the shut door, along with Miller, Turner, Snow, Marsh, Jacobs, Crosier, and nearly all other Adventists. These three maintained the doctrine longer than most, until increasing light caused them to abandon it in 1852.

As the Sabbath truth came to them and proved a unifying power, they became the targets for all the other Adventists. They were from 1846 to 1855 commonly designated as "The Sabbath and Shut-Door People."

Mrs. White wrote in 1874, "With my Brn. and sisters after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision" to that effect; "no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point." [13] It is evident in all reports of the time that her natural solicitude for others, as well as her visions, mitigated the doctrine. Thus, at Paris in 1845, she said of a young woman whom Turner had declared was lost because she had not been connected with the 1844 movement, "God has never shown me that there is no salvation for such persons." A sister there had been declaring to the churches that God had rejected them because they had rejected the message from heaven; but Miss Harmon declared that "there was no truth in her message, as there were many in the churches who would yet embrace the truth." [14]

The most strenuous of the three in maintaining the "shut door" was Joseph Bates. Bates was a very Peter, and his ardor is apparent in the communications he sent to the *Advent Review and Sabbath Herald.* He is quite as ready with denunciations as are his opponents writing in the *Advent Herald* (formerly *Signs of the Times), The Morning Watch* (formerly *The Midnight Cry),* the *Advent Harbinger* (formerly *The Voice of Truth*), etc. The opponents of the "shut door" are in his view "the foolish virgins," "the Laodiceans," etc. Indeed, the seventh-day people in that time very generally and complacently assumed that the Adventists from whom they had separated comprised the Laodicean church of Revelation 3:14-22, which said, "I am rich and increased with goods, and have need of nothing," but which the true witness declared, "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked." It came as a very salutary shock when

in 1856 Mrs. White began writing that the Laodicean message applied to Seventh-day Adventists, and James White followed the same line in the *Review and Herald.* Reports from all over the field witnessed to the surprise, but yet to the humble acceptance of that word. The two positions, of course, are not incompatible; for wherever the condition of a professed church of God fits the description of the Laodiceans, they are they, and the first-day Adventists of the '50's qualified for the role; yet it is a much healthier attitude to apply a rebuke to oneself than to one's neighbor.

Bates and White and their adherents, however, gave progressive definitions to the "shut door." At first they held that it was the figurative door between the two apartments of the sanctuary, through which Christ had passed and which He had shut, closing out all sinners. They soon modified this by explaining that the "door" was not the "door of mercy," but the "door of access." That is, they held that the impenitence and unbelief of the world made it impossible to minister the gospel to it; therefore, the "door of access" was closed. And this seemed supported by the indifference and contempt with which the world treated them. Therefore, they went only to the "lost sheep of the house of Israel"—the Adventist believers. Nevertheless, because it had shut the "door of access," the "door of mercy" was shut to the evil world; yet it was still open to those who had not rejected God's message. As to who these were, they had narrow views at first, but developing circumstances educated them.

They were very few in number—a dozen, a score, a hundred, a thousand. Yet the Scriptures revealed that 144,000 would be sealed to God out of the last generation.[15] There must be a field, therefore, for conversions. And convictions and conversions began, not always among those they at first considered eligible. Some of the "Laodiceans," their former Adventist brethren who at first opposed them, were convinced of their possession of truth and came over; certainly the door of mercy was open to them. Then they encountered persons

who had not definitely heard or made a decision about the 1844 message; was the door shut against them? No, they decided; these must be an exception. Then in a few years those who had been small children in 1844 came to the point of conversion; were they locked out? No, again they decided; these must be admitted. All these, and more unknown to them, they concluded must have been borne into the most holy on the breastplate of the High Priest (on which, in the type, the names of the Israelite tribes were emblazoned). At last they recalled that in the typical sanctuary service the high priest was the mediator for his people on the day of atonement as well as on the other days of the year; therefore, they concluded, Jesus, our High Priest, though He had entered the most holy, was still mediating for all who believed in Him. He had closed the door of the holy place, but He had opened a door into the most holy.[16] Therefore, the door of mercy was still wide open. The Saviour still was crying, "Come unto me."

It was the early '50's before the "shut door" theory faded out entirely. By that time the Sabbath and Advent message was making more headway among the general public than in the ranks of former fellow Adventists, and the "shut door" of mercy was a thing of the past.

To this end the messages of God to Mrs. White, and through her to the church, vastly contributed. The views of the "little flock" that gathered tremulously together in 1846-50 were limited. They expected the Lord to come at almost any moment; they thought their mission was only to the Second Advent believers; they could not envisage the times of God or the tremendous world mission to which they were unwittingly committed. Ellen White was not, in herself, wiser than her brethren; she went with them. But the visions that she saw and the messages she received were continually widening the horizon, calling for advance, broadening the field, shooting the searchlight of revelation upon a future too great to be compassed within the circle of their clannish arms. And wondering, incredulous, stumbling indeed, but faithful to the

Word, they went forward, abandoning what was error in their faith, receiving more and more the light of truth, until, behold, to the astonishment of themselves and the world, they became a globe-circling power in the Holy Spirit.

By the illumination of the Spirit they set their feet firmly on the validity of the time message of 1844; they took and held the only tenable solution of the disappointment, in the sanctuary truth; and from that firm foundation they have moved forward to fill the field of evangelical Adventism. "They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry," testified Ellen Harmon out of her first vision.[17] There was no such bright light for the Adventists who rejected the sanctuary truth; for to their minds the midnight cry was an error and a folly, and the only explanation was a mistake in procedure or a mistake in reckoning; and they either abandoned the position altogether or kindled the sparks of new and false predictions. "Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, . . . and that every time a date was set, and passed, it would weaken the faith of God's people." [18]

The Albany Conference sought to bind the Adventist people together, but there was no binding cord. The main body, which adhered to Miller and Himes, after experiencing some defections, took the name of "The American Millenial Association" in 1858, but soon changed to "Evangelical Adventists." They were distinguished from all other Adventists by adhering to the doctrines of consciousness in death and an eternally burning hell. They steadily declined in numbers and influence. Himes deserted them in 1864. They received practically no accessions, and as the original membership died off, they became fewer and fewer, until at the time of the United States Census of Religious Bodies in 1916, they were reported extinct.

One of the early separations was under the leadership of George Storrs. Before the disappointment he had established

in New York City a Second Advent paper called *The Bible Examiner.* In 1848 his associate editor, John T. Walsh, going beyond Storrs' advocacy of the annihilation of the wicked, began to teach that the wicked dead would never be raised, but that their first death was their last; also that the millennium is in the past. Storrs at first refused to go along, but after a few months acceded to the doctrine, and then became its chief advocate. Considerable debate arose between his party and the main body of Adventists; and at last, in 1863, he with his adherents drew off and formed "The Life and Advent Union," which exists today as the smallest of the Adventist bodies.

But the chief secession came in 1852-60. Jonathan Cummings, a worker in the 1844 ministry, in 1852 claimed to have new light on the chronology of Daniel's prophecies, and preached that the date of Christ's coming would be in the fall of 1853 or the spring of 1854. He gained a very considerable following among Adventists, his adherents also holding or accepting the doctrine of the unconscious state of the dead. They started a paper, *The World's Crisis,* to give free utterance to their views. When the appointed time passed, Cummings' disappointed followers were invited back into the main body, but their difference with the Evangelical Adventists on the question of immortality seemed to them sufficient to forbid an organic union; and after several years, in 1861, they formed the Advent Christian Church. As time went on, this came to be the predominant Adventist body of Sundaykeepers, accessions coming to them from both the Evangelical Adventists and the non-Adventist world.

Various prominent ministers of the original body also joined the Advent Christians, and they have produced the chief proponents of the Second Advent among the first-day people. The Advent Christian Church is today the largest and the only institutionalized Adventist church aside from the Seventh-day Adventist.[10]

Of the other Adventist bodies, one is the product of the so-called Age to Come teaching; one is an offshoot from the

Seventh-day Adventist denomination, being rejectors of the gift of the Spirit of prophecy to Ellen G. White; and one, the Primitive Advent Christian Church, is a secession from the Advent Christian Church.[20]

It is of interest, though somewhat melancholy interest, to trace to the end the career of Joshua V. Himes, the second most prominent Adventist in 1844. He was a man greatly used of God in the 1844 movement, and none can doubt his sincerity, his effectiveness as a preacher and editor, and his ability and energy in management. After the disappointment and after the death of William Miller, he was recognized for a decade as the leader of the first-day Adventist forces, though with diminishing prestige. As the head of the Evangelical Adventists, however, he saw a steady decline in his following; and in 1864, sincerely convinced, after study on the question of immortality, he answered the invitation of the Western Advent Christian Church, and joined their ranks in the lake states.

He had been publishing a paper, *The Voice of the Prophets,* in Boston, but on joining the Advent Christians he transferred it, at the invitation of a local church, to the little town of Buchanan, Michigan, renaming it, *The Voice of the West and Second Advent Pioneer,*[21] in February, 1864. In the July 30 issue he tells of attending a Seventh-day Adventist meeting at Lapeer, an exhortation and testimony meeting, of which he says: "It was good to be there. I enjoyed it much, and could but ask God's blessing upon them. . . . The Seventh-day Adventists have treated me with kindness, and in my severe trials in times past have not, like some, stood in the cross-ways to help on the affliction, but gave me their kindly Christian sympathy. They have among their number many who are the fruit of my labor. . . . And if our Seventh-day Adventist brethren are more industrious, and . . . turn our members over to their side, it is their right to enjoy the results of their labors. . . . We do not intend to turn aside to 'vain wrangling' or controversial questions, or bitter strife with brethren who look

with us for the coming of the Lord." If in his editorial future he was not wholly able to live up to this resolution, because of the pressure of his associates, yet he came far nearer to it than most of them.[22]

Though he labored among the Advent Christians for about a dozen years, in 1875 he became estranged over some delinquencies he perceived in their membership and management, and left them. He removed farther West, and joined the Episcopalians, taking orders in that church in 1878. He kept a lively memory of his labors in the Advent cause, however, and made a notable contribution to *The Outlook* in 1894, during a running discussion in that magazine about "ascension robes" in 1844.[23] He was then, in his ninety-first year, rector of St. Andrew's Episcopal Church at Elk Point, South Dakota. The next year he went to the Battle Creek Sanitarium, the main health institution of the Seventh-day Adventists, for treatment of a malignancy. While there he spoke a number of times, and also attended and spoke at their camp meeting at Hastings, Michigan.

Upon the youth of that day who sat in the tabernacle at Battle Creek, and listened to the old pioneer recounting the events of a half century before, connected with the beginning of the sacred cause, the sight of his patriarchal figure, with his hoary head and his long white beard, made an ineffaceable impression. His cordial relations with the Seventh-day Adventist body, which in the beginning he had with others opposed, but which he now witnessed as an instrument in God's hand in finishing the work he had begun, were a happy conclusion to his life. His malady proving incurable, he departed this life on July 27, 1895, and is buried at Sioux Falls, South Dakota.

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[1] Officially known as "Churches of God in Christ Jesus," or "Church of God (Oregon, Ill.)."

[2] Revelation 22:11, 12.

[3] In accordance with Litch's prediction in 1838, on the basis of the prophecy of the sixth trumpet in Revelation 9:13-21, the Ottoman or Turkish Government fell on the eleventh day of August, 1840. See J. N. Loughborough, *The Great Second Advent Movement*, pp. 128-132; Uriah Smith, *The Prophecies of Daniel and the Revelation*, pp. 505-517.

[4] *Signs of the Times,* Aug. 1, 1840.
[5] William Miller letter to Himes in *Signs of the Times,* Sept. 1, 1840, p. 87.
[6] *The Advent Herald,* Dec. 11, 1844, p. 142.
[7] Himes founded, in New York City, in 1842, the Second Advent paper called *The Midnight Cry,* which derived its name from the parable; but this was before the time when Snow and others laid such stress on the parable, and Himes entered into that movement tardily and reluctantly.
[8] *The Morning Watch,* April 24, 1845.
[9] Isaac C. Wellcome, *History of the Second Advent Message,* p. 398. After he had run his course in fanaticism, Turner finally repented, or at least changed front, and returned to the first-day Adventists. "He was an original thinker and ready writer, and produced many good things in a clear form, with some grievous errors, dressed in an ingenious style, making them look more like truth than any other writer, we ever knew, was capable of doing."—*Ibid.,* p. 585.
[10] *Ibid.,* pp. 340, 398.
[11] Loughborough, *op. cit.,* pp. 222, 223.
[12] James White, *Life Sketches,* pp. 224-229.
[13] Ellen G. White letter to J. N. Loughborough, Aug. 24, 1874.
[14] Loughborough, *op. cit.,* pp. 222, 223.
[15] Revelation 7:1-8.
[16] Revelation 3:7, 8.
[17] Ellen G. White, *Early Writings,* p. 14.
[18] Ellen G. White, *Life Sketches,* p. 89.
[19] Wellcome, *op. cit.,* pp. 594-613; Albert C. Johnson, *Advent Christian History,* pp. 172 ff. The Advent Christian Church operates a publishing house and two educational institutions.
[20] See Appendix.
[21] The name was later changed to *The Advent Christian Times,* and in 1872 the office was removed to Chicago.
[22] *Review and Herald,* Aug. 9, 1864, p. 84.
[23] F. D. Nichol, *The Midnight Cry,* pp. 410, 411.

CHAPTER 10

THREE ANGELS

THREE angels flying in the midst of heaven! A prophet of the first century, exile on lonely Patmos, saw them; the attention of men in the last century, on the continent of America, was called to them—three angels carrying the messages of God in the last days of earth.

Beginning a new chain of prophetic events, John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." [1]

This is the first of three; for "there followed another angel," and "the third angel followed them." [2] Behold the first angel afar, gleaming like the seraphic star of Bethlehem; nearer, nearer, growing in intensity of brilliance like one of those comet visitors from the distant heavens; closer, closer, until he fills the vision of the prophet with the brightness of the sun.

But suddenly there is with him another angel, and what was light becomes effulgence. And the chant of the second angel mingles in diatonic harmony with the melody of the first: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Yet another! "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." The diapason of the third angel completes the chord; the threefold message thunders; and the world is called to the judgment.

What means this vision? None was there to tell in the day that it was given. For so it often was with the prophets, who "enquired and searched diligently, who prophesied of the grace

that should come unto you,"[3] "that they without us should not be made perfect."[4] "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." "But blessed are your eyes, for they see: and your ears, for they hear."[5]

A clue was given to Patmos's favored seer; for after he had seen and heard these three angels, immediately says he, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."[6] It was in the time of the close of earth's history that the three angels should sound their message.

How closely John scrutinized this prophecy we may not know. Many were the symbols, and the signs, and the times, and the periods, and the series of prophetic events which crowded his panorama. The fulfillment was not for his time; he was the agent of revelation; its benefits were to be reaped by a later generation. And well it may have been said to him, as it was said to his compatriot Daniel six centuries before, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." "Many shall run to and fro, and knowledge shall be increased," and "the wise shall understand."[7]

In the time of the end the purport of the first angel's message began to be understood. To the men of 1844 those words in the fourteenth of Revelation pealed like a bell in the court of God: "For the hour of his judgment is come!" They took cognizance of the message of the first angel, for in his words they sent their warning message to the world: "Fear God, and give glory to him; for the hour of his judgment is come!" They called attention to these sixth and seventh verses of Revelation 14, and declared that the message of this angel flying in the midst of heaven was the message that was sounding around the earth. "It is the hour of God's judgment," they cried; "the angel of God declares it: The judgment is come!"

They saw no more. The splendor of the first angel filled their eyes; they but partially perceived a second angel following, and never a third. They had not gone so far. Sufficient it was to them that a mighty angel from the courts of God had come down to fill the earth with the glory of his message: "The hour of his judgment is come!"

The climax of that message came on October 22, 1844. "I beheld," says Daniel, "till thrones were placed,[8] and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." [9]

The books of God were opened in heaven in the most holy place of His sanctuary, and the investigative judgment set. There was the record of the cases of men since time began, and through the judgment of their lives would the final verdict be reached and the sanctuary be cleansed.[10]

But to many, to most, of the disappointed Adventists at the point where the judgment, veiled to their understanding, began, the glory of the first angel's message faded and disappeared. They rejected the sanctuary truth with its explanation of the event, and all prophecy became to them disjointed; they knew not where they were, nor whether God had led them, nor whether any prophecy was fulfilled. They said the midnight cry was a mistake, that the time predicted was wrong. They turned their backs on the message of the first angel: "The hour of his judgment is come." They said it had almost come; it would soon come; and they set up future dates as forlorn as the Messianic hopes of the Jews after their rejection of Christ at His First Advent.

There had come in the last months of their expectation the advent of the second angel, crying, "Babylon is fallen, is fallen!" This message of the second angel is closely related to

the message of the first angel. *Babylon,* "confusion," is the name the Revelator applies to an apostate church, a church which, accepting error in place of truth, progressively retrogrades and finally becomes "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." [11] The time of God's judgment is come; and Babylon, as well as Jerusalem, is at the bar.

Babylon is not, in the beginning, wholly reprobate; it is confused. And in its confusion it departs in every direction from the truth, until it can no longer endure men of true spirit: The message, "Fear God, and give glory to him," once heard in Babylon and in part received, becomes repugnant; Babylon turns on the messengers; it delivers them to the lions. "Babylon is fallen," cries the second angel; and a little later a voice from heaven proclaims, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [12]

That message was heard in the last of the Millerite campaign. The churches of America were not Babylon in the beginning; they were the opponents of Babylon. They fled from the Old World to escape from Babylon, and in the New World they proclaimed truth, looking forward to the saints' deliverance at the Second Advent. But postmillenarianism did its subtle work: "My Lord delayeth his coming." Worldliness gained ground; reforms which had begun were repudiated; and confusion of doctrine and life came in. William Miller's message was at first received with gladness by many of the churches; but by 1843 and 1844 most of them officially condemned the Advent message, and turned the face of scorn to the believers.

Then was heard the call: "Come out of her, my people." First of all the heralds, Charles Fitch wrote in 1843, "If you are the true ministers of Christ, *come out of Babylon,* and no longer be opposed to the coming of Christ. . . . Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. . . . Not one that is ever saved can remain in Babylon." [13]

Said Himes: "Though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. . . . We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate.' " [14]

There was a very general separation of Advent believers from their mother churches, especially in the summer of 1844, and by the time of the disappointment they were so thoroughly estranged that, except they should repudiate their Advent experience, there was no returning.

In May, 1847, two years and six months after the disappointment, there was issued the pamphlet *A Word to the "Little Flock,"* in which are messages from James White, Ellen G. White, and Joseph Bates. This is the first combined effort of this group to set forth their views in print. In the main, the pamphlet is the work of young James White, in which he presents the conclusions concerning unfulfilled prophecy at which he had so far arrived. In it we find the first published reference to the third angel's message, in his "Thoughts on Revelation 14." [15] He says:

"All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this chapter represents the advent message, to the church and world. . . . The third angel's message was, and still is, a WARNING to the saints. . . . It is plain that we live in the time of the third angel's message."

From that time "third angel's message" became an idiom with the Sabbathkeeping Adventists to express their cause, an expression which has endured to the present time, though its early exclusiveness has been modified. James White's early concept was that each of the three angels' messages was dated, one ceasing when the next began. Thus he wrote in 1850 that it was "evident that the burden of the first angel's message was delivered, and that it closed up for the world more than six years since." [16] So likewise was the second message closed,

and it followed that the present movement, in which he was a prime leader, was exclusively the third angel's message; and the aura of that idea still lingers. But a little further study of the contents of each message, and a constantly deepening perception of the meaning of each, revealed that the first and the second angel's tidings were continuing messages, and they are no less pertinent today than in the beginning; they run concurrently. And thus this full gospel is more exactly expressed as "the three angels' messages" or "the threefold message."

The reaction of the general Adventist world to this theology, wherein they saw a group, or party, or faction, claiming to have discovered the true connection between the pre-44 and the post-44 Second Advent causes, and to be the carriers of the forward movement, was antagonistic and sometimes bitter. That reaction was natural, and is understandable, human nature being what it is. Should the main body of Adventists, captained by the remnant of its recognized and tried leaders—Himes, Litch, Bliss, Hale, Galusha, Whiting—yield the reins to an upstart young preacher and a girl who claimed she had visions? Joseph Bates was more highly respected, indeed, because he had been one of the prominent leaders in the '44 movement; but he was lamented as an apostate, like Snow and Storrs, and he was more heretical than they, because he advocated the seventh-day Sabbath and believed in the visions of Ellen Harmon White.

The leaders felt the responsibility of leadership; it was unfortunate that in the urgency of their plunge through the darkness they had neither leisure nor patience to find the light. Their line seemed the more sure to them because some men like Preble, Cook, and Crosier, who had started out on the Sabbath and the sanctuary paths, had come back saying they were false trails. If it were not for the stubbornness of that trio, Bates, James White, and Ellen White, the Adventist cause might yet be bound in unity. This was their argument and this their grievance, though in very truth there was not harmony in the ranks of those who rejected the Sabbath and the sanctuary.

The *Advent Herald* represented Himes and Bliss; the *Bible Examiner,* Storrs; the *Advent Harbinger,* Joseph Marsh; while Crosier's *Day Dawn* and Jacob's *Day-Star* bore further to the left; and Cook and Picand's *Voice of the Fourth Angel* was too airily transcendental. Every one of them differed from the others, uniting only in opposition to the Sabbath; and all of them were soon to perish, with only a newcomer, the *World's Crisis,* to glean the handfuls let drop.

But the sanity and the insight of the Sabbath-and-sanctuary group were steadily to become more manifest, as their doctrine rounded out into the ultimate fullness of the gospel; and the acid test of time has witnessed to the vitality of their message, spreading and expanding into every country on the face of the globe, carrying the banner of the Sabbath, and by voice and pen and the ministry of sacrificial service preparing the way for the kingdom of Christ.

Not hastily, and not slightly, was the structure built. Much later Mrs. White wrote: "Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we

shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." [17]

The third angel's message required special study, for it contained references which must be explained. It begins, "If any man worship the beast and his image, and receive his mark." What is the beast? What is his image? What is his mark? The answers to these questions opened a whole chapter in prophetic interpretation, a chapter which had not been touched by the pioneers in the Second Advent message, and which now must be investigated.

"The beast" is evidently that beast just presented in the first of the preceding chapter, Revelation 13, "having seven heads and ten horns." That beast, by common consent of Protestant interpreters, represents the Papacy. But in the eleventh verse appears another symbol, a "beast coming up out of the earth," having "two horns like a lamb, and he spake as a dragon." This beast demands that men "make an image to the beast" just preceding, and "receive a mark in their right hand, or in their foreheads," to brand them as the worshipers of the beast.

The "image to the beast" would be a politico-ecclesiastical organization fashioned after the polity of "the beast." The "mark of the beast" is set in contrast to the "seal of God" in Revelation 7:3, 4, with which the servants of God in the last days shall be sealed. This seal, the sign of God's authority and government, is declared in Ezekiel 20:12 to be God's Sabbath. The opposite of that, the sign of authority and government of the dragon-controlled power, "the mark of the beast," must be a false Sabbath.

The beast with two horns like a lamb, mild and benevolent, yet which finally speaks with the voice of a dragon, came, in the interpretation of Seventh-day Adventists, to represent the United States of America. Unpopular as this interpretation must be in a land and of a Government which we all love, and denouncing as it does the final chapter in the history of that land and Government, the conclusion was reached through

faultless exegesis, and it comports with the state of the world in the end of time, as evidenced in this and other prophecies, and now in facts and events taking place before our eyes.

A corollary of this interpretation is a love of freedom which led the people who declared it to a vigorous championship of both civil and religious liberty in the legislation and administration of nation and State. Recognizably this is a delaying action, yet equally an educational campaign in which they who hear and heed may find the way to the liberty which is in Christ. Hence, Seventh-day Adventist history has been stayed with the bands of liberty guaranteed by our constitutional law; and foremost in the ranks of the upholders of American ideals, the heritage of our colonial and Revolutionary forebears, has been this people called to be standard-bearers of gospel freedom.

But the truth of God is ever unfolding, ever revealing new facets, new depths; and the education of those who follow that truth is progressive. The three angels' messages are no exception to this universal rule in the revelations of God. Since the days of our pioneers, who at first perceived only the girders of this body of truth, the meaning and the spiritual content of the three angels' messages have been made more and more apparent; and the end of their wealth of knowledge and inspiration has not yet been reached. Let us explore, presenting some discoveries, yet conscious of the fact that there are more beyond us.

The first angel's message does not stop with the proclamation of the judgment hour. It proceeds, "And worship him that made heaven, and earth, and the sea, and the fountains of waters." When the teaching of the evolutionary theory began its inroads in the last part of the nineteenth century, Seventh-day Adventists came to perceive in this message a bulwark against its insidious infidelity. Evolution, with all its varied degrees of atheistic teaching, ranges from denial of a God who is Creator to denial that He created in the manner He declares He created. "For in six days the Lord made heaven and earth,

the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." [18] The first angel calls us to worship this Creator, and in the worship to "remember the sabbath day, to keep it holy."

More than this, the call to worship in the first angel's message demands a deeper knowledge of the works of the Creator, for none can worship whom they do not know, and by His works is God known.[19] To this study and intelligent worship we and all God's people are called beyond any degree we have yet attained. Our study of nature is to be inspired and illumined with the science of the love of God which made all these things. "Upon all created things is seen the impress of the Deity. Nature testifies of God. . . . From Him all life proceeds. Only in harmony with Him can be found its [the soul's] true sphere of action. . . . To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson-book, life a school. . . . These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of to-day may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God." [20] All this is implicit in the first angel's message.

The second angel's message of Revelation 14:8, connecting with the message in Revelation 18:1-4, is more than a call to come out from recreant church organizations. Babylon is confusion, a mingling of truth and error, and consequently a leaning ever to evil. The call to come out of Babylon is not merely a convocation call but an individual call. God deals not alone with churches but with men. The second angel's message is a call to God's people to separate themselves from evil that inheres in their natures, as well as from evil that is associated with ecclesiastical bodies which have rejected truth. It must be recognized that in Babylonish churches whose leaders and spokesmen have accepted errors of paganism, errors of popery, errors of atheistic evolution, there are yet individuals who by their connection with God have their lives cleansed from error. There have been and there are men of God in every church, Protestant and Catholic, who have consecrated themselves to the service of God, and have been great instruments in His hand in advancing truth and saving souls. To the extent that error still inheres in them, they are called out. But also in those who have accepted this institutional purge yet in whose personal lives there remain any dregs of disharmony with God, physical, mental, or spiritual, any taint of Babylon, the second angel and his supporting herald challenge, "Come out of her, my people, that ye be not partakers of her sins."

The third angel's message is not only a demand to resist the beast and his image and to refuse his mark of a false Sabbath, lest the fearful punishment of God fall; it is a challenge to an understanding of the true inwardness of the Sabbath truth, which is God's seal, and of the opposite course of life, which leads to the receiving of the mark of the beast. To receive the seal of God demands a life in harmony with God; to receive the mark of the beast requires a character like that of the beast. No child of God, of whatever persuasion or communion, will or can receive the mark of the beast. But willful disobedience to the known law of God debases the man. If he follows a course of disobedience in body, mind, or soul, he becomes

more and more like the originator of sin, and upon his mind and in his practice he will receive the mark that stamps him a child of the devil. And this, no matter what his profession or church affiliation.

Finally the world will be arrayed under two opposing banners: under one, the true Sabbath, the sign of Christ's government, will be marshaled the company of commandment keepers who by the grace of Christ have no guile in their lives. Under the other, the false Sabbath, will be arrayed those whose habitual disobedience has subjected them to the authority of God's enemy. The nature of their lives will compel this division. But let none think that by assuming the insigne of heaven over a heart of corruption, he ensures himself with God; nor let him charge that a loyal servant of Christ, as yet unwitting of the flag of disloyalty floating above his head, is condemned of God. God is no respecter of persons. He knows the thoughts and intents of the heart. He judges righteously. And in the end He will decide: "He that is unjust, let him be unjust still," and, "he that is holy, let him be holy still. And, behold, I come quickly."

John saw three angels flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. Symbolism, without doubt, of the message delivered on earth. For angels do not often appear to earth's inhabitants in their celestial form; men are the agents of salvation to men. It was men that Jesus commissioned, "Go ye into all the world, and preach the gospel to every creature." And men it is who gave and are giving on earth the three angels' messages.

Yet who will not say that the three angels envisaged by John are not merely symbols but the actual commanding generals in this last campaign of the wars of God? For the angels of God are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." [21] And in the end of the world "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "The reapers are the angels." [22]

Organization and executive means and abundant reserves are in the plan of Heaven, far beyond men's thoughts.

We in this last age of marvels, who have caught the hushed voices of the ether in the meshes of our radio and magnified them into thunder, who direct the missiles of war or the messengers of peace through space with lightning flash and lightning control, who with the wonders of a scientific age have shut the mouths of our fathers' false prophets, can our imaginations not expand to perceive Heaven's strategy and purveyance and see the officers of God's army directing maneuvers in the midst of heaven? Far above and beyond the planning of men and their activities in the work of God on earth, the angels, messengers, and agents of the Supreme Commander, are busied with His orders or helping to frame His campaign or succoring and directing the human legions of Christ.

And though now we do not know their names or see their forms, lest we, like John, should fall to worship at their feet;[23] yet in the days that are to come, in the infinite years of eternal life, shall we not know them and live over again with them the campaigns of the last days of time?

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[1] Revelation 14:6, 7.
[2] Verses 8, 9.
[3] 1 Peter 1:10.
[4] Hebrews 11:40.
[5] Matthew 13:17, 16.
[6] Revelation 14:14, 16.
[7] Daniel 12:9, 4, 10.
[8] Revised Version.
[9] Daniel 7:9, 10.
[10] See Appendix.
[11] Revelation 18:2.
[12] Verse 4.
[13] *The Midnight Cry*, Sept. 21, 1843.
[14] *Ibid.*, Sept. 12, 1844.
[15] *A Word to the "Little Flock,"* pp. 10, 11.
[16] *Review and Herald*, December, 1850.
[17] Ellen G. White, *Special Testimonies*, series B., no. 2, pp. 56, 57.
[18] Exodus 20:11.
[19] Romans 1:20.
[20] Ellen G. White, *Education*, pp. 99, 100.
[21] Hebrews 1:14.
[22] Matthew 13:41, 39.
[23] Revelation 22:8, 9.

CHAPTER 11

PUBLISH GLAD TIDINGS

OTIS Nichols and his wife, of Dorchester, Massachusetts, who had entertained and helped young Ellen Harmon in the beginning of her ministry, still showed their loyalty and friendship. James White and Ellen Harmon were married in August, 1846, accepted the Sabbath truth in the fall, and labored together in Maine during the next few weeks. But after the meeting at Topsham, related in chapter 9, and upon their return to Gorham to Mrs. White's parents, she was taken very ill. For three weeks she suffered agonizingly, frequently fainting into deathlike coma, and being revived only through the prayers of her husband and the family. The Nichols, hearing of her affliction, sent their son Henry to visit her, bringing things for her comfort.

When Henry Nichols came, another season of prayer was arranged for Ellen's benefit. After others had prayed, young Henry began fervently to plead for the recovery of the sick. With the power of God resting upon him, he rose from his knees, went across the room, and laid his hands upon the sufferer's head, saying, "Sister Ellen, Jesus Christ maketh thee whole," and fell back prostrated by the power of the Spirit he had invoked.

Like an electric shock, Ellen felt the healing power go through her. The pain left her. Her soul filled with gratitude; she accepted the gift, and rested in peace. The next day she was able to sit up, and the second day she rode thirty-eight miles to the meeting at Topsham. The windows of her room were raised to let the cold winter air blow through. The neighbors, seeing this, supposed she was dead, and inquired of her father, "When is the funeral to be?"

"The funeral?"

"Yes, the funeral of your daughter, young Mrs. White."

"She is not dead," said Mr. Harmon; "she has been healed by the power of prayer, and is on her way to Topsham." [1]

In August, 1847, their first child was born; and in friendship and gratitude he was named Henry Nichols White—a bonny lad, who must pass through many vicissitudes in his parents' toilsome journeys, and come to his youth a loyal and generous boy, filled with the spirit of song.

Pilgrims and homeless in their own land, the Whites faced a future their eyes could not pierce. Might not they settle down, achieve independence and a competence by the industry and frugality inherent in them, and make the comfort and joy of a quiet Christian home? No, not they. The hand of God was upon them; and by faith, when they were called to go out into a place which they should after receive for an inheritance, they obeyed, and went out, not knowing whither they went. For they looked for a city which hath foundations, whose builder and maker is God.

In October of 1847, Stockbridge Howland and his wife, of Topsham, Maine, offered them a part of their commodious house for living quarters; and with borrowed furniture they set up housekeeping. The Howlands were to prove stanch friends and helpers through many years. But Stockbridge Howland, substantial citizen though he was, a man of skill and competence, had spent his all, save his home, in the Second Advent cause; and he now was dependent upon his daily labor for sustenance. He had little more than a roof to offer, and that he gave.

James White sought a job. The first employment offered was hauling rock for the railroad. This he did for some time, but could not get his pay. He then took his ax, and went into the woods to chop cordwood, earning about fifty cents a day. Severe pain racked him, so that he could not sleep at night. What was this? The Lord's work? How could it be? They sought to keep their cheer, but always the temptation assailed them: "Forsake the work of God, for God has forsaken you." But in the visions of the night they were made to know that

God was trying them for their good, stirring up their nest lest they should settle down, and be unwilling to work for souls.

One morning as James White left for his work he took from his pocket his last coins, nine cents, and gave them to his wife. It would pay for three pints of milk, three days, for herself and the baby. But little Henry was almost naked; the question with his mother was whether to buy the milk or to spend the nine cents for some calico to make an apron for her child. She bought the cloth rather than the milk.[2]

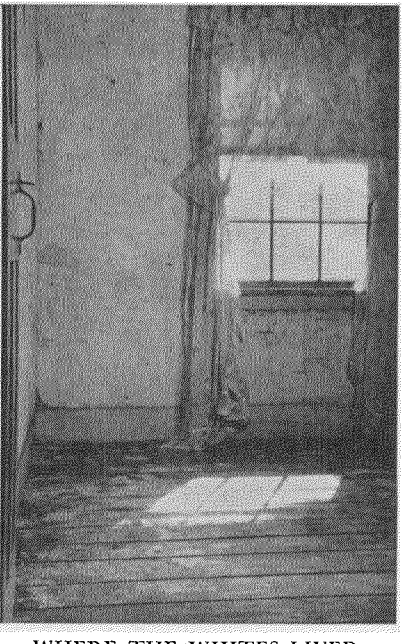
What an ecclesiastical enterprise! Two men founding a church: Joseph Bates with one York shilling, James White with nine cents! What a beginning for a church that spends its annual millions today! There may indeed be individuals in this church now who wrestle with poverty almost equal to this, and God blesses their sacrifices for the cause today as He blessed Bates and White then and as He blessed the lonely widow with two mites at the treasury of the Temple; but how small a part of the present resources of the church are they! And yet, who shall say? Christ counts His treasures, not in the easy offerings of the rich nor in the numbers of His adherents, but in the wealth of the spirit that animates His disciples, rich or poor.

Thus through the winter of 1847-48 they made a living, meager though it was, and home seemed very precious. Certainly they could not travel with the baby, and besides, there was no money for traveling. But suddenly their child was stricken, it seemed, with death. They gave him simple remedies, to no avail; they prayed, but there was no change. Then, sensing that their love of home was standing in their way, they consecrated themselves anew to God, willing to leave their child if that must be. Quickly the baby's case mended; he began to recover. "Light from heaven was breaking through the clouds, and shining upon us again. Hope revived. Our prayers were graciously answered."

Word came from E. L. H. Chamberlain, of Middletown, Connecticut, urging them to attend a conference there in



HOUSE OF ALBERT BELDEN, ROCKY HILL, CONNECTICUT
Birthplace of First Seventh-day Adventist Periodical



WHERE THE WHITES LIVED
One Corner of "Unfinished Chamber"

April. They resolved to go if they could get the money. James White settled with his employer, and found that ten dollars was coming to him. Five dollars went for much-needed clothing, and Mrs. White patched the patches on her husband's overcoat. They had five dollars left with which to reach their destination.

The five dollars carried them by train to Dorchester, where Mrs. Nichols handed them another five, which paid their way to Middletown. No one met them; they knew no one personally, and with but fifty cents left, they placed their trunk high on a pile of lumber (there was no checking system then, and no baggage room) and walked on, at last to find Brother Chamberlain, the first of many meetings and much labor together.

The conference was to be held at the farm home of Albert Belden, near the town of Rocky Hill, eight miles out. Belden sent his two-horse wagon into Middletown to convey the conferees to his home. Soon after their arrival, on the afternoon of April 20, in walked Joseph Bates and H. S. Gurney, whom they knew.[3] Fifteen were present that night, and the next day the number grew to fifty. Rocky Hill! Apt name for this period in their experience. It was to be their headquarters for the next eighteen months, they who had no home. The meeting was held in Albert Belden's house, in a "large unfinished chamber" in the second story, which was destined to be the birthplace of the first Seventh-day Adventist periodical.

This conference at Rocky Hill was the first of a series of six important "Sabbath conferences" held during this year, which began to collect and bind together the believers in the Sabbath truth. In the preaching Joseph Bates's principal subject was the law of God, including the Sabbath; James White's, the third angel's message.

Out New York way the message was beginning to sound, with Hiram Edson its foremost exponent. He now wrote to Bates and White, inviting them to a meeting at Volney, New York, in August. Edson wrote that the brethren were generally

poor, and that he could not promise much toward defraying their expenses, but he would do what he could.

Who would pay their way? Three months lay between them and the conference, and James White would work with his hands. He was dyspeptic, lame from a youthful accident, and his knowledge of what later was called health reform was limited to wondering how Brother Bates could be so well and strong living on bread and water. He, James White, was not well or strong; but mind overcame physical ailments, and prayer for daily strength kept up both him and his wife.

With two brethren, George W. Holt and John Belden, he contracted to mow one hundred acres of hay (with hand scythes), at 87½ cents an acre. "Praise the Lord!" wrote the dauntless enthusiast to Stockbridge Howland, "I hope to get a few dollars to use in the cause of God." He earned forty dollars.

So the Whites went to New York. It was their first meeting with Hiram Edson. Bates, Gurney, and Chamberlain also attended from New England. The meeting was held in David Arnold's barn, at Volney. About thirty-five were present, all who could be collected from that part of the State. But there were nearly thirty-five different creeds; "there were hardly two agreed." David Arnold evidently had imbibed some of the heterodox views of George Storrs' party, putting the millennium in the past, and objecting to the celebration of the Lord's supper except at the time of the Passover, of which he said it was the continuation. Many other errors were brought forward by different ones, and the conference was in discord.

A heavy weight pressed upon the leaders, and especially upon Mrs. White. She fainted, and some thought she was dying. But Elders White, Bates, Chamberlain, Gurney, and Edson prayed for her, and she revived. Then she was taken into vision, in which she was shown the errors in contrast to their opposite truths; and again, with a heavy Bible lifted high in her hand, she turned the pages and pointed to the texts she quoted in support of those truths. She was bidden to tell the factious ones to yield their errors and unite upon

the truth of the third angel's message. The gift of prophecy gained the day. All the once discordant elements found a harmony and beauty in the truths thus presented, and the meeting closed triumphantly. Thus a sound foundation was laid for the work in New York.[4] David Arnold became one of the shining lights in that State for many years, and an exponent of the faith in public print.

The third "Sabbath conference" was held at Hiram Edson's home in Port Gibson, New York, on August 27 and 28. There, in the barn where the comfort of God had come to the brethren praying on the morning of October 23, 1844, another outpouring of the Spirit came upon the company assembled. Some present who loved the truth were listening to those who taught error, but before the close of that meeting harmony prevailed.[5]

Returning to Connecticut, the Whites held the fourth Sabbath conference at Rocky Hill on September 8 and 9. They had left their child at Middletown in the care of a good young sister, Clarissa Bonfoey, who long served with them. Now upon their return, they found him ailing; and for some time they were hindered from holding another conference, as they wished, with the brethren in Maine. But at last, taking the child's case to the Lord, they were blessed in his recovery; and in October they returned to Maine. There, at Topsham, the fifth conference was held, October 20-22, 1848, and the work in Maine was well bound together.

At this Topsham conference they discussed the possibility of publishing a paper. James White had felt for some time the urge to publish, and it was the desire of the brethren to encourage him in this; but there appeared no means of doing it. James White himself was penniless, except as he worked at manual labor; the other preachers were in about the same case; and they all knew it took money to publish. So the matter was laid aside till the way should seem open.

The Whites were called to labor in Maine and near-by States. A painful decision was upon them: they could not

travel with their child and do the work of God. For his sake as well as the sake of God's work they must part. The Howlands offered to keep him, and with deep heart wrenchings Mrs. White gave him into their care. "His little sad face, as I left him, was before me night and day; yet in the strength of the Lord I put him out of my mind, and sought to do others good." [5] With gracious love and kindly care the Howlands kept the child for the next five years.

The sixth conference was held November 18, in Dorchester, Massachusetts, where Otis Nichols lived. Joseph Bates, in a tract he published a few weeks later, *A Seal of the Living God,* wrote: "Before the meeting commenced, some of us were examining some of the points in the sealing message [Revelation 7:1-8]; some difference of opinion existed about the correctness in the view of the word 'ascending' [verse 2], etc., and whereas we had made the publishing of the message a subject of prayer at the Topsham [Maine] conference a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision."

In the vision she seemed to be watching a light as of the sun, ascending in the east, like the angel in Revelation 7, and she greeted it with exclamations of wonder at its increasing power. "Out of weakness it has become strong! . . . It arises, commencing from the rising of the sun. . . . O the power of those rays! It grows in strength. . . . The angels are holding the four winds. . . . The saints are not all sealed! . . . Yea, publish the things thou hast seen and heard, and the blessing of God will attend." "Look ye! That *rising* is in *strength,* and grows brighter and brighter!" [6]

When she came out of vision she said to her husband: "I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small be-

ginning it was shown to me to be like streams of light that went clear round the world." [7]

Yes; that is very well, but printers must be paid. Where was the money for that first bill? There were probably no more than a hundred Sabbathkeeping Adventists at that time, and most of them were very poor. On James White the burden rested heavily, but for months he saw no way.

In June of 1849, seven months later, Clarissa Bonfoey, the young woman in Middletown, Connecticut, who had cared for their child when they went to New York, proposed to live with them. Her parents had just died, and in the division of their goods sufficient furniture and household furnishings came to her to provide for housekeeping. Albert Belden wrote to them in Maine, sending them money to move and offering them quarters in his house, including that same "large unfinished chamber" where the first conference had met; and there with Miss Bonfoey they made a home. She "was a precious child of God. She possessed a cheerful and happy disposition, never gloomy, yet not light and trifling." [8]

But James White had become discouraged over the prospects of starting a paper, as urged upon him by the Dorchester message, if it was to be started by donations from others. He felt he must push the door open himself. So, in Rocky Hill again, he looked about for another field of grass to mow. As he left the house his wife, anguished by the development, fainted. Prayer was offered for her, she revived, and then was taken into vision. In this vision she was instructed that, though the previous year her husband had been blessed and strengthened to labor with his hands for means to advance the cause, it was not now God's will that he should repeat the experience. There was money in the hands of the believers, and they should support the work. If he should now attempt to labor in the hayfield, he would be stricken down by sickness: he was to write, and in faith to publish the truth.[9]

James White answered the message. He wrote, and he prayed, and he walked out by faith. He started to publish with



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HARRY ANDERSON, ARTIST

PRAYER AROUND FIRST COPIES OF *PRESENT TRUTH*
This Took Place in the Belden Home at Rocky Hill, Connecticut



JAMES WHITE
Walking to Middletown With
First Copies of *Present Truth*

no money in sight, but, as he later testified, the money came in from readers. He arranged with a printer in Middletown, Charles Hamlin Pelton, to print the little eight-page sheet, which he named *Present Truth*. It contained clear though brief presentations of the Sabbath truth, the sanctuary, and the gift of prophecy. "I hope," he wrote in this first number, "this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted, and built up in the present truth, or you will not be able to stand 'in the battle in the day of the Lord.' "

Several times, while the work was being done, James White walked to Middletown and back, to edit it; but on the day of publication he borrowed Belden's horse and buggy to bring home the papers. "The precious printed sheets were brought into the house and laid on the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth." [10]

The little company joined in folding the papers, and as many were wrapped and addressed as they had names of those who might be interested. Then James White put them in a carpetbag, and on foot carried them to the post office in Middletown. The periodical publication of the yet unformed denomination had begun.

Mrs. White's prediction that "As the people read, they will send you means with which to print," was fulfilled. Later in the paper Elder White stated that more than enough was sent in to pay for the printing of the first four numbers, and whatever remained over was used in their traveling and ministering. Good news was also continually coming of more people accepting the message.

Four numbers of Present Truth were published in Middletown during July, August, and September. Then the Whites were called again into the field, and during the next two months no papers were published. A second child, James

Edson, had been born to them on July 28, and at first they took the babe with them. Later they left him in the care of the faithful Bonfoey. With two children far apart, in the care of friends, they traveled almost constantly, despite their precarious health, proclaiming the doctrines, correcting errors, encouraging and building up the believers in the present truth.

Joseph Bates likewise was on the road, practically all the time, roving farther than the Whites, but particularly working in Vermont and New Hampshire as well as Massachusetts, and then pioneering in Eastern Canada (Quebec), Ohio, Michigan, and Indiana. He did not, however, at first approve of the publishing of this paper. Though at Topsham and Dorchester he had seemed to endorse the idea of publishing, for some reason he now opposed James White's doing so. A decade later White recalled, "The oldest preacher among us, and almost the only fellow-laborer we then had in this cause, refused for one year to write for our little paper, because to publish a paper was to do as others had done who had backslidden." [11] Bates got over that, however, helped by the Spirit of prophecy; and later he faithfully reported and wrote for the *Review and Herald,* which he found a great help in his work. Staying but three or four days in a place, he would gather together a little company, take their subscriptions for the *Review,* and pass on. Thereafter the paper was the preacher.

The Whites were called again to New York, and for nearly a year they labored in that State. In November, 1849, they decided to move to Oswego, a town on Lake Ontario. There they rented a house,[12] and Miss Bonfoey joined them. In starting *Present Truth,* James White had no well-formed idea of making a continuous periodical. He later said, "When I commenced the 'Present Truth,' I did not expect to issue more than two or three numbers." [13] Four numbers had been published, and then the interruption. Now that he was somewhat settled again, his mind reverted to the need of a paper, and in December he brought out the fifth and sixth numbers of

Present Truth in Oswego. But he learned that continuity in a paper is a virtue, and its absence a calamity. There was no such spontaneous greeting of this lonely waif as at the publication of the first; and in January he wrote, "Brother Bates discouraged me about the paper, and I gave it up forever." [14] If Brother Bates, who had greatest influence in the field, would not cooperate, how could he go on with it?

No sooner had he come to this decision, however, than the Spirit of prophecy spoke to him with rebuke and encouragement. Mrs. White said, " 'I saw that God did not want James to stop yet, but he must *write, write, write, write,* and speed the message and let it go.' " [15] Accordingly, rousing from his discouragement, he published again, in March, April, and May, numbers 7 to 10, the place of publication being Oswego.

But as yet there was no settled home for the pilgrims or for their paper. Leaving Oswego in June, they dwelt with a family named Harris in Centerport. In the fall they were called back to Maine, and there, at Paris, the eleventh and last number of *Present Truth* (by James White) was published in November, 1850. It contained the first published poetic effusion of a Seventh-day Adventist, written by William H. Hyde, who had been healed by prayer from both disease and disaffection, and who, on witnessing Mrs. White in vision and hearing the message of heaven, composed what has since become a popular hymn:

> "We have heard from the bright, the holy land,
> We have heard, and our hearts are glad;
> For we were a lonely pilgrim band,
> And weary, and worn, and sad." [16]

Present Truth, however, had a worthy successor. From September to November of 1850, while sojourning with the Harrises, James White had published five numbers of a paper containing extracts from earlier Adventist papers, testimonies from leaders of that time, which presented some of the same views now maintained by the seventh-day Sabbath group, but which were repudiated by the great body of Adventists. This

was in demonstration of orthodoxy, albeit an advancing orthodoxy, in the Sabbatarian group. The paper was appropriately named *Advent Review;* it was published in Auburn, New York, the nearest large town to their residence at Centerport. The fifth and last number, however, was published in Paris, Maine. The name, thus originating, was destined to be perpetuated, as we shall see.

In a conference of the brethren in Paris, Maine, in November, after the Whites' arrival, and after the publication of the fifth number of the *Advent Review* and the belated eleventh number of *Present Truth,* it was decided that its place should be filled by a new paper, to be called *The Second Advent Review and Sabbath Herald.* Thus was born the *Review and Herald,* honored by long life and useful service to the present day, as the official church paper of Seventh-day Adventists. In the next volume the *Second* was dropped, and it became, as it remains, *The Advent Review and Sabbath Herald.* Though adopting, in the first part of its name, the title of the paper published the previous summer in Auburn, it retained little of the purpose of that sheet, to *review* past teachings. These teachings in respect to the fulfillment of prophecy were so generally repudiated by the Adventists other than the seventh-day group that to quote the leaders of that time had little influence. The truths of 1844, illumined and explained, required restatement, and this paper became the *herald* both of the Advent and of the Sabbath.

Still with no fixed abode, James White published the first volume of the *Review and Herald* in Paris, Maine. But in 1851 he removed to Saratoga Springs, New York, where the second volume was published. Then came a forward step, when, early in 1852, they moved to Rochester, New York, purchased a printing press of their own, and established, at 124 Mount Hope Avenue, not only a home, but an office where for the first time they did their own printing. Beginning in May, 1852, the *Review and Herald* was published here for three years, until the removal to Michigan.



HOUSE AT PARIS, MAINE
Where the *Review and Herald* Was First Printed

In the midst of his heavy responsibilities for the shaping and urging forward of the general cause, James White's heart was ever tender toward the children. We note in his reports accounts of ministering to the children and youth, and rejoicing at their conversion and consecration. In the middle of this year 1852 he came to the decision to devote a paper wholly to them. He wrote, "We design publishing a small monthly paper, containing matter for the benefit of youth. . . . The children should have a paper of their own, one that will interest and instruct them." Detailing somewhat the prospectus, he appealed not only to parents but to the children themselves for support: "The paper will cost, including postage, only about three cents a month. Many little boys and girls spend enough for candies and toys, that are of no real value, to pay for five or six such papers. We mean that all the children that cannot pay for it . . . shall have it free, . . . but many of the children will deny themselves of toys so as to be able to pay for their own." [17]

As with everything else, the editorship at first devolved upon James White. Here, there, and everywhere was his desk,

from the top of his lunch box by the wayside to the board between two barrels in the scantily furnished office of the new printing plant. Anna White, his sister, became the first distinctive editor after him; Annie Smith lent a hand from her other duties, and the years saw a succession of editors more or less gifted, including that austere but versatile deacon, George Amadon.

Hundreds of Elder White's "little boys and girls," now grown to maturity and old age, remember with affection and gratitude the "paper of their own," from its intriguing headpiece that exercised the imagination, to its stories and child-conditioned homilies. Time graduated the *Youth's Instructor* to the upper levels, and *Our Little Friend* took over the "little boys and girls"; but through the years it has responded to the prayer of its founder: "May God wake up His people to a sense of their duty to those young minds intrusted to their care, to guide into the channel of virtue and holiness."

The establishment of a printing plant of their own was a great undertaking for the few believers of that early time. In March, 1852, a meeting was called at the home of Jesse Thompson, near Ballston Spa, a few miles from Saratoga Springs. Thompson was a prosperous lawyer and farmer, who had given liberally, and who had entertained James and Ellen White for several weeks when they first went to Saratoga Springs; he had also for twenty years been a minister in the Christian denomination. This conference was attended by a considerable number of brethren, including Bates, Andrews, Edson, Rhodes, as well as the *Review and Herald* staff. It was there decided to move to Rochester and set up a printing establishment of their own.

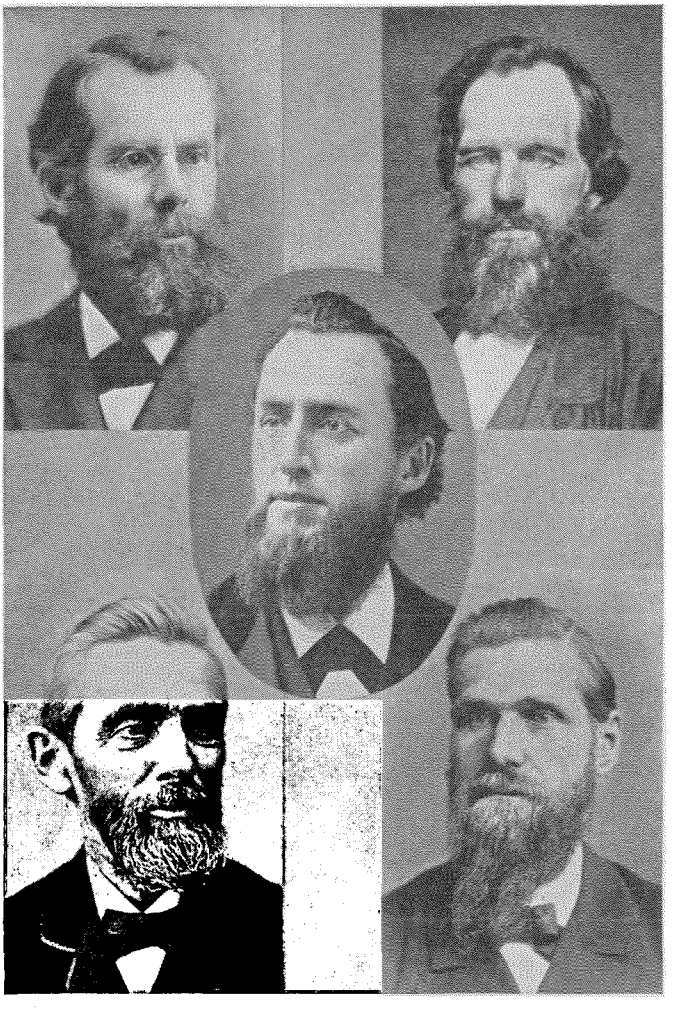
To establish this independence, gifts large and small were received from believers. Hiram Edson sold his farm, and besides giving a donation advanced sufficient to cover the cost till the pledges should be redeemed.[18] In October, 1852, the *Review and Herald* announced that the cost of press and equipment had been $652.93, and the receipts for the purpose

$655.84. Thus, before the work was eight years old, before there was any organization of any kind, before there was any means of support except voluntary contributions, the publishing work of the new cause was launched on a basis—for that time—fairly firm. From that has grown the present great publishing work of the denomination, with 49 main publishing houses throughout the world, 282 periodicals in 190 languages, and an annual sale of books and periodicals of over $11,000,000.

It had been declared, "From this small beginning, it was shown to me to be like streams of light that went clear around the world."

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[1] James White, *Life Sketches,* pp. 238-240.
[2] *Ibid.,* p. 243.
[3] See Appendix.
[4] James White, *Life Sketches,* pp. 245-249; Ellen G. White, *Christian Experience and Teachings,* pp. 118, 119; *Testimonies for the Church,* vol. 1, pp. 85, 86.
[5] James White, *Life Sketches,* p. 255.
[6] J. N. Loughborough, *The Great Second Advent Movement,* pp. 273, 274.
[7] Ellen G. White, *Life Sketches,* p. 125.
[8] See Appendix.
[9] Ellen G. White, *Life Sketches,* pp. 125, 126. Loughborough states that James White did mow a forty-acre field of hay at this time, for which he received $30, and that with this he started the paper. (Loughborough, *op. cit.,* p. 275.) But in view of Mrs. White's statement, Loughborough must have been mistaken. There is in the files of the White Publications a photostat of a receipt from Pelton, dated September 3, 1849, for the complete payment of the bill for the four numbers, evidence that the money was not in hand at the beginning but came, as testified, from other sources.
[10] Ellen G. White, *Christian Experience and Teachings,* p. 129.
[11] James White in *Review and Herald,* April 26, 1860, p. 182.
[12] See Appendix.
[13] *Present Truth,* no. 6, Dec., 1849, p. 47.
[14] James White letter, Jan. 10, 1850 (quoted in Arthur L. White, *Prophetic Guidance in Early Days,* p. 25).
[15] *Ibid.*
[16] *The Church Hymnal* (S.D.A.), no. 305.
[17] *Review and Herald,* July 8, 1852, p. 37.
[18] Edson, who was living one mile south of Port Gibson, New York, at the time of the disappointment, sold that farm in 1850 for $2,200. He removed first to Oswego, but shortly we see reports coming from him from Port Byron, which is some forty miles to the south, on the canal. Evidently he bought a farm here; for Loughborough states that he sold this in 1852 for $3,500, and out of this helped in the purchase of the press and equipment. (*Review and Herald,* Dec. 31, 1908; A. W. Spalding, *Footprints of the Pioneers,* pp. 77-79.)



J. N. ANDREWS J. H. WAGGONER

URIAH SMITH

J. N. LOUGHBOROUGH S. N. HASKELL

CHAPTER 12

THE MIGHTY MEN

IN THE chronicles of King David, when his kingdom was abuilding, there are listed certain "captains" and "mighty men" who were the bulwark of his throne. One of them "lifted up his spear against eight hundred," and one "went down also and slew a lion in a pit in a snowy day." One stood with David at Pas-dammin, where in a barley field they alone fought the enemy, and defeated him. And three of the captains broke through the host of the Philistines to get for the nostalgic David a drink from the well of Bethlehem. Three there were who were first, and three who were second, and thirty altogether who were mighty. From the telling of individual deeds of prowess, such as Abishai's, the roster trails down into mere listing of names, to Jasiel the Mesobaite. But they were all mighty men.[1]

So in the building of the kingdom of God in the earth, in the days of the beginning of the third angel's message, there were great men, some of whom were of the first three, and some of the second, and others who made up the thirty. "They were among the mighty men, helpers of the war." Some there were "whose faces were like the faces of lions, and were as swift as the roes upon the mountains," and some were "men that had understanding of the times, to know what Israel ought to do." And if some deeds are known, or if but a name remains, they deserve place in the chronicles of the time.

After the first three who have already been celebrated—Joseph Bates, James White, Ellen Harmon White—there are three, and all of them young, who rank as captains among the Sabbath forces of the time. These three are John Nevins Andrews, John N. Loughborough, and Uriah Smith. None of these were of the very first who followed Bates and White in the battle; but because they endured, and because they

wrought mighty works, and because they came to occupy important positions in the cause, they are most notable.

John N. Andrews was but a youth, seventeen years old, when with his parents he received the Sabbath truth. This was in 1845, before James White and his wife had accepted the Sabbath, and not much if at all later than Joseph Bates's conversion to it. John had set his sights for the law, and as his uncle Charles was in politics and later became a member of Congress, John saw a great field there for his talents. But the first angel's message caught the family, then the second, and finally the third, and John's ambitions in earthly politics were swallowed up in the heavenly message.

The company in Paris, Maine, however, was sadly torn by the visitations of fanatics in the four years following. Joseph Turner, Jesse Stevens, F. T. Howland, and others, with their harsh and extreme views, found this community of Adventists an attractive hunting ground. And finally the faithful but fearful brethren and sisters refused to meet, lest they be set upon by one of them. So when James and Ellen White visited them in September, 1849, they had had no meeting for a year and a half. But a meeting was called; and when F. T. Howland pressed in and interrupted, Stockbridge Howland,[2] that consecrated layman of Topsham, arose from prayer and, confronting the other, said, "Go out from this meeting. You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you." The fanatic blanched, sprang for his hat, and in terror fled. The power of God came down upon the assembly, prostrating some. Parents confessed to their children, and children to their parents. John Andrews exclaimed, "I would exchange a thousand errors for one truth." [3]

If he had errors to exchange for truth, the ratio was nearer one error for a thousand truths. The young man, twenty-one years old, from that time directed his fine mind to the study of God's message for the time. He began to preach and to write; and when the place of periodical publication was re-

moved to Paris, in the autumn of 1850, he became, with Joseph Bates and Samuel W. Rhodes, the listed publishing committee which stood behind James White as editor.

Year by year young Andrews grew in stature. Deeply studious, a quiet, unassuming man, he was yet a dauntless advocate, and his clear-cut reasoning was apparent in every article he wrote. One of his first antagonists was O. R. L. Crosier, who had turned against the faith he had at first espoused, and was championing the worn-out no-law theories of the antinomians. Wrote Andrews to Crosier, at the close of his concluding review:

"Deeply have I regretted the course pursued by yourself, yet that the blood of souls be not found upon me, I have deemed it duty to expose it. I know very well that such men as J. B. Cook, yourself and others, who have drawn back from obedience to the fourth commandment, can exert a greater influence against it than those who have never obeyed it. I have loved you both, for the testimony you once bore to the truth of God. My heart has bled to witness your strange course since. But I leave you to the mercy of that God, whose commandments you dare to fight." [4]

J. N. Andrews was a warrior who stood in the forefront of the battle to the day of his death. He was the author of a number of books, most notable the scholarly work *History of the Sabbath and of the First Day of the Week,* which is still a standard in the Adventist library. He became the third president of the General Conference. He was sent to Europe as our first representative outside North America, and he laid there the foundations of the evangelical and the publishing work which later made Europe the second stronghold of Seventh-day Adventists. He was cut down by tuberculosis in the prime of life, dying in Basel, Switzerland, at the age of fifty-four.

John N. Loughborough in 1852 was a young man of twenty who for three years had been preaching in New York for the first-day Adventists—"the boy preacher." In Rochester, in September of that year, he attended a series of lectures given

by J. N. Andrews on the doctrines of the seventh-day people, and with seven others of his church accepted this message. Elder and Mrs. White were away on a tour through the New England States. On their return, early in October, John Loughborough first met them, and this was the beginning of a long and intimate comradeship.

John Loughborough was from the beginning encouraged to labor in the ministry of the third angel's message. This did not mean that he was employed, with salary, and expenses paid. There was at that time no organization, no paymaster, no pay; every man went to war at his own expense. This, however, was nothing new to John Loughborough; the first-day Adventists had no organization either, and no system of ministerial support. He had, like all the rest, been relying on the gratitude and generosity of his hearers and on his own secular labors for sustenance, and oftentimes the going was rough. At a point five years later he records that his income from three months of ministerial labor was board and lodging (furnished, of course, by friends in each locality), a buffalo overcoat (very common in those days when the bison were being slaughtered on the Western plains), and ten dollars in money. Very often Adventist ministers worked at farming or a tradè a part of the time, and paid their own way.

Young Loughborough was of a genial and sprightly nature, but most dependable. An agreeable companion, he was also a thorough caretaker and an indefatigable worker. His style of writing was distinctly his own, filled with incident and anecdotal illustrations. Beside the more solid and sometimes ponderous composition of some of the Adventist writers, his contributions stood out in sunny relief. Yet his offerings were serious and strong. He wrote much in exposition of prophecy, and he became the first historian of the denomination.

He bore many heavy responsibilities in his long life of evangelism, administration, and pioneering. He, with D. T. Bourdeau, opened the work on the Pacific Coast; he was the first representative sent to develop the work in England; he

was many times a conference president; and he was always a prominent figure in the councils of the denomination. His life was long, ninety-two years; and in it he saw the cause he loved, advance from a small company localized in half a dozen places, to an organized movement covering the whole world.

Uriah Smith connected with the Review and Herald office in Rochester in March, 1853. He was the son of Samuel and Rebekah Spalding Smith, of West Wilton, New Hampshire, and he and his sister Annie were ambitious of careers in teaching. The little family had come through the 1844 experience, and now the mother had accepted the third angel's message. But the young people, though fair-minded, were intent on finishing their education, and teaching. However, his sister having through a remarkable experience embraced the new faith and having gone to help the Whites, Uriah Smith was troubled and unsettled. He was persuaded to attend a conference of believers in the church at Washington, New Hampshire, in September, 1852, and by December he had made his decision to cast in his lot with this people. In doing this he and his sister turned aside an offer to teach at good salaries, whereas at the Review office for some time they labored for board and clothing only. Their father died on December 1, 1852, and Uriah's decision came just after that bereavement. Their mother was a woman of talent and devotion, whose poetical ability was inherited by both her children. She lived until 1875.

The career of Uriah Smith was distinctively that of editor and writer, though he also, in his heyday, was preacher, ranging from sea to sea, and also Bible teacher in the college. In the beginning, his connection with the publishing office in Rochester was not prominent, but he built his foundation solidly. His first contribution to the *Review* was a long poem in blank verse, *The Warning Voice of Time and Prophecy,* which ran from March 17 to August 11, 1853. Though given to the writing of this type of verse, he wrote some hymns that lived.

For fifty years Uriah Smith was connected with the editorial work of the *Review and Herald,* and for long periods of that

half century he was the editor in chief. His oversight and planning contributed largely to its progress, and his solid, logical style of writing was well suited to the needs of the time. In the production of pamphlets and books he had a good record; and his *Thoughts on Daniel and the Revelation,* a verse-by-verse commentary on these prophecies, has run through many editions and several revisions, still being the standard work in this field, amid a notable group of commentaries and expositions.

Of the three men, he stood midway in several particulars: age, talent, and length of life. He died in harness in 1903, at the age of seventy-one, stricken down while on his way to the editorial offices in Battle Creek.

Before her brother, Annie R. Smith was converted to the Sabbath and sanctuary faith, and connected with the slender working force on the *Review and Herald.* Indeed, she may be considered our first professional editorial worker, though hers was the proofreader's and copy editor's work rather than that of the editorial page. A sweeter, more self-effacing, yet talented woman has never been known among us, nor, we may say, elsewhere, than Annie R. Smith.

Her connection with the message had begun in 1851 when she had concluded her seminary course and was visiting friends in Charlestown, Massachusetts. Her mother wrote her, asking that she attend a meeting to be held by Elder Bates in Somerville, near Boston, on a Saturday. "Just to please my mother," said Annie, "I'll go." That night she dreamed she went but was late. As she entered, they were singing the second hymn. Every chair was occupied except one near the door, and this she took. A tall, noble, pleasant-looking man was pointing to a chart, and repeating, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." She dreamed that what he said was true.

Elder Bates that same night dreamed of opening the meeting, but he changed his subject, for what reason he knew not, and took instead the sanctuary question. He was just be-

ginning his address when the door opened, and a young lady entered and took the vacant chair by the door. He dreamed that this young woman was Annie R. Smith.

And so their dreams focused on this point. And as they dreamed, it came to pass. Elder Bates, inattentive to his dream, planned to speak on a certain subject; but the thought of the sanctuary would intrude, and as he rose he took his text on it. Annie started in good time, but missed her way, and so came in late. As she entered she saw the man of whom she had dreamed standing by a chart, and he was pointing to it and repeating, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." She took the only vacant seat, by the door.

Joseph Bates saw her, his dream flashed into his mind, and he knew that this was Annie Smith. During the lecture that followed, which presented the sanctuary truth, the third angel's message, and the Sabbath, they were mutually attentive to each other. "This is the truth," said Annie to herself, as she had said in her dream.

As Elder Bates closed the meeting he stepped up to the young woman and said, "I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance is familiar. I dreamed of seeing you last night."

"And I dreamed of seeing you," said Annie, "and of what you preached. I believe it is the truth." She returned to her friends, but within three weeks decided to keep the Sabbath. She was at this time suffering from an affliction in her eyes, which she had strained when making a sketch of Boston and Charlestown from a distant hill. Her poetic muse, which had previously found expression in contribution to some magazines, now brought forth an expression of her new-found faith in a poem, "Fear Not Little Flock," which she sent to the *Review and Herald,* just then beginning its second volume, in Saratoga Springs, New York.[5]

James and Ellen White, impressed with her literary ability and much more with Joseph Bates's description of her piety

and devotion, invited her to join them. But she replied that she could not on account of the condition of her eyes. "Come anyway," they said. She went, and upon her arrival, prayer was offered for her recovery, with the result that her eyes were healed, and she entered at once upon her duties.[6]

Her term of service was brief, for, contracting pulmonary tuberculosis, which progressed rapidly, she died four years later. She is buried with her parents in the community cemetery at Wilton. But her consecrated life and her talented pen have made an ineffaceable impression upon the cause. Today some of her hymns are among the most treasured in the church: "Toil on a Little Longer," "I Ask Not, Lord, for Less to Bear," "Blessed Jesus, Meek and Lowly," "Hail, Peaceful Day," "He Sleeps in Jesus," "Long Upon the Mountains Weary," "How Far From Home?" and the historic "Blessed Hope."

Scarcely second to the former three, another group stand out in the early history: Hiram Edson, Joseph E. Waggoner, Stephen N. Haskell.

Not only was Hiram Edson a chosen instrument of God for the revelation of the sanctuary truth, but he was, with Bates and White, one of the deep-thinking students who developed the Seventh-day Adventist faith. He was a self-sacrificing servant of God, who placed his possessions on the altar, and made possible the early enterprises of the work. He labored in the evangelistic field with earnestness and ardor, and imparted his spirit to many a younger man.

John Loughborough was introduced into the work by Edson, who at the request of James White took him on a horse-and-buggy campaign through western Pennsylvania, and later labored much with him. Edson also was a pioneer in Canada, alone and with Bates, and there a considerable constituency was built up. In his latter days he suffered from ill-health and poverty, due to his generosity with his substance, a state which, however, his brethren were glad to relieve. He died in 1882, at the age of seventy-five; and he is buried with his wife in the little country cemetery at Roosevelt, New York.

Joseph H. Waggoner was a product of the West, the first of prominence to come from the far frontier. Editor and publisher of a political paper in Baraboo, Wisconsin, he first heard the message in 1851, when H. S. Case and Waterman Phelps passed through and in an hour's time ran over the whole field of the prophetic periods, the third angel's message, the United States in prophecy, and the Sabbath. Waggoner began to study for himself, and early in the next year came into the faith. Immediately he was welcomed to leadership, and in evangelism, editing, and writing he became a tower of strength to the cause. After James White, he was the first editor of the *Signs of the Times* and of our first health paper on the Pacific Coast. He wrote on Bible doctrines, health, and personal salvation. His "Refutation of the Age-to-Come" was very timely, his "Atonement in the Light of Reason and Revelation" a clear and concise treatise. He labored in Europe in his last days, dying in Basel, Switzerland (1889), in his sixty-ninth year.

Stephen N. Haskell was a youth of nineteen when, in 1852, in his native State of Massachusetts, he first heard an Adventist sermon. So he began preaching the Second Advent, supporting himself and his wife by selling home-made soap. The next year he encountered William L. Saxby, a tinner for the railroad and a Sabbathkeeper, to whom he bluntly said, "If you want to keep that old Jewish Sabbath, you can; but I never will." Not many weeks afterward he was not only keeping it but instructing others, so that Joseph Bates found a company ready to receive the full faith.[7] Stephen Haskell continued for a long, long time, to his ninetieth year, and in that fruitful lifetime he became the "father of the tract and missionary society," which has developed into our hundreds of Book and Bible Houses and our thousands of local church literature bands; the promoter of educational, health, and publishing institutions; writer of important books; pioneer in Australia, England, South Africa; world-wide counselor, opening up or strengthening missions in India, China, and other non-Christian lands. His life and service measured with those of Loughborough.

A group of four next engage our attention, wide-ranging, eager, persistent proselyters: Holt, Rhodes, Cottrell, Cornell.

George W. Holt, of Connecticut, was one of the first pioneers, from the day that he swung the scythe with James White in the hayfield, to the years of his far-reaching service. He labored long in New England, Canada, and New York, helping to build strong constituencies there, then on into Ohio, where he pioneered, Michigan, Illinois, Wisconsin. More often than any other, he is mentioned in letters to the early *Review and Herald* by converts, some of whom became strong workers. He lived until 1877, though physically unable to labor the last fourteen years.

Samuel W. Rhodes was a blazing star, eager, impetuous, warmhearted, loyal. He laid his forceful hand upon the white-robed fanatics in Vermont;[8] he smote the enemy hip and thigh in New York; he sallied into Michigan and all the Northwest. And deep in the conflict, he cried to White: "Be of good cheer, my dear tried brother, and in Jesus' name turn the battle to the gate. . . . I mean to go to Heaven with you. I love you more and more."[9] He gave invaluable service in the early years, ranging even ahead of Bates in the West, and setting the pace for Cornell. Chronic illness and a hasty temper finally retired him; but he remained loyal to the last, asking only for "a more humble relation to the church with which I have been associated, and whom I still love devotedly."[10]

Roswell F. Cottrell, of western New York, descendant of French Albigenses, Seventh Day Baptist, and convert of Joseph Bates and Samuel Rhodes in 1851, became a prominent worker in the message, and the progenitor of faithful messengers. His poetic talent was first manifested in defense of the Sabbath, "It's Jewish."[11] Some of his hymns are among our finest: "The Wonders of Redeeming Love," "By Living Faith We Now Can See," "The Time Is Near When Zion's Sons." His pen was forceful in prose as well, and his preaching was powerful.

Merritt E. Cornell was one of Joseph Bates's converts in Michigan in 1852.[12] A young first-day Adventist preacher, he

and his wife were induced, though with great reluctance, to go to hear Bates at the house of his friend and former associate Dan R. Palmer, in Jackson. Arrived there, Angeline would not go in at first, and Merritt thought a few minutes would suffice to put down the obstreperous preacher. However, as he did not come out in a few minutes, she hitched the horse and entered also. After an hour or two of exposition the Cornells were backed against their stubborn wall of prejudice, and as a last resort Merritt produced a no-law article in Marsh's *Advent Harbinger*. A meeting was appointed for the next evening, when a three-and-one-half-hour refutation of that article completely convinced him. When at last they took up their journey, they drove toward her father's home, between Tyrone and Plymouth, eighteen miles west of Detroit. Nearing there, Cornell saw an Adventist brother, J. P. Kellogg, raking hay. He leaped the fence to deliver the message to him. Then, driving on, he met a neighbor on the road, and preached to him, and finally to his father-in-law, Henry Lyon. The result was a call for Brother Bates to come, and soon a good company was brought out there. The two men, Kellogg and Lyon, were to prove keystones in establishing the work in Michigan. Cornell, an enthusiastic, driving young man, was the first to purchase a tent for services; he was a far-ranging pioneer in the West, and one of the hardest-hitting evangelists in our ranks, a devoted and, in his latter years, a mellowed father in Israel. He died November 2, 1893.

Earliest of all the helpers of the first pioneers were some laymen strung along a line from Maine to Connecticut. The cradle of the cause was here; and among the faithful believers of those earliest years, to whom James and Ellen White might ever turn in time of need, we note Stockbridge Howland, of Topsham, Maine;[13] Otis Nichols, of Dorchester, Massachusetts; and Albert Belden, of Rocky Hill, Connecticut. Nor must we forget Heman S. Gurney, of Fairhaven, Massachusetts, the blacksmith-singer who was at Joseph Bates's right hand, or E. L. H. Chamberlain of Middletown, Connecticut. All these

brethren "labored in the word," preaching, teaching, or exhorting, as well as ministering to the need of others. Otis Nichols was an engraver, who prepared the earliest prophetic charts, revised for the use of Seventh-day Adventists.

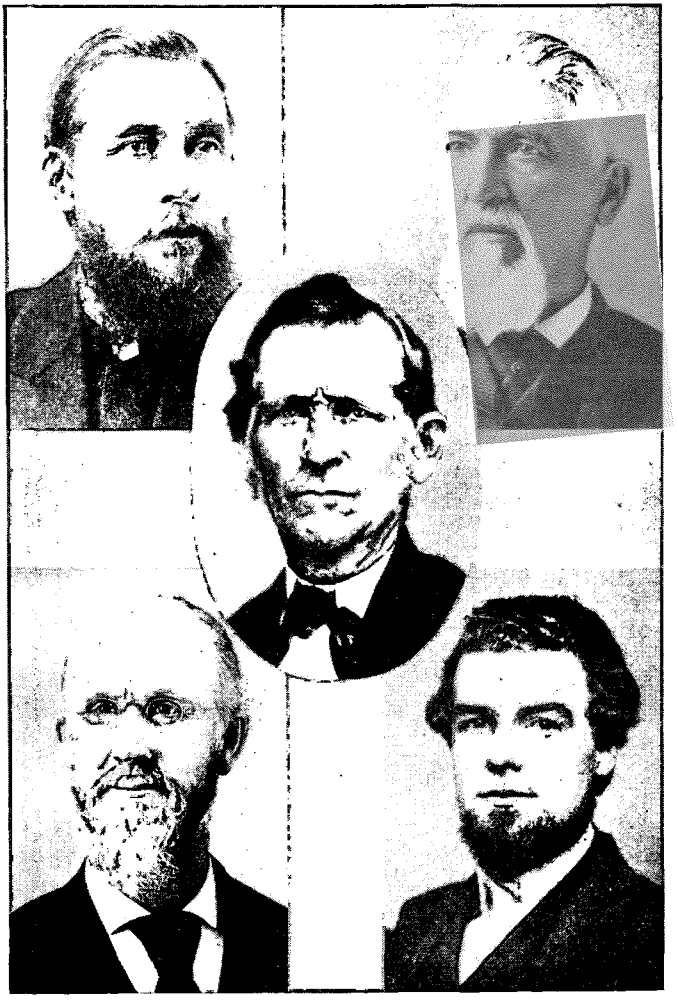
Washington, New Hampshire, was the birthplace of the Sabbath truth in Adventist circles, and most of its Sabbath-keepers soon accepted the third angel's message. Frederick Wheeler, of near-by Hillsboro, first ordained minister to accept the Sabbath, though hesitating through some years of troubled farming, finally, in 1851, devoted himself wholly to the ministry, and in 1858 located definitely at Washington. He lived to his one hundredth year. The Farnsworth brothers, Cyrus and William (the latter "the first Seventh-day Adventist in the world," according to his famous evangelist son Eugene), though they never assumed to preach, were strong upholders of the faith, and their numerous descendants have covered the earth with their service. A daughter of William Farnsworth married A. T. Robinson; he and his brother Dores A. Robinson were pioneers in South Africa and India. Stephen Newell Mead, a brother-in-law of the Farnsworths, was the father of Fred L. Mead, second general head and great organizer of the colporteur work, and a pioneer missionary to Africa, where he died.

A name familiar in the early records was Elon E. Everts, from New Hampshire; and Rebekah Smith, the mother of Uriah and Annie, was a product of the Granite State. Joseph Baker, of Lebanon, New Hampshire, a capable worker in 1844, was brought into the Sabbath ranks by Joseph Bates in 1850. He became a member of the publishing committee, with Bates and Andrews, and a successful evangelist. Leonard Hastings and his wife, of New Ipswich, were stanch friends and helpers in the earliest as well as later years.

Vermont, the Green Mountain State, became a stronghold in the early times, being at first the strongest conference; and though it sent some of its ablest pioneers as settlers into the West, it still nobly supported the cause. Washington Morse,

recovered from despondency by Mrs. White after the disappointment, became a good worker. He afterward removed to the West, and was the first pioneer in Minnesota, and its first conference president. E. P. Butler (whose son George was to become fifth president of the General Conference), first in Vermont, later in Iowa, was a solid, dependable figure in the early work. W. S. Ingraham, of Wolcott, Vermont, was a pioneer in many States, and was elected first president of Wisconsin when that conference was formed. And there was C. W. Sperry, of Vergennes and Panton, a devoted evangelist, whose course was cut short in 1861 by tuberculosis. Josiah Hart, beginning in Vermont, afterward moved to northwestern Illinois, into territory where Joseph Bates had pioneered, and made a strong pillar of the church throughout that country. Albert Stone, a convert in 1853, became a tower of strength in the East. Stephen Pierce, whose wife was healed of chronic melancholia by the ministry of Mrs. White, was another early figure of power. And A. S. Hutchins, slight, smooth-shaven figure among the bearded men of the period, was an incisive, patient, dependable worker throughout the last half of the century. He was a Freewill Baptist minister, who used to pass Washington Morse's little factory every Sunday, and rebuke him for Sunday labor; but their conversations led Hutchins into study, and on hearing the "clear, conclusive, and overwhelming" arguments of George Holt in 1852, he was convicted and converted.

In New York there was David Arnold, in whose barn the first conference in the State was held, who wrote much in the early papers, and who was elected first president of the New York Conference. There was John Byington, a former Methodist minister, who at Buck's Bridge inaugurated the first home school for his children, and built what was probably the first Seventh-day Adventist meetinghouse.[14] Elder Byington in 1857 removed to Michigan, which he crisscrossed with horse and buggy in evangelistic work, until it was said, "No one knows Michigan like John Byington." He was elected the first presi-



J. G. MATTESON M. E. CORNELL

J. P. KELLOGG

J. O. CORLISS I. D. VAN HORN

dent of the General Conference in 1863. C. O. Taylor, a New York worker, became the pioneer in the Deep South in the late seventies and eighties.

At the beginning of their publishing work in Rochester with their own equipment, the Sabbath people had no trained printers. They hired from the Saratoga printshop, which had previously done their work, a non-Adventist young man of good habits, L. V. Masten, as their foreman (he embraced the faith after being healed of cholera by prayer); he took as apprentices, several young men who became standbys. Of these, one was Albert Belden's son Stephen; he married Sarah Harmon, Ellen's older sister. Their son Frank later served as manager of the Review and Herald, and his many hymns and several songbooks have been a great contribution to hymnody. Stephen Belden much later in life went as a missionary to the South Seas, where he died.

There was Oswald Stowell, who in Paris, Maine, was one week ahead of John N. Andrews in beginning to keep the Sabbath. He came to the Rochester office as an apprentice, and long remained with the publishing house. His descendants to the third and fourth generation have had their part in the cause. There was George W. Amadon, caught from the canal towpath, long a foreman in the Review and Herald, also a deacon and revered Bible teacher. There was Warren Bacheller, who in Rochester would in secular phrase have been called the printer's devil, and whose long service and quiet, consistent Christian life, also as a foreman in the later Review and Herald, made him a force in the church.

We anticipate our evangelistic history when at this point we name a group of Michigan laymen as noted in their period as the Atlantic seaboard group who cradled the movement. Two of these men were Dan R. Palmer of Jackson, the initial Michigan convert of Joseph Bates, a blacksmith like Gurney, who later worked with him for a time; and David Hewitt, of Battle Creek, to whom, on his first visit there, Bates was directed by the postmaster as "the most honest man in town."

Hewitt was a Presbyterian and a peddler of low-priced articles, a sort of premature ten-cent store on wheels; and it was in his trading that he gained the reputation of being the "most honest man:" After his conversion to the third angel's message he did a good deal of quiet missionary work, not only in Battle Creek but in adjacent towns. Though he never preached, he was an early example of that layman evangelist by whom the cause was built quite as much as by its clergy. Indeed, the distinction between layman and minister was not very sharp; for most ministers in those early days farmed or worked at trades, and many laymen labored in the ministry. There being no church organization, the traveling ministers received recognition as laborers by being given a card signed by Joseph Bates and James White as "leading ministers."

Three other men were closely associated in starting and upholding the publishing work when it came time to remove it to Michigan. They were Cyrenius Smith, John Preston Kellogg, and Henry Lyon. All three of these men, like Hiram Edson, sold their farms to invest money in the cause, while they took up trades to support their families. They, with Dan R. Palmer, furnished the funds which bought the lot and built the first little building for the publishing work in Battle Creek. Cyrenius Smith was the first "deacon" in the denomination whose name we have; and in that first beginning the deacon was the only church officer. His two sons and four daughters were famous singers in their youth. One of the daughters married an early worker in Michigan, A. A. Dodge; another married Robert M. Kilgore, of Iowa, who was one of the chief builders of the work in the South. J. P. Kellogg was the father of Dr. M. G. Kellogg, pioneer in many things; of Dr. John H. Kellogg, long at the head of the Battle Creek Sanitarium and all our medical work; and of Will K. Kellogg, the pioneer in health foods. Henry Lyon was the father-in-law of the Cornell brothers, Merritt and Myron, evangelists.

As the center of the work kept moving westward, settling at last in Michigan, that State came to furnish some of the fore-

most workers. A group of three attract our attention: Frisbie, Van Horn, Lawrence.

J. B. Frisbie was a Saul of Tarsus. Like Cornell, he was a first-day Adventist preacher, but was more vigorous in his opposition—so much so that in our early history in Michigan his name was linked with those of Marsh and Crosier as the most bitter of opponents. But in 1853 he went on his Damascus road to a revelation of the Redeemer in the most holy place. He became a prominent writer for the *Review and Herald,* a vigorous evangelist, and for half a century an honored worker in the cause.

I. D. Van Horn was one of the best beloved ministers through the last half of the century. He had the gift of the common touch. Paired with J. H. Waggoner, who had the deep intellect and a rather reserved manner, Van Horn made an ideal teammate, visiting and winning where his more mighty co-worker convinced. He was a grand hand with the children. In the Pacific Northwest he was the first Seventh-day Adventist minister in Oregon and Washington.

R. J. Lawrence was a man who combined in great degree the virtues of Waggoner and Van Horn. He was a strong reasoner but also a happy companion. In his pioneering in Missouri he went out on the farms and the cattle ranches, and worked with the men, until the farmers out of friendship came to his meetings, and the cowboys rallied around him in the face of his detractors.[15]

Two brothers, A. C. and D. T. Bourdeau, French Americans in Vermont, accepted the faith in 1856, and became strong workers in the cause. The younger, Daniel, was with Loughborough a pioneer in California. He also translated some works into French, and labored among French people in Canada, the United States, and Europe, spending fifteen years in France. A. C. Bourdeau, besides doing yeoman service in America, pioneered the work in the south of Europe.

A notable Ohio convert was Joseph Clarke, a farmer and teacher, whose labors were earnest and fruitful, whose counsel

was always sound, and whose frequent writings in the *Review and Herald* and the *Youth's Instructor* made him in effect a corresponding editor. With a wide variety of subjects, from doctrines and deep searchings of the Scriptures to child training and health, he wrote attractively for adults, youth, and children. He was a delegate to the conference of 1860 which fashioned organization, of which he was a strong upholder. After the Civil War he and his wife were among the first to go into the Southwest, as teachers of the freedmen, and he labored long in Texas in connection with R. M. Kilgore.

In Wisconsin the first convert to enter the ministry was Waterman Phelps,[16] in 1851, who did strong work in the early years, but declined to accept organization when it came, and dropped out. Isaac Sanborn and T. M. Steward, however, were two Wisconsin men who labored and endured to the end.

The Scandinavian work began with a company of Norwegian immigrants at Oakland, seventy miles west of Milwaukee.[17] The two families of Andrew Olsen and Ole Serns had come to America, not as most immigrants, merely to better their fortunes, but in the true spirit of the Pilgrims, to seek for religious freedom and greater light. Already in Norway they had questioned the validity of Sunday as the Sabbath. In America they joined the Methodist Church, but were not wholly satisfied, especially as to the Sabbath. Two other Norwegian families soon settled near them. Then one of their number came in contact with a Swede who was observing the seventh day. The four families in 1854 decided to keep the Sabbath. Others joined them, until there were eight Sabbath-keeping families there, the first Scandinavian Sabbathkeepers in America. In 1858 they attracted the attention of Seventh-day Adventists living near by, and Waterman Phelps came and preached to them. Since he knew only English and most of them knew only Norwegian, and there being no interpreter except the half dozen who knew some words of English and who whispered the translation to their seatmates, slow progress was made. In the end, however, Andrew Olsen and his wife were

baptized, and soon afterward the Serns family and the Johnson family. These three families have furnished scores of workers in the Adventist ranks in America, in Scandinavia, and in every continent on the globe. A son of Andrew Olsen, Ole A. Olsen, became the eighth president of the General Conference, the fifth occupant of that office, White and Butler having served alternating terms.

In the autumn of 1863 a young Danish Baptist preacher in Poysippi, Wisconsin, John G. Matteson, through the personal work of a faithful Seventh-day Adventist, accepted the message, and soon brought in from thirty to forty of his people.[18] In the next year he visited the company at Oakland, who joyfully welcomed a minister of their own language. Reaching out in every direction, under great hardships and with earnest labor, Elder Matteson spread the truth far and wide among his people, from Minnesota to Illinois and Iowa. Then he determined to have some Danish-Norwegian literature, and went to Battle Creek to solicit their help. But as the publishing company were dubious of the venture, Matteson entered the printing office and learned to set type, then printed his own. Such literature finally reaching the old country, he was at length sent over to open the work in Denmark (1877), which he did; then he entered Norway, and the work in Scandinavia thrived. Meanwhile the work among the Swedes in America had also begun, and literature in their language was published.

These all obtained a good report through faith. They subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, turned to flight the armies of the aliens. But as with the disciples of Jesus, there were others whom the historian must notice whose end was sad. Some of them were for a time mighty in word and deed; but some because of pride, some because of ambition, some because of weaknesses never overcome, turned aside and fell. Let no voice rise against them in scorn or in bitterness, but—

"A long lament, as for the dead,
In sadness make."

H. S. Case was a pioneer preacher who accepted the faith in Michigan in 1851. He labored effectively in Michigan, New York, Ohio, and Wisconsin. But becoming incensed over rebuke for a harsh and unchristian attitude toward certain lay members, he left the ranks, and with C. P. Russell started in 1854 a paper they called the *Messenger of Truth;* hence they were known as "The Messenger Party." The first concerted disaffection, it caused considerable trouble and confusion, but within two years the paper died, and the party soon disintegrated.[19]

J. M. Stephenson and D. P. Hall were two of the first converts of J. H. Waggoner in Wisconsin. For some years they were prominent ministers, though they never abandoned but sometimes hid their belief in that doctrine of a probation for sinners after the Second Coming called the "age-to-come," which was held by some Adventists, then quite a party. At last, in 1855, they tried to stage a rebellion in Wisconsin, but failed to carry many with them; and soon they faded out, both of them finally dying insane.[20]

Moses Hull, for some years a prominent preacher and pioneer in both East and West, never tried to create a party, but his fall was lamentable. He separated himself from his brethren by his pride and independence. Then, entering into debate with a Spiritist, he experimented with the satanic thing in order to get first-hand knowledge, and soon came under its influence. He left the Seventh-day Adventists in 1863, and ended at last an avowed enemy of Jesus Christ.[21]

In Michigan, in 1858, Gilbert Cranmer departed after being refused recognition as a minister because of the use of tobacco and neglect of family worship. He gained some followers, and in 1863 endeavored to resurrect the defunct *Messenger,* giving it the title of *Hope of Israel,* after the name of a former Millerite paper. This ran for two years, and then died for lack of support.[22]

In Iowa two men who had been converted in 1862, B. F. Snook, a Methodist preacher, and W. H. Brinkerhoff, a lawyer,

were ordained, and Snook, upon the organization of the conference in 1863, became president. But the two men were jealous of the influence of Elder and Mrs. White, and continually spread false reports about them. Though once they repudiated their disunion and asked forgiveness, they kept the cauldron boiling in their hearts and in their ministry. In 1865 Snook was succeeded in the presidency by George I. Butler, an earnest young layman who was licensed as a minister and elected president of the conference at the same time. This was the final straw. Snook and Brinkerhoff rebelled, and tried to draw all Iowa after them. In 1866 they were separated from the church. They then gathered the remnants of the Cranmer Party and its defunct paper to themselves, establishing headquarters at Marion, Iowa; hence they were known as the "Marion Party." But the movement faltered and failed, the paper, at first called *Advent and Sabbath Herald,* being discontinued and resurrected again and again, under various names. Snook began preaching for the Universalists, and Brinkerhoff returned to teaching and the practice of law. The remnants of the party still exist in the churches known as "The Church of God (Adventist)" and "The Church of God (Seventh Day)" with headquarters at Salem, West Virginia. The two together number less than 4,000.

The last name is that of Dudley M. Canright, who in the '70's and '80's was a prominent and successful laborer in many States, yet always with much the same faults as Moses Hull, to which he added a consuming ambition. He was lovingly labored with, and several times brought back into harmonious fellowship. But in the end he sullenly slipped out, and soon evinced his dark spirit by writing a book against Seventh-day Adventists, filled with misrepresentations, which still is a part of the arsenal of opponents. Canright, though entering the Baptist ministry, was never happy or assured, as he more than once confessed, to the day of his death.

In all these cases, as in various others since, the chief point of attack by the mutineers was the Spirit of prophecy in Ellen

G. White. It always arose out of a rebellion against reproof and counsel, either in personal or in doctrinal matters. By such counsel many others through all the denominational history, submitting themselves to what, by the illumination of the Holy Spirit, they perceived to be true either of themselves or of the faith, were saved from shipwreck, and enabled to go on with courage and increased power.[23] The whole history of the Christian church, from apostolic days to this, repeats this lesson: "The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." [24]

In all this warfare the battle has been pressed not alone by the captains, but by the loyal rank and file. While, as in all church history, there have been some in the ranks who failed to benefit by the truth, whose habits of body, mind, and spirit hampered and separated them, yet the great majority have been loyal, true, and earnest. They have labored as their leaders have, labored to the extent of their ability; and in literature distribution, in personal ministry to body and soul, in self-denying support, and in the example of their virtuous lives, they have forwarded the cause of the threefold message, the mission of Seventh-day Adventists.

All these were men of war, men that could keep rank, men who were of one heart, men who knew no other cause, men who put to flight all them of the valleys both East and West. And they said to every leader, "Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." [25]

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[1] 2 Samuel 23:8-39; 1 Chronicles 11:10-47.
[2] Apparently the two men were not related.
[3] James White, *Life Sketches,* p. 261.
[4] *Review and Herald,* Aug. 5, 1852, p. 52.
[5] Published in *Review and Herald,* Sept. 16, 1851.
[6] J. N. Loughborough, *The Great Second Advent Movement,* pp. 313-315; Rebekah Smith, *Poems; and a Sketch of the Life of Annie R. Smith,* pp. 98, 99.
[7] See Appendix.
[8] Ellen G. White, *Christian Experience and Teachings,* p. 139.
[9] *Review and Herald,* Dec. 23, 1851, p. 69.
[10] *Ibid.,* Dec. 18, 1860.
[11] *Ibid.,* Oct. 21, 1851.
[12] See Appendix.
[13] His home, because of his constancy and the resources it afforded, was called "Fort Howland" by the early pioneers.

[14] See Appendix.
[15] See Appendix.
[16] He seems, from his earliest communications, to have accepted the faith in northwestern Illinois, but his first labors were in Wisconsin. (See *Review and Herald*, Aug. 19, 1851, p. 16; Sept. 2, 1852, p. 72.)
[17] Olsen, *Origin and Progress*, pp. 345 ff.
[18] See Appendix.
[19] Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 188-191, 217; *The Great Second Advent Movement*, pp. 325, 326.
[20] Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 204-207; *The Great Second Advent Movement*, pp. 331-333.
[21] Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 246, 251-253.
[22] *Ibid.*, pp. 216, 217.
[23] For example, see Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 282-286; Ellen G. White, *Life Sketches*, pp. 312-318.
[24] Daniel 12:10.
[25] 1 Chronicles 12:18.

CHAPTER 13

THE BLESSED HOPE

"THE blessed hope!" Whoever saw Joseph Bates's signature through those early days of the message saw that closing salutation, "Yours in the blessed hope, J. Bates." It was echoed by his brethren and sisters, as the years rolled on, from the mountains of Vermont to the tides of Massachusetts, from the rocky shores of Maine to the prairies of Iowa, from the Atlantic to the Pacific, and around the world—"The blessed hope!"

The phrase, taken from Paul's letter to Titus,[1] "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," is one of the most invigorating in the Epistles. It is bursting with joyous anticipation; it beams with the radiance of the day of God. Its exact significance and its setting in the heart of the gospel, are best portrayed in Weymouth's translation: "For the grace of God has displayed itself with saving power to all mankind, training us to renounce ungodliness and worldly desires and to live sober, upright, and pious lives in the present world, awaiting fulfilment of our blessed hope—the Appearing in glory of our great God and Saviour Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who would be His own, zealous for good works."

The blessed hope is the hope of Christ's coming, contained in the last gospel message, the threefold message proclaimed by the angels and by the human armies under their command, the last legion of Christ. This is the hope that sings in the heart of every enlightened Christian:

"Joy to the world, the Lord will come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

It is not the conscious hope of the world, though it is the only hope for the world. But men have turned away from the simplicity of the faith of Christ, and have sought unto fables. To the great men of the world the Second Advent is a fantastic myth, the product of credulous minds in a simple age; but they themselves were foreseen and foretold. Peter prophesied, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." [2] Even the professed Christian church in large part has minimized or distorted the doctrine of the second coming; and the world, caught in the meshes of a materialistic philosophy, is more in dread of man-made annihilation than in hope of divine deliverance.

But the truth of the second coming of Christ, bringing an end to sin and misery and death, is the glorious hope, the blessed hope of the followers of Jesus. The atonement and redemption of Christ makes the grand cornerstone of the edifice of the church of God, and on either side of it and upon it are built the great truths of the Christian faith. For Christianity is a person; it is Christ. His personal presence is craved by Himself and by His followers: "Father, I will that they also, whom thou hast given me, be with me where I am"; "Even so, come, Lord Jesus."In His First Advent, Jesus revealed the love of God, and died that man might live; the consummation of His redemption is in His Second Advent in righteousness and power, to restore all things as they were in the beginning, and to bring His rewards to saints and sinners. This has ever been the devout hope of His people and the salvation of the world which lies under the weight: "The whole creation groaneth and travaileth in pain together . . . waiting for"—[3]

"one far-off divine event,
To which the whole creation moves." [4]

Yet not, as to Tennyson, a "far-off" event, but even at the door.

The pioneers dug for truth as for hidden treasure. James White, Joseph Bates, Hiram Edson, John N. Andrews, and others quarried out the building stones to make the temple.

Some of the stones in that temple were already well-established doctrines in Christian faith; some had been lost or misshapen and were recovered; some were fresh from the quarry, waiting for the need of the building, which had now come. Nor is it to be understood that these pioneers grasped completely all the truths now held by the denomination. Knowledge of truth is progressive, and only they who grow in that knowledge are living Christians. Some of the truths hereinafter stated categorically were years in developing fully; they represent the present platform of Seventh-day Adventists, and there will doubtless be new concepts and, therefore, new statements of those truths. But the pioneers laid the solid foundations and erected the walls of the building; its modifications have been minor; and its finishing, according to pattern. Their blueprint was the Bible, the Inspired Word of God, through which runs in golden outline the love of God to man.

First, they found therein, and they believed in, the fatherhood of God. The heathen of old lost God's nearness because "when they knew God, they glorified him not as God, neither were thankful"; and the modern heathen have likewise orphaned themselves, putting God afar off as merely a primal cause. Jesus came to show us God, not as a distant, cold judge of mankind, but as a warmhearted, loving Father.

Second, they found the ineffable mystery of the oneness of God in the Trinity: the Father of all, the Son who is the Saviour of mankind, and the Holy Spirit through whom the grace of God is ministered to men.

Third, they found in the Bible, and they built upon it, the record that God created the earth and all that is therein in six days. It was a doctrine universally accepted in Christendom when they brought it forth for their building; but before half a century was gone it was a truth questioned, mauled, mis-

treated, rejected, in favor of the myth of evolution. But into Seventh-day Adventist faith it is built as a foundation stone.

Fourth, they found the story of man's failure and fall, contrasting with the egoistic assumption that man evolved from primitive forms, physically, mentally, and morally. They placed no dependence upon man's innate ability to lift himself into higher states, but observed in the degraded state of the heathen the lesson of continued degeneration.

Fifth, they found that in the foreknowledge of God provision had been made for redemption from the fall by the further outpouring of God's love, in the giving of His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life."

Sixth, they found that the law of God and the gospel of Christ are in harmony, each necessary to the other. For the law of God is the nature of God, immutable, impossible of abrogation, holy, righteous, and just. It is the nature which God bequeathed to man, but broken by him in transgression, whereby he incurred death. Then the gospel of Jesus Christ, conceived in the councils of God for the salvation of errant and doomed man, came into the breach and rescued from final death those who through faith in Him are elected to eternal life.

Seventh, they found the Sabbath, the seventh day of the week, to be the memorial of direct creation and God's sign and seal of sanctification. That the most of the Christian world as well as the non-Christian had abandoned the true Sabbath, was an earnest of what they would soon do to the record of creation. Had the true Sabbath been kept with understanding by the human race, there would never have been an infidel, a heathen, a pagan religion. Had it been kept even by the church of Christ alone, with the true concept of its meaning and purpose, the neopagan cult of evolution would never have made headway in Christian lands. The Sabbath banner was raised over the heads of the people called to maintain the sovereignty of God.

Eighth, they found, and they believed in, the story of man's utter misbehavior and depravity, resulting in the Deluge, which great convulsion and its immediate aftermath changed the face of the earth and its living conditions until it "groaneth and travaileth in pain together . . . waiting for the . . . redemption." A remnant of the human race was saved with Noah, who peopled the earth anew, whereby God "hath made of one blood all nations of men for to dwell on all the face of the earth."

Ninth, they traced the history of the race and the purpose of God fulfilled in the descendants of Abraham, the father of the faithful, through two thousand years of checkered loyalty, to the coming of that promised Seed, the Son of God.

Tenth, they discovered the voice of God in the prophets, warning, encouraging, correcting, foretelling. And in the case of the prophet Daniel they found the key to all the future, down to the last days of earth, when "the God of heaven [shall] set up a kingdom, which shall never be destroyed."

Then came the Christ, the Son of God, the Son of man, of whom His disciples testified, "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." [5]

These witnessed to His vicarious sacrifice for the sins of men. They saw Him crucified, sealed in the tomb, rising in glory on the third morn, showing Himself to His chosen, ascending into heaven, with the promise, "I will come again." "This same Jesus," testified His angels, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And the apostle Paul says, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This was the cornerstone of the blessed hope. Leading to it on the one side were all those foundation stones in the rec-

ord of the Old Testament, with its wonders of creation, its Sabbath rest, its sad tale of disobedience and degradation, its gleam of hope in the promised Seed, its wilderness journeyings through four millenniums to the coming of the Christ. After it, on the other side, were to be found building stones of truth which should prepare a people for the glorious consummation. They were truths inherent in the gospel, but which had been abandoned or obscured, some of them in part and some wholly, some of them early in Christian history, some but recently.

First, the pioneers had found while still in the 1844 movement the truth of immortality only through Christ, which repudiated the popular idea among Christians of an eternally burning hell for the torture of the damned, the conscious state of the dead, and the natural immortality of man; and for these errors substituted the Bible truths that God only has immortality, that death is a sleep, that the dead both just and unjust shall be raised to judgment "in the resurrection at the last day," the righteous then to receive immortality from Christ. This doctrine armed them against the delusion and danger of spiritism.

Second, they took as their faith and practice, believer's baptism, rejecting the popish inventions of infant baptism and sprinkling. The Bible presents baptism as the sign of belief and acceptance of the indwelling Christ, being "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." [6] Immersion as the form of baptism had doubtless never been wholly lost out of the church, and a large body of Christians, the Baptists, held to this form, it being also optional in some other communions. The chief leaders of the Seventh-day Adventists had all been convinced that a believer's baptism by immersion was the only true form, and they taught it from the beginning.

Third, the heavenly sanctuary and the mediatorial service in it of our great High Priest, Jesus, was a truth which had

been hidden from the times of the early church. That "man of sin" who in Paul's day had already begun to work, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God," [7] had thrust himself between man and his great High Priest, and only partially had the Protestant world freed itself from that error. The sanctuary service, typed in the Mosaic ritual, and clearly explained in the Christian dispensation by the book of Hebrews, was veiled in great part till it was brought forth by the study of the Sabbatarian Adventists.

Fourth, the builders brought forth, cleared of rubbish and confusion, the doctrine of the judgment and the millennium. On the day that Jesus, our High Priest, entered the most holy to cleanse it, the examination of the lives of men through past ages began—the investigative judgment. When that work is finished and Jesus leaves the temple of God to come in glory as King, bringing His awards with Him, then begins the executive judgment. His glory smites into death the unrepentant; the righteous dead are raised, and with the living righteous are caught up to Christ. Then begins the millennium, which the redeemed spend in heaven with Christ.[8] At its conclusion He and they return in the New Jerusalem from heaven to the devastated earth; the wicked dead are raised; and in their final impious assault upon the Holy City, under command of their leader, Satan, they are all destroyed "with the brightness of His coming"; "the earth also and the works that are therein shall be burned up"; and this is followed by the creation of "new heavens and a new earth, wherein dwelleth righteousness." [9]

Fifth, to warn the world and to prepare a people for that supreme event, they saw three mighty angels of heaven proclaiming and directing the proclamation through men, of a threefold message.[10] Condensed, this was to worship the God who created the world, come out of Babylon, refuse to worship the beast or his image or to receive his mark. That triune mes-

sage, they perceived, began with the proclamation before 1844 of the imminent judgment, and each angel delaying his opening note but an interval, their combined voices swelled into the loud cry of the gospel message to the time of the appearing of the Lord Jesus in glory.

Sixth, they found that the remnant of Christ's church in the last days keep the commandments of God and have the testimony of Jesus, which is the Spirit of prophecy.[11] The Spirit of prophecy, like the church, had been in the wilderness through the Dark Ages, only a whisper of its voice now and then coming forth; but now in the last days Christ graciously granted His prophetic gift to the remnant church. Not only did the Spirit open to many minds the understanding of prophecies long ago given and now due to be fulfilled, but for safest guidance in interpretation and in conduct it gave the visions of the Almighty to a humble human instrument. And gratefully they received from God the Spirit of prophecy.

Seventh, they found waiting for them another gift of the Spirit, the gift of healing from sickness and of teaching the laws of health. The most of the pioneers in the beginning, like the people around them, knew almost nothing of how to maintain health, and some of them started with a poor endowment. Except Bates, they were wrong in diet, injudicious in labor, ignorant of the natural means of healing. But because they were innocently ignorant, and because they were strong in faith, and went forward under the burdens and disabilities of ill-health, which was largely caused by their faults, God did give them the evidence of His favor in healing by prayer. "Is any sick among you?" they read, "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."[12] Again and again they proved the truth of this promise, most remarkable cures being experienced in the persons of the workers and of the faithful laymen who followed this counsel. But in time, sparked perhaps by the example of Joseph

Bates, warned by increasing illnesses, and taught by the Spirit of the Lord, they came to practice and teach distinctive principles of healthful living as part of their gospel.

Eighth, they found the instruction of God to educate their children and their workmen. They read, "Thou shalt teach them [these truths] diligently unto thy children," [13] and "all thy children shall be taught of God," [14] and, "the things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also." [15] Early in their history articles began to appear from various men of God urging the training and discipline of children in the home. One of the first subjects in the published volumes of the *Testimonies* of Mrs. White laid down basic principles of home education, which were later expanded into a fuller system. [16] Gradually the light grew; and while performance was not always equal to program, there was accepted and developed a system of education from the cradle to maturity which is today in its balanced emphasis on mental, physical, and spiritual training a model of Christian education for the world.

Ninth, church government was a difficult thing to establish in Adventist ranks. The Advent believers in 1844 being thrust out from their mother churches, discovered to their satisfaction that those churches were Babylon. And once out, many Adventists had a strong aversion to any church organization. In the first two or three decades after the disappointment, the charge was familiar, among all branches of Adventists, that to organize in church affairs was to create Babylon. But as confusion resulted from this lack of organization—confusion in doctrine, in recognition of members, in designation of workers, in provision for financial support, in any effort for concerted action—and as *Babylon* means "confusion," the charge boomeranged. Order, decorum, authority, property rights—all demanded some church organization, which, besides, was taught by the Bible. The leaders of the Sabbath group from the beginning more or less saw the necessity, and gradually they brought the believers into line, and a thorough

system of church government was established. Involved in this was a plan of financial support which took the Biblical prescription of tithes and offerings. Beyond all other church organizations, the Seventh-day Adventist is, per capita, liberally financed by its constituents.

Tenth, the last command of the Lord Jesus to His disciples was, "Go ye into all the world, and preach the gospel to every creature." [17] All the truth, all the light, all the joy and the peace that the Christian receives through the fullness of the knowledge of Christ, is for the purpose of service. "Freely ye have received, freely give," said the Master.[18] And this law of the gospel, to minister, to serve, to give the truth, to spread the light, until from the first small gleams it should spread over the world, until the glory of God should cover the earth —this was a part of the truth, the implementation of the threefold message. Into this every instrument of proclamation was pressed: personal testimony, personal service, preaching, teaching, literature production and distribution, ministry of hygiene, healing, and maintenance of health. To this every institution has contributed—the school, the publishing house, the sanitarium, and the local church. By all these agencies, each in diversity, the church has sought to train its people, from child to adult, in the service of Christ and His cause.

All this is comprised in the blessed hope. And though much of it has taken time for development, yet in essence and in embryo it was present with the pioneers. They had no great resources of money or property or institutions, no wealth of credit or prestige or man power; but they went forward with what came to their hands; and ever their eyes were fixed upon the goal. Through hardships, privations, scorn, denunciation, misrepresentation, violence, they pressed on, "looking for that blessed hope, the glorious appearing of our great God and our Saviour Jesus Christ." Did any fear? They were pointed to the hope. Did any falter? The hope strengthened them. Did foes withstand? Beyond lay the hope. Was there loss of friends? The hope was their reward. Ringing along their bat-

tle lines was the cheer that inspired Annie R. Smith to write of three great leaders, representative of the whole host:

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." (Bates)

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." (White)

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." (Andrews ?) [19]

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[1] Titus 2:13.
[2] 2 Peter 3:3, 4.
[3] Romans 8:22, 23.
[4] The last lines of Tennyson's *In Memoriam*.
[5] 1 John 1:2.
[6] Romans 6:4.
[7] 2 Thessalonians 2:3, 4.
[8] Revelation 19:11-20:6.
[9] Revelation 20:7-15; 2 Thessalonians 2:8; 2 Peter 3:10-13.
[10] Revelation 14:6-12.
[11] Revelation 12:17; 19:10.
[12] James 5:14, 15.
[13] Deuteronomy 6:7.
[14] Isaiah 54:13.
[15] 2 Timothy 2:2.
[16] Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 118-120.
[17] Mark 16:15.
[18] Matthew 10:8.
[19] See Appendix.

CHAPTER 14

NORTH AND WEST

THE pioneer Sabbathkeeping Adventist in the North and the West, as nearly everywhere, was Joseph Bates. He had been a rover of the seas, and the impulse was still strong in him now that he had become a landsman. He ranged from Massachusetts north to Canada and south to Maryland, from the mountains of Vermont to the woods of Michigan and the prairies of Iowa. His tactics were to make lightning thrusts. Two or three days in a place were his limit, and in that time he would present in four lectures the complete outlines of his message. Then, after taking subscriptions for the church paper, the *Review and Herald,* he would pass on. When the Sabbath truth came to him he was beyond middle age. He was twenty to thirty years older than most of his fellow workers; but for a score of years he led them all in labors, privations, self-sacrifice, and pioneering spirit. Seldom was he at home more than a few days; and when he left, it might mean an absence of six months to a year.

The North was Canada. In its political history that land did not receive its present status of a Dominion, with its constituent provinces, until 1867. Previous to that Quebec was known as Lower Canada, or Canada East, and Ontario as Upper Canada, or Canada West. Beyond the Great Lakes the territory was held by the Hudson's Bay Company, except that on the Pacific Coast the colony of British Columbia was organized in 1858.

Canada East and Canada West had strongly felt the Advent Movement of 1844. Various heralds of the message, including William Miller, had preached there; and Richard Hutchinson, an English clergyman settled in Canada, and one of the most prominent of the Adventist leaders, had not only preached but had also published a paper and other literature. There was thus

a seedbed prepared for the sowing of the third angel's message.[1]

Early in 1850 Joseph Bates came into Canada East,[2] and brought companies at Melbourne and Eaton, where the people "were so prompt and decided to move out on the Lord's side as soon as the truth was presented."[3] In the winter of 1851 he visited Canada West, and for several years thereafter he labored widely at times in both regions.

Preceding him in Canada West as heralds of the message were George W. Holt and Hiram Edson. With the latter, Bates also made some of his visits. George Holt was, in the first decades of the Sabbathkeeping Adventist mission, an indefatigable worker, widely known and dearly loved. In 1850 he preached the message at several points in Canada West, including Delaware and Ameliasburgh; and in the latter place at least he left a company which was afterward ministered to by Bates and Edson. Edson accompanied Holt on a second visit to Canada West in 1851.[4]

There was fruit from these early labors in the vineyard. Evidently a following comparable to the growing membership in the States was brought out. One of the early converts in Canada East was Niram W. Rockwell,[5] from whom have descended five generations of Sabbathkeepers. Howard Lathrop, of Eaton, Canada East, developed into an evangelist who labored both in Canada and in New England.[6]

But there were also sown seeds of dissension. George Holt and James White speak of "the withering influence of false impressions and wrong moves of some who have professed to teach the present truth."[7] What that influence was is not stated, but it is easy to surmise. Lillis, of Oswego (initials unknown), an erratic and violent man, who at first espoused the Advent faith but afterward joined the *Messenger* party and still later became a Spiritualist, was with Bates on his first visit to Canada West; and very likely his later contacts with the field were a "withering influence." The cause apparently languished in Canada, though various workers from the States continued through the years to visit and preach there, and there

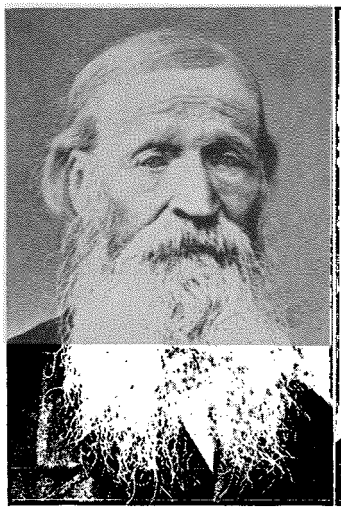
was always a faithful core of believers. A tent meeting, one of the earliest, was held in Canada in 1855 by A. S. Hutchins and C. W. Sperry.[8] The field was also visited by James and Ellen White.

The somewhat intermittent labors in Canada of the brothers A. C. and D. T. Bourdeau, beginning soon after their conversion in 1856, were a strong influence in maintaining and extending the cause.[9] The son-in-law of the former, Rodney S. Owen, who was to become a great power in Adventist ranks, began his labors here.[10] Yet until the late 1870's there appears no great development of the Canadian field.

In the month of September, 1875, A. C. Bourdeau and R. S. Owen pitched a tent in West Bolton, Quebec. The next spring they gave a course of lectures in near-by South Stukely; as the result of these efforts what is called the first organized church in Canada, the Stukely and Bolton church, was formed on September 30, 1877.[11] John H. Hammond was chosen the first elder. This South Stukely church has been a sturdy pillar in the cause in Canada, producing some strong workers for the north country, the United States, and the world. Other churches were organized about this time, through vigorous prosecution of the work. Youth who grew up in Canada to give great contributions to the cause, there and elsewhere, include Walter J. Blake, George McCready Price, Clifton L. Taylor, G. Eric Jones, and Malcolm N. Campbell.

The first camp meeting in the Province of Quebec was held at Magog, in August, 1879. The following year, at a camp meeting on the same site, the first Canadian conference was formed, August 16, 1880. Elder George I. Butler, newly elected head of the General Conference, was present, and also Elder James White and Mrs. White. Elder A. C. Bourdeau was elected president, D. T. Bourdeau secretary, Andrew Blake treasurer.

Through the next two decades the cause in Canada maintained and somewhat advanced its status. In 1899 a second conference, the Ontario, was organized. The South Stukely





CYRENIUS SMITH DAN PALMER

Pioneer Converts of Joseph Bates in Michigan



HOME OF DAN PALMER, JACKSON, MICHIGAN

Select School was opened in 1885. As the only recorded church school in Canada before 1903, it developed through the years some fine young workers. Successive teachers in it were Mary Cushing, Edith Pierce, Rowena Purdon, and W. J. Blake. Further educational work and the medical work waited upon the new century, a period which belongs to the second volume of this history.

In the summer of 1849, when the gold rush to California was on, Joseph Bates also went West; but he went to find a purer gold in the souls of men. His gold fields were in the near Northwest. Michigan had nearly four hundred thousand inhabitants by that time, and among them were not a few Second Advent believers. Bates heard that at Jackson, mid-State in the south, there were about twenty of these, who held regular meetings. Accordingly, to Jackson he went, and within a few days he brought out a "band" (they would not call them churches in those early antiorganization days), the first Seventh-day Adventist church in the near West. The first communication from a Jackson convert is that of J. C. Bowles,[12] who was active for some time in helping the messengers on their ways and reporting their movements, and who also himself taught in Michigan, Indiana, and Illinois.

But the first and most prominent of Bates's converts there was Dan R. Palmer, a blacksmith who with his means was a mainstay in the early work in Michigan, and also the leader in the Jackson church. Bates found him at his forge, and preached his first sermon to the accompaniment of an anvil chorus; for Palmer was not much minded to listen, and would not stop his work. But very soon the message was beating in upon his mind with every hammer stroke. More and more frequent were his pauses while he considered this point and that; and at last, laying down the hammer, and stretching out his grimy hand, he said, "Brother—what did you say your name was?—Bates, you have the truth." [13] And he invited him to meet the whole company the next Sunday, which he did. But in the meantime Bates visited other members to whom

Palmer directed him, and in the end all of them accepted the faith. On Sunday afternoon Palmer took Elder Bates by horse and buggy out into the country to see Cyrenius Smith,[14] a farmer who had not been at the meeting. With equal speed Smith and his family were added to the number of believers; and thus half the foursome, who were later to furnish the backing for establishing the work at Battle Creek, were provided. The other half were Kellogg and Lyon, converts of Cornell and Bates three years later.

The second messenger into the West was Samuel W. Rhodes. Bates saw him on his return eastward, and fired his mettlesome soul with the romance of the spiritual frontier. In those days there was no organization; "Every man did that which was right in his own eyes." The field was wide and the laborers few and self-supporting; let them go where they would, they found virgin territory. So in the summer of 1850 Rhodes followed the trail of the older leader to Jackson, whence the faithful Bowles accompanied him 160 miles on his journey into Indiana, and then turned back. Rhodes went on to Illinois and Wisconsin, the first of our pioneers there. He writes (without naming places, but somewhere west of Milwaukee) of teaching and baptizing a family named Holcomb, one of whom dreamed beforehand of his coming ("Thank the Lord for dreams!" exclaims this beneficiary of dreams); of meeting a "Higgins from Maine . . . , with more animal magnetism than I have seen in anyone since the seventh month, '44"; and how "the blessed Lord palsied the influence of six or seven preachers, stood by poor unworthy me, in power, and took a few from the mouth of the lion." [15]

While in Michigan, Rhodes made excursions into new territory, and among his converts was Hiram S. Case, at North Plains. Case, it appears, had preached the message in 1844 in New York, and now, against the opposition of surrounding Adventists, took his stand for the Sabbath-and-sanctuary faith. He carried his family with him; and Samuel Rhodes speaks of his fourteen-year-old daughter, whose face at her baptism

"did truly shine, while her heart and mouth praised the Lord." Case was soon out preaching the message in Michigan, Ohio, New York, Illinois, and Wisconsin. At first he ran well, writing as well as preaching, and his labors were effective. But his heart was not deeply enough converted, and he became harsh and censorious to his brethren as well as to his opponents. Would that his impulsive spirit had been better disciplined to love, that the verdict of the Michigan brethren four years later might not have been: "It has become our painful duty in the fear of God and from the light of His Word, to say, that we no longer consider him qualified to travel and teach the third angel's message." [16]

Rhodes, returning through Michigan, was accompanied by Case as far as Detroit, visiting on the way Brother Guilford's family, who were "in an awfully dark place"; but "the eldest one confessed all the truth," and "several others came into the Sabbath." [17] This was evidently the family of Silas Guilford, the brother-in-law of William Miller; and the "eldest one" was probably Irving, who was the boy sent on that August morning in 1831 to call the messenger of the Advent into the field.[18] Silas Guilford, then living in Dresden, New York, on the shore of Lake Champlain, removed, according to the testimony of his younger son, Hiram S., to a farm near Oswego, and afterward, apparently, to Michigan.[19] Rhodes visited Michigan and the West nearly every year thereafter.

Elder Bates returned to Michigan two years later, and again in 1852, visiting the companies he and others raised up, and preaching in new places. In this year 1852, while at Jackson, he heard of two families in Indiana whom he planned to visit; but by direction of the Spirit he got on the train for Battle Creek, a village fifty miles west, arriving early in the morning. There was impressed upon his mind the injunction to go to the post office as soon as it was open, and ask for "the most honest man in town." The postmaster, entering into the spirit of the question, and having a few days before had some Lincolnesque dealings with a certain traveling mer-

chant, named him, saying, "The most honest man in town is David Hewitt, a Presbyterian. He lives on Van Buren Street, near Cass. Cross the bridge over the Battle Creek; Van Buren is just above; follow it west."

Losing no time, Bates crossed the bridge and knocked at Hewitt's door. "I have been directed to you," he said to Hewitt, "as the most honest man in town. If this is so, I have some important truth to present to you."

"Be not forgetful to entertain strangers," quoted Hewitt to himself; "for thereby some have entertained angels unawares." To Bates he said, "Come in. We are just sitting down to breakfast. Eat with us, and we will then listen to you." During breakfast the most honest man was sizing up the most direct man, and his measurement was favorable. After breakfast he invited Elder Bates to conduct family worship; and when prayers were concluded, he said, "Now let us hear what you have to tell us."

Joseph Bates hung up his chart, which he carried as faithfully as the Londoner carries his umbrella, and "beginning at Moses and all the prophets," he discoursed with them until dinner on the whole Advent movement; for these, unlike Bates's previous audiences, were no Adventists, who knew all that history. Then in the afternoon, till five o'clock, he talked to them about the Sabbath and the third angel's message. "The most honest man in town," with his family, was convinced. It did not take a ten-week effort in those days to make a Seventh-day Adventist. David Hewitt kept the next Sabbath, and until the first little wooden church was built, two years later, his house was the meeting place of the company in Battle Creek. The next spring, May of 1853, James White, visiting there, said to the little group: "I am much impressed that if you are all faithful, there will yet be quite a company in Battle Creek." [20] Quite a company indeed there came to be; and Battle Creek was the headquarters of the work for more than half a century. There began the health work of the denomination, also the educational work; and there the

publishing work first achieved its independent, stable state.

It was doubtless somewhat of a surprise, even a shock, to Joseph Bates to bring a Presbyterian into the Adventist faith. In 1852, he was, with his brethren, still under the influence of the "shut-door" theory, which had hardly opened a crack to let in any but "the lost sheep of the house of Israel." None was more decided on this point than Bates. He had come into Michigan to find such Adventist brethren, and not any Methodist or Baptist or Presbyterian. But, as to Peter at Joppa, the Lord had instructed him not to reject whom God had chosen. When he left Jackson he did not know why he should stop at Battle Creek; when in Battle Creek, he did not know to whom he should go; but when he stood before David Hewitt, a Presbyterian, he had to speak the message that he knew. The result opened his eyes; it opened the eyes of James White and of the other workers back East. Like the brethren in Jerusalem, they said, "Then hath God also to the Gentiles granted repentance unto life." [21]

To this time and this event, the culmination of a series of liberalizing experiences, may be traced the complete abandonment of the "shut-door" doctrine. The year 1852 is thus marked as the changing point in an editorial by James White in 1854: "It is true that in 1850 we published statements of Wm. Miller, J. B. Cook, Joseph Marsh and others in which they gave it as their opinion that the door was shut, and that the harvest of the earth was ripe; but nothing of the kind can be found in any of our publications for the last two years." [22]

On his second and third Western trips, Bates went on into Indiana, Illinois, and Wisconsin. Later he labored also in Iowa. In the northwestern corner of Illinois, around Galena, a considerable body of settlers had been drawn primarily by the lead mines, worked in crude fashion by the Sac and Fox Indians before them. The land, however, was still the chief resource, and the most of the settlers were farmers. Here, on various short visits, Joseph Bates labored mightily in 1852-54,

encountering the opposition of preachers both Adventist and Methodist, who found their people listening too readily to the Sabbathkeeping ministers. Bates's work also extended to more southern counties of the western tier. Round Grove, in Whiteside County, became a settling place and center of Sabbathkeeping Adventists emigrating from Vermont and New Hampshire.

The Seventh Day Baptists, who had established a colony and school at Milton, Wisconsin, and who had scattered adherents elsewhere, were generally well disposed to these new advocates of the seventh-day Sabbath. One of their ministers, O. P. Hull, attending an Adventist conference at Albion, Wisconsin, and later the meetings in the Galena country, declared to Bates that he and his brethren could convince people of the legality of the seventh-day Sabbath, but they could not get them to move as the Sabbath Adventists did. He himself was favorably disposed, and took literature; but he remained a Seventh Day Baptist, and later conducted a discussion through the *Review* with J. H. Waggoner. However, the relations between Seventh Day Baptists and Seventh-day Adventists have always, for the most part, been friendly.[23]

In 1855 Josiah Hart moved from Vermont to Round Grove, and took up a land claim. Like most other Adventist ministers of that time, he preached as he could and farmed to make expenses. With the exception of Elder Bates and Elder and Mrs. White, this was the experience of all the Sabbathkeeping laborers; and in the beginning they had their full share of it. There were some freehearted, consecrated men among their beneficiaries who gave liberally of their means, but more who took their service for granted; and the haphazard method of rewarding the preacher was far from reassuring. Not until 1859 was any systematic plan formed for support of the ministry, and not till 1879 was the tithing system fully adopted.

Joseph H. Waggoner was a Wisconsin convert in 1852, and shortly became one of the strong standard-bearers in the

cause. At about the same time Wisconsin produced as preachers J. M. Stephenson, D. P. Hall, Isaac Sanborn, and T. M. Steward, all of whom labored not only in that State but elsewhere. Upon the defection of Stephenson and Hall in 1855, Bates and Waggoner, with other faithful men, held the lines in Wisconsin, and built ever more strongly the structure of the church there.

Waggoner was, like David Hewitt, a non-Adventist (a Baptist) when the Sabbath-and-sanctuary truth came to him; and some questioned whether he could be admitted through the "shut door," a fact which was reflected in his later tract on the subject. He threw his tobacco into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living. He was a great pedestrian too. An Indiana convert tells of Elder Waggoner's walking fifty miles [24] to bring him the message; a *Review and Herald* editorial mentions his walking ninety [25] miles on a preaching tour, for want of better conveyance; and he himself said he would walk a hundred miles to find one "Laodicean." Naturally, his shoes and his clothes wore out. One day in Michigan, in company with A. S. Hutchins, he called on a brother farmer whose barns were bursting with his harvest of wheat and oats.

"It's too bad for Brother Waggoner to go dressed like that," remarked the brother to Elder Hutchins.

"Well," said the latter, "I don't doubt he would dress better if he had any money."

"I'm awfully sorry for him," said the farmer.

"Are you sorry enough to sell some of your wheat or oats to get money to help him?"

"Well, wheat is only sixty-five cents a bushel, and oats thirty-five. They ought never to be sold for that."

"Brother, don't you think that back yonder, when the Lord told the people to take a lamb of the first year and burn it up, they thought that was too bad, and they would rather keep it a year or two, and get a fleece from it?"

"Well, I do feel sorry for Elder Waggoner; but I don't see how I can sell any of my grain to help him."

"How much would you give him if you had the money?"

"Oh, seven or eight dollars."

"I'll loan you the money," said Elder Hutchins, "as I happen to have a little; and when I need it I'll ask you for it."

So the deal was made; and probably when oats sold for fifty cents, the pledge was redeemed.[26]

Michigan seemed the great attraction to the laborers of the 1850's. The settlers of that State, hewing their farms out of the woods, building their "crossways," or corduroy roads, across their swamps,[27] slithering through the deep snows of the winters, were even more of the pioneering spirit than the settlers of other States under somewhat more favorable conditions. They lived simply but in wilderness abundance, and the open-mindedness and liberality of prominent men among them soon brought Michigan to the forefront, the empire of the faith moving ever westward: Maine to Vermont, to New York, to Michigan.

J. N. Andrews followed Bates and Rhodes in the development of the Michigan field, his first visit being in 1851. J. N. Loughborough first went to Michigan in May, 1853, and during the next three years spent considerable time in this State, strengthening that which had already been built and raising up new churches. James and Ellen White followed Loughborough in two or three weeks, this being the first time they had ever been west of Buffalo. Elder White was well known among the new believers as the editor of their paper, the *Review and Herald,* a leader standing shoulder to shoulder with Elder Bates; and he and his wife were given a warm welcome in Michigan. John Byington also came from New York, and labored in the State two or three years before his removal there. Severe trials were just ahead of the Sabbathkeeping brethren in Michigan, but their faith and vigor proved strong, and they moved sturdily toward the climax, their invitation in 1855 to build the new headquarters.

Ohio, then the most prosperous of the lake States, and which must be crossed in its northern portion by those going into Michigan or west, was not wholly neglected, though it did not at first receive the extensive work which Michigan invited. It appears probable that Joseph Bates, in passing through the northern part of the State, stopped off, as his custom was, where he found a family or several who had gone through the experience of 1844, and thus created islands of interest. In 1851 there appeared in the *Review* a letter from J. B. Sweet, of Milan, a little town on the southern edge of Erie County, and another from George Smith, of Norwalk, just south in Huron County, expressing gratitude for help.[28] Shortly afterward a letter from M. L. Bauder, of Cleveland, tells of the infection of the Second Advent (first-day) believers there, with the "spiritual union" virus, which the editor takes the opportunity to rebuke.[29]

In response J. N. Andrews made a trip through Ohio in November of that year, from Cleveland to Cincinnati, stopping at Milan and Norwalk and other places, then going on into Indiana and Michigan. He laments the fallen state of the Second Advent church which Charles Fitch left in Cleveland, and the church in Cincinnati where Miller and Enoch Jacobs wrought, their large church buildings sold and their companies torn with dissension. However, in these places he left some representatives of the Sabbath faith.

The next year Joseph Bates spent considerable time in Ohio. The little company at Milan was from beginning to end a stanch outpost of the faith, as was Lovett's Grove, where arose Joseph Clarke, mighty with pen and voice, and Oliver Mears, a farmer-preacher who ranged the State in his lumber wagon, building up the work. Many truehearted ones were recovered by Bates at Cleveland and Cincinnati, and many more bands were established throughout the State.

An interesting incident occurred when at Perkins, Joseph Bates met an old sea captain who had been a fellow prisoner-of-war with him in Dartmoor Prison in the War of 1812. He

had become a Universalist, but now he seemed quite interested in his former prison mate's teaching; and at noon as he passed, Bates asked him, "Captain, will you have some of the books?" "No," said he, "I don't want no books, but I calc'late to hear you through." In the evening, as the meeting closed, the old captain crowded up among others, exclaiming, "Let me have some of them books!" And he went out well supplied.

J. N. Loughborough labored much in Ohio in 1852 and later; G. W. Holt and H. S. Case were likewise workers in the State, which finally became a vigorous conference, and in later times furnished strong workers in all lines. The ninth president of the General Conference, George A. Irwin, came from Ohio. Only five men had held the office before him.

Indiana likewise received the ministrations of prominent laborers, from its initial entry by Rhodes and Bowles through the ministrations of Andrews, Bates, Loughborough, Waggoner, Cornell, and others. The little company at Salem Center, where Rhodes and Bowles first preached, endured much persecution. They were accustomed to meet in the house of Mrs. Foxe, a widow with several children. One night a mob began to break up their meeting. They stoned the house, and sought to drive the people from the meeting, when they too would have been stoned. To effect this, one man climbed to the roof, with a board to place over the chimney, to "smoke 'em out." But he slipped and fell off the roof, breaking his neck. That ended the assault. Grandma Foxe in later years was wont to declare that "an angel pushed him off." [30]

The New England States and New York were yielding thousands of their citizens to the peopling of the West, and among the emigrants were some of the Sabbathkeeping brethren, who answered to James White's advice to go West to strengthen the new cause and to hold up their light in unoccupied country. The departure of some of the strong laborers of these States to quite an extent depleted the working force of the East, to the benefit of the West. Mrs. White wrote: "It requires much more power to move the people in the East

than in the West, and at present but very little can be accomplished in the East. . . . Tenfold more has been accomplished in the West than in the East with the same effort, and . . . the way is opening for still greater success. . . . When the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time." [31]

Among such westward-bound pilgrims were E. P. Butler and his family, of Waterbury, Vermont; and the Edward Andrews and Cyprian Stevens families of Paris, Maine, who all settled in the northeast of Iowa at Waukon; Elon Everts, who settled in Illinois, and Josiah Hart likewise; Washington Morse and family, who settled first near Chicago, but later went on to Minnesota; John Byington, who left New York for Michigan; and many others of less note. The great westward move came during and after the event to be related in the next chapter, when the headquarters was transferred to Michigan; and with it went the *Review and Herald* force: James and Ellen White, Uriah Smith, and their co-workers. J. N. Andrews and J. N. Loughborough followed later. In 1858 Joseph Bates removed his home from Fairhaven, Massachusetts, to Monterey, Michigan, still for all his remaining fourteen years to give vigorous service in counsel and in pastoral work.

The northern part of the Middle West, in the 1850's, became the center of the Seventh-day Adventist work, so to continue for half a century, and always to remain a stronghold of the cause. In those days the chief cities of the West were still of moderate size—Detroit, Cleveland, Cincinnati, Indianapolis, Chicago, Milwaukee—and were closely tied in with the social and religious as well as the economic life of the country about them. The Adventists worked in these cities as well as in the towns and country; but the most significant progress was made among the country people. In consequence, the constituency of the early Seventh-day Adventist Church was composed chiefly of the sturdy, reliable, confident, and

resourceful people of rural and pioneer stock. Out of it came the leaders who have most definitely molded and impressed the work of the church up to the present time.

The West, the young West, eager, enterprising, generous, gave of its strength to the Second Advent cause.

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[1] References on Canada were supplied by the research of C. L. Taylor; and voluminous minutes of church and conference meetings, which contain much interesting material denied record here by lack of space, were furnished by G. Eric Jones.

[2] J. Lindsey, *Advent Review,* Aug., 1850, vol. I, no. 1, p. 13; *Review and Herald,* Nov. 27, 1860, p. 15, obituary, Esther Lindsey.

[3] Joseph Bates, *Review and Herald,* Jan. 13, 1852, p. 80.

[4] George W. Holt, *Present Truth,* November, 1850, vol. I, no. 11, p. 85; D. C. Corcoran, *Review and Herald,* Aug. 19, 1851, p. 15; Henry J. Shears, *Review and Herald,* Aug. 19, 1852, pp. 57, 58.

[5] *Review and Herald,* July 22, 1852, p. 48.

[6] *Ibid.,* March 2, 1852, p. 102.

[7] *Ibid.,* Sept. 2, 1851, p. 24; Sept. 16, 1852, p. 80.

[8] *Ibid.,* Dec. 11, 1855, p. 88.

[9] J. N. Loughborough, *Rise and Progress of Seventh-day Adventists,* p. 219; *Review and Herald,* March 1, 1870, p. 85; March 12, 1872, p. 110.

[10] *Review and Herald,* Aug. 17, 1916, p. 16; June 14, 1917, p. 23.

[11] *Ibid.,* Nov. 15, 1934, p. 21, obituary, Needham; notes from minutes of church and conference meetings in Canada.

[12] *Present Truth,* no. 4, September, 1849.

[13] Related to me by my mother.

[14] My father's uncle.

[15] *Present Truth,* no. 11, November, 1850, pp. 84, 85. From the obituary of the eldest daughter of Worcester and Polly Holcomb, by W. Phelps (*Review and Herald,* Feb. 6, 1855), it appears that her residence was in Troy, Walworth County, Wisconsin, and her parents lived near by.

[16] *Review and Herald,* April 18, 1854, p. 102.

[17] *Present Truth,* no. 11, November, 1850, pp. 84, 85.

[18] See F. D. Nichol, *The Midnight Cry,* pp. 41-43; A. W. Spalding, *Pioneer Stories,* (1842 ed), pp. 40-49.

[19] See Appendix.

[20] J. N. Loughborough in *Review and Herald,* July 26, 1923.

[21] Acts 11:18.

[22] *Review and Herald,* July 4, 1854, p. 173.

[23] See Appendix.

[24] *Review and Herald,* Jan. 20, 1853, p. 142.

[25] *Ibid.,* Dec. 9, 1852, p. 120.

[26] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists,* p. 214.

[27] See Appendix.

[28] *Review and Herald,* Aug. 19, 1851, p. 15.

[29] *Ibid.,* Oct. 7, 1851, p. 36; Dec. 23, 1851, p. 66.

[30] Related to me by Mrs. Ella Foxe, a daughter-in-law, at Coopersville, Michigan, July 15, 1946.

[31] Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 146-149.

CHAPTER 15

PLANTED BY THE RIVERS

THE little town of Battle Creek, ringed by Michigan's green hills, and with a necklace of blue lakes, large and small, bade fair in her infancy to be, as she was later known, "The Queen City of Michigan." It was but a village in the 1850's, with two thousand people around the Kalamazoo River and the Battle Creek—a stream named from an early brush of a party of surveyors with hostile Pottawottomi Indians. As in most towns which became manufacturing centers, the potential water power first attracted settlers. The Kalamazoo, with a general westward course, here in its winding holds a northward trend, till, sharply turning again to the west, it receives at its elbow from the east, the Battle Creek. From its direction and size the Battle Creek might be thought the main stream; but doubtless this was not so in the beginning, because now the millrace above empties much of the Kalamazoo into it, and so swells its volume. Here, on the tongue of land between them, the town was born in 1831-36, and by mid-century had crossed both its streams and was climbing the low hills on every hand.

Here dwelt David Hewitt, on the north side of the river, in 1852, when Joseph Bates found and enlisted him. A faithful man, and much respected, Hewitt inspired confidence in the cause he had espoused. Two years later Loughborough and Cornell held, on the southeast corner of Van Buren and Tompkins streets, the first tent meeting—that is, the first evangelistic series of meetings in tents—which the Seventh-day Adventists ever staged.[1] A goodly company came from this effort to join the little band of Battle Creek believers, and soon they built, on Cass Street, their first little battened meetinghouse, 18 by 24 feet. Later a larger frame building was erected on Van Buren Street, just around the corner from Cass. Here some

of the most important gatherings of the early years occurred. A third church was built about 1866 on Washington between Main and Van Buren, the site later (1879) of the great brick tabernacle, which seated three thousand persons.[2]

Merritt Cornell, the purchaser of the first evangelistic tent and the co-laborer of Loughborough in the first effort, liked Battle Creek so much that, being foot free, he brought his wife Angie to live there while, like all the Adventist preachers not bound to farm or business, he ranged through the widening field. Angeline Lyon Cornell was a fit companion to her husband, a slender young woman of energy, initiative, and decided opinions which happily comported with her husband's, and with a gift of speech which shows in her early letters to the *Review and Herald.* There was no provision then for the regular payment of preachers, still less for their wives to accompany them; yet Angie Cornell was much with her husband in his labors, often remaining to visit and teach the interested ones after his meetings had closed and he had gone to the next place.[3] She was, indeed, the pioneer and the exemplar of today's Bible instructors and pastor's assistants. Shortly her father, Henry Lyon, sold his farm at Plymouth, in order to have money to invest in the cause; and he and his wife moved to Battle Creek to be near their daughter. He took up the carpenter's trade to support his family.

There were four men in Michigan, of whom Henry Lyon was one, who built the financial platform for the transfer of the denominational headquarters to that State. When Joseph Bates met them in Jackson in 1852, he remarked that all of them except "the first named" [Henry Lyon] were "professed public teachers, and feel the burden of the third angel's message."[4] Henry Lyon may not have been a public teacher; though if his daughter Angie was a sample, the gift ran in the family (perhaps through his wife); but he was evidently a man of vision and of executive ability. When James White visited Michigan in 1853, and gave the modest suggestion at Battle Creek that if the brethren were faithful, they might create quite a com-

pany to represent the cause in that village, he had not yet reckoned with Henry Lyon.

It was a year later[5] when Lyon came to Battle Creek, five years before its incorporation as a city. He kept his eye on the work of God, and judiciously gave of his means to it. His mind was busy with plans for its extension; and in consultation with his energetic son-in-law he conceived the idea of bringing its headquarters west. As his town grew in every direction, Henry Lyon, working at his trade, saw its extension northwest in his own section, and he said, "Why not Battle Creek?"

By the time the Whites visited Michigan again, in April of 1855,[6] the plan was perfected. Lyon had consulted with Dan R. Palmer, the blacksmith of Jackson, and with Cyrenius Smith and J. P. Kellogg. The last named had been his country neighbor, who sold his farm soon after Lyon did, and moved to Jackson, where he engaged in the making of brooms. Smith likewise sold his place, and moved to Battle Creek about the time of the transfer, and Kellogg came later; but Palmer stayed in Jackson. However, the four made up a fund of $1,200, even shares from each; and with this the brethren in Michigan proposed to James White to purchase land and erect a building in Battle Creek for the printing plant and publishing office of the *Review and Herald.*

It was an offer which appealed to James White. He had begun the publishing work with no capital but faith; he had carried it from place to place where his pilgrim steps had gone; he had borne it on his heart while traveling and preaching and writing, often bowed down under sickness and misfortune. He had more than once declared to his brethren that he could no longer carry it, and they had responded, according to their lights and their ability, by helping him. But there was no organization; that had been beyond their ken and against the prejudice of many of them. White had owned no property; the publishing business had begun in an attic and continued in his rented homes, with hired printers, until the purchase of a press and its location in Rochester, but still only in leased



REVIEW AND HERALD OFFICE, BATTLE CREEK, MICHIGAN, 1890

quarters. Now the Michigan brethren proposed not only to build a home for the paper, but to stand behind it with their counsel and cooperation and money. Not yet did they see the way clear to incorporation of the business; that was to come later. But their sturdy shoulders were put to the wheels; and James White, with his brethren and co-workers, accepted gladly.

This twelve-hundred-dollar gift is a landmark in Seventh-day Adventist history. Small as it may now appear, it was great in proportion to the resources of the people then; and, if we except Edson's advancement of funds for the first press, it was the primary constructive effort in the building of a world-wide work. Nor was it the gift more than the vision which counted. The publishing work had been a ship on the tides of time; the Michigan men and White by this act anchored it at a little shipyard, where the hammers clanged and the booms swung over a gospel craft that was to sail the seas.

It is to be recorded that at the same time the brethren in the East, particularly in Vermont, made an offer to perform the same office for the Review and Herald; but with the nation facing and moving westward, it appeared that the Middle West was more promising than the little mountain State: and once it was decided, the Vermont believers and all New England endorsed the move, and put themselves earnestly to the task of effecting it. They were in the current of American destiny; and although New England suffered, as well in the Advent cause as in the national, from the draining of its resources of man power and capital, it was to build the whole work more securely. And after many years the seed they cast upon the flowing tide returned to them a hundredfold in bread of service.

Crossing the bridge over the Battle Creek, Main Street (now Michigan Avenue) turns sharply to the left, up a slight hill, and, running parallel with the river, passes on to the west country. From the west and into town it follows an old Indian trail. In the 1850's though the town was platted west to Wood

Street, this street or road was sparsely settled, and open woods flanked it on both sides. A quarter of a mile along, on a level, the road bisected another new and equally raw street named Washington, which ran north to the crown of the hill, between the residences of Erastus Hussey and Judge Benjamin F. Graves, of the Michigan Supreme Court. Hussey was a Quaker, a prosperous merchant, and for a time mayor of the city. He was a strong Abolitionist, and one of the founders of the Republican Party, being the presiding officer in the Jackson convention of 1854, where that party was born. The grounds and residence of Judge Graves afterward became the site of the Battle Creek Sanitarium; and the grounds of Hussey, those of the Battle Creek College.

This West End, indeed, had been designed by the founders, chief of whom was Sands McCamly, to be the center of the city, and a grassy square was laid out for a commons, McCamly Park, around which it was intended the city should establish its public buildings and stores. But McCamly's development of the water power on the land which is now the business center drew all enterprises and early residences there; and it remained for the Adventist enterprises, beginning some twenty years later, to develop this part of the city. The Review and Herald came to be on the south of the park, and the tabernacle on the west, while the sanitarium and the college were two blocks north.[7]

On the southeast corner of West Main and Washington, opposite McCamly Park, the brethren purchased a lot, and thereon erected a two-story frame building, 20 by 30 feet. This was the first permanent home of the periodicals, *Review and Herald* and *Youth's Instructor,* and of tracts, pamphlets, and books that swelled the infant literature work. The little house served for several years, until the work demanded larger quarters, when, anticipating the erection of a large brick building, 26 by 66 feet, on the same ground, in 1861, the little wooden structure was moved down the slope toward the river, on the same property. It had afterward the honor of housing



FIRST ROCHESTER PRESS
This Press Was Moved to Battle Creek in 1855, and the Review Workers Shown Here Were Posed for This Picture at the Turn of the Century. They Are G. W. Amadon, L. O. Stowell, J. W. Bacheller, and Uriah Smith

the first advanced school of Seventh-day Adventists, under Prof. G. H. Bell; then it became the carpenter shop of Bucht and Ashley, and, escaping the fire of 1903, was afterward lost to knowledge.

Meanwhile more land had been acquired. The first brick building of 1861 was duplicated in 1871 by a building on the opposite corner of Washington and Main; and an addition to this later housed the offices of the General Conference and Mission Board. In 1873 a third building was erected east of the first, and five years later the two were joined by a central structure of three stories, to which height, by 1887, the whole building was raised. In 1881 a considerable addition was made to the rear. And thus the plant grew, coming to do all the work of an up-to-date publishing company, from editorial offices to composition, press, engraving, platemaking, embossing, and binding, at that time the largest and most complete plant in the State.

It was in April, 1855, that the offer was made and accepted to move the office from Rochester, New York, to Battle Creek. By fall the transfer was complete, and the first number of the Review and Herald to be published there was volume 7, no. 10, December 4, 1855. The publishing committee was Henry Lyon, Cyrenius Smith, and D. R. Palmer. Uriah Smith was the resident editor, beginning his long service in that capacity; J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce were corresponding editors.

Thus James White was relieved of a heavy burden, to bear yet heavier responsibilities. He was the leader. Though he should put off the garments of authority, though he should sit in the humblest pew, still the congregation would turn toward him for guidance and help. Joseph Bates, it is true, was equally a pioneer with him, equally a discoverer of foundation truths, equally assiduous in evangelism, and more than his equal in the opening of new fields and in advancing the message.

Nor was Bates lacking in executive ability. In those days, when the whole Adventist world was hypersensitive to the suggestion of organization, when they were, in Bates's frequent phrase, as "scattered sheep upon the mountains," he was diligent in searching them out and binding them together in "bands." His influence with them was supreme; the disciples wept when he left them. And when the brethren came together in conferences, if Father Bates was there, he was sure to be their presiding officer. Indeed, when at last, in 1860, the brethren came to a mind to organize, Joseph Bates it was who sat in the chair and guided the conference. But, on the whole, Bates was not well fitted to stay at any headquarters. He was the rover, the restless evangelist, who must press on and on, a field officer of the Custer, Jeb Stuart, Patton type, superb in leading, but always at the front, with his followers trailing. Furthermore, age began to tell upon him, though in truth he bore his years better than any of his fellow workers.

James White, on the other hand, though ardent in temperament, and perhaps by preference a warrior on the field, yet

had, or developed by necessity, a gift for pertinacity and for sound judgment in the enterprises to which he was fatefully committed; and he was thereby held more closely to whatever headquarters there were. Yet he went into the field also. He not only planned the strategy; he fought. In every engagement with the enemy and for every cause that promoted the advancement of truth, he was a general after the order of Gustavus Adolphus and Stonewall Jackson, and all the army of believers looked to him for command.

He was directed by the Spirit to begin publishing, and to continue publishing; and though he sometimes fainted under the burden he faltered little, and he was encouraged and strengthened to keep on. He started with nothing; he often wrought, it seemed, with nothing; yet out of his labors and the labors of those he led, great enterprises evolved. He came to be recognized in Battle Creek and in Michigan as one of its soundest business managers. Those were years of irresponsible banking practices; there was then and for two generations afterward no Federal insurance, and many a depositor—individual, corporation, or government—suffered often from bank failures. Time and again, except for James White's keen perception, informed sometimes by divine warnings, the precious funds of the forming church and its one institution would have been lost.

But more than as business manager, James White was looked to by his brethren as a sound counselor and an inspiring leader. His advice and judgment were sought in every enterprise. As the publishing house was followed, in a few years, by the development of the health institution, and then by the training school, James White's voice swayed the people and tipped the balance. There were many dark days, days that sent him and his wife to their knees, almost despairing. But there they found courage and hope and cheer. And when they came out to see their brethren, also bent down under the weight of needs and lack of means and plans which it seemed could not be straightened out, then, when shoulders sagged and heads

bowed down, James White called to his wife, "Come, Ellen, let us sing for them." And standing up together, they sang:

"When faint and weary toiling,
The sweat drops on my brow,
I long to rest from labor,
To drop the burden now;
There comes a gentle chiding,
That stills each mourning sigh:
'Work while the day is shining;
There's resting by and by:

Hearts were cheered by the inspiring song, and heads were uplifted, and voices joined in a grand chorus:

"Resting by and by,
There's resting by and by:
We shall not always labor,
We shall not always cry,
The end is drawing nearer,
The end for which we sigh;
We'll lay our heavy burdens down;
There's resting by and by." [8]

In all this burden bearing James White was blessed with a wonderful wife. Had not the special unction of the Holy Spirit in revelations been given to her, she still would have been one of the most worthy mates with whom man may be blessed. But as an inspired spokesman in times of difficulty and doubt, as a cheering companion whose faith and confidence seldom failed, she was invaluable not only to her husband, the leader, but to the church that was forming under their hands.

Her industry was unsurpassed. At home she was the devoted mother, and her practical wisdom in the training of children and in the affairs of the household were in evidence. Yet on her always rested the burden of the churches, and many were the nights passed almost wholly in writing the messages divinely taught her. In it all she was the student, who drew her daily strength from the Word of God, and constantly added to her knowledge by her wide reading. Then she wrote, wrote volumes, the deep insight and the poignancy of which thrill multitudes

yet today. How she crowded so much into so busy a life can be understood only when we know her complete consecration and her refusal of all that was trifling and worthless and untrue. She traveled almost everywhere with her husband, and besides bearing her special messages to the weary and the wavering and the recreant, she carried more and more of the burden of exhortation in public address. To James White she held with singular grace and love the double office of wife and messenger of God.

They had at this time three sons: Henry, eight years old; Edson, aged six; and Willie, an infant of one year. In their early experience, Elder and Mrs. White had been compelled to leave the first two, and especially Henry, with others; yet at their infrequent meetings the affection of the boys for their parents overflowed in joy; and when in Rochester it had been possible to bring the little family together again, there was formed a family circle idyllic in its harmony. Even so young, Henry and Edson rejoiced in song, and music flowed forth from the White household. Up to his sixteenth year, when he died, Henry, "our sweet singer," improved every opportunity for perfecting himself in instrumental and vocal music; and James Edson revealed the talent that in later life made him a composer and publisher of hymns. Not that they were angels; they had their very human angles. But the parental love and discipline showed finally their fruits.

William C., then a baby, was to prove through a long life the worthy son of a noble father and the strong supporter of his mother through her later years. A fourth son, Herbert, was born in 1863, but died in infancy. Though they together must be away from their home far more than any other of the workers, Elder and Mrs. White made their family life ideal in its orderings and its results. James White himself was a lover of children and youth, as he early showed in his ministry, and as was evident in his writing and establishment of the children's and young people's paper, the *Youth's Instructor*. No other phase of the church work is more strongly

emphasized in the lives as well as the writings of these devoted servants of God than that of the Christian home.

It would be incorrect and futile to present the Sabbath-keeping Adventists of that time as faultless in conduct and perfect in loyalty and support. When has that ever been true of any church? The apostolic church had its Ananias and Sapphira, its Elymas, its Diotrephes, its Demas, and its flinching John Mark, happily recovered; and every age and every epoch has repeated the types. There were loyal, stouthearted laymen in the Advent Movement, and there were comrades in the ministry tried and true; there were also vacillating, mean, critical men among the laity, and some leaders who proved traitors and character assassins in the battle. But it is our joy to contemplate the men and women, little and great, who, loyal and true, struck their hands to the covenant, formed their lives according to the pattern, commanded their households after them, and formed more and more that solid body which in good times and bad supported the leaders whom God chose.

Some of them at times needed and received correction. Even Moses endured disaffection and disloyalty in his own family, and great though the services of Aaron and Miriam were, they at times merited the rebuke of God. It is a mark of God's love when He rebukes and chastens. Few were the men who then or later came to bear responsibility in this church who never received messages of reproof and counsel. They who accepted it were blessed in spirit and in power.

Great leaders grew up in the work in the years that followed settlement in Battle Creek. And great followers. The work expanded, its needs increased, and the calls for help were always urgent. When the Washington hand press, inherited from the Rochester establishment, no longer sufficed for the growing demands of the printing plant in Battle Creek, a call was made for money to purchase a power press, and after that a steam engine to run it. There were no rich men among the believers, but those who had some means and those who

had almost none responded gladly, and the equipment was bought and put to work.

The spirit of the givers is reflected in the case of a farmer near Battle Creek, Richard Godsmark, whose work stock, as with many of his neighbors, consisted of a yoke of oxen. He had no money to give, but, eager to have a part, he sold the pair and gave the proceeds for the press. And every time he stumped to town in his cowhide boots he made sure to go by the printing office, and, stopping to listen to the roar and clack of the power press, he would exclaim gleefully, "Buck and Bill are pullin' away; they're pu-u-ullin' away!"

Like a tree planted by the rivers of water, bringing forth its fruit in its season, the leaves of which wither not, and whatsoever it does shall prosper, so the publishing house of the Sabbathkeepers, planted by the clear-flowing streams of Michigan, throve and prospered. In the city streets of the East it had fought for breath and breadth, and it had not perished; but now, on the edge of the forest wilderness, it had room and nourishment, and it grew and brought forth fruit in abundance.

The relations of the seventh-day people and the other citizens of Battle Creek were harmonious and cooperative. The West End, from the Battle Creek north to the Spring Lakes and west unlimited, fell to the lot of the Adventists; also, to a great extent, the southern hills and prairie to Lake Goguac, the charming resort of Battle Creek from earliest times. In all civic matters the Adventist community stood high as valuable citizens—sober, industrious, honest, law abiding—and a unit for temperance. In return, the non-Adventist body of citizens, always greatly in the majority, were cooperative and open-minded, giving liberty of conscience and indulgence in Sunday labor at a time when the nation was becoming sensitive on that subject. Adventists on principle kept out of politics, but the Battle Creek members paid due attention to civic duties, having representatives on the city council, and at one time a Seventh-day Adventist mayor.

Their rising strength and economic worth became increasingly evident as their publishing house grew to be the largest in the State, their sanitarium unique and famous throughout the world, their educational institutions in theology and medicine noteworthy; and their world-wide connections as the work swelled were a definite asset to the reputation of the little Michigan city.[9] The impress made on the public mind in that last half of the nineteenth century remains still in great degree; and the name, *Battle Creek,* rising above its cockpit significance, registers the ideal of the self-controlled, temperate, ministrative, philanthropic life and mission.

Even though the industrial output of the city, in manufactures of a wide variety, exceeded manyfold that of the Adventist community; and though for nigh half a century now the latter has been removed and distributed, with a thousandfold increase, throughout the world, leaving there only the not unworthy prepared-food industry as its offspring, the troubled world of today, when it speaks of Battle Creek, thinks not of war but of peace and the ministry of peace and plenty.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water." [10]

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[1] See Appendix.
[2] Alma Wolcott (Mrs. G. W.) Caviness letter, Feb. 24, 1946. See Appendix.
[3] James White in *Review and Herald,* March 8, 1860, p. 124.
[4] *Review and Herald,* Sept. 2, 1852, p. 69. Although Bates does not mention Palmer and Smith, they were present, this being their home; the others were from away.
[5] Compare letters from Lyon in *Ibid.,* Dec. 6, 1853, p. 173, and Dec. 26, 1854, p. 152.
[6] Noted by James White in *Ibid.,* May 15, 1855, p. 228.
[7] Smith N. Kellogg, an older half brother of Dr. J. H. Kellogg, testified in his eighty-seventh year (1898) that he helped set out the trees in the treeless park. (Scrapbook in Battle Creek Public Library, p. 92, clipping probably from the *Battle Creek Journal.*) John Preston Kellogg had five children by his first wife, and eleven by his second, Ann, the mother of J. H. and W. K. Kellogg.
[8] W. A. Spicer, *Pioneer Days of the Advent Message,* p. 163.
[9] Today with about 45,000 inhabitants.
[10] Psalms 1:1-3.

CHAPTER 16

DASH TO WAUKON

COULD the river be crossed? Some said nay, some said maybe, but none said yea. It was in December, the winter of 1856-57. James and Ellen White were in northwestern Illinois, at Round Grove, the new home of Josiah Hart and Elon Everts, who had recently moved there from New England. Across the Mississippi River and in the northeastern corner of Iowa, two hundred miles away, lay Waukon, where lived a new colony of Sabbathkeepers who sorely needed help. But the weather was fickle, thawing, freezing, raining, snowing, and the ice on the great stream was like cheese. There were no bridges. Could the river be crossed?

The cause of the third angel had reached a crisis. Just when it seemed that a new lease of life had been extended to it; when the Michigan brethren had taken hold and driven the stakes in Battle Creek for a well-based, sound, and extensive work; when the dissident and discordant element represented in the Messenger party had faded out, and the Stephenson and Hall appendix to it had burst; when east and west the new faith seemed taking deeper root; when the editor declared they felt new courage because of increased subscriptions, developing truths, and the apparent opening of a new era;[1] just then the lines faltered. Some who had been foremost in the battle retired; their absence brought a feeling of discouragement in the ranks. There must be a rally, or all might be lost.

There were various causes for this state. One was increasing engrossment in temporal affairs. New England men were perforce frugal; their rocky fields said to them, "Conserve each grain, or you starve." And in general they conserved so well that they had grain to spare. But when the fertile fields of the Northwest opened up, and by their own impulse and

James White's encouragement some of the Sabbathkeeping brethren joined the migrating column, their thrifty souls reveled in the lush soils of the new lands, and in their happy plains of Moab they almost forgot the Canaan of promise. Wrote Mrs. White, "Those who moved to the West should be like men waiting for their Lord. . . . They should not lay up treasure upon earth, but show by their lives that they are laying up treasure in heaven. If God . . . called them to the West, He had a work for them to do—an exalted work—to let faith and experience help those who had not a living experience." [2]

Just then the Laodicean message began to sound.[3] It was a trumpet of alarm. The ranks were being permeated with a foolish spirit of complacence. But whereas the seventh-day people had ascribed that message of Revelation 3:14-22 to their former brethren, the first-day Adventists, it was now turned upon themselves. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Many heard the trumpet notes, and in penitence acknowledged their fault, and turned with renewed energy to the fight. Thus Josiah Hart wrote: "I am now fully convinced that my course since I moved west has not been . . . calculated to shed a good influence on the side of truth. That is, my course . . . has gone to show that my affections were placed on the earth." [4] From the same place in Illinois, James White wrote of morning worship in Brother Everts' home, where some, "seeking to be zealous and repent of past lukewarmness, felt that there was but little hope in their case," but "this morning's season [of prayer] closed with bright hopes." [5]

"Why don't the brethren who used to write, and others who can, write for the *Review?*" queried James White in the same number of the paper. "Too much is left for the Editor [Uriah Smith]. . . . Where are Brn. Pierce and Andrews? The inquiry goes round in the church, *'Why don't* THEY *Write?'* " Why not, indeed? They were on the staff of corresponding

editors. But Brother Pierce had retired to Minnesota; and Brother Andrews, to Iowa.

Some of the Vermont brethren had moved to the prairies of Iowa; E. P. Butler was one, settling at Waukon. Some from Maine had gone West. Edward Andrews had migrated to Waukon in the fall of 1855. Their neighbors, the Cyprian Stevens family, followed them the next year, and others, until there were about thirty there. The climate was not more harsh than Maine's; the prairies were fertile; the settlers were new and eager; in the midst of frontier hardships hope for bucolic wealth ran high; and the families were drifting spiritually.

Another cause was ill-health. In May of 1855 James White, in the church paper, calls for a day of fasting and prayer, "in view of the want of faithful laborers in the wide harvest field; and, also, the feeble state of health of several who are now engaged in it." [6] One of these, and the most prominent, was John N. Andrews. Of feeble constitution to begin with, he overtaxed himself in study and close application to writing and preaching, while, in common with the majority of people, he transgressed almost all the laws of health. In consequence he was a casualty. He said: " 'In less than five years [after beginning his public ministry] I was utterly prostrated. My voice was destroyed, I supposed permanently; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night; I was a serious sufferer from dyspepsia; and . . . mental depression. . . . My brain, from severe taxation and from ignorance on my part of the proper manner of performing brain labor, had become much diseased. . . . It was only at times that I could perform mental labor to any extent.' " [7] Perhaps this is a sufficient answer to the inquiry: "Brother Andrews, why don't you write?" He retired to the home of his parents and of those who, very soon, became his parents-in-law. Possibly the romance had something to do with his decision; but Angeline Stevens, his bride, was a brave lass to undertake to hold back from the grave such a wreck as John

Andrews describes himself to have been. He took a clerkship in his uncle's store, but he also did considerable work on the farm, and lived in the open as much as possible.[8]

Still another cause was poverty of the ministers and lack of support. J. N. Loughborough tells of his working with W. S. Ingraham and R. F. Cottrell in New York and Pennsylvania in the summer of 1856. "Funds were not furnished very abundantly for tent work, therefore during haying and harvesting, we worked in the fields four and one half days each week, for which we received $1 a day, holding tent-meetings over Sabbath and first-day of each week. In the fall, a settlement for our time with the tent was made, which was the first time that any of us had ever received a definite sum for our labor. Including what we had earned with the labor of our hands, Elder Ingraham and myself received enough to make up the sum of $4 per week, while Elder Cottrell was paid $3 per week for acting as tent-master and speaking occasionally." [9]

When the settlement had been made, John Loughborough's wife said, "This is too much"—not too much money, but too much hardship; "we can't live any longer in this way." Her husband's flagging spirits sank lower. Andrews, to whom he looked as a brother-in-arms, had left the field. Families in whom they had confidence were settling in the West, and writing encouragingly of the prospects both for farming and the trades. John Loughborough had been a cabinetmaker in his early life; and now he said, "Mary, let us go to Waukon, and I will make a living for us in carpentry, and as I can I will preach the message." So to Waukon they went. Thus two of the most prominent and capable of the workers, men in whom the Whites had great faith and on whom in a degree they leaned, made a breach in the circle of the leaders, although Loughborough protests that he "believed as firmly as ever in all points of the faith, and had the fullest confidence in all agencies connected with the work," [10] by which he means James White and the *Review* and Ellen G. White and the Spirit of prophecy.

The brethren at Waukon, early friends and supporters of the Whites, by some means had become estranged. They were just across the river from Wisconsin, where Stephenson and Hall the past year had ranged the country, speaking against Elder and Mrs. White and the *Review,* and where Bates and Waggoner and Sanborn had strenuously held the line. The Waukon brethren had not aligned themselves with that schism, but they were affected by it. Furthermore, their minds were enthusiastic about the prospects of gain in their new country. They bought more land, speculating on profits. Their increased holdings required more labor; they worked from dawn to dark, and when the Sabbath came they encroached upon its sacred hours, for their work pressed so hard. Their piety declined; their cupidity increased. They became critical and cold and unfeeling, forgetful of the past blessings of the Lord.[11] It was into this community of backsliding Adventists that John Andrews and John Loughborough came. Andrews was sick, Loughborough discouraged; and they were in no condition to man the dikes and stop the flood.

In Round Grove, Elder and Mrs. White spent several weeks, holding meetings, recovering and strengthening the brethren there. John Byington joined them, and called a conference of all Illinois believers there in November.[12] Everts and Hart took hold with renewed faith and enthusiasm. Mrs. White, in visions of the night, was shown the state of the brethren at Waukon, the darkness in which they walked, and their need of help; but she was not specifically directed to go there. Yet the knowledge of their need weighed upon her mind, and constituted a call. It was two hundred miles away, an exceedingly difficult and dangerous journey in that time of year; yet she could not rest until with her husband she decided to go.

It was then good sleighing weather; and Hart and Everts prepared to take them in a two-horse sleigh. Then it rained. It rained for twenty-four hours.

"We must give up the journey," said James White. Yet Mrs. White could not be satisfied with the decision.

"Sister White, what about Waukon?" asked Josiah Hart. She said, "We shall go."

"Yes," he replied, "if the Lord works a miracle."

Many times that night Mrs. White rose and went to the window to watch the weather. Must it rain and rain? Why would God say, "Go," and then open the sluices? She prayed, "Lord, if it be Thy will, give us a sign; change the weather." About daybreak there came the change: it turned colder and began to snow.

The next day, about 5 P.M., the Whites and Everts and Hart started in the sleigh, driving north. They reached Green Vale, a place not now on the map, and stopped to have a meeting with some brethren there. The snowstorm continued; it snowed for days, and the drifts piled up. They could not move for a week. Then they started again, and weary, cold, and hungry, they came to a hotel a few miles from the Mississippi River. The next morning it was raining again.

"Nevertheless we must go on," she said. And they rode under the drizzling rain, while the horses broke through the crusted snow at almost every step. Of everyone they met they inquired, "Can we cross the river?"

"No." "It's risky." "I'd never try it." "Some have tried it, and broken through." "You can't make it."

They came to the river. From bank to bank the weakened ice offered a treacherous foundation, and water a foot deep, from melted snows, covered it. Hart drew up his horses at the brink. Rising in the sleigh and lifting his whip hand, he cried, "Is it Iowa, or back to Illinois? We have come to the Red Sea: shall we cross?"

Mrs. White answered, "Go forward, trusting in Israel's God."

James White said, "Go on."

Cautiously they eased the sleds upon the ice, and with the water nearly up to the box they headed for the opposite shore, praying all the way. Ominously the water swirled about them, and the splash and plunk of their horses' feet echoed

the threat of breaking through. But on they went. Men gathered on the farther bank to watch them. They prayed.

At last they reached the Iowa shore, pulled up the bank, and were surrounded by congratulating strangers. "No money in the world would have tempted us to make that crossing," they said. "Several teams have already broken through, and the drivers barely escaped with their lives." But the God who parted the waters of the Red Sea for Israel had cemented the Mississippi River for their crossing.

It was Friday. They rode on that afternoon to within six miles of Dubuque, and finding a hotel, they stopped to spend the Sabbath day. That evening they gathered in the parlor, and sang songs of deliverance, songs of jubilee, songs of the Advent. The guests gathered around, urged them to sing more, asked questions. Elder Everts hung up his chart (every Adventist in those days carried a chart), and gave them a short lecture. They urged the party to return and hold meetings, promising a good congregation.

Sunday morning they started again on their journey. The capricious weather had turned once more; it was intensely cold. In an open sleigh they rode in zero weather, facing the prairie winds! "Brother, your face is freezing; rub on some snow." "Your nose is freezing." "Brother, your ear is white." They rode on, pulling their caps and shawls and robes closer, praying, encouraging, cautioning. For four days they rode, and on Wednesday evening they reached Waukon.

No one was glad to see them. Nearly all the Sabbathkeepers were sorry they had come. They had had a cold journey; they were met with a chilly reception. Satan had put his hand in among the company at Waukon, to mold their minds. They said, "The Whites have come. What now?" But Elder and Mrs. White were sure the Lord had sent them, and they took courage from the coldness of their brethren.

Nothing could quite freeze out the brotherliness of John Loughborough or of John Andrews; but they were troubled. They took the party in—Stevens and Andrews and others did.

And they answered: "Meetings? Why, yes, we can have some meetings, we suppose. You will have something to say?"

So they had a meeting the next evening. Who of them could resist the songs that the Spirit-filled mission party led—

"Lo! He comes with clouds descending
Once for favored sinners slain,
Countless angels Him attending,
Swell the triumph of His train;
Hallelujah!
Jesus comes, and comes to reign."

—the good old Advent songs that refreshed the memories and warmed the hearts of the brethren who had left their first love? Then the words of greeting and loving counsel from Hart, Everts, James White, and Sister White.

In the midst of the meeting Mrs. White was taken into vision. The power of God came down upon the company, to whom the memories of old flooded back. Everyone was constrained to acknowledge the power was of God. And the message she gave? " 'Return unto me,' saith the Lord, 'and I will return unto thee, and heal all thy backslidings. Tear down the rubbish from the door of thy heart, and open the door, and I will come in and sup with thee, and thou with me.' I saw that if they would clear the way, and confess their wrongs, Jesus would walk through our midst with power."

In the stillness that followed, Mrs. Loughborough arose, she who had said to her husband, "John, this is too much." In clear, decided tones she said: "Brother and Sister White, I thought we had gotten away where you could not find us; but I am glad you have come. I have been wrong. I have sinned, and I have made my husband to sin. God forgive me! I clear away the rubbish. I open the door of my heart. Lord Jesus, come in!"

As she made confession, the floodgates of heaven seemed suddenly opened, and the power of God came down. The meeting held until past midnight, and a great change was effected.

The next day the meeting began where it had left off the previous night. All who had been blessed then retained the blessing. They had slept little, for the Spirit of God rested upon them through the night, and they came in its power to the day's meeting. Many more now felt the influence of the Spirit. Confessions were made of their feelings of disunity with Elder and Mrs. White, and confessions of their worldliness and their backslidden state. More of them were prostrated by the Spirit of God. John Andrews remembered his initiation at Paris, Maine, and was stricken by heaven's power. John Loughborough rose and said, "I have laid up my hammer! I have driven the last nail! Henceforth my hand shall hold the sword of the Spirit, and never give it up. So help me, God!"

The meeting held till five o'clock in the evening. The Sabbath came on, the soft descending benediction of the dusk; and as a redeemed company they entered into its gates. That Sabbath was a glorious day. The burden rolled off the shoulders of the company who had come, and descended upon the men and women of Waukon. They labored for one another, confessing their sins, renewing their consecration, bringing back the straying. And when the blessed day closed, victory beamed from the banners of the people of God. The breach was closed, the officers of the host recovered, and were filled again with courage.[13]

John Loughborough went back with the Whites to Illinois, and entered the work immediately with courage and new determination. John Andrews recovered but slowly from his wretched physical state. Indeed, it was nine years before he found those principles and methods of health reform which fully restored his health. But his outdoor labors had benefited him, and soon he went forth in Iowa once more, to teach the message. He later returned East.

Never again did Andrews and Loughborough falter. Through thick or thin, trial or blessing, abundance or want, through hardships and perplexities and providences unnumbered, they went their ways to the last; the one, like a James,

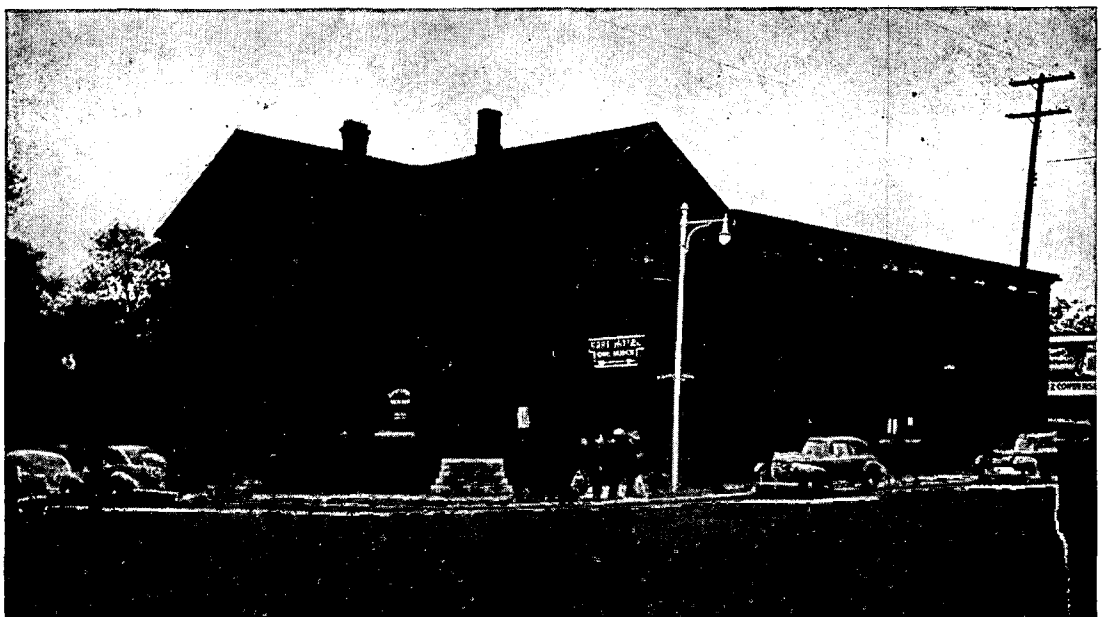
to close his work by an early death; the other, like a John, to live beyond the span of his companions' lives. The battle lines were mended, the forward movement was resumed, and the ranks were heartened by the dash to Waukon.

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[1] *Review and Herald*, Oct. 30, 1856.
[2] James White, *Life Sketches*, pp. 328, 329.
[3] *Review and Herald*, Nov. 13, 1856, p. 13.
[4] *Ibid.*, Jan. 1, 1857, p. 72.
[5] *Ibid.*, Dec. 11, 1856, p. 45.
[6] *Ibid.*, May 15, 1855, p. 228.
[7] Ellen G. and James White, *Christian Temperance and Bible Hygiene* (1890 ed.), pp. 263-264.
[8] So much were his services on the farm needed for several years yet, during which time he apparently left for preaching chiefly in the nongrowing season, that in 1859 George W. Amadon, a key worker in the Review and Herald at Battle Creek, was released in June to take Elder Andrews' place on the farm, so that he might continue to serve actively in the ministry. (*Review and Herald*, June 9, 1859, p. 20.)
[9] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, p. 208.
[10] *Ibid.*
[11] Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 149-153.
[12] *Review and Herald*, Nov. 27, 1856. The Sabbathkeeping brethren were at this time mostly concentrated in the northwestern part of the State.
[13] James White, *Life Sketches*, pp. 328-333; *Life Sketches of Ellen G. White*, pp. 160, 161; Loughborough, *op. cit.*, pp. 208, 211.

SECTION III

Putting in Order



THE OLD "WEST BUILDING" AT BATTLE CREEK
This Housed the General Conference Offices Before the Move to Washington

CHAPTER 17

ORGANIZATION

THE decade following the disappointment was a time of chaos in Adventist circles. Not only did the failure of their hopes cut deep and result in a large falling away, but those who remained were in confusion. Miller and his associates never intended to create a new church; and when they were cast out of their mother churches, they were held together, not by any organic arrangement, but solely by the bonds of a common faith. The experience prejudiced them against church organization. After the disappointment their faith was torn by diverse teachings and irreconcilable leaders. At the same time their bias against organization continued and prevented such union as a definite polity and headship might afford. George Storrs wrote before the disappointment, and his words were echoed afterward: "Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized.*" [1]

Doubtless it was well that no attempt at ecclesiastical organization was immediately attempted. Any government is strong only in the degree that its people are in accord, and this is peculiarly true of the church. The church of Christ grows in love, and is bound together by love; and no borrowed shell of authority can fit it. In this Storrs reasoned aright when he continued: "The Lord organizes His own church by the strong bonds of love. Stronger bonds than that cannot be made; and when such bonds will not hold together the professed followers of Christ they cease to be His followers"; but he was strangely ignorant of the psychology of heretics when he concluded, "and drop off from the body as a matter of course." [2] Either to reform their church or to seek protective coloration, they usually stay by, if there is no means to remove them. But

it is true that organization cannot be imposed; it must grow out of the body. And there must first be built up a brotherhood who through unity of faith will dwell in the bonds of love. This, in the state of the Adventist people after 1844, was no easy task. Every man was his own interpreter, and not disposed to listen to another. The distracted aftermath of the Albany Conference, wherein the central body steadily deteriorated, was an illustration of the state.

If in a particular study of the early history of the Seventh-day Adventists we find much of this spirit of independence and disunion, if we find individuals and cliques disaffected toward the leaders and rebellious against the testimony of the Spirit, we are only seeing the general state of the whole Adventist people at that time. And in this they were not creating a new type of man; it is human nature to prefer one's own opinion and to rebel against discipline. In governments well established and administered, that independent spirit is commonly convinced or overawed, and rebellions and secessions are dependent upon the ultrabold; but where no government has been established, the law is the individual's will and whim. Nothing better illustrates this in national affairs than our own frontier history; and in ecclesiastical rule no modern example is more pertinent than this period of Adventist history. From 1852 onward there was increasingly a larger proportion of non-Adventists who came into the Sabbath-and-Advent faith; but they too were typically independent Americans.

There had first to be created a brotherhood of love, of faith, and of hope, which would hold together and function as a body, not because a form of organization was imposed upon them, but because their fellowship united them and tended to frame their association and cooperation into organic forms. This was the work of the leaders for the first ten to fifteen years of the history of Sabbathkeeping Adventists. The leaders themselves had, in common with their brethren, the task of bringing their natures into subjection to Jesus Christ. They shared with all, the physical disabilities and spiritual hazards

of human nature; they had personal battles to fight against infirmities of judgment and temper; they were in the midst of the battle which they were charged to direct. Some failed; others made mistakes and rectified them; some were steadfast as the hills.

In all this period the testimonies to the church which came through Mrs. White deal often, very understandably, with this unstable state in men and movements. Without this gift of the Holy Spirit, as was proved over and over, the ties of brotherhood would not have sufficed to bind the movement together. Sometimes the straight witness cut and cauterized; but with how many tears, how much agony of mind to the writer, few knew. The fact stands out to us now, that in that early time, when there was no church organization and no ecclesiastical authority among the Sabbathkeeping Adventists, the Spirit of prophecy in Ellen G. White and the faith of the believers in her divine commission constituted the sole disciplinary agent of the body, the one rallying point of the faithful, the final court of appeal. Yet how modestly, with what godly fear, in what travail of soul, did she bear her testimony! No other agency could have so united while purifying. The outcome was a nuclear body comparatively clean, disciplined, and directed, for which later generations have every reason to be grateful. That was a Cave of Adullam, where "every one that was in distress, and every one that was in debt, and every one that was discontented" came and had to be disciplined and welded into a loyal force. Today we have in consequence "the host," and "mighty men of valour," "expert in war," who can "keep rank," and who "know what Israel ought to do."[3] Tomorrow there will be final victory, and the kingdom.

Organization comes as the result of increased membership and exercise of energies. A small group may follow a leader who suffices for all needs or who delegates some of his duties. But with the increase of numbers and the multiplication of activities, there becomes apparent the need of organization. In the early church at first the apostles were all things to all

men. Then the needs of the people suggested deacons. The organization continued to develop, and some thirty years later we see the great apostle telling Titus that he was left in Crete to "set in order the things that are wanting, and ordain elders in every city," and writing Timothy about the character and establishment of bishops (elders) and deacons. Again, he wrote:

"Wherefore he saith, When he ascended up on high, he . . . gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [4]

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." [5]

The first evidence of organization among the Sabbath-keeping Adventists came in the appointment or election of deacons in each band, or church. This practice appears in 1853, in Joseph Bates's own church at Fairhaven, and in Dartmouth, Massachusetts, also at Jackson and Sylvan, Michigan.[6] The deacon was generally the sole church officer, and appears to have united in himself the duties of elder and deacon, except when, at irregular intervals, a minister might visit them. Indeed, the chief reason given for the appointment of deacons was that they might see to the celebration of the "ordinances of the Lord's house"—the Lord's supper, and "the ordinance of humility," or foot washing—since the minister's visits might be a year or more apart. But with this start in local church organization, it was soon perceived that the gospel order provided by the apostles required the selection of both elders and deacons, and those two offices were established.

There had, however, come up earlier the question of certifying public teachers of the faith. This was met by James

White and Joseph Bates issuing a card certificate, signed by themselves as "leading ministers," to any such teacher who gave evidence of fitness. Later such cards were signed as well by J. N. Loughborough, and perhaps by other front-rank ministers.

As for ordination as gospel ministers, that at first was indeterminate. James White had been ordained in 1843 as a minister in the Christian denomination; Frederick Wheeler and John Byington were ordained Methodist ministers, and A. S. Hutchins was ordained in the Freewill Baptist Church. There were a few others. Many of the workers in the 1844 movement were men ordained in different communions; for in its early proclamation it appealed to hundreds of earnest Christian pastors. Yet there were many laymen who also entered into the preaching without receiving ordination. William Miller himself was licensed, but not ordained, by the Baptists. Some of the Seventh-day Adventists at first were such lay preachers. It does not appear that Joseph Bates was ever ordained or even licensed, though he was active and prominent in the 1844 movement as well as afterward.[7]

In 1854 Mrs. White wrote: " 'The church must flee to God's word, and become established upon gospel order which has been overlooked and neglected.' This is indispensably necessary to bring the church into the unity of the faith." [8]

In a series of four articles in the *Review and Herald* that same year, James White wrote on "Gospel Order." [9] In the third of these articles he advocated the ordination of ministers by "the laying on of hands." The counsel doubtless bore fruit. In a few instances we know of ordination in the Seventh-day Adventist faith. Thus Washington Morse records that he was ordained in 1853, but by whom does not appear.[10] It is recorded of J. N. Loughborough that he was ordained June 18, 1854.[11] We may suppose that most of the younger men who undertook to preach received ordination at the hands of their older brethren; but the clear record begins only with the general organization of the church in 1861-63, when credentials were

issued by conferences to eligible men, account being taken of their proved service in Christ's cause more than of some former ordination. Thereafter new candidates were duly licensed and ordained.

A pressing question was how to support the ministers equitably. The haphazard practice of trusting to the liberality of adherents resulted in inequalities corresponding to the personality appeals of the preachers, and in no case was there superabundance. In a national period when currency was scarce, when barter was still a not uncommon method of exchange, "seven or eight dollars," as Waggoner's sympathizer proposed, was no mean sum, and many a farmer who scarcely saw that much in a month could easily excuse himself from donations. In fact, the preacher's pay was often in a bushel of wheat, half a hog, or "a piece of broiled fish and of an honeycomb." The leaders perceived that the time was ripe to invoke a more effective plan.

In April, 1858, a class formed in Battle Creek, presided over by J. N. Andrews, to study the Scriptures for light on the support of the ministry.[12] Following this, a meeting of the Battle Creek church was held in January, 1859, to consider the same subject. After listening to Elders Andrews, White, and Frisbie, this meeting appointed these three to prepare an address on the subject of systematic giving, to be published in the church paper. The address was duly prepared, approved by the church, and published in the *Review and Herald* of February 3. It was then presented to a conference assembled in Battle Creek, June 3-6, and was by them adopted and recommended to all churches.

The proposition was to follow Paul's instruction in 1 Corinthians 16:2, that on the first day of every week the people are to lay up in store according as God has prospered them, such sums as they feel they should.[13] It was no sooner proposed than acted upon, for in general the church was ready. In the next number of the paper James White reported that forty-six brethren and sisters in the village of Battle Creek had sub-

scribed, stating the amount each would set aside. From every direction churches responded favorably, though there was not unanimous consent, and articles by White and Frisbie occurred in the *Review* for some time, explaining the plan and meeting criticism.

But then what? Here was money with no one to receive it and no one especially to whom to give it. A brother writes in from Hillsdale, Michigan, asking what to do with it.[14] The editor replies that a collector, or treasurer, should be appointed and suggests that five dollars be kept on hand to help itinerant ministers, and that the remainder be sent to the tent company, to aid in its work. So makeshift were the early efforts at "systematic benevolence." But it was an aiming at the mark of organization and support, and practice soon reduced the percentage of error and hit the bull's-eye.

Loughborough says, and later writers have followed him, that this was "on the tithing principle" [15] but although it may have suggested tithing, and whereas it led to the adoption of the tithing system later, it was not in itself a tithe, nor did it result in a liberality as great. However, it was educative.

Mrs. White strongly advocated systematic benevolence, and naturally used Malachi's appeal [16] to support it. The "tithes" there called for led into a study of the system of financial support in patriarchal and Mosaic times. There was published in Battle Creek in 1861 a periodical called the *Samaritan,* no copy of which is now known to exist. From a reference to it by J. N. Loughborough, in an article on "Systematic Benevolence," it appears that the straight tithing plan was first proposed in the *Samaritan,* number 5.[17]

Nevertheless, the tithing system did not take hold in great measure for seventeen years or more. At the General Conference of 1878, held in Battle Creek, a committee of five was appointed to "prepare a work on the Scriptural plan of Systematic Benevolence." [18] This committee, consisting of James White, D. M. Canright, S. N. Haskell, J. N. Andrews, and Uriah Smith, prepared and issued a pamphlet in 1879 entitled

Systematic Benevolence; or the Bible Plan of Supporting the Ministry, in which they strongly advocated the tithing plan. They said, "The subject of Systematic Benevolence has been under practical consideration by Seventh-day Adventists for a period of twenty years or more. And no material change from the system first adopted was seen necessary until two years since." [19]

The General Conference of 1883 requested George I. Butler to write a treatise on tithing, which he did in a pamphlet of 112 pages. In it he says that "previous to 1878 we tried to carry out a plan called 'Systematic Benevolence,'" which "was far from being the same as a Bible tithe." [20] He also advocated the tithing plan; and the practice became general.

In addition to the tithe, freewill offerings, according to the mind and ability of members, were recommended. The whole system was left voluntary, and neither then nor since has it been made a condition for membership or a basis for church discipline. It is diligently taught, and then left to the conscience of the true believer, a more efficacious enforcer.

Besides the church buildings, the one property belonging to the associated brethren was the publishing house. The property at Battle Creek was not held by anyone in legal form; but since its development had been chiefly in the hands of James White, and since he had been constituted publishing agent by the publishing committee, and the business had been done in his name, he was in the commercial world looked to as the legal owner, responsible to all men for its possession and obligations.[21] Yet there was on the part of the brethren not a little opposition to applying to the government for incorporation, the chief argument against it being that if the church incorporated under the laws of the State, that would be a union of Christ with Caesar; and some would rather risk the loss of church property than take that step.

Through the summer of 1860 the matter was debated, until a general gathering from several States was called in Battle Creek the last of September. There were representatives from

five States.[22] Some appeared with letters from churches making them their delegates; others were generally recognized as "leading ministers." The meeting was presided over, as apparently were all the "general conferences" of those days, by Joseph Bates, with Uriah Smith acting as secretary and stenographic reporter.[23]

This conference, as befits its importance, is more minutely reported than any other in the early history of the work. All the speakers are quoted verbatim (except for occasional abstracts of presumably aimless speeches), and so realistic is the reporting that the personalities of the participants stand out in cameo relief. The report runs voluminously through three numbers of the *Review*,[24] and throws a spotlight upon the minds of the brethren throughout the field, and upon the conversion of most of them. In general, the holdover from the 1844 attitude of "organization is Babylon" was more or less evident in all cases except those of White, Loughborough, and a layman, Ezra Brackett, of Battle Creek. In some of the Ohio and New York delegates this seemed to be constitutional; in the cases of such leaders as Andrews, Waggoner, and Cornell it was a fear reducible by discussion; at the beginning, J. N. Loughborough seems to have been about the only one with a clear-cut conception of the issue, its distinctions, and its proper solution. James White, while probably holding Loughborough's concept, diplomatically refrained from championing any particular plan, only insisting that *some* plan must be made. And indeed, organization in some form and to some degree had previously been endorsed in communications to the *Review* by Andrews, Waggoner, Cornell, Ingraham, Hull, and others. Bates was well known as an organizer.

The conference opens. Brother White states the case—that he is left in the position of being legally the sole owner of the church property, which, having consideration to the laws of inheritance, not to speak of the possibility of apostasy, is not a safe position to be held by anyone. He wants relief by some legal arrangement which will ensure possession to the church.

Brother Loughborough, who had previously come out strongly in the *Review* for a legal organization, now presents cogently the inescapable fact that the church's rights in its property can be secured only by incorporating under the laws of the State; and this is no more a union of Christ with Caesar than when a church member registers the deed to his property under the laws of the State.

The chairman makes one pertinent remark: "If your farms, brethren, were in such a situation, you would take some action, would you not?"

Brother Brackett says that if Brother White should drop away this evening, all that property would descend to his children, and no action could be taken to recover it until the youngest came of age. He feels they can organize in such a manner as to avoid the censure of the churches in this situation.

Brother Cornell is anxious to find means to hold church property without compromising the truth of God.

Brother Andrews is torn between the conviction that something must be done and the fear that by incorporating under State laws they would be departing from the apostolic code. A letter is read from Brother Cottrell, who cannot be present, but whose communication to the church paper, "Making Us a Name,"[25] has provoked much discussion, and is counted a support to the nonorganization people. He has protested, however, that no one will find him making a party, but that he will go with his brethren. Having been challenged to show a positive rather than a negative attitude, in this letter he proposes a committee to hold the publishing house in trust; and as for church buildings—they belong to those who built them.

Brother Butler insists the church must follow a higher law than the law of the land, and urges that they organize on the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone.

Brother White asks Brother Butler for a definite plan on that basis, whereby to hold church property, legally; and

Brother Butler replies that he is here not to propose a plan but to pass on such plans as are proposed.

Brother Poole thinks that when the church organizes to hold property, it has formed a throne upon which the man of sin might sit.

Brother Waggoner, however, who also has had qualms about organizing, thinks Brother Poole agrees with Brother Andrews, as Brother Waggoner does.

Brother Loughborough then proposes the organization, under State laws, of an association of men named by the church to hold the church property. The church will then be the constituency, but the association will be the legal body, responsible to the church.

Brother Andrews asks some questions, and is satisfied Brother Waggoner makes some inquiries, and is satisfied. Brother Poole is satisfied. Brother Sperry is satisfied. And Brother White thinks Brother Loughborough is right.

Finally a committee of three is appointed to frame a definite plan, and also to propose a name for the church: Andrews, Waggoner, and Butler. This is an astute move by the chair to throw the burden of action upon the center and the left; without doubt, however, they consult the right—Loughborough and White.

The committee reported at the next session that they were unable to agree on a name, but recommended such a legal association as had been proposed by Brother Loughborough. The discussion that followed cleared up the final objections, and the plan was adopted.

Finally, in the fifth session the question of a name was settled. So far they had made shift with various more or less vague terms: "the brethren," "the little flock," "the remnant people," "Sabbathkeepers," and "the church of God." This last term seemed to some ideal as an official name, despite the fact that it was already used by several bodies, and besides had rather an arrogant sound. But others desired a distinctive name which would express their principal beliefs, and they

proposed the name Seventh-day Adventist, which indeed had already been applied to them as much as any other. This name Mrs. White supported, saying, "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ." [26]

On motion of David Hewitt, the name Seventh-day Adventist was adopted. Only one man voted against it, contending still for Church of God. A few days afterward he took Elder Loughborough and Elder Waggoner home with him, and they held a series of meetings in his town. At the close of the meetings a stranger came up and purchased some books, saying he belonged to the Church of God.

Said Elder Loughborough to him, "Are you a Winebrennerian?"—follower of John Winebrenner, whose adherents had adopted the name Church of God.

"No," said he.

"Are you a Dunkard?"—common name of the Mennonite Church, which also was called Church of God.

"No," answered the man, "I said, Church of God."

Turning to the brother who had contended for the name, Elder Loughborough said, "Brother Butler,[27] can you tell me what that man's faith is?"

"No," he replied, "I cannot." But still he clung to the name Church of God for the Seventh-day Adventist Church.[28]

A committee of five was appointed at the fall conference of 1860 to carry out the project of incorporating the publishing business. This they accomplished in the following spring; and on May 3, 1861, the Seventh-day Adventist Publishing Association was organized and incorporated under the laws of Michigan, the first legal body of the denomination. This was made a stock company, there being then no law in Michigan providing for nonprofit-sharing corporations. Owing very largely to the Advent enterprises, especially the sanitarium, such a law was

later enacted, whereupon the publishing association was reorganized on that basis. James White transferred the property to this association on June 2, 1861.[29]

The following fall, in October, 1861, a gathering of Michigan workers, meeting in Battle Creek,[30] organized the Michigan Conference, with Joseph Bates as chairman and Uriah Smith as secretary. This was, it is true, but a tentative organization, and the constituent churches were not formally received into the conference until the next meeting, in the fall of 1862; but the recommendations of this conference were in the meantime accepted and followed in the State, and it was recognized to be Session No. 1 of the Michigan Conference, the first conference to be organized among Seventh-day Adventists. It recommended the organization of local churches under a covenant reading, "We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ." This was generally adopted, originating the phrase so long familiar among us, "signing the covenant." Though the exact procedure is no longer followed, the expression has scarcely yet fallen into disuse.

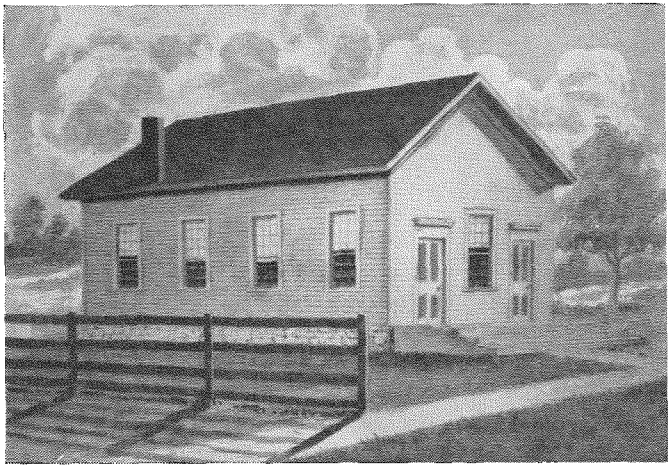
A resolution was also passed, recommending that the churches in Michigan unite in one "Conference." Here again a persistent term was born. Theretofore—in the 1844 movement, among postdisappointment Adventists, and among Sabbathkeeping Adventists—the term *conference* held its primary significance: a single gathering of believers who wished to confer with one another. Now, after the Methodist manner, *conference* came to mean a permanent and operating union of a group of churches, equivalent in the geographical sense to the Episcopal *diocese*. But the term in its original sense is also used of their stated meetings. A third matter settled was that of the ordination and certification of ministers, credentials to be issued by the conference annually.

Except in Michigan, however, the cause of organization marked time or retrograded through the two years from the

autumn of 1860 to the autumn of 1862. Churches in New York and Pennsylvania, influenced by the attitude of their leaders, voted against it; in Ohio the opposition of leading ministers caused confusion throughout the State; in New England there was division; and in the West there was apathy and not a little opposition. James White wrote in September, 1862: "About all that has been done among the Seventh-day Adventists in relation to organization, is to silence the batteries of those who opposed it, and by dint of battle to succeed in forming the Publishing Association. And there the matter hangs, and we are not in as good condition to make a general strike for organization as we were two and half years since, when the subject was first introduced." [31] He applauds Michigan, however, as solid for organization and already reaping its benefits. His appeal bore fruit throughout the field, not merely from some ministers but from laymen who chided their leaders for cowardice or inefficiency;[32] and conferences were organized in Iowa, Vermont, Illinois-Wisconsin, Minnesota, and finally New York and Ohio.

In accordance with the action taken at its first meeting, the Michigan Conference assembled at Monterey, October 4-6, 1862,[33] with the same officers; though for the ensuing term a layman, William S. Higley, Jr., of Lapeer, was elected president, with a conference committee consisting of James White, J. N. Loughborough, and John Byington.

These two successive meetings of the Michigan Conference were record making, forming a fairly complete organism for operating, an initial pattern. Thus, first, they decided to receive churches within the conference jurisdiction by vote; and seventeen churches already formed in the State of Michigan and one from northern Indiana were thus received.[34] Second, they provided for the ordination of ministers and their annual certification by the conference. Third, they decided to pay ministers a regular salary, the rate to be fixed annually by an auditing committee, reports being required from the workers.[35] Fourth, Michigan at this time resolved: "That we invite the



SECOND MEETINGHOUSE, BATTLE CREEK, MICHIGAN
Where the First General Conference Was Organized

several State Conferences to meet with us, by delegate, in general conference, at our next annual Conference."

Complying with Michigan's invitation, through its Conference Committee, a General Conference met in Battle Creek, Michigan, May 20-23, 1863. All the new conferences but Vermont were represented by one or more delegates. Michigan had ten delegates, half the entire number; but this was also the second session of the Michigan Conference.[36] For some years thereafter the Michigan Conference continued to meet at the same time and place as the General Conference, but in separate session.

It was a harmonious, affectionate, even jubilant gathering. The tide had turned, and there was a determination, reflecting the attitude back home, to arise and build. Great things were in prospect, and the spirits of the delegates rose to the occasion. Uriah Smith wrote of it: "Think of everything good that has been written of every previous meeting, and apply it to this.

All this would be true, and more than this. Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment." [37]

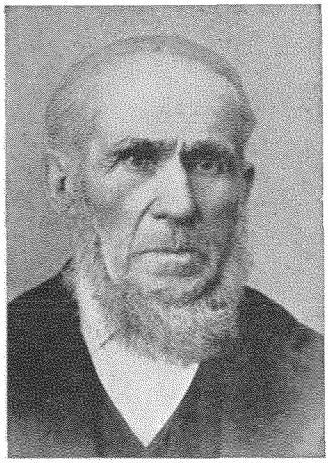
The General Conference was called to order by J. M. Aldrich, of New York, temporary chairman; and committees were appointed on credentials, General Conference constitution, State conference constitution, and nominations.

The constitution of the General Conference, consisting of nine articles, set forth the usual features of organization, and provided for representation of each conference: one general delegate and one additional for each twenty delegates in the State conference. A similar constitution was provided for the latter.

The Committee on Nominations brought in the following report: president, James White; secretary, Uriah Smith; treasurer, E. S. Walker;[38] executive committee, James White, John Byington, J. N. Loughborough, to whom were added J. N. Andrews and G. W. Amadon. But Elder White declined to serve as president, on the ground that because he had been so prominent in urging a definite organization, it might be charged (as indeed in substance it already had been) that he was seeking to be a king. In the face of his adamantine refusal, John Byington was substituted, and so became the first General Conference president. He served for two terms, the term then being one year; then James White was induced to take the office, which he filled three times, till 1880, alternating with J. N. Andrews (1867-69), and G. I. Butler (1871-74). At the conference of 1889 the term was extended to two years, and at the conference of 1905 to four years, in keeping with actions establishing first biennial, then quadrennial meetings of the General Conference.

Viewed from the vantage point of later years, when organization has proved its value and indeed its indispensability to the promulgation of a world-wide message, the qualms and hesitancies of men of that time may seem puerile and ridiculous. To suppose that a church, by refusing to establish order

and system, might thereby avoid the confusion of "Babylon," seems the essence of disordered thinking; and truly it was. But we look back upon an accomplishment; they looked forward to an uncertain adventure. And it must be taken into account that leaders and people had, by experience and teaching, been indoctrinated in the belief that the tyranny of church organizations was separable from their ordination. Men's minds are not easily taken out of the grooves of their thinking before these become ruts for the wheels of their faith. Many an example of such substitution of prejudice for the process of reasoning is before us every day.



JOHN BYINGTON
First President of the General Conference, Organized 1863

On the whole, the pioneers handled the question admirably. If it cost the chief leaders sweat of soul, that was a penalty of their leadership; and it also cost the spiritual lives of their tribulators. There were some casualties, and there were some remarkable recoveries. Three types of opposers may be represented by three men. Waterman Phelps, in a letter to the *Review,* formally withdrew in dignified if disordered argument; and though James White and others labored lovingly with him, his decision was irrevocable.[39] T. J. Butler, being made a member of the committee on organization at the 1860 meeting, went along reluctantly, his opposition seemingly increasing with the progressive weakness of his objections, until over the issue of a name (though really because of a critical spirit), he dropped out despite the efforts of his brethren to placate and save him.[40] R. F. Cottrell at first wrote a very

mildly worded but decided objection to organization; and because of the sweet spirit of this and later communications it had greater effect on the people than any other opposition. James White felt it necessary to oppose his position and influence in strong language; and the mild responses of "R. F. C." seemed oil on the flames. At last, convinced, Cottrell swung into line, and kept his place as a strong supporter of the cause.[41]

Not a few contrasted the candor and sometimes the vehemence of Elder White with the mildness of Elder Cottrell, to the disadvantage of the former and of his cause. It remained for M. E. Cornell to evaluate the situation in a letter to the *Review*. He says that at first he felt in agreement with the criticism that James White was too severe; but as he traveled and found the great influence for disorganization which the communications of Cottrell had on the people, directly aided by their "good spirit," he came to the conclusion that nothing but the strongest speech could counteract it, and he fully sustained White's course. In the end, he declares that no mild-mannered leader would have succeeded, and that the cause of organization would have been lost except for its strong championship by Elder White.[42]

It is interesting to observe in communications to the *Review and Herald* during the next two years the practically unanimous agreement of the churches as to the blessings of organization, and the rather astonished relief they experienced in discovering that it worked well and without that Babylonian enslavement they had feared. It was indeed the beginning of a new era. To use modern imagery, it was the transition from the economy of the ox team to that of the motorcar, which at first took the breath of some, but eventuated in their delight in the swifter progress made.

This great work of organization, thus carried through in two and a half years, was a momentous event. It formed the basis of that efficient and militant application of the resources of this people, who have since girdled the world with their mission and message. Revisions and reorganizations suited to

the growth and development of the work have been made in later years; but the pioneers of 1861-63 cast up the highway, gathered out the stones, and lifted up a standard for the people.

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[1] *The Midnight Cry,* Feb. 15, 1844.
[2] *Ibid.*
[3] 1 Samuel 22:2; 1 Chronicles 12:21-33.
[4] Ephesians 4:8-13.
[5] 1 Corinthians 12:28.
[6] Reported by H. S. Gurney for Massachusetts (*Review and Herald,* Dec. 27, 1853), and M. E. Cornell for Michigan (*Ibid.,* Jan. 24, 1854). See Appendix.
[7] See Appendix.
[8] Ellen G. White, *Supplement to Christian Experience and Views,* pp. 18, 19.
[9] *Review and Herald,* Dec. 6-27, 1853.
[10] *Ibid.,* Oct. 16, 1888, p. 643.
[11] *Ibid.,* June 19, 1924, p. 17.
[12] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists,* p. 215.
[13] See Appendix.
[14] *Review and Herald,* March 3, 1859, p. 120.
[15] Loughborough, *op. cit.,* pp. 215, 223.
[16] Malachi 3:8-11.
[17] Loughborough in *Review and Herald,* June 18, 1861, p. 30.
[18] *Ibid.,* Oct. 17, 1878, p. 121.
[19] *Systematic Benevolence,* p. 1.
[20] George I. Butler, *The Tithing System,* p. 69.
[21] *Review and Herald,* Aug. 21, 1860, p. 108.
[22] See Appendix.
[23] Uriah Smith invented and used his own system of shorthand.
[24] *Review and Herald,* Oct. 9-23, 1860.
[25] *Ibid.,* March 22, 1860, p. 140.
[26] Ellen G. White, *Testimonies for the Church,* vol. 1, p. 224.
[27] Butler of Ohio; not to be confused with George I. Butler, of Iowa, later General Conference president, or with his pioneer father, E. P. Butler.
[28] Loughborough, *Rise and Progress of the Seventh-day Adventists,* p. 227; *Review and Herald,* Oct. 23, 1860, p. 179.
[29] *Review and Herald,* Oct. 8, 1861, p. 152.
[30] *Ibid.,* pp. 148, 149.
[31] *Ibid.,* Sept. 30, 1862, p. 140.
[32] See Appendix.
[33] *Review and Herald,* Oct. 14, 1862, pp. 156, 157.
[34] See Appendix.
[35] See Appendix.
[36] See Appendix.
[37] *Review and Herald,* May 26, 1863, p. 204. See Appendix.
[38] Walker was from Iowa, where he had been a strong influence for organization and evangelism; he was secretary-treasurer of the newly formed Southern Iowa Conference.
[39] *Review and Herald,* July 16, 1861, p. 52; Oct. 1, 1861, pp. 140, 141.
[40] *Ibid.,* March 11, 1862, p. 117. Ten years later he was recovered by George I. Butler, in Iowa, where he had removed. He was rebaptized, and began again to preach. (*Ibid.,* June 18, 1872, p. 6.)
[41] *Ibid.,* March 22, 1860, p. 140; Aug. 27, 1861, p. 100; Sept. 24, 1861, p. 132.
[42] *Ibid.,* Dec. 10, 1861, pp. 12, 13.

CHAPTER 18

THE CIVIL WAR

DESPITE the increasing horrors of modern inventions of war, experienced by America in common with most other nations in the two recent world wars, the Civil War remains the most agonizing to the American people, because it was a quarrel between brothers; it was sanguinary; it was fought on American soil; and it involved greater proportionate numbers of the population in combat. The South, where most of the battles occurred, and where conquering armies marched and raided, was devastated; its male population was decimated, its homes were largely destroyed, its plantations and estates swept clean, and its slight industries effaced. With its foreign trade suppressed and its domestic economy uprooted, its people were left with empty hands to face a dismaying future. The North, though suffering less material damage, yet mourned equally with the South the bereaving loss of its sons, while its manufactures and commerce were distorted by the requirements of war, and its resources were consumed. The greatest wound was in the murderous hatred which, growing for three decades, flamed into armed conflict and burned deeply into the national soul, more than a generation being required to erase the scars.

The real cause of the Civil War was camouflaged by both South and North. Neither liked to admit that the fate of the Negro slave was the underlying reason why they fought; yet none today deny that this was the smoldering base which finally burst into the conflagration; and certainly the most significant result was the abolition of slavery. Geography, climate, and consequent industries had been the chief factors in driving slavery out of the North and localizing it in the South, though the economic concepts of the peoples played their part, and the Christian spirit of liberty came to be the

preponderant force. Slavery, justified in the crude social philosophy of medieval Europe, was from the beginning an anachronism in America, and the selfish materialism of the seventeenth and eighteenth centuries faced here the irresistible if groping altruism of the nineteenth. The system worked to the economic as well as the spiritual disadvantage of the section which maintained it: fewer than one tenth of the white population of the South were slaveowners, and in the States which became the Confederacy nearly five million free-soil men were crowded off the best lands, to their economic damage. But both wealth and education, therefore leadership, concentrated in the slave-owning aristocracy, and the largely illiterate majority were unable to appreciate such masterly arguments as those of Helper, their fellow mountaineer.[1]

In the North antislavery sentiment was slow in growth. Indeed, in the first years of the century the North was behind the South; for most of the Southern Revolutionary fathers were opposed to slavery, and it was they who were largely responsible for banning it from the Northwest. The typical Northern attitude up to the Civil War was a desire to leave the slavery question out of mind, and an accompanying irritation at the Abolitionists who continually stressed it.

In the national election of 1860 the newborn Republican Party triumphed over the split Democratic Party, and put its candidate, Abraham Lincoln, in the President's chair. Lincoln's heart was with the oppressed, but his statesman mind subordinated this cause to the preservation of the Union. The South repudiated his election, and State after State followed South Carolina into separation from the Union and formation of another national government, the Confederate States of America. Over the question of whether any State or States had the right to secede, which the South affirmed and the North denied, the Civil War was fought. This question, rather than slavery, united the North in defense of the Union, while it drew the great nonslaveholding white population of the South, with some notable exceptions, into the Southern armies. Neverthe-

less, in their hearts all men knew that the fate of slavery depended on the outcome.

In the 1860's the young Seventh-day Adventist Church was insignificant in numbers, and its influence in national affairs was nil. It had no reliable statistics then; there having been no organization and, generally, not even lists of church members; the first census, in 1867, gives 4,320 members.[2] The population of the United States in 1860 was thirty-one million, and of the Northern States nineteen million. What were four thousand among so many? It is true that influence is not always commensurate with numbers: the salt of the earth does not weigh pound for pound with the mass it salts. But candor invites the statement that, except in the State of Michigan, where their enterprises had an effect on legislation, they were unheard of in the political circles of the nations. This fact points up the spirit of fairness and consideration for conscience shown in the treatment of this small body by the National Government.

Naturally the sympathies of the Seventh-day Adventist people were with the North. Their origin was in New England, and so far their enterprise had been confined to the Northern States, if we except a single visit to Baltimore by Joseph Bates in 1851,[3] and a desultory trip into Missouri by Moses Hull in 1860.[4] Rhodes and Andrews in 1851 had also labored in Virginia's Wheeling (more a Western than Southern city),[5] and a sister, evidently a Northern emigrant, writes to the *Review* in 1854 from Yorktown, Virginia.[6] But all these were only splashes from the wheels of the westward-bound chariot of the third angel, and the war shortly shut them all from view. After the war, however, a company emerges in Missouri, either as a residue of Hull's efforts or from new interest.[7]

But the Christian genius of the Second Advent Movement was in favor of liberty and emancipation. A number of those who engaged in the 1844 evangel had been active in the abolition movement: Himes—a friend of Garrison's—Bates, Jones, Storrs, Fitch, and others.[8] The sympathies of such as came on

into the third angel's message were not alienated from the cause of the oppressed Negro race; but their abolitionist activities were replaced, as in the case of Bates, with the larger mission of proclaiming the Second Advent, when all men should be free. The awareness of the Seventh-day Adventist people and leaders to the moral issue of slavery, and their fellow feeling for the oppressed, are manifest in occasional articles and references in their writings. Mrs. White's *Early Writings* contains examples; James White, John Loughborough, J. B. Frisbie, and others bring the question into focus; and John Byington, the first president of the General Conference, had kept a station of the Underground Railway on his farm at Buck's Bridge, New York.[9]

Men in the 1850's were loath to believe there would be open conflict, and their wishful thinking led them to the brink in fatuous confidence that the trouble would blow over or be resolved by some wiser Douglas or Crittenden. But a warning was given to the Sabbathkeeping people by the Spirit of prophecy. Three months before the war opened with the bombardment of Fort Sumter, Mrs. White, with her husband and Elders Waggoner, Smith, and Loughborough, was at Parkville, Michigan, for the dedication of the new Seventh-day Adventist meetinghouse at that place. This was on January 12, 1861. At the close of a discourse by Elder White, Mrs. White gave a stirring exhortation, after which she took her seat on the platform. There she was taken into vision. The house was crowded with people, who watched with bated breath in the solemn, tense atmosphere.[10]

After her vision Mrs. White rose and, looking about the house, said: "There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of

the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. . . . I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."

Then, looking slowly around the house, she said, "There are those in this house who will lose sons in that war." This was fulfilled in at least ten cases.[11]

President Buchanan was at that time still in the White House, and his policy of appeasement boded anything but war. The South was sure the North would not fight; and the North was almost equally certain that the counsels of peace in the South would prevail.[12] Even after Lincoln's inauguration, after Fort Sumter had fallen, after South Carolina had declared secession and six States and yet four more had followed her, when the President called for seventy-five thousand volunteers to suppress the movement of secession, the response of the people was almost in holiday mood. The young soldiers waved gaily from their trains, crying, "We'll be back in six weeks."

The North, which had been of various minds, now indeed rallied as one man behind the National Government. Douglas, Lincoln's defeated opponent, and ex-Presidents Pierce and Buchanan, who when in office had played the game of the South, all avowed their loyalty and support; and on the other hand antislavery men like Horace Greeley, William Lloyd Garrison, and Wendell Phillips, who had cheerfully waved the slavery States good-by, now, by the guns of Beauregard at Charleston, were rallied behind the Government at Washington.

But it was with no sense of the awful conflict before them that they faced the future. While Southern officials were exultantly declaring that the Stars and Bars would fly above the Capitol at Washington within a month, Northern men were predicting an easy victory, as indeed Lincoln's call for only a

three-month enlistment foreshadowed. And when in July the raw Union Army of McDowell's moved out of Washington to meet Beauregard at Manassas, they were accompanied by Congressmen and their ladies, who went out to "see the rebellion crushed by a single blow." Five days later the battle of Bull Run had been fought, and the "Grand Army" was fleeing in utter rout to the Potomac and Washington. The nation was rocked back on its heels by the blow, and came suddenly to the consciousness that conquering the South was to be a stiff, bloody, agonizing struggle.

For two years the volunteer system was depended on to fill the Union ranks; but defeat of a succession of generals in the Virginia campaigns caused such discouragment as to threaten the integrity of the army. Soldiers were deserting by the thousand every week, while hundreds of officers left the army on extended leaves. In desperation the Government at last resorted to the draft, a policy which the South had adopted almost from the beginning. But so gloomy was the outlook in the North that Lincoln's administration was widely proclaimed a failure, and the midterm Congressional elections yielded Democratic gains in the most important Northern States.

God was watching from the shadows. There was a moral question involved which the nation's leaders might not evade. Intent upon their announced purpose of preserving the Union, they had dodged the vital question of slavery. Political expediency seemed to demand this; for behind the Union armies still were four slave States which had with difficulty been preserved to the Union, and whose support the administration felt they could not afford to jeopardize by any move toward emancipation. Yet this policy brought no victory. Wrote Mrs. White, "God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence." [13]

This was the conviction of the friends of freedom throughout the North, and, it may be added, of the moral forces of England, a nation which was in position to shape the political attitude of Europe toward the American conflict. While the English Government and aristocracy mostly inclined to the Confederate States, both because of commercial interests and because of antagonism from past wars, the middle and working classes and the liberal church elements hoped for the freeing of the slave. But until the purpose of the North should evidently become such emancipation, they were not ready to cast their influence unreservedly in its favor. In America, in the Federal States, the abolition elements cried out against the policy of the Government in divorcing the slavery question from the cause of the Union; and the early course, strangely inherited from the Fugitive Slave Law, of the army's returning runaway slaves to their Confederate masters, was excoriated as conforming neither to moral law nor to military advantage. An editorial in the *Review and Herald* of November 12, 1861, "The War, and Its Causes," emphasized this viewpoint.

Abraham Lincoln, Southern born in the great nonslaveholding class, schooled in poverty and adversity, nurtured on the Bible and the doctrines of American freedom, was ever a foe of slavery. But he was not of the Garrison or Greeley pattern, to risk all upon one desperate throw. His first mission, he conceived, under his oath as President, was to preserve the Union; and he answered Greeley's editorial, "Prayer of Twenty Millions," calling upon Lincoln to free the slaves at once. He said, "If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it. . . . What I do about slavery and the colored race, I do because I believe it helps to save the Union."

This was not the viewpoint of those who saw, not a political, but a moral issue. Whether they or he was right is one of the moot questions, along with the question of whether emancipation might have been accomplished without war, if

the Abolitionists had not stirred it up. Who can say? The answer depends not upon a single condition but upon several. If the moral conscience of the nation could finally have been aroused to the tremendous boiling point of emancipation without war—but could it? If the war could have been more successfully fought had the issue been clearly enunciated as the freeing of the slaves—but could it? In the beginning the North was not a unit against slavery, but they were almost unanimously against secession. Would the standard of freedom for a subject race have rallied a greater or more enthusiastic support? or would it have dampened the spirits of the Union's defenders? Some of the principal Union generals were contemptuous of the slave and opposed to his freeing; some in the Government were well-nigh traitorous because of their sympathy with slavery. However hard it was for the friends of freedom to watch the slow marshaling of moral power in the cause of the Union, it seems to have been God's way of dealing with the minds of the men with whom He must deal.

Lincoln's heart was burdened with the woes of the nation, and not least with the misery of a race in bondage. That God was punishing the nation for the crime of slavery was likewise his conviction, as voiced in his second inaugural address: "Until every drop of blood drawn with the lash shall be paid by another drawn with the sword; as was said 3,000 years ago, so still must it be said, that 'the judgments of the Lord are true and righteous altogether.'" But the institution of the law, the aegis of the Constitution, under which he must act, gave no facile aid. So cumbersome is the armor of Saul for the free movements of David.

Lincoln conceived and sought to put into operation a freeing of all the slaves by Federal compensation to their owners. He proposed this to Congress, and sought the support of the statesmen of the yet loyal slave States. But they held back, and refused to cooperate; and naturally in that circumstance Congress would not move. It was a bitter disappointment to Lincoln, but it was evidence that the friends

of slavery were in no mood for its abolition by any means. He then became more favorable to military emancipation. As President, he had no authority to abolish slavery by his dictum, for such an act was the prerogative of Congress; but as commander-in-chief of the army he saw his way, on the plea of military strategy, to accomplish in great part his purpose. The Negro slaves were an invaluable asset to the South, for they could and did maintain the plantations and the general economy, leaving the white men for military service. To strike a military blow against the South, Lincoln would declare all slaves in service of the enemy to be free.

He formed this resolution in midsummer of 1862, when the fortunes of the Union seemed almost lost; but he was persuaded by his Secretary of State, Seward, that the time was inopportune, since it might be taken as a cry of desperation. He continually mulled it over in his mind; and when Lee invaded Maryland in August, he made his great decision, that, given a victory, he would act. The victory came at Antietam; and six days later Lincoln, summoning his cabinet, told them: "I determined, as soon as [Lee] should be driven out of Maryland, to issue a proclamation of emancipation. . . . I made the promise to myself and—to my Maker. . . . I do not wish your advice about the main matter, for that I have determined for myself." On that same day, September 22, he made the announcement of the proclamation which, on January 1, 1863, he issued and made effective immediately that "all persons held as slaves within any State or designated part of a State, the people . . . shall be then thenceforward, and forever free. . . . And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God."

The Emancipation Proclamation, indeed, had little immediate effect; for it set free only the slaves in the revolted States, and there it could not be enforced until that territory was conquered. There remained five States (including Tennessee,

which had been won back and now had as military governor the fiercely Unionist Andrew Johnson), in which the terms of the proclamation freed no slaves. Yet the Emancipation Proclamation stands as one of the immortal acts of history, and its cumulative effects were felt up to the adoption of the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution, freeing and giving the suffrage to all Negroes in the United States.

Soon after the proclamation the tide turned. The victories at Gettysburg and Vicksburg were hailed on the next Fourth of July; and from that point on the tide was turned. Nevertheless, the two years that followed were a time of sore trial and distress. The draft was unpopular; Grant's blows at Lee were like hammer on anvil; and the finances of the National treasury were in severe straits.

To the little band of Seventh-day Adventists the draft brought great fear and distress. They were in faith noncombatants, and the banner of their faith was the Sabbath. Neither of these convictions would be honored in the Army. Although their sympathies were with the Union, and in all civic support they were ready, they believed they could not as Christians bear arms and take the lives of their fellow men. Yet this position, especially in so small and obscure a sect, did not commend them to their fellow citizens. Even the well-known and accepted Quakers had difficulty in this. There was in the North a party of Southern sympathizers, dubbed by the Unionists "Copperheads," with whom anyone opposed to being drafted was easily identified. And there were naturally some rash spirits among the Adventists who were overvaliant in proclaiming their noncombatancy, some of them declaring publicly that they would die before they would serve.

In answer to this party James White wrote an editorial, "The Nation," in the August 12, 1862, *Review and Herald,* declaring the perfect loyalty of Seventh-day Adventists, their belief that the sixth commandment forbids Christians to engage actively in war, yet warning the believers not to go to

extremes in advance of their trial, and finally leaving the matter in the hands of God. And Mrs. White wrote: "Those who have been forward to talk so decidedly about refusing to obey a draft, . . . should they really be drafted, . . . would shrink, and then find that they had not prepared themselves for such an emergency. . . . Those who would be best prepared to sacrifice even life, if required, rather than place themselves where they could not obey God, would have the least to say. They would make no boast. . . . Their earnest prayers would go up to Heaven for wisdom to act and grace to endure." [14]

Provision was made in the law for noncombatant service of those who "are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of such religious denomination"; but Seventh-day Adventists had as yet no such standing before the law. When the war began, they were not a corporate body. In the year 1861 they effected their first organization, the publishing house, and also formed the first conference, Michigan; during the next year seven other State conferences were formed; but it was 1863, in the midst of the war, when the General Conference was organized. The value of organization was immediately apparent, not only in the internal affairs of the church, but in its external relations. Had there been no organized church, it could not have spoken for its people to the Government, and there could have been no recognition of its noncombatant principles, which have borne such good fruit since then.

The draft pressed ever closer as the months went on, and in the summer of 1864 it was decided to send a representative to Washington to present the case of the little church to the authorities. The man chosen for this mission was John N. Andrews. He left Battle Creek for Washington the last of August, armed with credentials from the General Conference, with a pamphlet, "The Draft," which set forth the position of Seventh-day Adventists, and which contained the endorsement of Austin Blair, governor of Michigan, and with recommendations

from the Michigan Military Agency, a provost marshal in Rochester, and a former member of Congress from New York, who were acquainted with him. Thus fortified, he was introduced to Brigadier General James B. Fry, the Provost Marshal General of the United States, and was kindly received. General Fry stated that the exemption clause was not construed by him to mean Quakers only; it applied to any religious body that held noncombatant views. He issued orders to all deputy marshals in the Union concerning Seventh-day Adventists in accordance with this construction. Andrews' papers were copied and placed on file for reference. Seventh-day Adventists serving in the army were, with all other and better known noncombatants, to be assigned to hospital or other noncombatant duties; and from that precedent the noncombatant service of Seventh-day Adventists in later wars dates.[15]

The law also provided, as an alternative, that if the noncombatant paid $300 "commutation," the Government would furnish a substitute soldier. This plan was resorted to by many who were not Seventh-day Adventists, and a fund was raised by popular subscription to help worthy poor men thus to avoid military service. Some Sabbathkeepers took advantage of this provision, and an effort was made in the Seventh-day Adventist Church to raise a fund to cover them; but as it was discovered that this would soon go beyond the resources of the body, if the war continued and the draft should take, as estimated, every third man, the majority submitted to the draft, trusting to the provision for their noncombatant service. As in later times, some of them found that subordinate officers were not always ready to grant what the War Department had ordered; appeals were difficult and uncertain; and not a little trouble and injustice resulted, though there is no record of the extreme penalty of death being enforced, as was often threatened.

In the Civil War, Seventh-day Adventists attracted comparatively little attention, being few; and in the small wars between 1865 and 1914 there was no necessity for their decla-

ration, service being voluntary. But in World War I and World War II they have stood out in bold relief by their gallant and faithful service at posts of danger, always in performance of acts of mercy and relief rather than in destruction.

During the Civil War the excitement and pressure on the public in great degree hampered the work of proclaiming the gospel message. It was a time seized upon to effect a well-knit organization and to begin to establish the great principles of health and hygiene for which the church has become celebrated. These accomplishments are presented in other chapters.

It was, moreover, a time of soul searching for leaders and people. To the thoughtful and the spiritually-minded the questions involved in the war went deeper, were more intimate, than the issues of battles and the conspiracies of politicians. If, as Lincoln said, this terrible war was the woe God dealt out to North and South for the offense of slavery, if the conflict would determine whether this nation, dedicated to freedom, could long endure, there lay behind both propositions the character of the souls of men who made up the citizenry of both North and South. For a nation is not a being endowed with a soul, with the citizens the offspring; a nation is the sum of the souls of its component parts, the citizens. Not, what the nation is, that will men be; but, what men are, that will the nation be. Except there be a wholesome individual life in the majority of men, or except at least there be a potent preserving element, a saving salt, in the champions of morality, who give promise of victory for the right, woes will overwhelm, and the nation will cease to be.

It is a basic issue, commonly overlooked, that individual men must reform and grow in righteousness, if the nation is to be saved. The opposite is tacitly assumed. Men look rather to mass movements, started they know not how, than to personal repentance, conversion, and reformation. This seems too small and insignificant a matter when the fate of the nation or the survival of its ideals is concerned. The responsi-

bility of the individual is forgotten in the hope of a collective recovery and advancement. Yet reflection will show us that morality must start with the individual; and history bears the uniform testimony that what its people are, that will the state be. Upon the sound character of its citizens, and this only, can a stable government be founded. And though the process is a slow and often imperceptible action, there is no substitute. There can be no forest except as a seedling and myriad seedlings beside it receive nourishment, aspire to the sun, add year by year to their substance, and stand forth at last as mighty timbers of enduring worth.

And what is profitable to the state in the nature of its citizens, what is indispensable to the church in the character of its constituents, is most of all vital to the individual in the salvation of his soul. A man must first of all be free in the depths of his consciousness ere he can minister freedom to other men. He must be true and honest before he can maintain the probity of his government. He must be understanding and sympathetic to his family and to his neighbors before he can uphold the tenets of justice and righteousness in the affairs of the nation. And when he is thus free and true and generous, he abides in the love of God.

No man takes this character to himself, for it is not in him to be godlike. Yet it is possible for him to reach toward, even to reach, the ideal, through the gift of the grace of God in Christ Jesus our Saviour. And to attain to this state of personal virtue is at once the duty of the citizen, the responsibility of the Christian, and the salvation of every man.

These considerations revolved in the minds of the church's leaders and of many laymen during the critical days of the Civil War. Problems of personal liberty, of loyalty to God when challenged by loyalty to government, were the superficial though sufficiently deep problems confronting members of the little denomination. Deeper than these were the questions of moral right in the issue of slavery, of preservation of human rights through the best government yet known to man, and,

basic to them all, the question of church and individual relationship to God. Peace, through the cessation of armed conflict, was devoutly to be desired; but peace in the individual soul was first of all to be sought and found. Let the Spirit of God work in the minds of men, and peace would spread from soul to soul and from home and hamlet to camp and cabinet. Wait not for the multitude; let not the host be numbered, for it is nothing to God to work by many or by few. The question is not, Shall Washington and Richmond come to terms? but first, Shall my soul come into harmony with God?

E. Everts wrote in 1856: "My brethren, you keep in mind that Christians are a different company, a little flock, separated, chosen out of the world, to be lights in, or to, the world." [16] The counsel of James White for several years before the war and after it had started is summed up in an editorial in 1861: "The prevailing spirit of the age seems to be that of secession and dissolution. In the hearts of the wicked and ambitious we cannot perhaps expect that any better principles would rule. . . . But such a spirit has no business among brethren. Those who compose the body of Christ on earth . . . have no right to wage war among themselves." [17]

And the counsel of Mrs. White was given early in the war, in these words: "I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe." [18]

Sabbath, August 3, 1861, was set apart as a day "for humiliation, fasting, and prayer." The North indeed was humbled, for the first battle of the war, Bull Run, had been fought and lost. It was high time for the nation to submit its confessions to God and to seek forgiveness and divine favor. But

whatever the attitude of the nation, it was a time for those who looked for the end of all things soon, to bury their pride and self-sufficiency and to seek God with all sincerity and humility. The church everywhere responded, and a deepening piety resulted.

James and Ellen White were in the State of New York on that day, and met with the country church of Roosevelt. In that historic building, where important conferences had been and were to be held, Mrs. White was taken into vision and "shown the sin of slavery, which has so long been a curse to this nation." Viewing scenes that included but went beyond the present, she reported: "I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom." [19]

Seventh-day Adventists were practically unanimous in their abhorrence of slavery and in their support of government, so nearly unanimous that when one man stood out as a proslavery advocate, he received the attention he courted. One such man, and the only one recorded, there was at Roosevelt; and for him Mrs. White had a message: "You . . . have permitted your political principles to destroy your judgment and your love for the truth. They are eating out true godliness from your heart. You have never looked upon slavery in the right light, and your views of this matter have thrown you on the side of . . . Satan and his host. Your views of slavery cannot harmonize with the sacred, important truths for this time. You must yield your views or the truth. Both cannot be cherished in the same heart; for they are at war with each other." [20]

One who knew this man testifies that he was soon converted; [21] and that is a testimonial to the spirit of repentance

and devotion which then began to permeate the church. The consecration and resulting unity which ensued from this period of fasting and prayer permitted James White to write, the next year, "We know of not one man among Seventh-day Adventists who has the least sympathy for secession." [22]

The tightening coils of war during the next three years served to draw closer in brotherhood, bow lower before the will and purpose of God, and lift up in supplication the hearts of the members of the church. The thick clouds that hung over the fate of the nation, laboring and groaning with the sacrifices and the losses of war, found their silver lining with the faithful in their increasing dependence upon divine blessing. The people of God must find their peace in Him, that the work of the gospel of peace might go on.

In the beginning of the year 1865, though the fortunes of war had definitely turned in favor of the Union, there was still such desperate resistance in the South; such danger of defeat; such weariness of war, that daylight seemed to many no nearer.

At the third annual session of the General Conference, in January, 1865, action was taken declaring the loyalty of this people to the United States Government, and at the same time making clear their noncombatant position. James White then wrote:

"In view of the foregoing, we recommend to our people that prayer and giving of thanks for those in authority constitute a proper portion of their Sabbath and other seasons of public worship, and, also, of family and private devotions. And besides this, we recommend that the second Sabbath in each month be especially set apart to fasting and prayer in view of the present terrible war, and the peculiar relations which noncombatants sustain to the government, that they may still enjoy liberty of conscience, and lead quiet and peaceable lives in all godliness and honesty." [23]

The first special day of fasting and prayer was set as February 11. The blessing of this day called for further seeking

of God, and the General Conference Committee then set March 1-4 for prayer. They said: "The mind of the nation is so absorbed in this dreadful contest that it is almost impossible to call attention to religious subjects. . . . And now suppose this work to go on, and a call for men to come as it almost inevitably would, every five or six months, what could we do? The cause would be crushed. We are thus brought, as it plainly appears to us, to a place where if the war continues, we must stop. . . . Which shall it be? Relying upon God, and having confidence in the efficacy of prayer, and the indications of His prophetic word, we believe that the work of God must not be hindered. . . . God's work in these last days must not, will not stop.

"We pray God to arouse the attention of His people to these things. And we would recommend, nay more, earnestly request, all our churches and scattered brethren, to set apart four days commencing Wednesday, March 1, and continuing till the close of the following Sabbath, as days of earnest and importunate prayer over this subject. Let business be suspended, and the churches meet at 1 o'clock on the afternoon of each of the week days, and twice on the Sabbath, to pour out their supplications before God. These meetings should be free from anything like discussions, and be characterized by humiliation, confessions, prayers for light and truth, and efforts for a fresh and individual experience in the things of God. . . .

"During these days of prayer, we recommend on the part of all a very abstemious and simple diet, Dan. x:3, while some may more or less abstain from food, as their health may permit, or their feelings may prompt. Labor will be suspended at the Review Office, and there will consequently be no paper next week, but one early the week following." [24]

As one man, the church turned to take hold of the arm of Omnipotence. Forgetting themselves, they pleaded for the cause of God, that it be not crowded off the earth and out of the lives of men. "Never," wrote James White at conclusion

of this season of prayer, "have we realized such intensity of feeling—such drawing of the Spirit to the very throne of Heaven—such confidence in the answer of fervent prayers—as during these days of humiliation and prayer. The influence of this season has had a most blessed and sanctifying result upon the church. We have not seen better times in Battle Creek, and testimony from all parts of the field agrees with ours." [25]

However insignificant in numbers, and therefore of how little weight in the councils of men, the members of the little church of Seventh-day Adventists could have given no greater service to their country than by thus cleansing their souls and allying themselves with divine power. No greater service could all the people of the nation have given than by a like performance. "Righteousness exalteth a nation; but sin is a reproach to any people."

In His inscrutable wisdom, having permitted the cup of woe to be drained by the nation, having purified His people of selfish thought, and bound their wills to His, God put forth His hand and touched the machine of war, and lo! it stopped, and there was silence. Scarce a month had passed when, on April 9, Lee surrendered at Appomattox, and on April 26 Johnston capitulated at Durham. The war was over.

But alas! between the two surrenders, on April 14, Lincoln was assassinated. An instrument of God to break the shackles of the slave, to draw together the fratricidal States, he yet was not permitted continued life to bind up the wounds of the nation. Yet perhaps in the vision of God his work was finished. His wise, unselfish life, crowned by his martyrdom, won for him, in place of partisan vilification, the halo which he shares alone with Washington.

For the cause of God, in the experience of the Seventh-day Adventist people, the war, despite its horrors, its hardships, its grief, was a crucible in which was refined the gold of faith. The church came out of the Civil War purified, strengthened, and fitted for greater service in evangelism and living.

[1] See Appendix.
[2] The first statistics presented were at the General Conference of 1867, when the membership was reported to be 4,320. (*Review and Herald,* May 28, 1867.) Uriah Smith, in 1890, states that the earliest statistics were in 1869, when, he says, there were 4,900 members. (*Seventh-day Adventist Year Book,* 1890, p. 164.)
[3] *Review and Herald,* Oct. 7, 1851, p. 36.
[4] *Ibid.,* Oct. 30, 1860, p. 189.
[5] *Ibid.,* Aug. 5, 1851.
[6] [Sister] U. Bucklin in *Review and Herald,* Feb. 21, 1854, p. 39.
[7] *Review and Herald,* Oct. 17, 1865; Nov. 13, 1866.
[8] F. D. Nichol, *The Midnight Cry,* pp. 174-185.
[9] See Appendix.
[10] See Appendix.
[11] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists,* pp. 236, 237.
[12] Such as Alexander Stevens, of Georgia, who became vice-president of the Confederacy, but who before secession did his best to prevent it.
[13] *Review and Herald,* Aug. 27, 1861, p. 100; Ellen G. White, *Testimonies for the Church,* vol. 1, p. 264.
[14] Ellen G. White, *Testimonies for the Church,* vol. 1, p. 357.
[15] See Appendix.
[16] *Review and Herald,* July 31, 1856, p. 103.
[17] *Ibid.,* Feb. 12, 1861, p. 104.
[18] Ellen G. White, *Testimonies for the Church,* vol. 1, p. 261.
[19] *Ibid.,* pp. 264, 268.
[20] *Ibid.,* p. 359.
[21] Mrs. H. E. Kolb letter to C. L. Taylor, June 1, 1948.
[22] *Review and Herald,* Aug. 12, 1862, p. 84.
[23] *Ibid.,* Jan. 31, 1865, p. 77.
[24] *Ibid.,* Feb. 21, 1865, p. 100.
[25] *Ibid.,* April 25, 1865, p. 164.

CHAPTER 19

RIGHT ARM OF THE MESSAGE*

THE days of our fathers were days of many afflictions. They were smitten with sore diseases, described as lung fever, consumption, fever and ague, scrofula, salt rheum, diphtheria, typhoid, cholera, rheumatism, indigestion, catarrh, and so forth. For relief their physicians gave them calomel, strychnine, mercury, ipecac, nux vomica, opium, Peruvian bark, alcohol, and tobacco. They forbade them water internally or externally, bled them, and on occasion sawed them asunder. Baths were accounted hazardous; children were sometimes "sewed up" for the season in their winter clothing; and except for the old swimming hole or, with the extremely fastidious, the weekly wash-off in the wooden tub by the kitchen stove, ablutions were reckoned a part of the unnecessary sorrows.

The settlers in the Northwest, where there were many marshes, were particularly subject to malaria, "fever and ague"; and as Walter Reed was yet a generation or two in the future, they had no idea that the pestiferous mosquito was to blame, but ascribed their illnesses to "night air," which they shut out, as they supposed, by keeping doors and windows tightly closed. In the absence of screens, perhaps their method was 50 per cent correct, despite the carbon dioxide.

The diet was heavy, laden with meats (bear's meat or hog), filled with grease, hot with condiments (native peppers or imported spices). On the frontier it was washed down with cider or whisky and in the effete East with tea and coffee. No one—almost no one—saw any relation between this diet and the ills of the flesh they endured. Job had boils, and Timothy had

* A comprehensive and well-documented account of the progress of health teachings among this people is contained in D. E. Robinson's *The Story of Our Health Message*, to which I am indebted for much valuable information.

stomach trouble. Dyspepsia, humors, catarrh, fevers, the plague—all these were visitations of an inscrutable Providence, intended to torment the wicked and to perfect the saints for an early entrance into Paradise.

We of today, with our improved (though not perfected) diet, our advanced sanitation, our education in hygiene, our enlightened physicians, and our immaculate hospitals, can scarcely conceive of the poor health that prevailed among our forebears of two or three generations ago. Their active outdoor life, indeed, to a great extent offset their disabilities, and with their resolute and martyr-conditioned wills enabled them to carry on, between spells, with a heroism that deserved relief.

To behold in the midst of this plagued multitude so erect and immune a figure as Joseph Bates, who went his way apparently with never the least indisposition or illness, excites a wonder that we would suppose his contemporaries might share. Perhaps they did, but in their philosophy it could be referred to that same all-wise Providence which gives to some men ills and to others blessings, by grace and not by works.

In the greater matters of temperance Bates was indeed outspoken; and of his success in this reform he says, in a letter to a friend, "The pipes and tobacco are traveling out of sight fast, I tell you"; but in his more advanced principles he was content to bear mainly a silent testimony. When asked why he did not eat flesh foods, or highly spiced foods, or greasy foods, he was wont to reply, "I have eaten my share of them." Yet his principles and his reasons were well enough understood so that, when at a church picnic dinner which included "tempting eatables" and "swine's flesh," he asked a blessing upon "the clean, nutritious, wholesome, lawful food," there were meaningful looks and smiles and nudges and whispered comments. There was no bushel over his light; but finding most people unresponsive, he avoided obstructing his religious mission by obtruding the lesser points of his gospel of hygiene, and resigned himself to be a living epistle in health, known but not read of all men. There were, nevertheless, a few lay

members who were affected by Elder Bates's example, some of whom, lacking his judgment, ran ahead in their advocacy of dietary reforms, and proved by the disorder they evoked the wisdom of his course.

Bates, indeed, was an exemplar of the cause of temperance championed by such early leaders as Dr. Benjamin Rush, William Alcott, and Lyman Beecher, and of the gospel of health proclaimed by such apostles as Dr. Sylvester Graham, Horace Greeley, Dr. James C. Jackson, and Dr. R. T. Trall. In this latter teaching, prime tenets were vegetarianism and a return to all natural foods. Dr. Trall and Dr. Jackson were also advocates and practitioners of water treatments, or "hydropathy," as these were then termed. Dr. Trall conducted a school of health, the Hygieo-Therapeutic College, at Florence Heights, New Jersey; and Dr. Jackson had established at Dansville, New York, a health institution which he called, with exaggerated simplicity, "Our Home on the Hillside," of the character, in great part, of what was later named by Seventh-day Adventists the sanitarium. But aside from Bates's early acquaintance with this school of teaching, at least with Sylvester Graham's, the pioneers of the Seventh-day Adventist movement were oblivious to it. Their thoughts and energies were taken up in proclaiming the third angel's message. And that they saw in one dimension only.

These pioneers were not consciously intemperate, however; and they were in advance of the majority of the population in their habits of health, with two exceptions. Initially more temperate than Bates, James White and John Andrews never in their lives touched liquor or tobacco.[1] John Loughborough, who puffed big black cigars on the recommendation of his physician, for lung trouble, threw his supply into the river on the eve of his conversion to the third angel's message. Samuel Rhodes invoked the prayers of his brethren to enable him to overcome the tobacco habit, and they prevailed. Joseph Waggoner, on the day he became a Seventh-day Adventist, threw his plug into the stove.

Tobacco was the filthy god of America, even as it is today in slightly different forms. A curious exchange of poisons had occurred between the white man and the red man. Alcohol, to which the European had developed some tolerance, was destructive firewater to the Indian; and tobacco, which the Indian used temperately, was the enslaver of the white American. He chewed and smoked and sniffed; the spittoon or sawdust box was an indispensable article of furniture, and even religious meetings were often blue with the incense of the devil. The jeweled snuffbox from which the elegant colonial took his pinch had indeed fallen to the low estate of the pouch and the snuff stick, practically restricted to the ladies, who also comforted themselves with the pipe to an extent comparable to the modern feminine use of the cigarette. To minds at all sensitive to spiritual impulses, tobacco condemned itself as a filthy habit, even though its physical damage might be unknown or only suspected.

The weed early became an object of abhorrence to the new church. In 1848 Elder and Mrs. White took their stand publicly against tobacco, and also against tea and coffee. Mrs. White in 1851 wrote that tobacco was an idol which must be given up; and by 1853 the columns of the *Review and Herald* frequently contained both original and clipped articles against it. By 1855 the sentiment had become so strong that, for instance, the Vermont Conference voted disfellowshipment of tobacco users, though the next year, having found the going hard, they replaced this resolution with one which bound them "perseveringly to persuade each brother and sister who indulge in the use of it, to abstain." [2]

The abandonment of alcoholic liquors seems never to have been an issue in this church, though the apple orchards of believers, like others, might sometimes tempt with hard cider; the temperance crusade had fairly captured the most religious people. Tea and coffee drinking, however, was almost universal, and as the injuriousness of these beverages was taught along with the campaign against tobacco, they soon passed un-

der the ban. Thus to an extent the early Seventh-day Adventist Church was reformed from poisonous drugs.

But in diet and intemperate work habits the leaders (always excepting Bates) were offenders. Let J. N. Andrews, writing in 1871, speak for himself and in essence for his brethren: " 'I did not know that late suppers, and "hearty" ones at that, were serious evils. I had no idea of any special transgression in eating between meals; and though this was mostly confined to fruit, I did herein ignorantly transgress to a very considerable extent. I supposed old cheese was good to aid digestion! Do not smile at my folly; unless my memory is at fault, I had learned this out of "standard medical works." As to mince-pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed, "made too *rich*." Hot biscuit and butter, doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., etc., were all in common use. Of ventilation I understood almost nothing. . . . I must also expose my ignorance, by confessing that I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were, for the most part, wholly beyond our control, and that, like the various phenomena of nature, they were ordered by God's hand, and man had generally no agency therein. . . . However much I lacked in other respects, I did not lack in zeal to labor in the work I had undertaken; and I think I may say in truth that I felt in some degree the responsibility of my calling. My anxiety of mind was constant, and oftentimes extreme. Associated with a few others in the defense, or rather in the attempt to advance, an unpopular truth, there fell to my lot a heavy burden of anxious care, and the necessity of much overtaxing labor, oftentimes requiring not the day merely, but much, or even all, of the night.' "

In consequence, " 'in less than five years I was utterly prostrated. My voice was destroyed, I supposed permanently; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night; I was a serious sufferer from dyspepsia; and as to that mental depression which at-

tends this disease, I think I have a sufficient acquaintance with it to dispense with it.' "[3]

Andrews' breakdown was serious enough, but from the beginning James and Ellen White exceeded in illnesses. Equally with their younger friend, they used the night as well as the day in labors; they were little more careful in diet; and they carried even heavier burdens. Ellen Harmon White began her work, it seemed, with one foot in the grave; her husband acquired that New England badge of sainthood, dyspepsia. Time and again one or the other was stricken down by exhaustion or contagious disease. Three times in his career James White had a stroke of paralysis, and five times Mrs. White was likewise afflicted. But God was merciful to them, and in their ignorance of the laws of life He honored prayer in their behalf by lifting them out of their illness and disablements. They were greatly blessed on many occasions by physical as well as spiritual power being given for emergencies, when they went forward in faith and devotion. The times of their ignorance God winked at, but soon commanded a knowledge of the natural laws and obedience thereto as the conditions of health.

The effect on other laborers of ignorance of dietetic and hygienic laws was evident in the history of the work. Loughborough records his breakdown; Edson was invalided, as was D. T. Bourdeau; Smith, being lame,[4] excused himself from physical exercise, overworked mentally, was injudicious in diet, and suffered the consequences; Waggoner, with wifely opposition,[5] made slow progress toward perfect health. And of nearly all the pioneers a similar record might be made.

The influence of ill-health in dissension and rebellion should doubtless not be overstressed, for the spirit should rule the flesh; yet that diet played a part is indisputable. The heavy meat consumption and the use of fiery condiments were hindrances to self-control and balance, and tobacco remained a temptation to which the diet ministered. Cranmer departed because of tobacco; Snook was nervously debilitated; Hull alternated spells of moroseness with levity. Holt and Rhodes, early

companions of the Whites, became progressively alienated as their health declined. From the powerful and often thrilling communications of their early ministry, their reports decline into conventional types, or on occasion acknowledgment of wrongdoing. Though both confessed their faults and were reconciled, they dropped out of active ministry about 1863. Rhodes's temperament was fiery, and his diet did not help him. He was for some years sorely beset with malaria, bronchitis, catarrh, and dyspepsia, his ministry became erratically severe; and with difficulty he received the testimonies and counsel given him. Holt was more phlegmatic, but neither did counsels concerning his family please him; he was on the off side in organization, and as his health suffered, so did his ardor. Both men, to their credit, remained loyal in the end, and kept to the faith. Andrews and Loughborough won through their periods of ill-health, to remain positive factors in the development of the cause; but these other two, who at first marched with them, and who might have developed with them, fell through the ill-health that their spirits could not surmount.

If the health principles that finally became a part of the Seventh-day Adventist doctrine could have been operative from the beginning, without doubt much sorrow and loss would have been avoided. But the average human mind is not able to grasp all truth at once. There was a health movement outside the ranks of Adventists, but it meandered through society with no permanent crystallization or momentum; it lacked the motive power of religion. It took time to combine the two. The little stream of truth represented in the Seventh-day Adventist beginning required a narrow bed to make it effective. Not until its channel should have become well marked out and its converging affluents of doctrine had made a larger stream, could it afford to receive such corollary truths as health, education, and social responsibility. To gather out of a chaotic mass, such as the postdisappointment Adventist people, a compact, harmonious, organized body, united in the Christian faith, re-

quired a singleness of eye and a coordination of hand which could not at first permit so comprehensive a program as later might be realized. Yet without that fuller program it could not attain to its well-rounded, complete, dynamic nature.

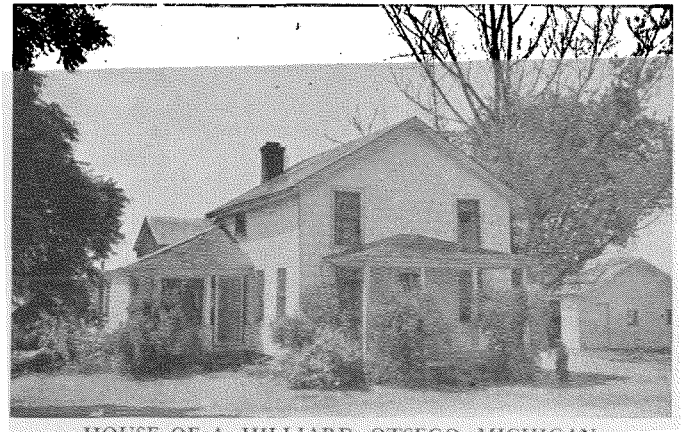
There were some eager advocates of reforms in diet. As early as 1850, agitation arose against the use of pork and pork products. A few years more saw an increase both in advocates and in aggressiveness. But it was a doctrine of negation; no healthful substitutes were offered—perhaps none were needed, since other meats were allowed; but the advocates were unscientifically abstemious in other respects, and they were very critical of all who refused their message. In that spirit they lost the inspiration of the gospel. James White opposed the teaching in 1850, on the ground that it misapplied Scripture, "which will only distract the flock of God, and lead the minds of the brethren from the importance of the present work of God among the remnant." [6] And in 1858 Mrs. White wrote to certain of these undisciplined scouts who ventured in advance: "God is leading out a people, not a few separate individuals, here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. . . . Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead." [7]

Disappointing to the would-be reformers, and perhaps to the angels also, the army slowly moved forward in discipline. By the early 1860's there was unanimity in the condemnation of the use of tobacco, and a widespread abandonment also of tea and coffee. Minds were turned increasingly to the relation between right dietetic habits and godliness. It was an entering wedge into which the angel pressed the message of a wider reform.

That message came freighted with tragedy to James and Ellen White. First, in the winter of 1862-63, two of their children were stricken with diphtheria, then epidemic. Elder White chanced to see in a current newspaper a letter from Dr.

Jackson, giving directions for the treatment of diphtheria: no drugs, but hot baths, cooling packs, liquid foods, plenty of water to drink, ventilation, rest, and care. The Whites followed the directions with success. Then Mrs. White became the neighborhood nurse for other children so stricken, and the drugless treatment grew in prestige.

But the next summer Elder and Mrs. White, having business in Boston, and seeking to double the value of the trip with a little rest and opportunity to write, took their family of three boys and visited their parents and the Howlands in Maine. In that old home of his, Henry, the oldest White boy, was stricken with pneumonia, and in a few days, under the treatment of a local physician, died. The grief-stricken parents returned to Battle Creek, carrying the body of their son for burial. But almost immediately their youngest child, Willie, was attacked with the same disease. Desperately ill, he seemed about to pass away. Sending for a few friends, the anxious parents prayed for help. Then they determined to use again the simple water treatments, rather than employ a drug-dosing physician. These



HOUSE OF A. HILLIARD, OTSEGO, MICHIGAN
The First Vision on Health Reform Was Given Here, June 6, 1863

treatments they assiduously applied for five days. Then, exhausted, the mother lay down to rest. According to popular practice, her room was closed against night air; but, unable to sleep, she at last threw open her door, and immediately felt relief and refreshing sleep. As she slept she dreamed. A physician of a higher order was, in her dream, standing by her child's bed. He promised recovery, and said, "That which gave you relief will also relieve your child. He needs air. You have kept him too warm." They obeyed, and the child recovered. Again Mrs. White was deluged with appeals for help in cases of illness, and her neighborhood ministrations bade fair to swallow all her other work.

Midway between these events she had been granted an epochal vision, which gave the church its marching orders on health. It was in the midst of the Civil War; evangelistic services had well-nigh been stopped. It occurred immediately after the formation of the General Conference, and organization was assured. "It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863," wrote Mrs. White, "that the great subject of Health Reform was opened before me in vision." [8]

M. E. Cornell and R. J. Lawrence were holding a tent meeting in Otsego, and a company of Adventists from Battle Creek, thirty miles south, drove up for the Sabbath. Elder and Mrs. White went with them. Worn with care and perplexity, James White was in poor health and much depressed in spirit. At the beginning of the Sabbath the workers and visitors assembled for worship. Let an eyewitness tell of the occasion:

"Sister White was asked to lead in prayer at family worship. She did so in a most wonderful manner. Elder White was kneeling a short distance from her. While praying, she moved over to him, and laying her hand on his shoulder continued praying for him until she was taken off in vision," in which state she remained "about forty-five minutes. It was at this time she was given instruction upon the health question which soon after became such a matter of interest to our people. Those

present at the time this vision was given will never forget the heavenly influence that filled the room. The cloud passed from the mind of Elder White, and he was full of praise to God." [9]

The program of hygiene and healthful living presented through Mrs. White in this vision was basic, sound, constructive. It did indeed correct errors in diet, and it took an advanced position in this; but it did not merely forbid, it recommended. "I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind,—intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . We should not be silent upon the subject of health, but should wake up minds to the subject." [10]

A happy, cheerful state of mind, based on trust in the Fatherhood of God, was inculcated as a preventive and cure of worry induced by heavy responsibilities and lack of cooperation from others. "We should encourage a cheerful, hopeful, peaceful frame of mind, for our health depends upon our doing this." Also the evil of intemperate work was stressed: "When we tax our strength, overlabor, and weary ourselves much, then we take colds, and at such times are in danger of diseases taking a dangerous form." [11] This basic double physiological fact—susceptibility to infections through depletion of vitality, and immunity to initial colds through building up of bodily tone—is a cardinal therapeutic doctrine today, though still ignored and neglected by the majority of people. As a preventive of disease, it surpasses the whole pharmacopeia of the profession in that day and in our own.

Mrs. White began to write on the subject of health and healthful living. In the autumn of 1863 she issued a booklet entitled *An Appeal to Mothers,* those first teachers, advocating the inculcation of the laws of life, especially the sacred mysteries of generation, and the relation thereto of dietary law. In this pamphlet is found her first published statement of the

relation of diet to the spiritual life. Within a few months there were published her third and fourth volumes of *Spiritual Gifts*. In the fourth volume was a long article on health, in which she traced the evil course of perverted appetite from Adam to ourselves. Swine's flesh was specifically condemned, and finally all flesh food, as also inclusion in the diet of rich pastries, grease-filled foods, and condiments. In their place she recommended "a plain, wholesome diet," the essentials of which were ground whole grains, legumes, vegetables, fruits, and nuts, with milk products and eggs gradually, or in the future, to be discarded. Two meals a day instead of three were advocated to relieve the alimentary system during sleep.

Drug medication was condemned. "Drugs never cure disease. . . . Nature alone is the effectual restorer, and how much better could she perform her task if left to herself." [12] Upon her list of health preservers and remedies in disease were cleanliness, sunlight, fresh air, the rational use of water, and power of the will.

In 1864 a more extended treatise was prepared and issued, entitled *Health, or How to Live*. This consisted of six pamphlets, one each on food, baths, drugs, air, clothing, and proper exercise. Each contained, first, an article from Mrs. White, setting forth correct principles and practices, followed by extracts from works of physicians and reformers in scientific agreement. These six pamphlets were later bound into one volume, which received wide circulation. It was an effort to provide for the church in inexpensive form and with the authority of religion, the information which otherwise could or would be afforded by few.

The response to this health message was immediate and strong. Although, of course, there were many, then and even to this day, whose fleshly lusts made them reject a full acceptance of the teaching, on the other hand many, both ministers and laymen, hailed the instruction with joy, and began to put it into practice in their living. A good deal of experimentation went on in new and healthful modes of cookery

and in the preparation of homemade substitutional foods.[13] Several of the Battle Creek sisters, especially the wives of Loughborough, Cornell, Smith, and Amadon, prepared recipes from their experience which were included in *How to Live.*

It was at this time that John Andrews first caught the vision of the health reform which did away with his physical illnesses and which wrought a remarkable cure in his crippled son. John Loughborough likewise records a marvelous change in his physical condition as a result of the reform. M. E. Cornell, Isaac Sanborn, D. T. Bourdeau, J. H. Waggoner, and many another leader swung vigorously into line. H. S. Gurney, that early companion of Joseph Bates, wrote: "It has now become evident that such a reform-movement has commenced among S. D. Adventists. And I rejoice that I have the opportunity to unite my influence with such a movement, and adopt a system which appears rational, convenient, and scriptural." [14] Naturally, it was a matter for great rejoicing to Joseph Bates, who for twenty years had stood almost alone in exemplification of the laws of health, some of the time on a rather Spartan diet, which he now liberalized according to the light given. The psychological time had come for Seventh-day Adventists to move forward in the field of health.

How radical a change in diet and in general habits of living this reform wrought in the lives of its adopters may be judged by a scrutiny of Elder Andrews' account. Let them who today shy away from the comparatively simple and easy abnegation of meats and drinks required by our reform regimen, contemplate what a revolution these resolute pioneers experienced. Tobacco, indeed, remains for the new convert a redoubt as hard as ever to conquer; but the general dietetic habits of the American public have so progressed as to come much nearer to the norm. In the beginning, to step over from a greasy, peppery, fleshly diet to the natural, meatless bill of fare; to restrict the number of meals to two; and to accept the coarse whole grain which the farmer thought only fit for his stock were tests of sincerity and devotion equal to the test on the

Sabbath. Nothing less than a religious motive could have empowered the movement. Nevertheless, it was not easy, either to the appetite or to the pride of the believers. And immediately there became apparent that faint or wider divergence in the ranks of reformers which will probably be noticeable until near the end.

In the experience of many of the adherents of this reform the change was made with very severe trial and necessary determination. In no case, perhaps, was this more true than with Mrs. White herself. The instruction received in vision cut directly across her own habits. In following it she received invaluable benefits: her health was greatly improved; her frequent sense of dizziness left her; she went through the spring period for the first time minus a loss of appetite. But the test was severe. She said to an audience in Battle Creek in 1869:

"I have not taken one step back since the light from Heaven upon this subject first shone upon my pathway. I broke away from everything at once,—from meat and butter, and from three meals,—and that while engaged in exhaustive brain labor, writing from early morning till sundown. I came down to two meals a day without changing my labor. I have been a great sufferer from disease, having had five shocks of paralysis. I have been with my left arm bound to my side for months, because the pain in my heart was so great. When making these changes in my diet, I refused to yield to taste, and let that govern me. Shall that stand in the way of my securing greater strength, that I may therewith glorify my Lord? Shall that stand in my way for a moment? Never! I suffered keen hunger. I was a great meat-eater. But when faint, I placed my arms across my stomach, and said, 'I will not taste a morsel. I will eat simple food, or I will not eat at all.' Bread was distasteful to me. I could seldom eat a piece as large as a dollar. Some things in the reform I could get along with very well; but when I came to the bread, I was especially set against it. When I made these changes, I had a special battle to fight. The first two or three meals, I could not eat. I said to my stomach, 'You may wait

until you can eat bread.' In a little while I could eat bread, and graham bread too. This I could not eat before; but now it tastes good, and I have had no loss of appetite. . . .

"I do not regard it a great privation to discontinue the use of those things which leave a bad smell in the breath and a bad taste in the mouth. . . . These I used to have much of the time. I have fainted away with my child in my arms again and again. I have none of this now; and shall I call this a privation, when I can stand before you as I do this day? There is not one woman in a hundred that could endure the amount of labor that I do. I moved out from principle, not from impulse. I moved because I believed Heaven would approve of the course I was taking to bring myself into the very best condition of health, that I might glorify God in my body and spirit, which are His." [15]

This heroic treatment was the only method to which, in their inexperience, those pioneers had recourse. The science of dietetics is a product of a later generation, and at that time no easy ladder of attainment was prepared; they must leap. And they landed! Some of them leaped two feet, so to speak, some of them ten, some of them a hundred. The success of Mrs. White's reform is witnessed by the more than doubling of her life span and the experience of health into which she soon came, making the last half of her life by far the most vigorous and tonic.[16]

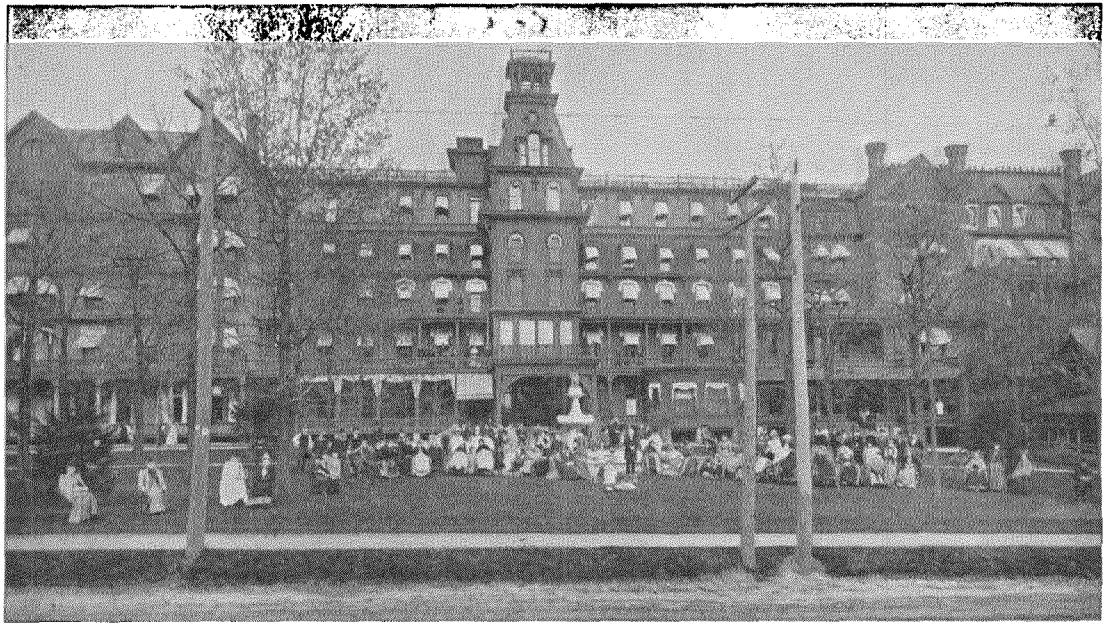
The health reform principles were fairly attached to the Seventh-day Adventist message in that early time, within the second decade of the movement. It was a message for the benefit not only of the members of that church but for the world; for as it was revealed as a part of the gospel, it belonged to that threefold message which was to redeem men from the power of Satan. Many years later Mrs. White wrote of it: "The medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world. . . . In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who

have been freed from suffering, and thanksgiving to God arises from the lips of many who have received the precious truth." [17]

The message and the mission were launched in the year of grace 1863, but there was yet to come a trial and an education before it turned to the strong evangelistic force which has characterized it as indeed the right arm of the ecclesiastical body.

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[1] James White, *Life Incidents*, p. 15; Ellen G. and James White, *Christian Temperance and Bible Hygiene*, p. 262.
[2] *Review and Herald*, Dec. 4, 1855; March 5, 1857.
[3] Ellen G. and James White, *Christian Temperance and Bible Hygiene*, pp. 262-264.
[4] See Appendix.
[5] *Review and Herald*, May 14, 1861, p. 206 (her confession).
[6] *The Present Truth*, November, 1850.
[7] Ellen G. White, *Testimonies for the Church*, vol. 1, p. 207.
[8] *Review and Herald*, Oct. 8, 1867.
[9] Mrs. Martha D. Amadon, quoted in D. E. Robinson, *The Story of Our Health Message*, p. 66. See Appendix.
[10] Ellen G. White letter 4, 1863.
[11] *Ibid.*
[12] Ellen G. White, *Spiritual Gifts*, vol. 4, p. 134.
[13] See Appendix.
[14] *Review and Herald*, Nov. 8, 1864.
[15] Ellen G. White, *Testimonies for the Church*, vol. 2, pp. 371, 372.
[16] See Appendix.
[17] Ellen G. White, *Testimonies for the Church*, vol. 6, p. 229.



BATTLE CREEK SANITARIUM BEFORE THE FIRE, FEBRUARY, 1902

CHAPTER 20

THE MINISTRY OF HEALING

DOWN into the valley of vision must the pilgrims go, to come to the top of the mountain of ministry. "The burden of the valley of vision." "For it is a day of trouble, and of treading down, and of perplexity." "And it shall come to pass in that day, that I will call my servant . . . and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand." [1]

The close of the Civil War found the leaders of the Seventh-day Adventist Church worn and ill. The perplexities and burdens of the war in its impingement upon the gospel program and the lives of believers, had been a great tax on their vitality. Now that the war was over they looked forward to a period of freedom and progress and rapid advancement, but their hopes were disappointed. A number of them—Byington, Hutchins, Frisbie, Bourdeau, and to quite a degree Andrews and Loughborough—were too ill to do much labor, for the principles of healthful living were not yet thoroughly absorbed, nor bearing all their fruit; and instead of advancing, the cause languished.

James White had borne the heaviest burdens, and on him still rested the chief responsibility. In the spring of 1865 it was decided that Elder and Mrs. White and Elder Loughborough should make a tour of the West; and into Illinois, Wisconsin, and Iowa they went. At Monroe, Wisconsin, Elder Ingraham, president of the conference, handed White a letter from B. F. Snook, president of the Iowa Conference, a postscript to which indicated the beginning of the separatist movement he with Brinkerhoff began. The Whites and Loughborough entered Iowa to find the spirit of discontent and rebellion rife, though the majority of the believers were faithful.

At Washington, Iowa, in the southeast of the State, they met Capt. Robert M. Kilgore, a Union soldier just released from a Southern war prison, who was to become a mighty worker in the cause. His father had partially accepted the faith and his mother, sisters, and the younger children had wholly accepted it during his absence in the army; and he now, upon study, went all the way and embraced it. For the next several years, before he entered the ministry, he was, like George I. Butler, a lay anchor in Iowa, sustaining his home church, entertaining the visiting ministers, and conducting them on their way.[2] Here at Washington the Battle Creek party first learned definitely of the war which Snook and Brinkerhoff were stirring up. It was, in the main, a mass of accusations against James and Ellen White.

At Pilot Grove, on June 29, the Iowa Conference convened. Elders Snook and Brinkerhoff were invited to present their complaints; and a full, free, and careful investigation of the charges was made. As a result, both men gave oral and written confession of their wrong attitude, and reconciliation was effected. A change in administration, however, was necessary; and George I. Butler, local elder of the church at Waukon, was at one and the same time licensed to preach and elected president of the conference. Only a few weeks passed before Snook and Brinkerhoff were again in open rebellion, seeking to carry the churches in Iowa with them. It was a baptism of fire for the young president, which developed him into a man of might.

The Whites returned to Battle Creek, and to a strenuous program in Michigan. Loughborough for two months remained in Iowa, under heavy pressure, his labor equaling, he says, that of any other four months of his ministry. On August 16 he received a telegram to return to Battle Creek immediately, as Elder White had suffered a severe stroke of paralysis. Arrived in Battle Creek, Loughborough found himself in immediate danger of the same fate, unable even to walk without severe head pains. Elder White was heavily stricken, his left side al-

most useless, and his brain affected. For a month home remedies and care were given, but it was then decided to try the treatments at Dr. Jackson's Dansville institution.[3]

It was a sad company that departed from Battle Creek on September 14: James and Ellen White, John Loughborough, and Uriah Smith, accompanied by Dr. H. S. Lay. There went the president of the General Conference, one of his chief lieutenants, and the editor of the *Review and Herald*—all invalided. Other leaders were also in ill-health. For nearly a year no quorum of either the General Conference Committee or the Michigan Conference committee could be had, because of the illness of a majority.

At the Dansville Home, Dr. Jackson prescribed long rest and treatment. Uriah Smith reports to his paper that, according to the doctor's advice, James White must remain six or eight months, John Loughborough five or six months, but that he, Smith, would escape with a five- or six-week sentence.[4] A day of fasting and prayer was appointed throughout the field for Elder White and his afflicted brethren.[5] Among the many expressions of sympathy and love, we note the letter of Joseph Bates, expressing the devoted love of a brother and the benign blessing of a father in the faith. The apostle of health, who experienced no illness and knew no pain,[6] still laboring earnestly in his seventy-fourth year, reached out a succoring hand to his stricken brother-in-arms. And not with words only, for shortly he followed this with a substantial gift of money from the church in Monterey.[7]

In the absence of the editor, the paper was managed by a young minister, William C. Gage, later prominent in the work; and J. M. Aldrich, who had presided at the opening of the General Conference, was brought on from New York to act also on the editorial staff. But it was only a few weeks until Smith, after a trip into New England, a trip partly of ministerial labor and partly of filial duty, to visit his mother whom he had not seen for ten years, returned strengthened and refreshed to his editorial duties.

Horatio S. Lay, M.D., had practiced medicine in Allegan, Michigan, for some twelve years when he heard and conversed with Mrs. White on the principles of health she had begun to advocate. Deeply impressed, he turned his attention to drugless healing; and when in 1864 his wife became seriously ill, he took her to the Dansville institution, where very soon he was added to its medical staff. This was a heaven-sent opportunity to learn with thoroughness the system of treatment in diet and hydrotherapy, in which the Dansville physicians were pioneers. Dr. Lay was a member of the medical staff while the Whites were there, and made the trip to Battle Creek to accompany his new patients.

Their stay at the Dansville institution was a time of education to the Adventist leaders, but also it was a time when a sharp distinction was made between some of the teachings and practices of that cult and the health movement which was to develop in the new church. The three chief points of divergence were in diet, in recreation, and in dress.

As to diet, they were in nearly complete agreement. The Whites had for a year lived on a simple, meatless diet, and in practice and teaching they were in this almost at one with Dr. Jackson and his fellow teachers. Jackson and Trall, however, carried their campaign against condiments to the extent of condemning salt. Mrs. White, experimenting with a saltless diet, found it detrimental to health, and repudiated it. Certain other dietetic tenets were accounted extreme or premature, and were deprecated by Mrs. White, whose policy was not to overdrive the flock. When later Dr. Trall became connected with their health journal for a short time, his extreme views, especially inapplicable to the frontier West, caused such confusion and disaffection as required the strong but tactful hand of James White in a change of attitude and restoration of confidence.[8]

In the matter of recreation and mental therapy the Dansville physicians prescribed games, card playing, theatergoing, and dancing. Against all this Mrs. White turned a resolute

face. The doctors deprecated the soul-searching experiences of religion, though allowing a mild interest; they prescribed for Elder White an entire neglect of church business and religious thinking, and urged him to "rest." Active as he had always been, mentally and physically, he found this very difficult; and his wife saw that the effort to put all his church interests out of mind was injuring instead of helping him. She felt that moderate exercise of mind and body, as his condition might indicate, would rather be helpful than hurtful. Dr. Jackson disapproved, but agreed that he might go to friends in Rochester, within reach of Dansville, and test out the theory.[9]

They left Dansville, December 7, three months after arrival, and remained at the home of Bradley Lamson, near Rochester, for three weeks. Elder Loughborough went with them, and Elder Andrews joined them. With the church in Rochester, they offered earnest prayer for Elder White's recovery. Though at first it was difficult for him to rise above his infirmities, he did gain steadily, until, on the first day of January, 1866, he felt strong enough to return to Battle Creek. The friends there remarked that, though he had lost fifty pounds, he seemed better than when he left—a very qualified statement of improvement.[10] The fact is that though he had fairly recovered the use of his muscles, and his mental faculties were improved, so that he preached and attended to some business, he was far from a full recovery. Indeed, the physicians from the first had declared, not to him but to all others concerned, that he could never fully recover or be able to do such work as he had done before.

Here opens a chapter of more than wifely devotion, a story of such insight, such perception of therapeutic values, such determined will, such expenditure of physical, mental, and spiritual strength for the recovery of her husband's powers, while carrying the heaviest burdens of the church, as has perhaps no parallel. Friends, the most time-honored and solicitous, the leaders in the church, and the parents of her husband themselves, begged her to leave him, an invalid, in the hands of

others, while she gave attention to her public mission and her children. She would not do it. She abated little of her mission to the church; she gave attention to her home and her children; she continued to write and to testify; but she declared that God had set her husband as the leader of the church, and she could not abandon him. "As long as life is spared to us both, I shall put forth every effort in my power to save him. That masterly mind must not be left to ruin. God will care for me and for my children, and He will raise up my husband, and you will yet see us standing side by side in the sacred desk, speaking the words of truth unto eternal life." [11] Her faith and works were to be honored by fourteen more years of association with her husband in labors which bore fruit in some of the most important and far-reaching of the church's enterprises.

It seems almost incredible that, despite Elder White's feebleness, he was in May, 1866, again elected president of the General Conference. It was a mark of confidence, of dependence also, for there was no other whose grasp of the work equaled his; and yet there were many to criticize his weakness and consequent occasional irascibility. Curiously, his first acceptance of the presidency was to result, during his two-year occupancy, in comparative inactivity as at no other period in his life. Later, he twice carried the responsibility with full power.

Mrs. White decidedly differed with the physicians as to the benefits to be derived by her husband from inactivity. Against her own convictions, she endeavored for a time, after returning to Battle Creek, to carry out the doctor's orders, but the results more than ever convinced her of its error. She believed that the patient's utmost effort must supplement the blessing of God. She sought to inspire courage and to arouse action in her husband; and as spring came on, she induced him to travel with her by carriage to visit Elder Bates and other friends in Monterey. When this proved beneficial, many more short journeys were made during the summer.

But with the return of winter Elder White's health declined again, as he was more closely confined indoors. His wife proposed that they make another trip, but the friends in Battle Creek rose up against the proposal. What! In the depths of winter take a sick man out on a cross-country journey? It was certain death! That was not a day of heated motorcars and smooth pavements: winter vehicles were not enclosed; and Michigan's thoroughfares, especially in the north, were still often corduroy. But nothing daunted her. Against protests and almost orders she bundled him up, and in an open sleigh in a fierce snowstorm they set out, with Brother Rogers driving, for Wright, ninety miles away, and the hospitable home of E. H. Root, where after two days they arrived safe and well. But the grieved or angry eyes that rebelliously watched them start, certain that this obsessed woman was carrying out the execution of her husband, were not easily turned to a recognition of their own mistake.

The burdens that woman bore that winter will never be known until the books of heaven are opened. She was nurse to her husband, watching his diet, giving him treatments, taking him out to ride and to walk, leading him into exercise and ministry, cheering and upholding him while many sorrows weighed upon her. Her children she had had to leave in other hands. The sympathies of friends had been, in large part, alienated by her independent action. She heard criticism and unfounded charges from Battle Creek, which she must keep to herself. The people about them in mid-State (then called Northern Michigan) were eager to hear her; and she spoke to large gatherings in many towns and communities, on temperance and health and Christian living. In these expeditions she took her husband with her, and sometimes he briefly addressed the people. Besides all this she had many testimonies, received in vision, to write out for men who were not always willing to accept them. She was advocating new and testing truths, in health, in education, in evangelism. On her, in fact, rested the guidance of the whole cause, and her pen was busy in every

hour she could steal from the society of her husband. It would seem that her hands should be loyally upheld by the church; but Battle Creek was wounded in its self-esteem, and some of the leading spirits were guilty of unjust and untrue charges which went swirling over the field. She had, indeed, more than the experience of Moses in Hazeroth and the wilderness of Paran. It was an ordeal familiar to the apostles of the church, as witness Paul's experience with Corinth.

When the trial was over, a year later, the church in Battle Creek acknowledged their fault, and published a confession prepared by a committee consisting of J. N. Andrews, J. N. Loughborough, Joseph Bates, D. T. Bourdeau, A. S. Hutchins, and John Byington. Some at least of this committee, as well as their lay brethren, were involved in the faultfinding. Probably Joseph Bates was not one of them, as his residence was not in Battle Creek but in Monterey, and the attitude was distinctly foreign to his just, kind, and self-disciplined nature; he associated himself with his brethren as did Daniel in his confession, and lent the weight of his name to the document. Loughborough, however, that faithful but lively co-laborer, confessed his part, and with the others said: "We acknowledge that this feeling was unfounded and cruel, though it was caused by misapprehension of the facts in the case." And, "Let our brethren abroad understand that our hearts are in sympathy with Bro. and Sister White, and that we believe them called of God to the responsible work in which they are engaged, and that we pledge ourselves to stand by them in this work." [12]

The testimonies from Mrs. White were not all on one side. James White also at times received counsels, cautions, and reproof indited by the Holy Spirit. In her vision on Christmas Day at Rochester, 1865, one of the subjects was her husband, and she faithfully gave him the message: "The servant of the Lord, my husband, Eld. James White. I was shown that God had accepted his humiliation, and the afflicting of his soul before Him, and his confessions of his lack of consecration to

God and his repentance for the errors and mistakes in his course which have caused him such sorrow and despondency of mind during his protracted illness. I was shown that his greatest wrong in the past has been an unforgiving spirit toward those brethren who have injured his influence in the cause of God, and brought upon him extreme suffering of mind by their wrong course. He was not as pitiful and compassionate as our heavenly Father has been toward His erring, sinning, repenting children. . . . He could and did forgive them, and fellowship them as brethren. But although the wrong was healed in the sight of God, yet he sometimes in his own mind probed that wound, and by referring to the past he suffered it to fester. . . . He has not always realized the pity and love that should be exercised toward those who have been so unfortunate as to fall under the temptations of Satan. They were the real sufferers, the losers, not he, as long as he was steadfast, possessing the Spirit of Christ." [13]

Nor was Mrs. White reluctant to confess her own faults when confession was due. She did not hold herself to be perfect. Sometimes, under the stress of burdens and slanders, her patience failed; and such lapses she confessed with tears and sorrow. But surely as we look upon her labors of love, expressed in words and deeds, and upon her multiplied responsibilities, her physical weakness still apparent in many collapses from which she was often miraculously recovered by the power of God, and her noble bearing of misrepresentations and slanders of enemies and false friends, we are fain to accord her the encomium pronounced upon the man Moses, who "was very meek, above all the men which were upon the face of the earth," and of whom God said, He "is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." [14]

Meanwhile, the fatal philosophy of inactivity which the physicians at Dansville had instilled into James White's mind, created a fear that hobbled every exertion. Only gradually did his wife's faith become his own. He wrote an article or a re-

port for nearly every issue of the *Review,* more optimistic than the circumstances warranted, but this alone was exhausting labor to him. Thus passed the winter of 1866-67. Mrs. White determined that a return to the land was necessary. She persuaded her husband; they put their home in Battle Creek up for sale, and bought a small farm near Greenville, Michigan. It had no buildings, but they contracted for a small house to be erected before they should move. In May they drove up from Battle Creek, and took possession. Here she endeavored to interest him in the improvement of their place, in gardening, and in the cultivation of small fruits. With her own hands she planted, hoed, and pruned, and he evinced increasing interest and helped her. They took their sons to the farm with them. The older, Edson, eighteen, was an apprentice in printing, and was only occasionally with them. Willie, twelve, was their constant helper.

When haying time came, their grass was cut with a mower, and James White decided to ask the help of his neighbors in getting it in. But Mrs. White, intent on healing as the main object of this husbandry, visited them with a conspiracy, to which they reluctantly consented; so when he sent for them, they all said they were too busy to help him. He was greatly disappointed, but his wife said, "Let us get it in ourselves. Willie and I will rake the hay and pitch it on the wagon, while you load it and drive the team."

This they did. But how could they make the stack?—for they had no barn. "I'll build the stack," said the indomitable woman, "while you pitch up the hay and Willie rakes." Many a passer-by, accustomed to listening to Mrs. White on the lecture platform and in the church, gazed curiously at the same woman pitching and tramping the hay. But in the end they surveyed with pride the stack that Ellen built. Greatest of all her pleasure, however, was the improvement in her husband's spirit and strength. His natural love of physical activity was aroused, and soon his wife's concern was turned to see that he should not overdo. They kept their farm for four years,

when their increasing public labors, with James White's returning health, led them to sell it and again locate in Battle Creek.

But all this, vital as it was, was incidental to the work that they were building. In this, humanly speaking, Mrs. White was the architect; James White lent his occasional hand as he was able; and other men built with them, some with vision, some without.

When the Whites and Loughborough left the Dansville Home, and went to Rochester toward the end of 1865, in the midst of their earnest, continuing prayer season Mrs. White was given an important vision on December 25. It dealt with a number of matters, but most voluminously and prominently with the health reform. The first instruction on this reform, in diet, in drugless healing, and in hygienic living, had been taught for three years, particularly through the pamphlet *How to Live.* But many were halfhearted about it, and the testimony called them to be alert. "Ministers and people must make greater advancement in the work of reform. They should commence without delay to correct their wrong habits of eating, drinking, dressing, and working." "The work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief." [15]

To reform their own lives was but the preliminary preparation for ministry of health to others. The gospel of health was to be taken to the world. Mrs. White commended the work of Dr. Jackson and his associates, but made clear that the work of Seventh-day Adventists was to be molded by the religion of Jesus Christ, and was to correct some errors in the teaching and practice of Dansville. Her experience at that institution had shown the necessity of a Spirit-inspired message and mission. To this end, Seventh-day Adventists must have a health institution of their own. "I was shown that we should provide a home for the afflicted, and those who wish to learn

how to take care of their bodies that they may prevent sickness. We should not remain indifferent." [16]

How great a task was this incorporation of a health message and mission in a religious movement! Few today can realize the difficulties which beset the effort, nor how fundamentally it differed from the health movement in the world. The physicians and physicists of that movement were wrapped up in the scientific aspects of their cause, and, with only a tolerant eye for religion, felt that its inclusion might hinder rather than help. This attitude had its influence on the few medically trained men in the church. On the other hand, the ministers and leading men among Seventh-day Adventists were not scientifically educated on matters of health, and it was difficult to get them to take and maintain positions of reform and crusade. The issue, indeed, was that age-long debate of whether science and religion should be divorced and go their separate ways, or be united and work in harmony, each reinforcing the other. On the one hand lay that chasm which today yawns in the world between science and religion; on the other hand lay that power of the church which comes from recognizing God in both.

At the General Conference of May, 1866, Mrs. White gave a stirring address on health reform. The General Conference responded vigorously. Ministers pledged themselves, not only to adopt correct habits of life, but to carry on the work of education in health as a part of their ministry. Furthermore, the conference adopted resolutions to begin publication of a health journal and to establish a health reform institution.

They called Dr. H. S. Lay to head each of these enterprises. Dr. Lay came fresh from his apprenticeship in the Dansville institution. An earnest, simple, modest man, he gave the best that was in him to this double enterprise of public teaching and practical demonstration of the health principles. It was a work of immense labor and of great importance, the beginning of a health mission which was to be made an integral part of a spiritual movement. He needed

and he received the counsels and instruction of the Spirit of prophecy in Mrs. White. Sometimes there had to be corrections. Always there was held up the distinct religious and spiritual character of this healing and educational work, which was so easily spotted with ideas of the world. Some of the beliefs and the practices to which Dr. Lay had been introduced were out of harmony with our faith; yet their influence was not always apparent except to the watchman, who must cry the alarm. And so has it ever been in the history since. The straight testimony of the Spirit of prophecy is needed as much today as then, to keep the course right.

The new journal was called *The Health Reformer,* its first issue in August, 1866. It lived long, later having its name changed to *Good Health.* It has been succeeded by other health journals, of which the most prominent in America is *Life and Health,* published by the denomination in Washington, D.C. As an educational force in the field of health, all these journals have had a wide and powerful influence.

The project of the health institution seemed a large undertaking for so small a people. It was proposed in the spring of 1866. James White, though re-elected to the presidency of the General Conference, was in such ill-health as to be incapable of taking up any new enterprise. John N. Loughborough, then president of the Michigan Conference, stepped into the breach. With the conference committee and a few of the leading brethren in Battle Creek he prayed and counseled; and they finally said, "We will pledge to the enterprise, venturing out on what is said in the testimony, though it looks to us like a heavy load for us to hold up." [17]

Preparing a subscription paper, Loughborough carried it first to J. P. Kellogg. Taking the paper, Kellogg wrote his name in bold hand at the head, like a John Hancock, and put down the figure $500. "That's what I think of it," he said; and (with a fine mixture of figures), "That five hundred dollars is a seed to start the institution, sink or swim." Thus he had the honor of heading the list of founders of the institu-

tion which his son, under the blessing of God, was to advance to so influential a position among the instrumentalities of health. The church in Battle Creek raised $1,825, and J. N. Andrews brought the church in Olcott, New York, to pledge $800 more. Thus, with $2,625, the enterprise was launched.

A site was found in the northwest outskirts of the city of Battle Creek, facing on Washington Street. It was the estate of Judge Benjamin F. Graves, consisting of an eight-room dwelling house[18] and five acres of land, situated on high ground in a grove of trees, with a pleasant outlook over city and countryside. A two-story addition was built, containing the hydrotherapy department, and a cottage with two additional acres was soon added. The institution was named the Western Health Reform Institute. It had a medical staff of two—Dr. H. S. Lay and Dr. John F. Byington, son of Elder John Byington; and in the spring a lady physician, Dr. Phoebe Lamson,[19] was added. Early additions were Dr. J. H. Ginley and, for a short time, Dr. M. G. Kellogg, the latter an older half-brother of Dr. J. H. Kellogg, then a barefoot boy on the streets of Battle Creek.

There was then no law in Michigan providing for the incorporation of such an institution. The Battle Creek sponsors applied to the legislature for a statute, which was framed and passed in the spring of 1867; meanwhile the institution was held by trustees. In May it was incorporated as a stock company, and on this basis $11,000 was subscribed. The Health Institute opened its doors on September 5, 1866, with "two doctors, two bath attendants, one nurse (untrained), three or four helpers, one patient, any amount of inconveniences, and a great deal of faith in the future of the Institution and the principles on which it was founded."[20]

But despite the inconveniences and the limited equipment, the institute so appealed to the public that the number of patients multiplied to scores, more than the capacity would hold, overflowing into neighbors' homes, until, four months after its inauguration, the medical superintendent and its other



HEALTH REFORM INSTITUTE, BATTLE CREEK, MICHIGAN
Forerunner of the World-Famous Battle Creek Sanitarium
Erected on These Same Grounds in 1878

friends felt that a new building project was absolutely necessary, which they estimated to cost $25,000. Great enthusiasm was aroused, not only in Battle Creek, but throughout the field, by this early success; and writers in the *Review and Herald,* including its editor, began to promote the enterprise vigorously; and as it was still a stockholding, dividend-paying company, they emphasized the profitable investment that shares would be. Wrote Andrews: "We do not ask you to give one cent, but we invite you to invest your money in an institution where it may be the means of great good to others, while at the same time it shall yield a fair return of income to yourselves. . . . If, therefore, any of you fear speculation, you will see that the proceeds of it come into your pockets, and not out of them." [21] However, he was careful to explain that the motive should be doing good and not getting good.

Plans were drawn; basic building material was bought and delivered; and the foundation of the new building was begun, while appeals for money grew ever more fervent, with a fair but not overwhelming response from those whose philanthropy

was considerably reinforced by the prospect of personal gain.

But the institution, in God's sight, was not ready for this expansion. The staff was inadequate and insufficiently trained for a large initial influx of patients. More than this, the spirit of the world was edging in; the spiritual was being crowded out by the material. No more "Brother" and "Sister"; these sounded too religious; it was "Mr." and "Mrs.," and wherever possible, "Doctor." And "Mr." and "Mrs." from the morning worship hour rushed to the lawn games and the parlor games and the entertainments; while the more languid were encouraged to lie still and "rest." It was becoming a little Dansville.

Against all this Mrs. White had warned at the beginning. Now from the retreat of their farm at Greenville, she sent again warning and correcting messages. "Should those connected with this enterprise cease to look at their work from a high religious standpoint, and descend from the exalted principles of present truth to imitate in theory and practice those at the head of institutions where the sick are treated only for the recovery of health, the special blessing of God would not rest upon our institution more than upon those where corrupt theories are taught and practiced. . . . It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from the worldling's stand-point." [22]

The Christian principles of healing, indeed, were at this point exemplified more exactly on the little farm at Greenville than in the swelling work at Battle Creek. The seeking of God, His knowledge, and His blessing; the careful weighing of resources; the application of therapeutic measures, especially in active exercise of brain and muscle in useful occupation; and the objective of consecrating all powers to the service of God—the practice of all these principles challenged the right of anyone in Battle Creek at that time to indulge in baseless criticism of Elder and Mrs. White.

One point on which Mrs. White insisted—the employment of patients in labor, suited to their state, on the "ample grounds, beautified with flowers, and planted with vegetables and fruits," where "the feeble could find work appropriate to their sex and condition, at suitable hours," "under the care of an experienced gardener, to direct all in a tasteful, orderly manner"[23] (a preview of the modern occupational therapy) —went largely unheeded at that time but, where it has been introduced in some of the great Seventh-day Adventist sanitariums throughout the world its benefits in physical recovery and spiritual blessing have proved the wisdom of the counsel given.

At the meeting in the spring of 1867 J. N. Andrews was elected president of the General Conference, a responsibility which he continued to carry for two years. During this summer James White, on the farm, gained decidedly in health, and in September he and Mrs. White first returned to Battle Creek, then ventured out into the field in evangelistic and administrative efforts. It was Mrs. White's turn to feel the heavy hand of ill-health, as the exertions and tension of her wifely care were lifted a little; yet by the special blessing of God she won through, in the midst of still arduous toils.

The state of the Health Institute was an especially trying matter. No one connected with it had any large experience in finance, and the boom caused by its early popularity, especially when inflated with the spirit of materialism connected with it, was a bubble which Elder and Mrs. White felt might burst at any point. They therefore counseled retrenchment, and their counsel prevailed. This was a sore disappointment to the promoters; but had not this action been taken, the outcome would doubtless have been disastrous not only to its immediate interests but to the cause of health ministry in the denomination. The plans for the new building were halted, and the materials sold. Yet this left the institution several thousand dollars in debt; and for a time the enthusiasm lagged, and the enterprise seemed doubtful. In the spring of 1868, however, Elder White's health being fairly restored, he

was elected to the board of directors, and his masterly hand soon showed itself in a new and healthy interest which sent the work forward.

Mrs. White urged that the organization of the institute be changed from a stockholding, dividend-paying corporation to that of a philanthropic institution, all the profits from its service to be used for charity cases or in developing its resources and equipment. At the General Conference of 1868 the entire body voted in favor of this; and the adjustment was soon made, those of liberal mind and means donating their stock, and those in necessitous circumstances being paid off. The better state of mind with which the supporters viewed the work put a new stamp on it, and under the blessing of God it moved forward. The institute family experienced a new baptism of reformation and consecration, and the atmosphere of the institution, now watched over more closely by Elder and Mrs. White, came into the state for which it was intended.

About this time Dr. Lay resigned. His second, Dr. J. H. Ginley, assumed the medical headship for a period. The physicians of the institute, however, were mostly the product of Dr. Trall's Hygieo-Therapeutic College, or similar short-course institutions, not recognized by the standard medical schools. In the loosely organized medical fraternity of the time they were accorded the degree of M.D., but the allopaths and the homeopaths were allergic to them. The success of the institution inclined some of its supporters to press still for physical expansion, but James White, with a vision of broader influence and greater stability, determined that it should be staffed with the most scientifically trained physicians before it should expand. Yet there was the problem of how to get a product of the highest medical schools without getting a drug-dosing, reform-opposing physician.

White scanned the thin ranks of his young men, and he finally decided that among the youth of Battle Creek he had his man in John Harvey Kellogg, then in his late teens, a son

of the stanch pioneer who had put his proportional $300 into beginning the publishing house and the initial $500 into the Health Institute. John Kellogg had come up under the influence of the reform movement; he believed fervently in its principles; he was bright, active, enthusiastic, determined. And Elder White believed he was so well grounded in the reform faith that he would be capable of resisting the evil and selecting the good in the medical teaching of the day. How well founded was his judgment was proved in the later career of this man, who, coming to stand high among the foremost men of his profession, yet held ever aloft the principles of rational hygiene and healing, and lifted the institution of which he became the head to the top place in the world's healing agencies. Whatever his late and regrettable lapse in religious faith, he carried to the day of his death in his ninety-third year, the banner of health reform which he first learned from the teachings of Mrs. White, whose maternal love and care for him were strong and true to the end of her days.

With two companions young Kellogg went to Dr. Trall's Hygieo-Therapeutic College, and after completing that short course, went on alone to the Bellevue Hospital Medical College, the foremost in America. Here he completed the three-year course, for which James White loaned him a thousand dollars. In 1875 he returned to Battle Creek, and the next year was elected medical superintendent of the Health Institute. He was joined in 1876 by Dr. Kate Lindsay, also trained in the best schools, who at once became distinguished for her learning and skill as well as for her Scotch eccentricities. She became the founder of the first nurses' training school among Seventh-day Adventists, and one of the first in the country. For nearly fifty years Dr. Kate Lindsay remained a beacon light in the medical and nursing profession.[24]

The skillful hand of Dr. Kellogg was quickly evident in the reorganization of the institution, in the issuing of health literature, and in the education of young people in the medical and nursing professions. The chief medical colleges then

allowed the first year of the course to be taken privately under the tutelage of a regular physician, an arrangement which happily permitted the grounding of our candidates in the principles of health reform. This work Dr. Kellogg undertook with a number of young men, a course which was to eventuate in the 1890's in the establishment of the first medical school among us, the American Medical Missionary College. Physicians early associated with Dr. Kellogg, besides Dr. Lindsay, included Dr. Fairfield, Dr. O. G. Place, Dr. W. H. Riley, Dr. H. N. Dunlap, and Dr. Anna H. Stewart. The standing of the Battle Creek Health Institute steadily rose in the medical world, and the Michigan State Medical Association, being guests of the institution in 1877, pronounced it "entirely *rational* and 'regular,' " and gave it their complete endorsement.

Moreover, its spiritual influence was strong, owing to the sincere religious leadership of its physicians and the ministrations of its earliest chaplains, Elders George C. Tenney and Lycurgus McCoy. No surgical operation was ever undertaken without initial prayer for God's superintendence, a practice which has remained a distinguishing feature of Seventh-day Adventist surgery. The nurses and helpers were instructed in religion as well as in hygiene and therapeutic measures, and their spiritual guidance was careful and constant. The spirit of consecration, kindness, and devotion thus inculcated was a vital contributing cause of the tender, loving care which patients then and since have perceived as a unique feature of our sanitariums.

The improved state of the institution, including its spiritual and missionary character, as well as its scientific standing, removed all the Whites' objection to its enlargement, which, with its increasing popularity, became a necessity. In 1877, therefore, Dr. Kellogg was encouraged in his plans for the new building, a brick structure, four stories in height, 130 feet long, with a hydrotherapy department extension in the rear making a depth of 137 feet, the estimated cost being $50,000. It was at the same time rechristened the Battle Creek Medical

and Surgical Sanitarium. Four years later an addition on the south side was made, more than doubling its capacity; and in 1888 another five-story building, designated as the hospital, was erected across the road on the northeast corner of Washington and Barbour streets.

Thus was established this world-famous institution, the mother of a hundred like institutions, large and small, in the denomination today, besides many more loyal private treatment rooms, and numberless ministrations in homes and institutions. It fairly fulfilled the hopes of its sponsors, "destined to wield a mighty influence in the world, and to be a powerful means of breaking down the old, pernicious autocracy of empirical medical practice, and of encouraging sanitary reform." [25]

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[1] Isaiah 22:1, 5, 20, 21.
[2] See Appendix.
[3] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists,* pp. 267-270.
[4] *Review and Herald,* Oct. 3, 1865, p. 140.
[5] *Ibid.,* p. 144.
[6] See Appendix.
[7] *Review and Herald,* Nov. 21, 1865, p. 200.
[8] D. E. Robinson, *The Story of Our Health Message,* pp. 167-170.
[9] Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 553-568, 612-620.
[10] *Review and Herald,* Jan. 9, 1866, p. 48.
[11] James White, *Life Sketches,* p. 355.
[12] Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 611, 612.
[13] *Ibid.,* pp. 613, 614.
[14] Numbers 12:3, 7, 8.
[15] *Ibid.,* pp. 466, 485, 486.
[16] *Ibid.,* p. 489.
[17] Loughborough in *Pacific Union Recorder,* Jan. 2, 1913.
[18] See Appendix.
[19] Dr. Phoebe was a daughter of that Bradley Lamson, living near Rochester, to whose home the Whites retreated from Dansville.
[20] *Medical Missionary,* January, 1894. The writer of this reminiscent account rather dramatized the "one patient," which must have held true for about the first five minutes; Dr. Byington says that at its opening enough patients had come "to make a fair commencement."—*Review and Herald,* Jan. 1, 1867.
[21] *Review and Herald,* Feb. 19, 1867.
[22] Ellen G. White, *Testimonies for the Church,* vol. 1, p. 554.
[23] *Ibid.,* p. 562. See Appendix.
[24] See Appendix.
[25] *The Health Reformer,* September, 1877.

CHAPTER 21

IN MODEST APPAREL

THE human body was the physical crown of God's creation, most marvelous in organ and function, most beautiful in form and feature, most intelligent and charming in expression: "In the image of God created he him; male and female created he them." In their Edenic state man and woman were clothed in garments of light, emanations from their innocence and virtue. In the final state of redemption that virtue will again clothe them, symbolized in John's vision as "fine linen, clean and white: for the fine linen is the righteousness of saints." [1]

But now the virtue and righteousness are gone from the mass of the race. Little does the person of man or woman reflect the grace of the Creator. Crooked and distorted, dwarfed and ill-proportioned, burnt or bleached, hirsute or bald, man's body reflects his evil estate, and his face mirrors his passions and those of his fathers of a thousand generations. The man and the woman whom we think most beautiful would be but ill-favored imps in the presence of angels glowing with light and beauty, from which mortals fain would hide their eyes and cover their bodies.

The fashion began as the culprits were thrust out of the Garden. Innocence gone, the light faded, and Adam and Eve, shivering and cringing in the nakedness of sin, sewed together fig leaves to cover themselves. These proving insufficient, they celebrated death by taking at the hand of God skins of slain creatures, for coats. The glory of the children of God exchanged for the furs of insensate beasts! And as the peace and purity of the race retrograded rapidly, men and women more and more sought to hide their loss with inventions of fabrics and fashions, with glittering gold and jewels of the mine. The further from grace they fell, the more they decorated them-

selves, replacing the beautiful simplicity of their innocence with the gaudy colors and erratic workmanship of their inventions. "This only have I found, that God hath made man upright; but they have sought out many inventions." [2] That which was the symbol of man's shame he made the medium of his pride. The less elevated his thoughts and the less pure his purpose, the heavier his wardrobe and the richer his jewels.

Aside from the necessity of covering on account of climate or occupation, the race has made clothing and ornament the expression of two ungoverned passions: pride and sex. The desire for approval, for acceptance by one's kind, is a natural and laudable urge, an insurance against lawlessness. The hungers and impulses of physical love are set in human nature by God, to act their due part in generation and in ministry. But sin has distorted and misdirected all the functions and impulses of our nature; and unless corrected and guided by the divine Spirit, they lead into transgression and disaster.

Self-respect was turned into vanity, desire for approbation became craving for applause. Wealth and rank were marked by more costly raiment and fortunes in gold and silver and jewels, distinctions which still obtain. The person is loaded with showy apparel and ornaments, and diseased minds are revealed by the most absurd and inconvenient fashions.

Most opprobrious are the displays and manipulations of dress to exploit the erotic passions. God's social plan made the race bisexual for the interplay and fruition of love, that divine endowment which identifies us as the offspring of God, inheriting in this limited degree the power of creation. All the happiest and holiest experiences of life are involved in its functioning; all the relations of society are its creation: father, mother, child, friend, lover, husband, wife, family, home. Were it possible to obliterate it what would be left? But sin has laid hold of God's highest gift and made it the minister of lust. And the race has taken dress, the badge of its disgrace, the necessary substitute for its lost glory, to flaunt its perversion of the gift of life and procreation. By the arts of exposure, half

concealment, accentuation, and exaggeration, the sacred functions of marriage are thrust into the sordid mart of concupiscence.

Equally balanced between vanity and lure, dress has become a gage of battle between the forces of license and the forces of virtue. Illy understood as the issue commonly is—made on the one hand a symbol of liberty and on the other a badge of immorality—dress, rightly apprehended, has nevertheless a place on the agenda of practical Christianity. The outward evidence of an inward state, it can be successfully handled only through a process of moral regeneration; yet its more flagrant manifestations must be dealt with by law.

Man's dress and woman's dress have almost always been distinctive. Sometimes the accepted fashions in each showed but little difference; sometimes they differed widely. Narrow minds are accustomed to take the fashions of their time and country as the norm, and to assume that any departure therefrom is improper and immoral. It is difficult for some to dissociate style and morals. Wider acquaintance with other societies and other times would broaden their concept, if they were at all teachable. But an innate sense of fitness and a due regard for the influence of fashions will preserve a clear distinction between the dress of the sexes.

In Moses' time the dress of men and the dress of women were more nearly alike than in our time and land; yet there was a clear enough distinction to warrant the law: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." [3] No arbitrary pronouncement, this law struck at the practice of transvestism, the interchange of dress of the sexes for the purpose of cross-sexual impersonation, involving homosexuality. This was a manifestation of the licentiousness and perversion of nature-worship religions, particularly the sun-and-moon worship of Baal and Astarte (Ashtoreth), whose priests were eunuchs in women's attire and whose priestesses gave themselves to temple

harlotry, while some of its festivals included promiscuity among its worshipers. The Mosaic law did not prescribe the dress of either man or woman, but accepted the prevailing fashions, with their distinction between the sexes as the criteria.

In Paul's time the Roman and Asiatic world was a mass of moral corruption. The ancient Roman virtue had disintegrated under the ravishment of the East's luxury, and the emperors led in the procession of debauchery. The Christian church was surrounded by sensuality and vice, mirrored and expressed in the dress and undress of the voluptuaries. The church's members were called upon to stand forth in the purity and simplicity of Christ. Appropriate dress was not the great issue, but it was connected with the gospel, an expression of the inward state. Paul wrote: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [4] And Peter said, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [5]

This is the standard of Christian dress, in every age and every clime. It requires for its exhibition "a meek and quiet spirit," an impelling urge to "good works." No law of state or church or school can ensure this, but only conversion and education. Whatever outward control is exercised by authority must be with the hope of affecting the inner spirit and of setting an example of sanity and winsomeness.

Fashions and foibles of dress ran riot in Europe and America from the sixteenth century onward, protested indeed by Puritan and Quaker, but ever a temptation to those of a proud and imitative spirit. Both men and women reveled in color, in eccentric cut and style, and in senseless appendages.

The French Revolution, in its insistence upon equality, cut down the fashions in all the Western world, permanently in the case of men, ephemerally in the case of women. As if to compensate for men's greater sobriety, women's dress in the middle of the nineteenth century blossomed into the most absurd and injurious forms: hoops, corset, bustle, trailing skirts, with the persistent high heels which the mistress of Louis XIV had invented to increase her apparent height. The fashions of yesterday, it is true, always look absurd to the children of today; but Dame Fashion is so arbitrary a mistress that, while senseless styles are ludicrous to the people of a following generation, the present rule of fashion seems, at least to its feminine devotees, the only admissible way to dress. As capricious as arbitrary, Fashion weaves back and forth across the road, and plunges from one extreme to another.

The most ridiculous style of woman's dress was the popular crinoline, or hoops, of the Civil War period. United to the corset, they thoroughly distorted the figure. A woman in hoops must have standing space of four or five feet, and to sit in drawing room or railroad car meant an indecent exposure. Yet so fixed in feminine esteem did hoops become, so necessary to proper dressing, that reform was most difficult. Women further encumbered themselves with heavy skirts, four or five at the least, all suspended from the hips. The heavy weight dragging down upon the already distorted abdomen contributed to functional disorders.

As hoops began to wane in popularity, the bustle and the trailing skirt came into vogue, along with the tieback. The tieback and the bustle, together created a most grotesque figure, and the long skirt, dragging in the dust and filth of the street, swept up a choice collection of the germs of which that age was happily ignorant. Yet, to that age, those dress reformers who left off the bustle and shortened the skirt appeared strangely unwomanly. So irrational is fashion.

Such a load of inconvenience, unhealthfulness, and ugliness in dress ensured a reaction in the general public, and a protest

began in the early 1850's. Some criticism had been voiced before this; but when in 1851 a member of Congress, the Honorable Gerrett Smith, declared that "a reform in the dress of women is very much needed," his daughter, Mrs. Elizabeth Miller, acted on the hint, and designed for herself a dress the chief feature of which was the Turkish trousers. This costume she wore on a visit to her cousin, Elizabeth Cady Stanton, of Woman's Rights fame, who promptly adopted it. A third lady living in Mrs. Stanton's town of Seneca Falls, New York, Mrs. Amelia Bloomer, the editor of a woman's monthly magazine, *The Lily,* admired the dress, promptly assumed it, and publicized it in her paper.

No wars or adventures just then occupying the attention of the press, this spicy news swept through the papers of the day, and the costume quickly became known as the "Bloomer dress." Until this day the word and the article, *bloomers,* remain. In June of 1851 Mrs. Stanton, Mrs. Bloomer, and a few other women who had adopted the costume, appeared in a health convention at Dr. Jackson's institution. Dr. Harriet Austin, an associate of Dr. Jackson's, enthusiastically adopted it, as did Dr. Jackson's wife, whose invalidism thereupon speedily disappeared. Dr. Austin made considerable changes in the style, however, and her adaptation became known as the "American costume." It varied considerably in different women's hands, but in general it consisted of a short jacket, a brief skirt, and pantalettes reaching to the ankles. The skirt, indeed, quickly shrank to mere kilts. But the American costume became quite popular, thousands wearing it. Some went further and wore a costume practically undistinguishable from men's dress, following Dr. Mary Walker, who, however, was independent and not a part of the reputable dress-reform movement. The American costume was enthusiastically advocated at the Dansville institution; and indeed, having seen its benefits, the physicians prescribed it in every woman patient's case.

It was equally inevitable that Seventh-day Adventists, newly aroused to the seeking after health, should revolt against the

burdensome dress of the times. That is, those who sincerely sought for reform revolted; as always, there was a trailing body of the "mixed multitude." Some of them adopted the American costume; but as that dress veered toward the masculine pattern, and moreover was widely adopted by abhorred Spiritualists, Mrs. White, at her visit to Dansville with her husband in 1865, resolved to reject its extreme and to fashion a reform dress which should strike a happy mean.

Accordingly, in consultation with some of her sisters in Battle Creek, she evolved what became known as the "reform dress." It consisted of slender trousers neatly tapering at the ankle, a skirt reaching about to the boot top, and a blouse—no hoops, no corset, no constricting bands. The limbs were evenly clothed, and the skirts were hung by straps from the shoulders or buttoned to a waist, and reached a sensible length midway between that of the American costume and the street-sweeping skirts of the ordinary costume.[6]

This reform dress may appear uncouth to modern minds; and indeed it was made sufficiently inelegant at times and places by the lack of artistry of some of the sisters who tried their hands at design, fashion, and color combinations; but the fault was not in the model or the idea. Compared to the costumes of the day, it appears, even to our sophisticated eyes, when properly designed and tailored, a model of grace. It served its utilitarian purposes admirably by its freedom from constriction and its even clothing of the extremities, and its artistic purpose by its graceful lines. If the jaundiced eyes of the devotees of fashion at that time could not easily accustom themselves to straight-falling garments, skirts which cleared the ground, and modest throat lines, the verdict of our generation's styles comes much nearer to applause.

Mrs. White recommended this dress; she did not insist upon it. She herself wore it while she was advocating it, and many followed her example; it was adopted at the Health institute. It was never intended for a uniform or habit, and the exact pattern was not insisted upon; but the principles it em-

bodied were taught. However, it cannot be said ever to have become universally popular among Seventh-day Adventist women; the current styles were too influential with them. Some enthusiasts overemphasized it, criticizing their slower sisters, and caused Mrs. White to write, "The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation." [7] "None need fear," she said again, "that I shall make dress reform one of my principal subjects as we travel from place to place. . . . I shall urge none, and condemn none." [8]

After four or five years the idea of the special reform dress was dropped; but Mrs. White wrote, "Our sisters [should] adopt a simple, unadorned dress, of modest length," and suggested "another, less objectionable style," namely, "a plain sacque or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets," "free from needless trimmings, free from the looped-up, tied-back over-skirts." [9] Such a dress she herself wore throughout her later life, and all her later photographs show her clothed in this neat and becoming costume.

Styles in woman's dress being the most obnoxious, naturally criticism and reform were directed mostly to them. But that the early church was not negligent of the men appears from a set of resolutions taken by the Battle Creek church in 1866. These, while bearing chiefly upon articles and fashions of women's dress, pay their respect to men by condemning shaving and dyeing the beard, and "every style which will betoken the air of the fop." [10] The facts that some of the ministers, like Hutchins, were always clean-shaven, and others, like Sands Lane, yielded to the razor only after heroic but futile efforts to grow a respectable beard, were mitigating brakes to this resolution; but it is true that men who could and did grow magnificent flowing beards, like White, Waggoner, Kilgore, and Van Horn, never would "mar the corners of their beards" during this period, and they sponsored a mild reprobation of shaving. These

hirsute adornments quite relieved them of any need for the vanity of neckties; and no one, it seems ever objected to Waggoner's stovepipe hat, which helped his patriarchal distinction, though most of his brethren preferred a high-crowned, undented felt. The Prince Albert coat was the rule for ministers; and certainly none, in fond memory, ever looked like a fop.

Modern styles have taken cognizance of many of the basic principles of that early dress reform. Certainly the laws of physiology are better regarded; and if modesty is not an outstanding characteristic, at least it may be maintained within the admitted styles. Still the battle for simple, modest, healthful, becoming, beautiful dress is not completely won; it never will be so long as fashion rules the world. Seventh-day Adventist women, young and old, are noted for their comparative simplicity of dress and absence of artificiality of adornment. Cosmetics are minimized to a point that distinguishes Adventist youth in the world's multitude; the wearing of jewelry is discountenanced. Yet it cannot be said that all Adventist women exemplify completely the principles inherent in the dress reform of the early years. Whatever legislation, whatever discipline may be administered, still the prime law governs that a meeting of the requirements of the gospel demands that "ornament of a meek and quiet spirit, which is in the sight of God of great price."

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[1] Revelation 19:8.
[2] Ecclesiastes 7:29.
[3] Deuteronomy 22:5.
[4] 1 Timothy 2:8-10.
[5] 1 Peter 3:3, 4.
[6] D. E. Robinson, *The Story of Our Health Message,* pp. 98 ff.
[7] *Review and Herald,* Oct. 8, 1867.
[8] Ellen G. White, *Testimonies for the Church,* vol. 1, p. 523.
[9] *Ibid.,* vol. 4, p. 640.
[10] *Review and Herald,* May 8, 1866, p. 180.

CHAPTER 22

TENT AND CAMP MEETINGS

THE holding of evangelistic meetings in tents was an early Seventh-day Adventist enterprise. They had the example of Miller and Himes in the 1844 movement, and of other Adventist lecturers since. Indeed, the first such tent used by Seventh-day Adventists was purchased from the first-day Adventists, who found it difficult to support and meager in results.

In May of 1854, James and Ellen White, Loughborough, Cornell, Frisbie, and Cranson were holding meetings in Washtenaw, Ingham, and Jackson counties in Michigan. At Locke, Ingham County, the schoolhouse they used would not hold half the audience, so the speaker stood in the open window and spoke both to those in the house and to a larger crowd on the grass and in their carriages. The next day the ministerial company, en route to Sylvan, in Washtenaw, were discussing the large crowd and what they would do if the weather were bad. James White suggested that by another year they might venture the use of a tent.

"Why not now?" This from the eager, brisk young Cornell, but two years a convert.

"We-e-ell——". They debated it pro and con, until they arrived in Sylvan, at the house of C. S. Glover, an early convert and one of the two first deacons in Michigan. As they put the idea before him, Glover asked, "What would it cost?"

"About $200," they said.

"Here's what I think of it," said Glover, handing out $35; "I'll venture that much on it."

Before night they were in Jackson, and saw Cyrenius Smith, Dan Palmer, and J. P. Kellogg. These brethren likewise began to contribute, until, seeing the goal yet some distance ahead, Kellogg declared that he would lend the remainder and wait

until Michigan brethren should make it up.[1] Near sunset of that day White, Loughborough, and Cornell retired to a grove near Cyrenius Smith's and on their knees decided to purchase the tent. The next day Cornell took the train for Rochester, New York, where he made the deal.

As narrated in chapter 15, this tent was first used in Battle Creek, Michigan, in June, 1854, by J. N. Loughborough and M. E. Cornell. In accordance with the practice of short visits, the example of which was set by Joseph Bates, Battle Creek saw this tent for only two days, when Grand Rapids had the same privilege, and so on around the State. A year or so of these brief stands, however, convinced the workers that permanent results could be secured only by a longer series of meetings, and the tents were then pitched a week, two weeks, and as long as six weeks in a place.

The success of Michigan induced Vermont to purchase a tent in July of that year. The next year five tents were in the field, and from this time the number grew, the "tent companies" proving the first nucleus of organization, the initial magnet in "systematic benevolence." They were so much of a novelty, especially in the Western country, and they proved so profitable a venture in evangelization, that they became a great feature of Seventh-day Adventist work for sixty years, until the emphasis on the great city campaigns induced the hiring of halls and theaters for evangelistic efforts, though the tent is still used in small and more rural efforts.[2]

Likewise, the tent company became the first school for ministers. As in the medical profession in early times a prospective doctor took his course in study and practice under an older physician, so now in Adventist ranks the budding evangelist associated himself with a minister, acting as his "tent master," and like Elisha, "which poured water on the hands of Elijah," he found his succession through the service of his hands. And when in 1872 the second European representative of Seventh-day Adventists, Ademar Vuilleumier, arrived in the United States to receive training, he was, in the lack of any

Seventh-day Adventist school, attached for a time to a tent company in charge of E. B. Lane and David H. Lamson, where he learned English, theology, and evangelistic science together.[3]

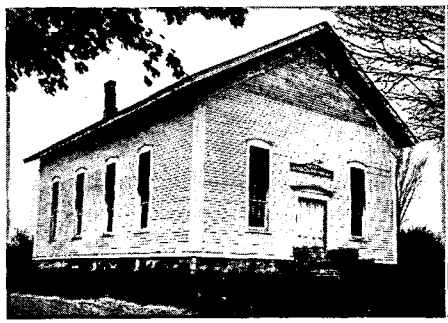
Fourteen years of this use of the tent passed before the idea obtained to use tents as the housing for general meetings of the constituency. At first, all the believers who were likely to attend could be contained in the meetinghouses, or, as at Battle Creek in the first General Conferences, could be accommodated in gatherings, by the pitching of one great tent. Later, district meetings of a few churches each were held in different sections. The time came, however, when, sensing the need for a deepening of the spiritual life and instruction in the faith, the leaders were desirous of gathering each whole conference together, or several conferences. Should they resort to the camp meeting, such as in the 1840's had been so prominent a feature of the first angel's message?

At first they took counsel of their fears. First-day Adventist camp meetings had not encouraged them, for there was much of disorder and confusion; nor were the Methodist camp meetings wholly reassuring. It was felt that to hold a camp meeting might be risking much from the public, and possibly from irresponsible campers, and might gain less than the effort should warrant. However, in 1868 they ventured upon the experiment.

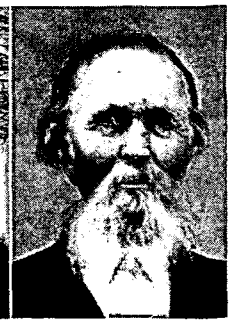
At a meeting held in the Wright, Michigan, church in July of 1868, attended by James and Ellen White and Uriah Smith, the subject of camp meetings was introduced. At first Elder White's idea seemed to be a camp meeting for the whole field, at least of the lake States—Michigan, Wisconsin, Illinois, Indiana, and Ohio, perhaps New York and Lower Canada. However, he thought the season was too far along to make this effective, and so the general camp meeting must be postponed to another year. However, he suggested regional camp meetings: one for western Michigan, Wisconsin, and Illinois; one for eastern Michigan, New York, and Canada; and one for southern Michigan, Indiana, and Ohio.

It was decided to hold the first-named regional meeting at Wright, because it was near Lake Michigan, and Wisconsin and Illinois brethren could easily reach it by water. Of course, the fact that they were sitting in council at Wright, in the church which was on E. H. Root's farm, and that Elder Root offered right there a site for the camp, was rather conclusive. As it turned out, this camp meeting was the only one in Michigan that year; but immediately after, camp meetings were held in Illinois and Iowa. So the idea of a general meeting, such as the General Conference, for the whole field, was dropped, and conference camp meetings became the rule.[4]

This first camp meeting was held in a maple grove, a "sugar bush," [5] on the farm of Elder Root, at Wright, Michigan, northwest of Grand Rapids. Patterned in ground plan after the Millerite prototype, this camp had as its center an outdoor meeting place, with a canopied speakers' stand, and seats consisting of planks laid on logs; and logs being cheaper than planks, some of these were used for seats also. The Michigan and Ohio tents, each sixty feet in diameter, were brought to the camp, one of them being filled with straw for the use of the campers, the other as a meeting place, in case it rained. Unknown then for lighting was electricity, or even the gasoline



CHURCH AT WRIGHT, MICHIGAN



E. H. ROOT

The First Camp Meeting Was Held on Root's Farm

flares which for several decades afterward were popular. The camp was lighted by wood fires built on earth-filled boxes elevated on posts; and there were also log fires on the outskirts to warm the chilly.

Our imaginations may busy themselves with the brethren who in that week of preparation were engaged in the maple grove: cutting the logs and arranging them in the clearing for an auditorium, piling the brush and limbs convenient for later fires, fixing the upright beacon posts, hammering up the rostrum and nailing the canopy, erecting the big tents, hauling the straw from the stacks, getting everything shipshape for the great new adventure, the first camp meeting.

The primitive bookstand, not under cover, was situated by the driveway just outside the assembly place. It consisted of three foot-wide boards twelve feet long, making a triangle; and inside the enclosure stood the bookseller, a young man named John O. Corliss, later to become a distinguished preacher and missionary. He sold—no small achievement for that time—over $600 worth of books and tracts.[6]

Uncertain of the permanency of the camp meeting idea, James White had advised the people to provide for themselves transient tenting of cotton drilling, which afterward might be cut up into overalls or stack covers. So all but one of the tents were of this description. They were arranged in a circle,[7] nineteen of them from Michigan, two from Wisconsin, and one—the only duck canvas tent in the lot—from the church at Olcott, New York, then Elder Andrews' home. These were not single family tents but church or community tents, each making sleeping quarters for twelve to twenty people.

Down the center ran parallel boards set on edge, to make an aisle, with a curtain on either side. Between each board and the outer wall straw was piled thick, and this made the foundation of the bed, completed with the quilts and sheets which the campers brought. The men slept on one side, the women on the other, and children were distributed around. Above their heads in the aisle ran a board for a shelf.

The canvas tent from New York proved its value when, on Sunday, next to the last day of the meeting, a severe rainstorm drove through all the flimsy cotton tents, but failed to penetrate the duck. Amid the bedding, clothing, and personal effects drying on branches, stumps, and tent ropes, Monday morning, the campers all vowed to have canvas tents the next year—and the next year's camp meeting was already assured.

Cooking was done outdoors, on campfires, each family or group providing for itself. Most of them brought bread and other baked goods; but fresh vegetables, milk, eggs, and other things were obtainable from the farmers around them. A kettle of hot gruel was provided by the camp, especially for the chilly hours of morning and evening.

The sponsors of this first camp meeting made definite plans to establish and maintain order. A program was posted, and the good will of the people helped to make it work. The meeting opened on Tuesday, September 1, with a prayer season at the speakers' stand, the rest of the day being occupied in camp work. At five o'clock Mrs. White addressed the assembly, dealing with the special needs of the church and the special objects of instruction and Christian character building for which the camp meeting had been planned.

Thereafter, the day went according to program, with regular times for worship, meals, and public meetings. Those who had kerosene lights or candles must put them out at ten o'clock, and no word must be spoken until morning call. The "Good-night" so familiar in song in our present Junior camps, was represented at this first camp meeting by the voice of J. N. Andrews, who made the round of the tents at the final signal, and his pleasant voice inquiring, "Are you all comfortable for the night?" left behind him the silence of the blest. The campfires were kept burning through the night, and watchmen patrolled the grounds.

One interesting fact is that the children were not forgotten at this first camp meeting. James White gathered them together, taught them, talked with them, and gave each one a

small book of stories.[8] Although the carefully graded and education-marked meetings for the younger ones, from babes to young people, which have marked the later meetings conducted by specialists in childhood and youth leadership, were not yet in evidence, it is pleasing to note that at least the germ of the idea was present in this first camp meeting and in its prime leader.

This first camp meeting proved most satisfying to leaders and people. About three hundred people were camped on the ground, but the attendance at its height was over two thousand. The speakers were James and Ellen White, Joseph Bates, J. N. Andrews, J. H. Waggoner, I. D. Van Horn, R. J. Lawrence, R. F. Andrews, C. O. Taylor, N. Fuller, and John Matteson. The strong spiritual leadership thus furnished was blessed in the response of the people. Parents and children, friends and neighbors, pressed in to the ranks of those who sought their Saviour for the first time, or who were recovered from backsliding, or who found a deeper consecration. A thorough work of spiritual uplift was done, and everyone was convinced that not only could the camp meeting be conducted in an orderly and reverent manner, but that it was a great asset to the spirituality of the church.

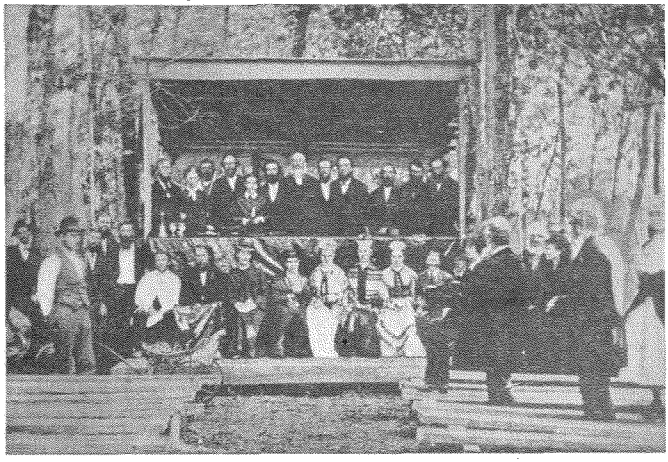
Following this first Michigan camp meeting, in the same year another was held in Illinois, and still another in Iowa. The following year camp meetings were announced for Ohio, Michigan, New Hampshire, New York, Wisconsin, Minnesota, and Iowa; and in 1870 Elder and Mrs. White attended fifteen camp meetings. The constituency of the West in that time grew more rapidly than that of the East, and therefore the Western camp meetings had a larger attendance of believers, but proximity of the camps to large cities in the East called out a large number of citizens. At the Groveland camp meeting, near Boston, in 1876, as many as twenty thousand people were present, and thousands more were unable to get transportation. Mrs. White's lectures on temperance were a great attraction there; and her resonant voice, which she had

developed by sedulous care from its girlhood feebleness, was sufficient to carry to that great audience. The camp meeting continues to the present day, the great annual gathering in every conference.

The social and spiritual benefits of camp meeting in Seventh-day Adventist history are incalculable. It has had a unifying effect on the people of the faith, for without it most of the members would know but few outside their own church. Now, year by year they come from every part of the conference; and these annual reunions of friends there made are as the reunions of families. The young people, who in the smaller churches are often deprived of adequate friendships with youth of their own faith—and this may be poignantly tragic in view of the wide disparity between their religious and social standards and those of society about them—here have the privilege of meeting, socially and spiritually, other youth whose ideals and aims are similar. The children likewise receive the benefits of juvenile companionship and experienced guardianship and teaching. And in the later development of an integrated system of social, recreational, and religious exercises for children, junior youth, and senior youth, the camp meeting includes activities which are broadly cultural.

The presence of church workers, not only of the local and union conferences, but of the continental and world organizations, and of missionaries on furlough, besides departmental workers in the many fields of activity to which the church devotes its efforts, makes a composite picture of the cause which is exceeded only by the quadrennial General Conference. The information and instruction given in religion, health, education, missionary enterprise, church finance, and other features of the complicated but well-directed world movement, are an inspiration which no man can measure.

In the early days the gathering to the camp meeting bore much resemblance to the ancient pilgrimages of the chosen people in the Holy Land. Before the day of the automobile, the family was likely to go to camp meeting in their carriages and



AN EARLY CAMP MEETING AT EAGLE LAKE, MINNESOTA
Elder and Mrs. White and Uriah Smith Are in the Left Center on the Rostrum

wagons. Many, it is true, went by train, but every farmer and every small townsman (and these were the majority) who owned a horse or team, loaded up the wagon with bedding, light furniture, prepared foods, and children, and started for the camp meeting. In those days the camp meetings were usually held in the late summer and early fall, to accommodate the farmer; and teams and wagons were comparable in number to the cars of today.

It was a joyous time for the boys and girls. The young people, one or two to the family or, if in a caravan, a larger company, were both a little more constrained and a little more elated. Father and mother, after their careful, often sacrificial preparation, entered into the holy holiday spirit of their children, and the ride to the camp was illustrative of the best tradition of happy religion, with songs, stories, Bible catechizing, and adventures of the way. If the distance required more

than one day on the road, the family or the several families would camp, by permission, in some farmer's grove or field, and the anticipatory joys of camp meeting were sampled in the night's encampment, with campfire, song, and evening devotions, sometimes with explanatory conversation with the host's family.

Arrived at camp, they speedily attended to the business of erecting or renting a tent, and within a few hours the routine of the day's program was established. The exhilarating experience of sleeping under canvas, the difficulty of subsiding at the silence signal, the charm of the awakening and the early morning meeting (for all but the little children), the order of the day, the meals cooked in the rear of the tent (for by then family tents were established, and a cookstove was a necessary part of the furniture), the renewal of old acquaintances and the establishment of new—the camp meeting was to the Seventh-day Adventist an annual event that more than vied with Christmas and the Fourth of July.

As the years passed, the camp meeting changed externally with the times. The crowds grew larger; the facilities were improved; the feeding of the multitudes became more scientifically organized; departments and age-periods received increased attention; but still in essentials the camp meeting remained the same. The automobile made travel quicker, and, together with the spirit of rush and curtailment in the general public, established the not-too-commendable habit of week-end congestions. The whole-conference meeting proved persistent, though in the larger conferences this meant very great crowds. Now some conferences are trying successive camp meetings on the same grounds; and in several of the larger conferences permanent campgrounds have been founded, with substantial buildings for main auditorium and various services.

The earlier camp meetings were planned not alone for the spiritual blessing of believers but as evangelistic efforts for the general public; therefore, it was the policy to change the place of meeting each year; and much of the preaching, espe-

cially in the evening and on Sunday, was with this purpose in mind. This plan was advocated by Mrs. White as late as 1900.[9]

But though the design is still retained of setting forth the key positions of our faith, and though usually the audiences contain many non-Adventists, the increasing necessity of ensuring an adequate campground in a country no longer so liberal of land, has introduced the policy of permanently owned campsites, with main buildings, and with tents and equipment stored on the grounds for the winter. A larger initial investment is incurred, but less expense in wear and tear and in moving from place to place. Evangelistic companies working in hired halls or in tents provide the missionary enterprise for which the earlier camp meetings were in part designed. As a school of the church, as an inspirer of missionary zeal, and as a social cohesive force, the camp meeting has justified the enterprise that first set it to going in the sugar bush on the farm of Elder Root in Wright, Michigan.

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[1] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists,* pp. 199, 200. Spicer says it was Dan Palmer who gave the loan; and that Cornell, crying, "Here, give me the money, quick!" seized it and dashed for the train. (*Pioneer Days of the Advent Movement,* p. 240.) The different accounts may be harmonized if Palmer's (or Kellogg's) offer was made on the day following the decision to purchase, for it is certain that the spirited Cornell would not wait for a second train.

[2] For reports of early tent meetings see *Review and Herald,* Aug. 15, 1854, p. 4; Aug. 29, p. 24; Sept. 26, p. 53; Oct. 31, p. 96.

[3] *Review and Herald,* Aug. 6, 1872, p. 61; *Historical Sketches of the Foreign Missions of Seventh-day Adventists,* p. 11.

[4] Uriah Smith and James White in *Review and Herald,* July 14, 1868, pp. 56, 57.

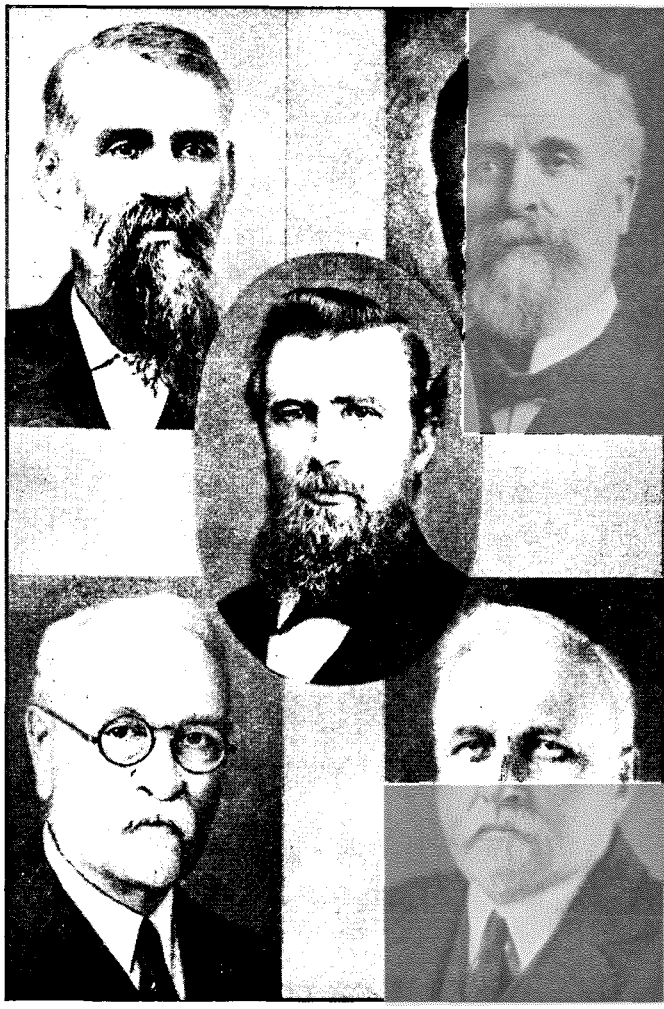
[5] See Appendix.

[6] *Review and Herald,* Aug. 10, 1922, p. 24.

[7] Later, as the camps grew in size, the street plan was substituted for the circle. Likewise, the short session of four or five days has been extended to include two week ends.

[8] Related by an elderly lady, Mrs. Ella Foxe, of Coopersville, Michigan, in an interview July 7, 1946. She was four years old at the time, and remembers that the little book was called by the title of its first story, "Little Will." Her younger sister, Miss Clara Hastings, said that she herself was present at the camp meeting as an infant in arms, but made her mark as the only baby who disturbed the meetings. The "only" may be disputed by other infants of the time.

[9] Ellen G. White, *Testimonies for the Church,* vol. 6, pp. 31 ff.



G. I. BUTLER
A. G. DANIELS
O. A. OLSEN
G. A. IRWIN
W. A. SPICER

CHAPTER 23

SONS OF THE PROPHETS

IT CAME to pass in old time that the prophets in Israel foresaw the need of successors. And though they knew that the hand of God must be laid upon any man who should be a prophet, yet they observed also that unless some should be fitted by training in the things of God, there would be lessened likelihood of any being called to the prophetic office. Therefore, they established "schools of the prophets," attended by young men whose minds inclined to God's service, and these were called the "sons of the prophets."

Samuel was the first to establish such schools, one at least of which—and the original—he presided over at Ramah, on a campus called Naioth, or "dwelling"—or, we may say, the home.[1] The results of his teaching and leadership of the young men who gathered there we may partially see in the prophets of David's time, Gad and Nathan. Whether the schools of the prophets were continued during the reigns of David and Solomon is only conjectural. The religious influence of King David, who himself had spent some time at Naioth, obviated the necessity of the type of prophet who under Elijah and Elisha stood alone for Jehovah against the kings and false priests of the kingdom of Israel. The views and attitudes of the prophets and of David and his successors were generally in agreement until toward the last; but the kings of the seceded tribes of Israel, following their first ruler, Jeroboam, were so recreant as to be forever challenged by the prophets, especially those who came up under Elijah.[2]

The sons of the prophets were the pupils, and some of them the companions, of their teachers the prophets. Elijah took Elisha from the plow, and this late entrant into the school, by service and close companionship and teachableness, became his master's successor and the father of all the sons of

the prophets. No educational scheme yet invented has improved upon the original plan of God, that the teacher should be a parent and the pupil a member of the family, so that by personal instruction and example and discipline the younger should be made fit to succeed the elder.

Seventh-day Adventist evangelistic training started that way. The elder ministers took the younger to be their companions and helpers, and so provided a succession. We have before listed the pioneers [3] whose feet first sought out the trail of truth and whose hands hewed the rock and leveled the rough ground to make a highway for the chariot of God. None of these pioneers are living today, but a generation who followed them and learned of them and took up their responsibilities and duties as they fell from stricken hands, made a great company, a very few of whom continue still. Some of these younger workers did not survive their fathers; others continued longer and built grandly; and the white-haired veterans of the lingering young guard are honored in our midst, still valiantly fighting in the thick of the battle or counseling the younger. "Old men for counsel; young men for war."

Less even than the list of the pioneers can this list include all the worthies who took the torch from other hands to carry on, for they are many more. Out of the hundreds we select a tithe. These are representative of the brotherhood who, beginning in the second half of the nineteenth century, went on over the line and continue in dwindling numbers to the present day. There has been occasion to mention some of them already, and some will figure in future chapters; but all together they belong among the sons of the prophets who themselves came to maturity and trained other sons. Call the roll!

First are five young men who became presidents of the General Conference: G. I. Butler, O. A. Olsen, G. I. Irwin, A. G. Daniells, and W. A. Spicer.

George Ide Butler, Vermont born of pioneer parents, at the age of ten years went through the disappointment. His child mind was turned against religion, and he grieved his

devoted father by his increasing skepticism until his twenty-second year. He read his Bible through several times, and believed it contained many good things, but that it also had many contradictions and could not be understood. The family had removed to Iowa; and George, roving and unsettled, engaged in various ventures. One day in 1856, on a steamboat trip to Kansas City, the boat being laid up at Rock Island, he went ashore, and walked about the town in meditative mood. The scripture, "Whatsoever things are pure," pressed upon his memory, and the thought came to him, "There are many good things in the Bible. Why not believe them, and leave the rest to God?" "I will, Lord," he responded, and immediately returned to the boat, went to his knees in his cabin, and gave his heart to God.

After a few months in Kansas City he returned to his father's home in Waukon, made his confession to that recently renovated church, and was instructed and baptized by Elder J. N. Andrews, one of the first acts of that recovered worker. From this time young Butler became an example of the man who has sold all that he has to buy the pearl of great price. Waukon needed the vim and vigor of youthful leadership; it welcomed the enthusiasm of George Butler, and shortly he was the deacon, then the church elder. He engaged in farming, and in 1859 married Lentha Lockwood, of that company at Round Grove where the "dash to Waukon" began. His spiritual vision and his practical wisdom put him in the forefront of the loyal men who stemmed the schism of 1865. At the Pilot Grove meeting the young church elder was licensed to preach, and was elected president of the conference. Under the tutelage of Loughborough, Bourdeau, and Cornell he developed rapidly. Ordination soon followed, and service in Iowa was extended to the crucial field of Missouri, where he brought order out of confusion and faith out of discouragement.

He became a young man upon whom James White strongly depended, a member of the General Conference Committee, and in 1871-74 president of the General Conference. Again in

1880 he was elected president, a position he held until 1888. In each event he succeeded James White, a Joshua to a Moses. During his first presidency he labored hard and effectively to found Battle Creek College and to establish the publishing work on the Pacific Coast. In his second presidency he visited Europe, where he spent several months, and in all the countries where the faith had been introduced he helped to organize and energize the infant cause.

At last his health broke, and he was unable to attend the General Conference of 1888, at Minneapolis, when he laid the burden down and retired to Florida, seeking restoration on the land, farming and planting an orange grove. But the next year his wife was stricken with paralysis; and for twelve years, until her death, he devoted himself to her care. Almost immediately, in 1902, he was called from his retirement to the presidency of the Southern Union Conference, a responsibility he carried for six years. There an elder statesman, he gave to young men the leadership he had been given in his youthful days. His last years were devoted to preaching, writing, and counseling, until his death in 1918.[4]

Ole Andres Olsen was born in Norway, but at an early age removed to America with his parents, those Norwegian farmer folk in Wisconsin who were the first of the Scandinavian converts. Four sons of this family became ministers of prominence, but Ole excelled. The outstanding characteristic of the Scandinavian temperament is gravity, sometimes a cheerful gravity, but never levity—unless in abandon it become carousal. When such men are converted they hold the things of the Spirit as a sacred mystery and trust, and they devote themselves to religion with the daring pertinacity of a Leif Ericson and the consecrated zeal of an Olavus Petri. Such a character was shown by John Matteson, the Danish preacher who started the literature work among the Scandinavians and pioneered in Denmark and Norway. Such a character was in Ole Olsen, earnest, enthusiastic, balanced, persistent, who planned largely and made his plans effective by his labors. His immediate mentor was

John Matteson, slightly his elder; but his great inspiration was James White, who fostered the foreign-language work as a promising new field, and welcomed every young recruit.

Olsen began preaching among his people in 1869, and in labor among both Danish-speaking and English-speaking Americans did a notable work. In 1873 he was ordained, and the next year he was elected president of Wisconsin. However, he returned to the Scandinavian work, but later was twice elected president of Wisconsin, also of South Dakota, Minnesota, and Iowa. In 1886 he was sent to Scandinavia, where he labored for two years, until elected president of the General Conference, which necessitated his return to America. His calm and gracious spirit was most effective in unifying the church during the crucial years of his presidency, to 1897.

Thereafter he saw world service in England, Australia, South Africa, Europe; and finally as vice-president for North America and head of the Bureau of Home Missions, in which service, working strenuously to the last, his notable career was ended in 1915. Both his sons, one in the medical, the other in the educational service of the denomination, have been worthy exemplars of the home education given by him and his wife. "In all the positions of trust he filled, he never made or knew an enemy." [5]

George A. Irwin came home to Ohio from the war, twenty-two years old, married, farmed, and joined the Congregational Church, shortly changing to the Methodist. Not until 1883-84 did he learn of the Seventh-day Adventist faith, through lectures at different times by Elders Mann, Lindsay, and Saxby. Now a solid, conservative man of forty, he was from the beginning a stabilizing influence on the cause, and was shortly made treasurer of the Ohio Conference. Four years after his conversion he was elected conference president. Ohio was now emerging from its early vacillation into one of the strongest conferences.

In 1895 George Irwin was taken from his Ohio leadership to follow Robert Kilgore as director of the work in the South-

ern States, a position he held for two years, when he was elected president of the General Conference. His four years as head of the work did not, however, end his experience. Like his predecessor, he enlarged his field of labor in foreign service, being sent to Australia as the president of that union conference, where he helped greatly in the expansion of the work, not only in the continental mass but in the island field. In 1905 he was returned to his native land as vice-president for North America, and after a four-year term took the presidency of the Pacific Union for two years.

He was an earnest, solid, devoted man, who gave all his powers to the cause without thought of preferment or prestige. Always solicitous of the youth, he encouraged and gave liberally to the education of many young men. His only son became one of the foremost educators in the denomination. In 1913, at the General Conference in Washington, D.C., he yielded back to God the life he had kept in trust for Him.[6]

Arthur Grosvenor Daniells, most dynamic of leaders since James White, was born in Iowa in 1858, son of a physician and surgeon, a Union officer who died in the Civil War. The widowed mother, with three children, accepted the Adventist faith; and Arthur, converted at ten years of age, went in his eighteenth year to Battle Creek College, but on account of ill-health remained only one year.

In 1876 he married Mary Ellen Hoyt, who loyally stood by his side and helped him to the last. They taught in the public schools for one year; then Arthur Daniells' spirit urged him to the ministry; but, like Moses, hesitant of speech, he felt himself unworthy. His wife encouraged him, however; and one day on a country road he felt the pressure so strongly that he climbed a fence, knelt in a cave the cattle had eaten out of a haystack, and there found his burning bush.

For two years he was under the tutelage of George I. Butler in Iowa; then in 1878 he was called to be tent master for Robert M. Kilgore in Texas. Then James and Ellen White called for him, and he acted as their secretary for a year. There

followed a period of evangelistic work in Iowa, and the headship of a training mission for workers in Des Moines.

In 1886 S. N. Haskell returned from a year's sojourn in Australia and New Zealand, where he had left at work a vigorous company headed by J. O. Corliss. His report of conditions, openings, and solid if only initial success of the mission led to the enlisting of new recruits. For the furtherance of the work in New Zealand, Arthur G. Daniells and his wife were selected and commissioned. They spent fourteen years in the antipodes, the first two in New Zealand, and the remainder in Australia; and first of conferences, finally of a union conference of all Australasia, Daniells was made president. The coming to Australia of Mrs. E. G. White with a company in 1891 drew him into close association with her, and under her counsel and guidance he was unconsciously trained for the great work of organizational expansion he was afterward to lead throughout the world.

In 1900 he returned to America for attendance at the coming General Conference in 1901, expecting to go back to Australia. Mrs. White also returned at the same time. Great reforms, reorganization, and impetus stemmed from this conference, at which Elder Daniells was elected president. The next twenty-one years, during which he filled the presidential chair, were a time of unprecedented advance in the Advent cause. Under God, and with the counsel of Mrs. White, Elder Daniells was the head and front of this expansive and forward movement. The organization was revamped to distribute responsibility and vest it in local fields, yet with strong central ties; the great cities were entered with new methods and power and with telling results; the mission field, the world field, was envisaged, pioneered, developed, as scarcely dreamed of before.

Elder Daniells, often accompanied by his wife, became an almost constant world traveler, spending months at a time in lands outside America. The strong organization which had been effected, with competent vice-presidents and secretaries, permitted his living largely in the field, and his firm hand

and wise counsel initiated and consolidated the work, and his contact with all classes had its influence upon his policies. From a membership of 75,000 in 1900, to 200,000 in 1922, from a mere foothold in Europe, Australia, the Orient, and South Africa in the beginning of the century, to a strong occupation of every country in the world at the quarter century mark, the record speaks for the wise, vigorous, and sometimes patriarchal leadership of Arthur G. Daniells.

His last thirteen years of life were spent in earnest work, partly in travel, partly in writing, partly in evangelization. Deeply solicitous for the spiritual upbuilding of the ministry and the people, he fathered the organization of the Ministerial Association and its spokesman, *The Ministry*. His last book, finished on his deathbed in 1935, was a tracing of the history of the prophetic office, *The Abiding Gift of Prophecy*. So he sealed with his last breath his faith in that beacon light which had guided him from childhood through the mighty constructive efforts of his prime, to the gates of eternity.[7]

William Ambrose Spicer was the son of a Seventh Day Baptist minister and educator who accepted the Adventist faith in Minnesota in 1874. His parents were called to Battle Creek, where he grew into youth, stenography, and employment in the Battle Creek Sanitarium. His first work with the General Conference was as secretary to S. N. Haskell, then developing the General Tract and Missionary Society. In 1887 he was with the party accompanying Elder Haskell to England. That year the British mission headquarters was moved from Great Grimsby, in Lincolnshire, to London. The publishing work was established in Holloway Road, London. There young Spicer followed M. C. Wilcox in editorial work on the British paper *Present Truth*, while joining others in the first evangelistic work of Adventists in the city.

The General Conference of 1891 called him to return to Battle Creek as secretary of the Foreign Mission Board.[8] In 1894 he again went to London for editorial work, and in 1898 was called to India, again as editor, this time of the *Oriental*

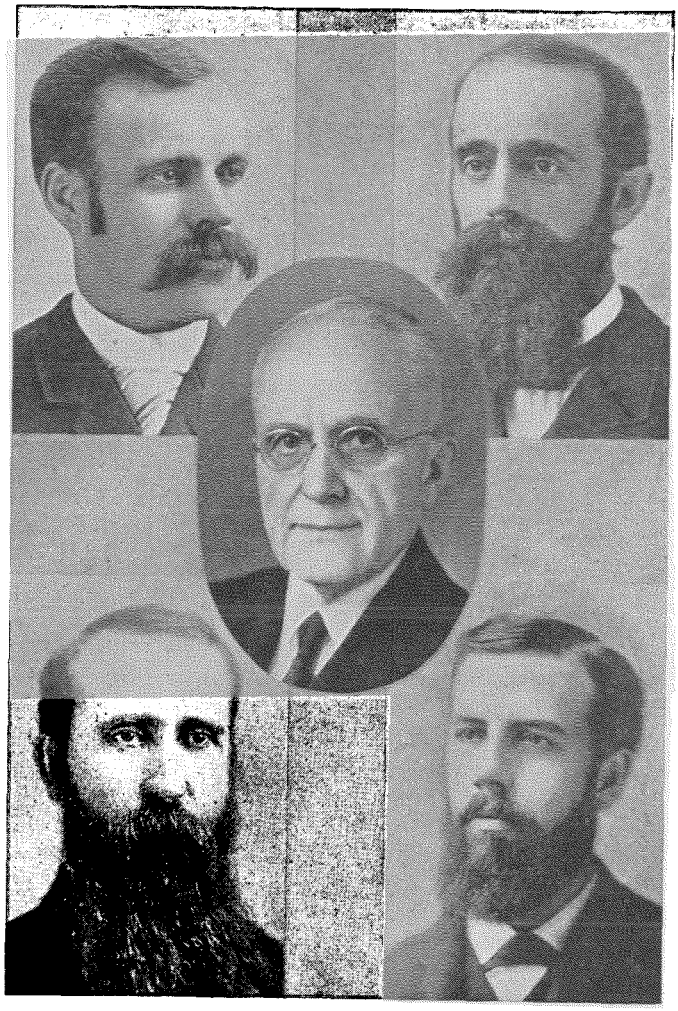
Watchman, Calcutta. The head of the work in India, D. A. Robinson, died at his post in 1900, and the leadership for a short time devolved upon Spicer, then the only Adventist ordained minister living on the continent of Asia. In 1901 he was called back to America to be the secretary of the Mission Board. As secretary of the General Conference during the tenure of Daniells' presidency, he was active on the whole world field, counseling and building in the tremendous growth of the work. For two years of this time, 1909-11, he was also editor of the *Review and Herald.*

At the General Conference of 1922 he was elected president, a position he held until 1930, during continued great expansion of the work. Since that time he has been an elder statesman, an active field secretary, writer, and editor. The travel record of those times shows that in forty years, from 1901 on, he had been out of the States on some trip every year except three. So, to use an old phrase of early believers, workers had to travel to "keep pace with the work."

At this writing he alone of the five mentioned in this group is still living.

Three valiant veterans of the younger generation led widely different careers, but were all in the van of the host: Kilgore, Evans, and White.

When Captain Robert M. Kilgore, with his brother David, came out of Macon War Prison in the spring of 1866, it was to enter into another army and upon another warfare. Their parents and the younger children they found had accepted a new, strange faith, and the third angel's message was dinned into their ears with a loving but undiplomatic solicitude. David flung himself off, only to die four years later under conviction, repentance, and acceptance of the faith. But Robert was induced to drive up to Mount Pleasant, where he heard a series of lectures by Ingraham and Snook on the present truth, which seemed to him so clear and beautiful as to compel his adherence.[9] The faith he then accepted became his mission for the next half century. Under Cornell and Butler he took his



H. P. HOLSER

D. A ROBINSON

I. H. EVANS

R. M. KILGORE

W. C. WHITE

apprenticeship, and upon ordination progressed rapidly in his mission. His articles and reports in the church paper were inspiring. Of a genial and hearty nature, he was known everywhere to his converts and constituents as "Uncle Robert." In 1867, as one of the fruits of a short service in the East, he married Asenath Smith, daughter of that Jackson pioneer, Cyrenius.

When in 1878 Texas began calling for a laborer to develop the work started by two or three lay pioneers, Robert Kilgore went there with his family; and in the wild Texas atmosphere, through floods and mobs and threats on his life, but with strong support from worthy citizens, he established the work at Dallas, Cleburne, and many other points. For eight years he labored there, organized a conference of eight hundred members, and became its first president.

A period of labor in the North, as president of the Illinois Conference, was followed in 1888 by appointment to the Southern States east of the Mississippi, "District No. 2," now Southern Union Conference, where he started the educational and medical work while strongly developing the literature work. He was here till 1895; thereafter for six years he headed the work in the Midwest.

In the great conference of 1901, when the Southern field was stepping to the front in reorganization, Mrs. White called to him, "Elder Kilgore, will you go and work in the South?" He responded in tears, and was the first president of the Southern Union Conference. In the following year he stepped down to the vice-presidency under his friend G. I. Butler, continuing in the Southern work as long as strength permitted, until near his death in 1912.[10]

Irwin Henry Evans, born in Michigan of Seventh-day Adventist parents in 1862, was converted and baptized at twelve years of age, and educated in Battle Creek College. Through all his childhood and youth he held the ministry in view as his goal. Emulating Henry Clay, he used to go out and preach to the stumps on his father's farm; and perhaps in his bucolic

mission he learned that gracious, winning form of address which made his preaching so charming and so effective. He entered the ministry as a licentiate at the age of twenty; and in 1885 he was sent to Kentucky; but the next year he was ordained and returned to Michigan, of which conference he became president in 1891. He held this office for six years, when he was made a member of the General Conference Committee, and president of the General Conference Association, the legal agency of the General Conference. His executive and business ability, so manifest throughout his later career, were thus early recognized. He held successively, and sometimes simultaneously, the offices of president of the Mission Board, president and manager of the Review and Herald, and treasurer of the General Conference.

In 1887 he married Miss Emma Ferry, who died in 1903. In 1904 he was united in marriage with Miss Adelaide B. Cooper, then editor of the *Youth's Instructor,* who was an effectual helper to him especially in the mission fields of the Orient. From his treasurership he was in 1909 sent as president of the Asiatic Division, in the fields of that then extensive mission—China, Japan, the Philippines, the East Indies, and India. Here he labored and built strongly and solidly for four years, when he was returned to the homeland as president of the North American Division. In 1918 he was elected president of the Far Eastern Division, which, excluding China and India (by that time erected into separate divisions) otherwise contained his former charge. Here he continued until 1930, when he was again returned to America as vice-president of the General Conference, filling the roles of counselor, preacher, and writer until his illness a year before his death in 1945.

A man of iron will but gracious spirit, he was the friend and father of young men, many of whom in the ministry and other connections look back to his encouragement and counsel as high waymarks in their careers. Moreover, he built with competent hand the pillars of the cause in finance, administration, and literature.[11]

William Clarence White, the third son of James and Ellen White, was born in Rochester, New York, in 1854. A Jacob in filial devotion and spiritual perception, but free from the cunning of that patriarch, "Willie," as he always remained to his mother, was from early manhood a potent force in the cause of God. Even in childhood and youth he was at the right hand of his father; and from the time of James White's death he was the comfort and support of his mother, while taking a vigorous part in the counsels and the activities of the denomination. He was indeed, in 1888, made acting president of the General Conference for five months, while O. A. Olsen, who had been elected president, was closing up his work in Europe.

His first connection with the work of the church was in 1875, when he carried back and forth in a wheelbarrow the mail of the newly established Pacific Press in Oakland, California. The next year he married the proofreader, Mary Kelsey, and was promoted from porter to president of the board. But feeling the need of further education, he cut loose in 1877 and went to Battle Creek College. He was not allowed to continue his studies long, however; in a few months he was elected to the college board of trustees and also as a director and vice-president of the Health Institute. In 1880 he returned to California, where he was a leader in the publishing work and a founder of Healdsburg College.

When James White died, in 1881, Mrs. White removed her residence to California, and there William C. White was led to give more and more attention to her work, traveling with her as she attended meetings, and assisting in the publication of her writings. Ordained at the age of thirty, he was made a member of the General Conference Committee, a position he retained to his death. From 1882 to 1887, except for an interim by G. H. Bell, he was president of the General Sabbath School Association.

In 1885 he accompanied his mother to Europe, where they spent two active years, he giving great aid especially in the

publishing work which had sprung up in Norway and Switzerland. Returning to America, he was, after his interim service as General Conference president, made secretary of the Mission Board, in which capacity he conducted a wide correspondence all over the world, and gained a knowledge of the embryonic mission service which had great influence in shaping the policies after 1901.

In 1891 he went with his mother and a company of workers to Australia, which six years before had been opened by Haskell, Corliss, and Israel. Nine fruitful years here saw the sound establishment of the Echo Publishing Association, the Wahroonga Sanitarium, and the Avondale School. His wife having died several years before, he married Miss May Lacey in Australia in 1895.

After return to America in 1900, and establishment at Elmshaven, Saint Helena, California, where Mrs. Ellen G. White passed her remaining years, W. C. White took charge of his mother's voluminous literary business, and with an efficient corps of secretaries saw to the cataloging, filing, and arrangement of the immense source material gathered through the years, now housed in the vaults of the White Publications, at the General Conference in Washington. At the same time he was a valued counselor and helper in all the affairs of the denomination, traveling throughout the United States and assisting especially in the work in the Southern field, in which Mrs. White took a special interest.

After the death of his mother in 1915, he remained as administrator of the Ellen G. White Estate, chiefly a literary legacy. He passed his remaining twenty-two years in this work; and as a director of various institutions, until, two days after his eighty-third birthday, he yielded his fruitful life to the Giver. His three daughters and his four sons carry on the tradition of the family, one of them, Elder Arthur L. White, being the secretary of the White Publications; and one of the daughters, Ella, the wife of the assistant secretary D. E. Robinson, son of the pioneer A. T. Robinson.[12]

How shall even our curtailed register of worthies be contained within the compass of a chapter? The memories of great men, of humble men, of men given to prayer and to smitings with the sword of the Spirit, men astonished at the opening vista of wider and wider service, ranging the farthest reaches of eager America, and then the continents and the islands of the sea the world round—memories throng us, paint pictures for us, urge us to pause and listen, and to heed the counsels of our fathers and the voice of God in them. But alas! the blinking traffic lights of space and time confine us, marshal us, count our steps, and force our utterance into the punctuated limits of a list. And these men, though we classify them, will not be classified, for most of them served not in one capacity only but in many.

The Evangelists, Pastors, Counselors.—James H. Morrison: early convert and worker in Iowa, of which conference he was long president; then business adviser on the Pacific Coast, superintendent of that field, "District No. 6," member of the General Conference, a founder of Union College in Nebraska, a counselor and director whose sound business sense and broad vision made him an invaluable leader.[13] W. H. Littlejohn: powerful writer and preacher, once president of Battle Creek College, whose eyes were dimmed to blindness in his latter days, but not his intellect or his spirit.[14] J. O. Corliss: groomed under the Whites and Bates, from "hired man" to preacher, early worker in the South, pioneer to Australia, counselor and patriarch.[15] George B. Starr: he of the keen blue eyes and golden beard, enthusiastic, vibrant-voiced helper of Mrs. White in the Australian mission, living long and reminiscently.[16] Eugene W. Farnsworth: the eloquent, ruddy of head but deliberate of speech, caught from the New Hampshire cornfield by Andrews, and transformed into a warrior for Christ.[17] Elbert B. Lane: brief of life but mighty in deed, revivalist, youth worker, pioneer to the South both west and east of the mountains; and his wife Ellen, who in an early illness of her husband took his place. and thenceforth became an independ-

ent preacher.[18] His younger brother also, Sands H. Lane: wide-ranging preacher and sound administrator, beloved of the youth, his round moon face beaming and his ready tongue spilling stories or vivid images as, propped by his cane, he stood in the pulpit and held his audience spellbound.[19] Robert F. Andrews: an early convert of Loughborough's in Illinois, began preaching the message in the 1850's. With S. H. Lane he was sent in 1885 as a missionary to Ireland. Several times president of Illinois and other conferences, he died in 1922 at the advanced age of eighty-eight.[20] Hiram A. St. John, first ministering in Ohio and Michigan, went to California in 1883, and filled many positions of responsibility as evangelist, pastor, teacher in Healdsburg College, author, and counselor, until his death in 1917.[21]

Who shall forget Jerome Fargo, president in Michigan, tall, grave, judicious, right hand of the early pioneers? Who will not remember Allen Moon, of Quaker stock, his features chiseled into likeness of Daniel Webster, weighty in counsel, leader in the fight for religious liberty at Washington and throughout the land? [22] Younger far was that tall, austere, but gracious and eloquent preacher, Luther Warren, a modern Edward Irving, organizer of the first youth movement and inspirer of the first church schools.[23] A son of Abraham in the flesh and in the spirit was Frederick C. Gilbert, English-born of Jewish stock, converted to Christianity and the Second Advent message by boarding with a Boston Adventist family after his immigration to America. Consecrated, eloquent, a cogent writer, founder of the Jewish Department, author of illuminating books on the esoteric Christian meanings of Jewish rites and symbols.[24] Remember Frank D. Starr and Dan T. Jones, who to their pulpit powers added the solid abilities of businessmen; Jones was secretary of the General Conference and a pioneer in Mexico. And there were H. W. Decker, Willard H. Saxby, William Covert, R. A. Underwood, J. M. Rees, A. J. Breed, and Lewis Johnson—men who knew what Israel ought to do, and did it.

Men Who Functioned Not Only in the Homeland but Abroad.—R. C. Porter, who, after much service in America, was president of the South African Union Conference, then of the Asiatic Division, in his last years.[25] B. L. Whitney, successor to Andrews and Waggoner in Switzerland,[26] and H. P. Holser, who followed him. H. S. Hyatt, A. T. Robinson, Ira J. Hankins, Charles L. Boyd, veteran workers in South Africa. D. A. Robinson, preacher, educator, worker in South Africa and pioneer in India.

Henry Shultz, a United Brethren class leader, in attempting to refute the Sabbath truth, studied himself into the message. President of the Nebraska Conference, he resigned in 1882 to devote himself wholly to the German work in America. In this he was joined by the Shrock brothers, J. S. and H. S., and by Louis R. Conradi. A young German immigrant, Conradi accepted the faith and received training in Battle Creek College. He then began work among Germans and Russians in the Dakotas, in 1886 was sent to Europe to assist Elder Erzberger, and his afterlife was spent mostly in Germany. He was also the first Adventist minister to enter Russia, where, with a native worker, Gerhardt Perk, he was imprisoned for his faith.

In South America were the brothers, Frank H. and John W. Westphal, pioneers and long-term workers and administrators there. Other early South American workers were W. H. Thurston and F. W. Spies, in Brazil; Jean Vuilleumier, from Switzerland; E. W. Snyder and N. Z. Town, in Argentina.

In the Orient Abram La Rue was the pioneer. A layman, he was the embodiment of zeal, persistence, and love. The influence of his ship missionary work was felt the world around. From California he went to Hawaii, from Hawaii to Hongkong in 1888, where he held his fort till the arrival of the first commissioned Seventh-day Adventist workers to China, in 1902. John I. Tay, another layman, ship carpenter converted in San Francisco, made the historic initial mission to the island of Pitcairn, from which stemmed the enterprise of building the first missionary ship for the South Seas and the

beginning of the great Pacific Island work. E. H. Gates was leader of the missionary band that sailed on the *Pitcairn* in 1890, and was thereafter a leading worker in the South Seas and Australia. John E. Fulton, tall, suave, fatherly pioneer to the Pacific Islands, long head of the work in Australia and Oceania, beloved of his people. Clarence C. Crisler, for many years chief secretary to Mrs. White, upon her death entered the foreign mission work, was secretary of the China Division, and died in 1936 while on tour in interior China.[27]

Oliver Montgomery was taken from the presidency of the Southeastern Union Conference to head the work in South America, where seven years of strenuous campaigning from pampas to Andes and Amazon Valley laid him low. Recovering in North America, he became successively vice-president for North America and vice-president of the General Conference, in which capacity he traveled and labored in Africa, Europe, India, Australia, and the island field. A man of faultless integrity, unbending principle, and thorough competence, he was yet gracious and benevolent toward the young and less gifted, and he bore heavy responsibilities until almost the day of his death, in 1944.[28]

Elmer E. Andross, son of an Advent Christian preacher, was studying for the Methodist ministry when the Seventh-day Adventist faith found him in the Pacific Northwest. He taught in Healdsburg College, then in 1899 was called to evangelistic work in England, and later to the presidency of the British Union. Returning to the United States, he served as president of various conferences, until his election to a vice-presidency of the General Conference, and for fourteen years as president of the Inter-American Division, since which time he has acted as a field secretary of the General Conference, in world-wide travel, and as counselor to the cause at headquarters.

Lewis Harrison Christian was born into one of the earliest Danish Seventh-day Adventist families in Minnesota, inducted into one of the earliest colporteur companies, and became a member of one of the earliest classes in Union College. From

a first ministry on the wild northern frontier, he was thrust into the city work of Chicago, where he built up a good constituency; but he felt called of God to enter the foreign-language work. Before he could enter it, however, he was sent for a year and a half to Scandinavia. Upon returning, he was made secretary of the Danish-Norwegian work in America. Out of this he was called to the presidency of the Lake Union, from which he was released to take charge of the Bureau of Home Missions, the complete foreign-language field. Immediately after the first world war, he was sent to head the European Division. In eight years the membership there doubled to eighty thousand, and the field was divided into three divisions, of which he took the Northern. Elected a vice-president of the General Conference in 1936, he has spent the intervening years in world-wide supervisory work and in counsel at headquarters. He passed away in March, 1949.

Not to be forgotten are the early sons of the faith in Europe and Australia: James Erzberger (spelled variantly Erzenberger and Ertzenberger), first of the pilgrims from Switzerland seeking training in America, sheltered and helped in their home by James and Ellen White; and the even earlier convert, Albert Vuilleumier, and his brother Ademar, who later came to the United States and, returning, became a pillar of the church in Europe.[20] In Australia there was J. H. Stockton, first to accept the message, and W. H. B. Miller; in New Zealand, Joseph Hare and various of his twenty-four children, one of whom, Robert, immediately sailed for America and education in Healdsburg College.

Women in the Work.—Angeline Lyon Cornell, daughter of that Henry Lyon who was one of four to finance the beginning of the publishing house in Battle Creek, and wife of M. E. Cornell, fiery evangelist. Gifted with a command of language and with an easy social grace, she often assisted her husband in his ministry, sometimes remaining in a community after his departure, to visit and study the Bible with interested persons. In this service she was the forerunner and in a sense the



ADELIA PATTEN VAN HORN

MAUD SISLEY BOYD

MARY KELSEY WHITE

EVA PERKINS MILLER HANKINS

ELIZA H. MORTON

founder of the order of "Bible workers," now termed "Bible instructors." Adelia Patten Van Horn, a young woman baptized by James White, first assisting Mrs. White with her work, then clerical worker in the college and the sanitarium, then editor of the *Youth's Instructor,* then accountant and efficient secretary of the Review and Herald, straightening out a tangle formed in the association during Elder White's illness; treasurer of the General Conference from 1871 to 1873. As wife of I. D. Van Horn, she helped him pioneer in the Pacific Northwest, and afterward in the East.[30] Maud Sisley Boyd, wife of Charles L. Boyd, was through her mature life a strong Bible instructor. She accompanied her husband and Elder and Mrs. D. A. Robinson to South Africa in 1887, and has been called "the first of our women missionaries to go overseas." Her sister, Nellie Sisley, married G. B. Starr, and both in America and in Australia proved one of the most gracious and successful Bible instructors. Another capable worker was Eva Perkins, who was the first corresponding secretary of the General Sabbath School Association, 1874. She married Prof. E. B. Miller, and went with him to South Africa. After his death and the death of Mrs. Hankins in the same field, she was married to Elder I. J. Hankins, and they continued work together both in South Africa and in the United States. Maria L. Huntley, daughter of pioneers in New Hampshire, and herself secretary of the first Tract and Missionary Society and of the international organization, a tireless personal Christian worker, and instructor of others;[31] with her, Jennie Thayer, paragon of secretaries and missionary worker. Eliza H. Morton, child of believing parents in Maine, teacher, educational reformer, author, constant contributor to our leading periodicals, and for seventeen years secretary and treasurer of the Maine Conference.[32] Lydia D. Avery Stuttle, editorial worker and poet, some of whose hymns will long live in the Advent cause. Mary Kelsey White, first wife of W. C. White, entered work in the Review and Herald at thirteen years of age. Apt, energetic, and persevering, she carried on her education while advancing through bindery and

typeroom to the proofreaders' office. When seventeen years old, she went to California to help on the *Signs of the Times,* where she soon became assistant editor. In 1876 she married W. C. White, and took part with him in the work in the United States and in Europe. In Switzerland she contracted tuberculosis, and the three years remaining to her were spent in America, in as active work as her condition permitted. She died at the age of thirty-three in 1890, leaving two children. She was lamented for the loss of her talents in the cause no less than for her wifehood and motherhood.[33]

"The Rankin girls," nearly a dozen of them, red-headed scions of a Wisconsin Adventist family which moved to Nebraska, flamed through the 1870's and 1880's and, in diminished numbers, on into the twentieth century. Almost all of them were teachers, and certain of them made history in the Second Advent Movement. Ida Rankin was the first preceptress, or dean of women, in Battle Creek College, and long was prominent in teaching circles. Effie was first matron at Battle Creek and later for many years at Union College. Melissa was the mother of the present (1949) editor of the *Youth's Instructor,* Lora E. Clement. Mary was the mother of Dr. E. A. Sutherland, prominent educator and physician in the Advent cause. Helen (who became "Aunt Nell" and "Mother D" to thousands), a graduate of an unusual normal school of that period, was a teacher, a county superintendent, secretary-treasurer of the Nebraska Conference; and after marriage to A. (Alma) Druillard, a keen businessman of the Midwest, was prominent in financial and administrative positions. Together they were sent to England and then to South Africa in 1890, where he was a "favorite missionary" of Cecil Rhodes and Dr. Jameson, and she was secretary-treasurer of our South African Conference. After returning to America in 1901, they became connected with Emmanuel Missionary College, where he died. "Mother D," as she was henceforth known, was commissioned by Mrs. White, at an age when she expected retirement, to oversee "the boys" in the establishment of the Nashville Agri-

cultural and Normal Institute, later Madison College; and she was told that if she would do this, God would renew her youth. Here she wrought for twenty years. After this she established, with her own funds and personal labor, the Riverside Sanitarium, near Nashville, for the Negro people, an institution now owned by the General Conference, and flourishing with increased facilities and buildings. "Mother D" died at Madison College in 1937, at the age of ninety-four.[34] Associated with Mrs. Druillard for many years was Mrs. Lida F. Scott, daughter of Dr. I. K. Funk. She accepted the views of Seventh-day Adventists in 1915, and soon connected with the self-supporting missionary work in the South. She devoted her personal fortune to the upbuilding of that work, both at Madison College and, through the Layman Foundation which she established, in many schools and small sanitariums which developed in that connection. Besides, she gave her personal attention and her high spiritual energies to the work, until her death in 1945.

Mrs. S. M. I. Henry came late into the faith of Seventh-day Adventists, and lived but three years thereafter; but her lifetime of loving and efficient service, and her connection with the Women's Christian Temperance Union as national evangelist endeared her to thousands of noble women and men throughout the nation; and her brief but dynamic service in this church gave an impetus to the movements she set in motion which has never been lost. She came to the Battle Creek Sanitarium in 1896, a bedridden invalid with a greatly damaged heart, a condition held to be incurable. Of this malady she was healed there by the prayer of faith, and for the remainder of her life she was able to give vigorous and untiring devotion to the cause of God. She remained with the W.C.T.U. in her official position, and championed with vigor the cause of religious liberty and liberality. Meanwhile, in addition to her evangelistic service in the church, she instituted a work for and by women and for the upbuilding of the home which occupied the most of her time and energy, in correspondence and

in personal ministry. While in attendance at a convention in Graysville, Tennessee, she contracted pneumonia, and died January 16, 1900, lamented and beloved.[35]

Miss Edith M. Graham was converted to the faith on board ship from England to New Zealand in 1895, and being an accomplished accountant was promptly engaged as treasurer for the Australian Conference. She filled that office in various organizations, including the Australasian Union Conference, until 1913, when, coming to the General Conference in America, she was retained there to build up the Home Missionary Department, a work which she performed not only with competence but with missionary ardor. She died in 1918.[36] Her helpers, Miss Lizzie M. Gregg and Miss Thyra Sandberg, have performed notably in the organized missionary work, in America and abroad.

Sarah E. Peck, daughter of early Seventh-day Adventist parents, was a Wisconsin girl, converted at a camp meeting in 1886. A public schoolteacher at the time, she decided to go to Battle Creek College for training in Bible work. Ida Rankin, the preceptress, said to her, "You ought to prepare for teaching in our schools."

"We have no schools but these three [Battle Creek, South Lancaster, and Healdsburg]," answered Miss Peck, "and they are well supplied with teachers."

"Ah, but the time is coming," said Miss Rankin, "when every church with small children will have a school, and we must train teachers for these schools." Ten years later that prophecy began to be fulfilled.

After two years' training Miss Peck joined a group of teachers, with Prof. C. C. Lewis at the head, who started the Minnesota Conference School at Minneapolis. She returned to college, and after finishing, was called to South Africa, in 1892, and with Prof. and Mrs. E. B. Miller and Harmon Lindsay founded the first Seventh-day Adventist college outside North America. She also taught a church school up in the diamond country. Five years later she was called to Australia as an

assistant to Mrs. White. She spent ten years with her in Australia and America in secretarial work and in inaugurating an extensive cataloging and filing system. During that period she began the preparation of textbooks for the church school work, which got under way in 1897. She has been a major factor in this work, preparing and revising readers and Bible textbooks. She also engaged in active teaching and in departmental work with the General Conference.

Mrs. L. Flora Plummer, after accepting the faith in Iowa in 1886, soon became connected with the Sabbath school work, with which she continued for thirty-six years. In 1905 she and her husband moved to Washington, new headquarters of the work, that she might pursue her work as secretary of the General Conference Sabbath School Department. Her competent, inspirational leadership was continued until 1936, nine years before her death.[37] Mrs. Flora H. Williams, an early graduate of Battle Creek College, connected with Keene Academy, now Southwestern Junior College, Texas, in 1894, and opened the teacher-training work there three years later. For eleven years she was an educational secretary in the Lake Union; in 1921 was called to be an assistant secretary in the General Conference Department of Education, where she edited the magazine *Home and School,* joint organ of the Educational Department and the Home Commission, for fifteen years. At the same time she acted as assistant secretary to the Home Commission, and thousands of mothers who received her ministrations called her blessed. She retired in 1941, and died three years later.[38]

Businessmen in Finance and Literature Work. Charles H. Jones, State printer of New Hampshire requisitioned for the Review and Herald, and sent to assist the Pacific Press plant in 1879, remaining as its manager for fifty years, establishing branches in many sections and countries.[39] W. T. Knox, prominent preacher, conference and union conference president, treasurer of the General Conference during two thirds of Daniells' tenure of office, a sound and resourceful financier.[40]

William C. Sisley, architect, builder, and business manager; born in England, immigrated to America at fourteen; designed and built Battle Creek Sanitarium, Battle Creek College, Union College, Walla Walla College, and many other structures in America, South Africa, Australia, England, and the Continent; manager of the Review and Herald from 1894 to 1899.[41]

George A. King was the father of the colporteur work. A native of Canada, he first sought the ministry, but discovering greater talent in selling literature, especially health literature, he advocated combining and illustrating Smith's *Thoughts on Daniel* and *Thoughts on Revelation,* to sell by subscription. To most of the leaders this seemed radical and dubious advice, but he persevered till the deed was done, and then he went into action as our first colporteur and a teacher and leader of colporteurs. He trained other notable canvassers, and saw the beginnings of the mighty literature distribution since accomplished. His last nineteen years were spent in what he called the hardest field, New York City.[42] Two of his disciples were William Arnold, who pioneered the bookwork in Australia, England, West Indies, and the Caribbean coast; and Walter Harper, who, it is estimated, sowed the United States with more than a hundred thousand dollars' worth of books. Fred L. Mead, son of a pioneer in the Washington, New Hampshire, church, gathered the colporteurs in the 1890's into a well-knit organization, with definite training, and was one of the first field missionary secretaries, or, as then termed, "the general canvassing agent." Entering the ministry and the foreign missionary work, he died in service in South Africa in 1901.[43]

Edwin R. Palmer, a pioneer in the colporteur work, was called to Australia in 1895, where he had charge of both the field and the house bookwork, and was for a time principal and manager of the Avondale School. Returning to the United States in 1901, he was placed at the head of the literature work, as secretary of the Publishing Department of the General Conference, which post, except for an interim of recovering from

severe illness, he occupied for eleven years. Thereafter, for nineteen years, until his death, he was manager of the Review and Herald Publishing Association where he built solidly with progressive yet soundly conservative policies.[44] Harry H. Hall was for twenty-six years a pillar in the Pacific Press in various departments and as vice-president under C. H. Jones. In 1920 he was called to the General Conference, and first as assistant, then as secretary of the Publishing Department, he traveled throughout North America, Central and South America, Europe, Africa, India, Australia, China, and Japan, counseling, strengthening, and building the publishing work. He finished his service with his life in 1934.[45]

Nelson Z. Town, born in South Russell, New York, devoted a long life of service, with his wife, to the bookwork, first in his native country, then in England, then in South America. In 1908 he connected with the Publishing Department of the General Conference, and for eighteen years was head of that department. Once again, when sixty-seven years of age, he and his wife returned to South America, where he served for three years as president of the Austral Union. He died in Washington, D.C., in 1936.[46]

John L. Shaw, educator, missionary to South Africa and India (in which last field he succeeded Spicer), secretary of the Educational Department, and treasurer of the General Conference, succeeding Knox. Hiram Edson Rogers, son of a pioneer, expert reporter in the Battle Creek days, first statistical secretary of the denomination, a service he inaugurated, and of which he was the perfect administrator until near his death in 1941.

Educators.—The outstanding figure of the early days in Seventh-day Adventist education was Goodloe H. Bell, a teacher who from being a patient at the Battle Creek Sanitarium in 1869, and showing a friendly interest in the school problems of lads about him, was readily encouraged to start a school. After initial private work he was sponsored by the General Conference; and his school was held in the first frame building

which had housed the initial printing plant of the Review and Herald. By 1874 the influence of Professor Bell and the urgent need of training the youth of the denomination created the first educational institution of the denomination, Battle Creek College, with which he was connected for several years. He was also the first head of South Lancaster Academy, now Atlantic Union College. A diligent student of the educational principles of Mrs. White, he had a vision of Christian education far beyond his generation, a concept which may well be studied today. He was author of a series of English textbooks, also of a set of little books for Sabbath school instruction, upon which the second and third generations of young Adventists were nurtured in the knowledge of Bible history. A venerable figure, privately teaching to the last, his life was ended in a runaway accident in Battle Creek in 1899.[47]

William W. Prescott came out of Dartmouth College to teach and to edit newspapers in New Hampshire, until in 1885 he was called to the presidency of Battle Creek College. He was likewise the first president of Union College in Nebraska and of Walla Walla College in Washington State, for a time holding the three positions simultaneously, with deputy principals in each. So far as there was at that time oversight of our general educational work, he also filled this position. His clear and progressive views of Christian education were of great value in building the educational work. In Australia he cooperated in starting the work of the Avondale School, and then took charge of the work in England. In 1901, on returning to America, he became editor of the *Review and Herald* and of the *Protestant Magazine,* until in 1915 he was appointed a field secretary of the General Conference, and traveled the world. In active service till 1937, he died in 1944.[48]

Sidney Brownsberger, first president of Battle Creek College, also of Healdsburg College, later taught in the South, and ended his service with his life at Madison College. Eli B. Miller and his wife, Eva Perkins Miller, educators in the United States and founders of Claremont Union College, South Africa.

Professor Miller's health failing, they returned to America, where he died in 1900. Joseph H. Haughey, teacher at Battle Creek College, principal of South Lancaster Academy, and veteran counselor and instructor in ancient languages and mathematics at Emmanuel Missionary College. W. C. Grainger, teacher and president of Healdsburg College, our first school established in California, was also our first missionary to Japan.[49] George W. Colcord, founder of Milton Academy in Oregon, which eventuated in Walla Walla College; founder of our first school in the South, Graysville Academy, now Southern Missionary College. Charles C. Lewis, early principal of the Minnesota conference school in Minneapolis, out of which grew Union College; principal of Keene Academy, now Southwestern Junior College, and president of Walla Walla College and Union College, then founder of the Adventist correspondence school, now known as the Home Study Institute.[50] His wife Elizabeth was a teacher and a pioneer in parent education. George W. Caviness, an early principal of South Lancaster Academy, and president of Battle Creek College, then served in Mexico, where he established the work upon a solid foundation.[51] Cassius B. Hughes, Bible teacher and dean of men in Walla Walla College, first principal of Keene Academy, to which he was recalled the second and third times, after educational service in Australia and the West Indies, altogether giving fourteen years to the Keene school. He spent six years in Australia, as the first head of the Avondale School. Later he served in Pacific Union College and Battleford Academy in Saskatchewan.[52]

W. T. Bland was principal of Battle Creek College, under the presidency of W. W. Prescott, in 1892; then principal of Mount Vernon Academy; and in 1896 principal of the Southern Training School at Graysville, Tennessee. From 1898 to 1901 he was president of Union College. In 1903 he was appointed acting treasurer of the General Conference, and performed important duties in the immense business of transferring headquarters to Washington. His wife, Flora H. Bland,

after many years of teaching, was in 1903 appointed secretary of the Sabbath School Department during the year of transition. She was long an active and inspiring leader in the educational and religious work of the denomination.

Homer R. Salisbury, with his wife Lenna, daughter of B. L. Whitney, made notable contributions to both education and evangelism. On duty in India, he was returning from a mission to America during the first world war, when he perished in the sinking of the *Persia* by submarine action in the Mediterranean. His widow bravely continued in the Indian work until her health was undermined; then she gave service in America and France, last as dean of women at the college in Collonges, where she died in 1923.[53] Warren E. Howell, teacher in Healdsburg College, missionary teacher to Hawaii, missionary to Greece, first president of the board of trustees of the College of Medical Evangelists, and for twelve years secretary of the Department of Education of the General Conference, in which office he stood stanchly by the revealed principles of Christian education.[54] Percy T. Magan, an immigrant younger son of an Irish lord, ranch hand in Nebraska, converted by L. A. Hoopes and befriended by Nell Rankin Druillard, who sent him to Battle Creek College; secretary to Haskell on a world-girdling missionary trip; dean of Battle Creek College and Emmanuel Missionary College, co-founder of Madison College, long president of the College of Medical Evangelists. Marion E. Cady, son of that P. H. Cady who brought the faith to John G. Matteson; teacher and author; president of Healdsburg, Walla Walla, and Washington Missionary colleges; educational secretary of the General Conference Department of Education; author of first *Church School Manual* and numerous textbooks, *Principles of True Science, The Education That Educates,* and others. His brother, B. J. Cady, was a missionary to the South Sea Islands; and his sister, Vesta Cady Farnsworth, wife of E. W. Farnsworth, was a notable author and Christian worker. All these have passed to their rest, and we continue with their contemporaries who at this writing are alive and active.

Edward A. Sutherland, president of Walla Walla College and of Battle Creek College, which under his administration was moved into the country at Berrien Springs and renamed Emmanuel Missionary College; originator and builder of the elementary and secondary church school system, founder of Madison College and coordinate institutions, secretary of the General Conference Commission for Country Living. Frederick Griggs, buoyant and tuneful leader, strongly seconding the church school initiation while head of the normal department of Battle Creek College, principal of South Lancaster Academy (now Atlantic Union College), for years secretary of the General Conference Department of Education, president of Union College and Emmanuel Missionary College, president of the Far Eastern Division (Japan to Malaysia) and of the China Division, president of the boards of the College of Medical Evangelists and the Pacific Press. Herbert Camden Lacey, born in England but removing at an early age with his father's family to Hobart, Tasmania, there with the entire family receiving the Advent message, completed his education in America, and was in the start of the schoolwork at Avondale, Cooranbong, now Australasian Missionary College. His later labors were in school and evangelistic service in England and America. Harvey A. Morrison, son of J. H., for twenty-two years a teacher in Union College, department head, president of Washington Missionary College, and for ten years secretary of the General Conference Department of Education; now general manager of the Review and Herald. Charles S. Longacre, after years of successful evangelistic work, was called to South Lancaster Academy (Atlantic Union College) as Bible teacher, and then as head of the school. After five years of service here he was called to head the Religious Liberty Department of the General Conference, in which field he has since distinguished himself as teacher, lecturer, editor, and representative of Seventh-day Adventists before legislatures, the National Congress, and the League of Nations in matters pertaining to religious liberty.

Physicians and Surgeons.—John Harvey Kellogg, protégé of James White, dynamic leader of medical and hygienic reforms, superintendent and builder of Battle Creek Sanitarium, founder of the American Medical Missionary College, inventor of health foods and of various forms of hydrotherapy and physiotherapy, author of several medical works, long-lived apostle of healthful living. Among the young men he gathered around him and sent into the world: David Paulson, a man of supreme faith and consecration, conductor of the Life Boat Mission in Chicago, founder of the Hinsdale Sanitarium, a teacher and exemplar of truth and right living; Alfred B. Olsen, son of O. A., medical leader in England and one of the foremost psychiatrists in America; Newton Evans, long a president of the College of Medical Evangelists, a pathologist of note, and a man whose rock-ribbed principles made him an anchor of faith to his students; Perry A. de Forrest, founder of the Gland Sanitarium, Switzerland.

Two notable physicians, husband and wife, are Daniel H. Kress and Loretta Kress. He was a Baptist minister who accepted the Adventist faith in 1887. They both joined the first medical missionary class, and, graduating in 1894, saw service in Battle Creek Sanitarium, then England, and Australia. Returning to America, they opened the Washington Sanitarium, where they worked for thirty-two years. Dr. D. H. Kress has been noted in the temperance work, and for a score of years was president of the national Anti-Cigarette League. At the age of eighty-five, when most professional people are retired if still living, they continue practice in the Florida Sanitarium.

Among medical men of note are two who turned to medicine after impressive careers in academic education: P. T. Magan, who followed Evans as president of the medical school; and E. A. Sutherland, long-time president of Madison College and Madison Rural Sanitarium near Nashville, Tennessee.

Editors.—Some of the prominent men of the denomination mentioned in other connections were among the great editors of the denomination. Such were James White, Uriah Smith,

J. H. Waggoner, W. W. Prescott, and W. A. Spicer. Besides these were men who ministered indeed in other connections, but whose outstanding service was as editors: Milton C. Wilcox, who took his apprenticeship under Uriah Smith, started the English *Present Truth,* and for a quarter century was editor in chief of the *Signs of the Times* at the Pacific Press in California, and book editor for fifteen years more.[55] His brother, Francis M. Wilcox, author, preacher, health reformer, secretary of the Mission Board, president of the Review and Herald Publishing Association, and editor of the *Review and Herald* for a tenure second only to Smith's, from 1909 to 1944, thirty-six years. Asa Oscar Tait as a young man in Illinois attracted the notice of James White, who set him to preaching, in which he was trained chiefly under R. M. Kilgore. Versed in history and government, he was a foremost advocate of religious liberty, an early secretary of the Religious Liberty Association, also of the International Tract Society. Called to the Pacific Press at the turn of the century, he took up editorial duties; and from 1913 to near his death in 1941, he was editor in chief of the *Signs of the Times.* A genial and companionable man, he was very successful in enlisting and training young men in the various lines in which he engaged, especially editorial work.[56]

Alonzo T. Jones and E. J. Waggoner, son of J. H. Waggoner, were united as preachers and reformers, especially in the great revival of the doctrine of justification by faith in the movement begun at the Minneapolis Conference in 1888; and both were not only authors of note but editors, the former of the *Review and Herald* for several years, and of the *American Sentinel,* advocate of religious liberty; the latter of the *Signs of the Times* and of the English *Present Truth.*

We salute these children of the pioneers, themselves men and women of power and grace. They followed in the path hewed out by their fathers, and they did much to enlarge and energize the message. Their ranks are thinned; there are only a few of them left to us. But the message they bore in a hundred hands is today carried by thousands. May their spirit at

its best, their diligençe at its highest, their consecration at its utmost peak, be also their children's.

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[1] 1 Samuel 19:19-24.
[2] 1 Kings 13; 14; 16; 17; 20:17-26; 22.
[3] Chapter 12 of the present work.
[4] *Review and Herald,* Aug. 29, 1918, pp. 14, 15.
[5] *Ibid.,* Feb. 25, 1915, pp. 14, 15.
[6] *Ibid.,* June 5, 1913, p. 543.
[7] *Ibid.,* April 18, 1935, pp. 1-11.
[8] *Ibid.,* Nov. 20, 1879, p. 161; Dec. 4, 1879, p. 184. Voted, "That this Conference elect annually a Mission Board of five, who shall have the special oversight of all our foreign missions, under the advice of the General Conference Committee; said Mission Board to report annually to the General Conference."
[9] *Ibid.,* Nov. 22, 1870, p. 179.
[10] *Ibid.,* Aug. 1, 1912, p. 13.
[11] *Ibid.,* Dec. 20, 1945, p. 20.
[12] *Ibid.,* Oct. 21, 1937, pp. 17, 21, 22.
[13] *Ibid.,* Dec. 26, 1918, p. 21.
[14] *Ibid.,* Nov. 30, 1916, p. 14.
[15] *Ibid.,* Oct. 25, 1923, p. 19.
[16] *Ibid.,* March 16, p. 24; April 20, 1944, p. 20.
[17] *Ibid.,* Jan. 30, 1936, p. 20.
[18] *Ibid.,* Aug. 23, 1881, p. 143.
[19] *Ibid.,* Sept. 6, 1906, pp. 20, 21.
[20] *Ibid.,* Feb. 1, 1923, p. 23.
[21] *Ibid.,* Nov. 15, 1917, p. 14.
[22] *Ibid.,* Jan. 10, 1924, p. 17.
[23] *Ibid.,* June 27, 1940, p. 23.
[24] *Ibid.,* Sept. 26, 1946, p. 20.
[25] *Ibid.,* Aug. 29, 1918, p. 16.
[26] *Ibid.,* April 17, 1888, p. 248.
[27] *Ibid.,* May 21, 1936, p. 19.
[28] *Ibid.,* Jan. 18, 1945, pp. 19, 20.
[29] *Ibid.,* Dec. 23, 1920, p. 20.
[30] *Ibid.,* Nov. 12, 1872, p. 176; Sept. 7, 1922, p. 22.
[31] *Ibid.,* April 29, 1890, p. 271.
[32] *Ibid.,* Oct. 5, 1916, p. 15.
[33] *Ibid.,* July 8, 1890, p. 430.
[34] *Ibid.,* Aug. 19, 1937, p. 22.
[35] *Ibid.,* Jan. 23, 1900, p. 64; Mary Henry Rossiter, *My Mother's Life.*
[36] *Review and Herald,* Oct. 24, 1918, p. 12.
[37] *Ibid.,* May 24, 1945, p. 19.
[38] *Ibid.,* Jan. 18, 1945, p. 20.
[39] *Ibid.,* July 9, 1936, p. 21.
[40] *Ibid.,* Dec. 17, 1931, p. 21.
[41] *Ibid.,* Nov. 3, 1932, p. 22.
[42] *Ibid.,* Dec. 6, 1906, p. 19.
[43] *Ibid.,* Oct. 15, 1901, p. 680; *The Missionary Magazine,* Dec. 1901, p. 573.
[44] *Review and Herald,* March 5, 1931, p. 27.
[45] *Ibid.,* April 5, 1934, p. 21.
[46] *Ibid.,* Aug. 6, 1936, p. 22.
[47] *Ibid.,* Jan. 24, 1899, p. 64; *The Youth's Instructor,* Feb. 9, 1899, p. 90.
[48] *Review and Herald,* Feb. 17, 1944, p. 18.
[49] *The Missionary Magazine,* January, 1900, p. 44.
[50] *Review and Herald,* Nov. 27, 1924, p. 22.
[51] *Ibid.,* March 29, 1923, p. 22.
[52] *Ibid.,* Sept. 22, 1921, p. 30.
[53] *Ibid.,* Feb. 17, 1916, p. 15.
[54] *Ibid.,* July 29, 1943, p. 19.
[55] *Ibid.,* Nov. 13, 1935, p. 21.
[56] *Ibid.,* May 22, 1941, p. 21.

CHAPTER 24

SABBATH SCHOOL AND "INSTRUCTOR"

WE go back to the summer of 1852, six years after the beginning of the third angel's message. The headquarters, if headquarters they could be called, were in a hired house in Rochester, New York; the number of field workers was three. Cholera was raging in the city, and through the night the rumbling of the death carriages ominously spoke the doom of the living. Fear sat upon the people.

James and Ellen White had appointments out from Rochester to Bangor, Maine, traveling by horse and buggy. But their younger child, Edson, three years old, was stricken with the cholera. How could they leave? With brethren and sisters, they took him to the Lord, and the disease was stayed; but he remained weak and unresponsive. They could not abandon him; yet they must go. Placing him upon a pillow, one afternoon at four o'clock, his mother rode for twenty miles, his father driving, before they halted for the night.

"If you go on," said their hosts, "you'll bury that child by the roadside." Yet they went on, a hundred miles in two days, the mother exhausted and sleeping much of the way with her child tied to her waist by a cord, lest he fall. Little Edson revived, and continually improved as the parents filled their appointments, beginning in Vermont.[1]

Was it the sight of his sick child that stirred James White's mind to a need in the infant cause? Was it the voice of the Master that called to him as he drove, silently praying while he looked upon his sleeping wife and babe, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven"? There were other babes and other children of the believers, few hundreds though they were, who were languishing, not from disease, but from spiritual neglect. The child—what was he? Simply a little man, and as a little man

he should take a little of what greater men took. He should listen to the sermon, dangling his feet from the high bench and sagging his weary body against his mother; if he did not know all the big words, he knew the little ones: *sin, fall, angel, Jesus, end of the world.* Time was short; the Lord would come before the child would be grown; why bother to educate him? James White wrote, "Some have thought that because Christ was so soon coming they need not bestow much labor on their children. This is a grievous error, sufficient to call down the frown of Heaven." [2]

This man who loved children, who had been a teacher of children, who early in his ministry had taken pleasure in confuting adults who opposed the conversion and baptism of children,[3] was now, in the midst of his cares and burdens in starting this final gospel message, stirred to the depths of his soul by the needs of the children; and he was made the instrument in the hands of God to plant the seed of a mighty movement in the church for the education of children and youth.

This purpose was immediately announced in their only existing paper, the *Review and Herald:* "We design publishing a small monthly paper, containing matter for the benefit of the youth. And we are satisfied that our brethren and sisters will agree with us, that something of the kind is very much needed. The children should have a paper of their own, one that will interest and instruct them.

"God is at work among the children who have believing parents, or guardians, and many of them are being converted, and they need to be instructed in the present truth. And there are a portion of the children who have believing parents, or guardians, who are neglected, and do not have right instruction, consequently, they do not manifest much interest for their own salvation. We trust that such a paper as we design publishing will interest such children, and also be the means of waking up their parents, or guardians to a sense of their important duty. On them rests the awful responsibility of training souls for the kingdom of God. But it is a lamentable fact that

many of their children are left without suitable instruction.—We feel more on this subject than we can express. May God wake up His people to a sense of their duty to those young minds, intrusted to their care, to guide in the channel of virtue and holiness.

"We intend to give four or five lessons, in the form of questions and answers, in each number, one for each week for Sabbath School lessons. These Schools can be held where there are but two or three children as well as where there are more." [4]

The first number of the *Youth's Instructor* was published at Rochester, N. Y., in August, 1852, a monthly, with subscription price twenty-five cents a year, but free to children who themselves or whose sponsors could not pay. The editorship was not declared but it was under the care of James White, who was greatly assisted at this time by Annie Smith. A year later the editor was Anna White, the sister of James White, who with her brother Nathanael had come to live with them, in the autumn of 1852. But Nathanael was already marked for the grave by tuberculosis, and Anna lived only into 1855, just before the removal of the office to Michigan.

The Sabbath school, which was in large part the cause of the *Youth's Instructor,* was strongly advocated; and in places it was established, though we have definite record at first of only two, Rochester, and Buck's Bridge, New York, in which latter place John Byington fathered it among other interests of the cause. James White had prepared an initial series of nineteen Bible lessons on the main points of the faith. While these were designed for the children and youth—an omnibus assignment—they served also, in the absence of other Sabbath school material, as the lesson studies for adults. These first lessons were followed by seventeen others selected from a non-Adventist paper. Eight lessons on the sanctuary followed, and then the momentum was exhausted. While the mother of the Sabbath school, the *Youth's Instructor,* continued to be published as a monthly, its child was left forlornly crying for attention. Bowed under many cares, and ill, James White could

barely keep the Advent ship pointed on her true course, and the interests of the Sabbath school languished for eight months.

Then the soul of Roswell F. Cottrell was roused to action, and he prepared a year's course of weekly lessons, which in 1854 appeared in the Youth's Instructor, and the next year were published in book form, *The Bible Class*. This little book served as the Sabbath school guide for two or three years, until the edition of two thousand was exhausted. Like the first lessons, they were designed as food for children and youth; and, again like them, they became meat as well for the old. But if the science of feeding the child was not greatly developed in that day, at least the will to nourish was there, and the children's teeth were strong.

The memorizing of Bible verses was a main feature of these early Sabbath schools. It was a ready instrument at the hand of the teacher, and it had an appeal to the child from his natural piety, tinged not a little by his pride of accomplishment. One little girl was reported to have memorized 892 verses in six months, an average of thirty-four verses a week; and another triumph was the memorizing of 7,555 verses by a Sabbath school of thirty-eight members.[5] There was no organization, no science of teaching, almost no direction from headquarters. Each school improvised its own program, and the variety was eloquently suggestive of the need for system and organization which was just then beginning to be agitated. In one school each child selected his own Bible verse for memorizing and repeating to his teacher; in another the children were given six verses a week in the sermon on the mount; another took the book of Genesis, with three or four chapters a week; still another went to the other end of Holy Writ and took the book of Revelation for its study, reporting that little boys from eight to twelve years of age "were pleasurably entertained by this wonderful book!" [6] This may cause a gasp from our modern teachers, who will offer the child nothing more difficult than prepared breakfast foods and desiccated vegetables; but the memories of some children of near that period can still testify

to "pleasurable entertainment" over the pictured symbols of the prophetic chart and the rolling periods of the last chapters of the Bible.

When the headquarters of the work were moved to Battle Creek in 1855, that church very soon assumed a leadership in Sabbath school work as well as in other phases of the cause. What Battle Creek thought and planned and did became the rudder for the ship, and set the course of the denomination. There were ten families in the Battle Creek church when the Review and Herald came with fourteen persons more; and these half hundred at once erected, on Cass Street near Van Buren, a meetinghouse (*church* was a name reprehended or used gingerly in that antiorganization atmosphere), the cramped space of whose 18 by 24 feet contained the germ of the organization and teaching of our present world-wide church schools.[7]

Merritt G. Kellogg, oldest son of J. P. Kellogg, was the leader in the Battle Creek Sabbath school, its first superintendent and the trainer or forerunner of other superintendents, who included his father, his brother J. H. Kellogg, and others of note in the denomination later, such as Amadon, Gage, Nicola, Griggs, Belden, Hibbard, and Saxby. M. G. Kellogg himself was a pioneer of the highest order, who, after taking the medical course, was the first in our ranks to publish a scientific work on health and hygiene, a key man in the early work in California, the founder of the Saint Helena Sanitarium —oldest on the Pacific Coast and second of our sanitariums— and finally a medical missionary to the islands of the South Seas. But no work and no effort gives him more credit than this sponsoring of the infant Sabbath school in Battle Creek, of which he afterward said, " 'For months the life of this poor weakling of a Sabbath school hung by such a brittle thread that it was a question whether the succeeding Sabbath would find it alive; but by patient perseverance and much strong crying unto God for help, it not only lived, but gradually became a stronger factor for good than I had expected.' " [8]

In 1861 and 1862 there appeared in the *Youth's Instructor* the earliest glimmer of recognition of the pedagogical law, "first the blade." This was a department called "Questions for Little Bible Students," which indeed demanded a rather extensive knowledge of Biblical curiosities, and doubtless stimulated some Sabbath afternoon research by children of acute and pious nature or with parents of rectitude. They were asked, for instance:

"Who tied brands of fire to the foxes' tails?"—with no direction to Judges 15.

"Will there be animals in the new earth?"—and every lad and lassie with a favorite dog or cat would eagerly question and pry the secret out of Isaiah.

"What two prophets were commanded to eat books?"—a question which would stump many an adult professor without a concordance, especially if followed by the child's stock-in-trade question, "Why?"

This desultory and unorganized type of Bible study came to an end in 1863, with the advent of a talented and gracious young woman, Adelia Patten, later the wife of I. D. Van Horn and treasurer of the General Conference. She was the most versatile of the woman pioneers, her talents ranging from the teaching of little children to the straightening out of financial tangles and the secretarial duties of ordering and expressing thought. In September of 1863 she furnished a two-year series of lessons for children to the staff of the *Youth's Instructor,* of which paper she was soon to become the editor. These lessons were simply and graphically presented, dealing first with the basic concepts of Christianity—God, Jesus, heaven, angels—followed by a course in Bible history, chronologically arranged from Adam to Paul. With these lessons Adelia Patten ushered in the specialization of Bible teaching for children and youth.

To this beginning were soon added the genius and labors of Prof. G. H. Bell, who, more than any other, molded the Sabbath school as well as the day-school work and higher education of Seventh-day Adventists. In 1869 he furnished to the *Youth's*

Instructor two series of lessons, one dealing with the Old Testament history, the other being studies for the youth in the book of Daniel. The *Instructor* also, with the first of the year 1870, gave added impetus by advancing from a monthly to a biweekly publication, which greatly stimulated the Sabbath school interests. The battle for church organization had by this time been won, and the Sabbath school benefited from it through the increased respect and desire for order and system. Within the next few years graded classes were established in the Sabbath schools, and regularly elected officers and appointed teachers made an increasingly efficient organization.

Professor Bell soon improved on his early Sabbath school products by preparing a complete series of *Bible Lessons for the Sabbath School,* eight little books covering the history of the Bible and its lessons from creation to the acts of the apostles. These books for a quarter of a century formed the basis of a systematic and progressive education in Bible knowledge, by which thousands of Adventist children have been benefited, and to which hundreds of workers look back with happy memories.

Song is an important part of worship and of education, and the history of appropriate songs is woven into the warp and woof of the Sabbath school. At first Sabbath school song was of a kind with the Sabbath school Bible teaching—haphazard and ill-fitting. Yet not wholly so; for who, even of little children, could sing the remembered hymns of the fathers without receiving grace? But in the early days of the message the only distinctively Advent hymnbook was a small collection by James White, words without music, the tunes generically indicated by those cabalistic signs: "C.M.," "L.M.," "S.M.," "8.7.8.7.8.8.7.," "11.8.11.8.D.," and so forth. This, with chance Sunday school songbooks, some of them with "shaped notes," was the recourse of the Sabbath schools.

The musical talent of the young denomination, however, began to show in the second generation. The first songbook with Sabbath school needs in mind was published in 1878, *The*

Song Anchor, a name at least as significant as most titles of hymn collections; it was indeed an anchor to the drifting music program of the Sabbath school. After this, J. Edson White, with the aid of his cousin, Frank E. Belden, brought out in 1886 *Joyful Greeting for the Sabbath School.* This was departmentalized in a degree, "Primary" having songs for the littlest children, and the rest being grouped under "Historical," "Miscellaneous," and so forth. There still remain some gray-haired men and women to whom come poignant memories of proudly sharing the book with Miss Effie or Miss Mary, and lifting their piping voices in "I'm a Little Pilgrim," or even joining in Edson White's crashing chorus to Perronet's "Coronation"; "And crown Him, yea, *crown* Him, yea-a, CROWN Him *Lord* of all!"

Joyful Greeting was succeeded in 1895 by Frank E. Belden's *Gospel Song Sheaf,* which further recognized Sabbath school sections by being divided into departments of primary, intermediate, special, and standard—the last being the hymns our fathers sang. The *Song Sheaf* held the field to the close of the century, when all things, or nearly all things, in Adventist circles became new. The development of the Sabbath school beyond that point, with all its songs, all its devices, and all its leaders, is left to a succeeding volume.

As the precious plant of the Sabbath school, its seed dropped at Rochester, its frail shoot nurtured at Battle Creek, took deeper root and spread throughout the field, men began to see in it promise of fruit, and more and more attention was devoted to it. Professor Bell not only furnished admirable lesson books but created a systematic organization, for which he designed record and report forms which implemented the secretary's and the teacher's roles. Leaders of marked ability began to appear, among them Professor Bell's daughter, Eva Bell Giles; J. Edson White; William C. White; Frank E. Belden; Lillian Affolter.

Miss Affolter, taking Professor Bell's "Bird Nest," a class for the smallest children, which met in a circular upper

chamber of the Battle Creek Tabernacle; developed a kindergarten department, which shortly took over the whole south vestry below; and became the mecca of all visitors and of all who could conscientiously detach themselves from other duties. It was a training ground too for youthful teachers, many of whom passed through its courts, as their years advanced, into upper classwork and officers of the Sabbath school. A joint product of Lillian Affolter and Frank Belden was the book *Bible Object Lessons and Songs for Little Ones,* an admirable guide and lesson book for the kindergarten department, which Miss Affolter organized and incorporated into the Sabbath school during the years 1886-92.

At the General Conference of March, 1878, held in Battle Creek, it was reported that there were 600 Sabbath schools in the United States, and between eight and ten thousand young people of Adventist parents. Organization of churches and conferences had now for fifteen years been an established fact in Seventh-day Adventist ranks, and it was here recognized that the Sabbath schools, which embodied the educational phase of the church work, ought also to be organized. Indeed, during the year 1877 two State or conference Sabbath school associations had been formed, the first in California in August, the second in Michigan in October. At the March General Conference of 1878 there was formed the General Sabbath School Association, with D. M. Canright president, G. H. Bell recording secretary, and Eva Perkins (later Mrs. I. J. Hankins) corresponding secretary. G. H. Bell became president in 1880. Vigorous efforts were put forth in organization of State or conference associations, and it was reported at the next General Conference, held only seven months later, that such conference Sabbath school associations had been formed in twelve States, stretching from the Atlantic to the Pacific.[9] Ere long the General Association listed on its roster every organized conference.

The camp meetings offered an excellent opportunity for demonstrating the Sabbath school. The Michigan Conference began this practice in 1878, and soon the Sabbath school was

an accepted part of the camp meeting program. It was always well advertised beforehand in the *Review and Herald:* "There will be a grand Sabbath school exercise in the big tent on the Ohio camp ground at 9 o'clock Sabbath morning. Every person on the camp-ground will be invited to take part." [10] Michigan: "Sabbath morning, at 8:45, a model Sabbath-school will be held, in which all present will be expected to take part." [11] Indiana: "Sabbath morning, Aug. 9, there will be a general Sabbath-school on the Noblesville camp-ground. All S. S. scholars and Bible students at the meeting will be expected to take an active part in this school." [12] Vermont: "At the Essex Junction camp-ground, a general Sabbath-school will be held on Sabbath morning, Sept. 13. Come furnished with *Instructors,* Lesson Sheets, and question books, and with the lessons well learned." [13] "The lessons for Divisions Two, Three, and Four, will be those in the *Instructor* and Lesson Sheet. . . . The First or Infant Division will recite Lesson 31, 'Jacob Leaves Home,' in Bible Lessons for Little Ones." [14] Such education at the camp meetings (it was reported at the General Conference of 1879 that every camp meeting had it) told strongly for extension of the work in the churches.

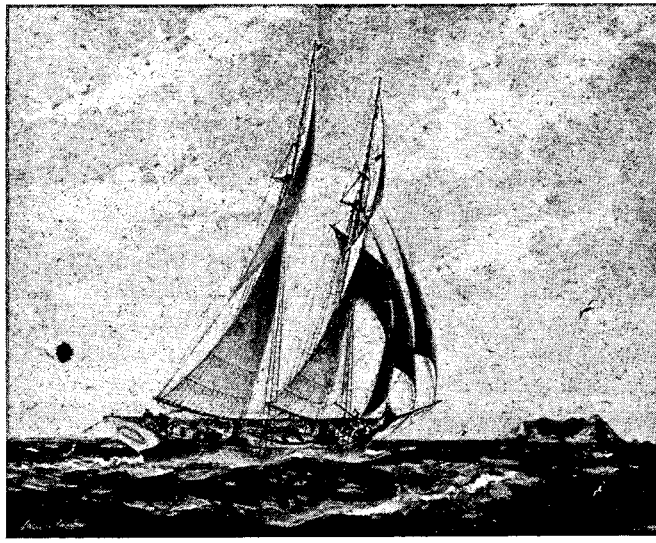
The *Youth's Instructor* was advanced to weekly publication in 1878, and thus it has remained ever since, a beacon, a rallying point, a forum for the youth of the denomination. Its early use as a medium for the lessons of the Sabbath school has continued, though relieved in great part by other publications, and overshadowed by wider interests. The Sabbath School Association in 1885 established its own organ, the *Sabbath School Worker,* first a quarterly, afterward, as now, a monthly. Its first editorial staff consisted of W. C. White, G. H. Bell, and J. E. White. Another specialization appeared in 1890 in the form of a children's paper, *Our Little Friend,* published by the Pacific Press. This, besides stories and general matter fitting the little child, carried the primary and kindergarten Sabbath school lessons; and thus the *Youth's Instructor* was released to a role wholly befitting its name.

W. C. White became the president of the General Sabbath School Association in 1882 and following G. H. Bell, again in 1884, a responsibility he carried for three more years, though during most of this time he was abroad. In 1886, when he returned from Europe, he recommended a change of name of the Sabbath School Association, from *"General"* to *"International,"* because the Sabbath school had reached beyond national borders, to Europe and Australia. The change in name was made, and remained until the reorganization in 1901.

In 1887 Charles H. Jones, the manager of the Pacific Press, was elected president of the International Sabbath School Association, and this position he held, with the exception of a few months, until 1898. He was a builder and organizer and an able administrator, and the Sabbath schools flourished. Associated with him as secretary, successively, were his wife, and Mrs. Vesta J. Farnsworth, and from 1893 to 1901 M. H. Brown, a capable, painstaking, earnest promoter of the Sabbath school.

The Sabbath school today is known not only as an educational force but as a great agency in the raising of mission funds. It began simply enough (at a time when echoes of the antiorganization sentiment decried the jingle of coins on Sabbath), with the "penny box," a tin receptacle, modestly painted and labeled, which the association provided, and which, attached to the wall near the door of the meetinghouse, invited all to cast unobtrusively into it the mites both of the little child and of the opulent merchant or farmer. The donations were primarily for Sabbath school supplies, such as records and postage; but Elder Loughborough in his diary explained that this first instruction advocated an unlimited "thank offering, showing our thankfulness for the mercies of the week." Later the penny boxes were replaced by class envelopes, and the sights were tremendously lifted on incentives and goals.

To the Upper Columbia Conference, the States of Oregon and Washington, where Elder and Mrs. I. D. Van Horn labored, belongs the honor of first devoting all Sabbath school



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THE PITCAIRN

First Adventist Missionary Ship to the South Seas

offerings to missions, the local expense being cared for by occasional special collections. This was in 1885. The next year California followed this example in principle, by urging increased donations, minimizing local expenses, and giving the surplus to missions. As a result, California gave that year to missions $700. In this same year, 1886, when the constitution of the General Association was revised, and the name changed to International, it was provided in the basic law that all the Sabbath schools should give a tithe of their offerings to the State association, and all the State associations a tithe to the International association. In 1887 the first mission goal was presented, Africa; and the schools that year gave $10,615 toward opening the first mission among the natives there. Thus began the current toward the more than $4,000,000 in annual

Sabbath school revenue for missions today, representing nearly 800,000 believers in 80 per cent of the 281 countries on the globe.

But the project which roused to fervent heat the missionary enterprise of the Sabbath schools was the building of the first missionary ship, the *Pitcairn*. The romantic story of the island of that name, and its acceptance of the Second Advent message, is told elsewhere. When John I. Tay returned from his visit to Pitcairn in 1887, and gave his report, great enthusiasm was aroused in the whole South Pacific island field, and efforts were begun to institute a work there.

It was two years, however, before these crystallized into the building of a missionary ship. Action to this effect was taken in the General Conference of 1887, but it lapsed, and not until its renewal in 1889 did it become effective, and that when the International Sabbath School Association voted to take over the work of raising the necessary funds. "We raised ten thousand for Africa; let us double it for Pitcairn and the South Seas." The Sabbath schools went at it with a will; the smallest boy and girl, denying many a selfish desire and originating many a money-making scheme, joyfully clinked their pennies and dimes into the mission saving bank on the home shelf, while older ones redoubled their efforts at sacrificing and giving.

The Sabbath schools were accorded the privilege of naming the boat, and they responded with an overwhelming commission to call it *Pitcairn*. If many a small boy's yearning ambition to be another Joseph Bates and sail with the *Pitcairn* as cabin boy must be frustrated, if indeed not a few romantic-minded of their elders regretfully relinquished the privilege of tossing, seasick, on a tiny hundred-ton boat, to carry the message to the storied South Seas, yet the swelling heart of the church gave loyal acclaim to the trim little vessel that sailed through the Golden Gate on October 20, 1890, carrying six missionaries and a crew of eight, the gift of the Sabbath schools to the stubborn but finally fruitful isles of the South Seas. The flowers

which the well-wishers of the missionaries brought to the *Pitcairn* that day in abundance as a "bon voyage" to the departing ship would fade before the thirty-five-day journey was done, but the love and devotion of its promoters still lives as a happy memory of early evangelistic endeavor in the Pacific.

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[1] Ellen G. White, *Life Sketches,* pp. 144, 145.
[2] *The Youth's Instructor,* vol. 1, no. 1 (August, 1852).
[3] James White, *Life Sketches,* pp. 84-86.
[4] *Review and Herald,* July 8, 1852, p. 37.
[5] A corrective for this spirit of rivalry and abuse of memory appeared years later, while the trend was still apparent, in Mrs. White's counsel: "Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged." —*Review and Herald,* Oct. 21, 1884, p. 657.
[6] L. Flora Plummer, *From Acorn to Oak,* p. 24.
[7] *Review and Herald,* Nov. 26, 1901, p. 765.
[8] Plummer, *op. cit.,* p. 22.
[9] These conferences were New England, Vermont, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and California.
[10] *Review and Herald,* July 31, 1879, p. 48.
[11] *Ibid.,* July 24, 1879, p. 40.
[12] *Ibid.,* July 31, 1879, p. 48.
[13] *Ibid.,* Aug. 28, 1879, p. 80.
[14] *Ibid.,* July 24, 1879, p. 40. This was Bell's book no. 1.

CHAPTER 25

TRACT AND COLPORTEUR WORK

As the pioneer settler started his work with an ax and an ox team, so the pioneer Seventh-day Adventist started his work with a tract and a doctrinal address. The ax and the tract were simple instruments, and inexpensive. They were fitted to the conditions of the time; and even yet, with tractors and combines in the one case and rotary presses and radio in the other, use for the primitive tools is found.

"I cannot go everywhere," said Joseph Bates, as he began his mission in behalf of the seventh-day Sabbath in 1845 and 1846; "I cannot go everywhere, but a book can." And he forthwith sat down to write his "book." It contained forty-eight pages, a little small for a book, a little large for a tract, but on the tract side; and it was titled *The Seventh Day Sabbath, A Perpetual Sign, From the Beginning to the Entering Into the Gates of the Holy City, According to the Commandment.*[1]

It was the study of this pamphlet by James and Ellen White, added to Bates's personal teaching, that convicted them of the claims of the Sabbath, and brought them over to the side of the Lord. The last of the bill for this printing was paid by H. S. Gurney, the singing blacksmith and co-worker of Bates. And it was Gurney who had helped pay for an even earlier publication, which was as much on the other side of a tract, being a "broadside," that is, a single sheet, in this case printed on the front and half of the back, and titled *To the Remnant Scattered Abroad.* This was the account of Ellen Harmon's first vision, which Gurney, visiting the Harmons in April, 1846, proposed to James White to publish.[2]

So began the publications of Seventh-day Adventists. The next three years saw four or five such small pieces emanating from Bates and White. Then, beginning in 1849, the energies of James White became largely employed in the publication

of periodicals: *The Present Truth, The Advent Review,* and the *Review and Herald.* Reprints of articles from these periodicals started again the procession of tracts. New writers appeared in J. N. Andrews, J. N. Loughborough, R. F. Cottrell, J. H. Waggoner, and others, whose articles, reprinted as tracts and pamphlets, furnished more missionary ammunition for the cause.

At first these were given away, but in 1853 it was decided to place a price upon them. Ministers holding tent meetings discovered that it was easier to sell these little publications, at prices from two cents to thirty-five cents, than to find willing readers of free copies. A report from Loughborough of the sale of fifty dollars' worth of literature at a tent meeting in Michigan brought forth the jubilant remark from James White: "This shows that our books can be sold." [3]

Subscription prices had also, in 1854, been placed upon the *Review and Herald* and the *Youth's Instructor,* and a pioneer of that time remarks that one could get both these papers and a complete set of all the pamphlets, tracts, and a hymnbook—twenty-six of them all told—for just three dollars.[4] A complete library of current Seventh-day Adventist publications today would cost nearly a thousand times that figure.

In the little and ancient town of South Lancaster, Massachusetts, in the middle 1860's a group of earnest Christian women, led by Mary L. Priest, devoted themselves to good works, visiting and praying with the sick, ministering with their hands to the needy, telling of the blessed hope, and distributing tracts. Young Stephen N. Haskell, director of the Southern New England Mission field, beheld this service of the diligent sisters, and envisioned a church-wide work of the same character. He therefore encouraged the group, and led them to extend their work, by correspondence and the mailing of literature, to a much wider field. In 1869 the group organized itself as the Vigilant Missionary Society, with Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

Every Wednesday afternoon at three o'clock these women met to pray and talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature. They soon increased in membership to forty-six. With an ingenuity and persistence a modern list supply company might envy, they gathered names throughout the United States and many foreign lands, sent literature to them, and corresponded with many. In 1870 Miss Maria L. Huntley, with her mother, moved down from Washington, New Hampshire, and joined the group, of which she soon was made secretary.

Haskell soon extended the organization to the whole conference,[5] changing the name to the Tract and Missionary Society,[6] forming the conference into districts, providing each district with a director, and arranging for regular inspection and reporting. It became a typically Haskell organization, close-knit and efficient. This attracted the attention of James



THE FIRST TRACT SOCIETY OFFICE
Established at South Lancaster, Massachusetts, in the 1860's

and Ellen White, who visited Massachusetts to study the plan. Elder White immediately published his findings, and urged other conferences to follow the lead. This was widely done, and opened the way for the General Conference of 1874 to form the General Tract Society, and to invite Elder Haskell to travel in all the conferences, promoting and organizing.

This first general organization of the tract work (which, however, extended far beyond tracts, and embraced all publications of the denomination, including small bound books) was thus officered: James White, president; Maria L. Huntley, secretary; and S. N. Haskell, business agent—a very inadequate term for a man who was apostle, promoter, organizer, writer, as well as business manager. The work spread and grew, until every conference had its tract society, reaching from headquarters down to the last individual church, setting men and women at work in the home field and with correspondence reaching to the ends of the earth. In 1882, the work of the General Tract Society having reached beyond national borders, the name was changed to The International Tract Society.

Thus began the distribution of small literature, the only literature available at the time. The organization, however, was to develop into a widespread agency for the handling of all our publications, including a list of large and more expensive books. The Tract Societies, proving themselves convenient depots and business agencies for the handling of all the printed output, were in effect made branch offices of the publishing houses. And in time, the inadequacy of their title becoming apparent, it was changed (1924) from Tract Societies to Book and Bible Houses, by which name they are now known.

When we speak of the sale of larger books, our attention is drawn to another episode and the train of developments following. Mrs. White, ever alert to possibilities unexploited, wrote in 1879:

"By judicious calculation they [the publishing men] can extend the light in the sale of books and pamphlets. They can

send them into thousands of families that now sit in the darkness of error. Other publishers have regular systems of introducing into the market books of no vital interest. 'The children of this world are in their generation wiser than the children of light.' Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals. . . . Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. . . . Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as colporteurs, canvassers, and agents. . . . The efficient colporteur, as well as the minister, should have a sufficient remuneration for his services if his work is faithfully done." [7]

Very good, Sister White! But who is to remunerate them? Who is to select them, and interest them, and train them, and supply them with attractive books? O sleeping men! How bound with the bands of use and habit! "Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply in the work of the colporteur. Thus this work is belittled. They are influenced into getting a license to preach; and the very ones who might have been trained to make good missionaries, to visit families at their homes and talk and pray with them, are caught up to make poor ministers." [8]

God put an impediment in the speech of one of these promising young men, that injudicious flatterers might not steal him away; and by his agency God created the great work of colportage in the Seventh-day Adventist ranks.

George King, a young Canadian, came down to Michigan in the late 1870's, and soon expressed a desire to enter the ministry. He did not appear to James White, however, a very promising candidate, and so the elder got "Uncle Richard"

Godsmark (father of Otho Godsmark and stepfather to Elbert and Sands Lane) to take him out on his farm, nine miles from Battle Creek. Still young King wanted to preach. Said Uncle Richard to him, "Now, George, we'll test this out. I'll call a meeting of the church, and you try preaching. But if you fail, my boy, you must give up this idea of preaching." Perhaps overconscious of this ominous sentence, George dismally failed.

But then Uncle Richard said to him, "George, if you can't preach, you can spread the message in another way. Take this supply of literature from my stock, and go out and sell it." The literature consisted of tracts and pamphlets, about all the list of publications they then had. The next morning the family pityingly watched George trudge away on the road with his pack of literature. But when he came back, before the next Sabbath, pity would have been wasted, for his face was radiant; he had sold all his stock. The second week he did likewise, and he joyfully said to himself, "Well, if I can't preach, I can sell papers and tracts." [9]

Soon he added the little health literature then available, mainly the *Health Reformer* magazine. He had good success with this, and no hesitation in his speech showed with his single auditors. This, however, was not enough for him. He thought, "With this health literature I am swinging only the 'right arm' of the message. Let me get the main body to work! Give me good, large size, well-illustrated, well-bound books on the heart of the message, and I am sure I can sell them."

In that time about the only books of respectable size were Mrs. White's four volumes of *The Spirit of Prophecy,* the forerunners of her later Conflict of the Ages Series, tracing the history of God's dealings with men from the creation to the second coming; and Uriah Smith's two books, *Thoughts on Daniel* and *Thoughts on Revelation,* which showed the fulfillment in history of the prophecies and confidently accepted their predictions for the future.

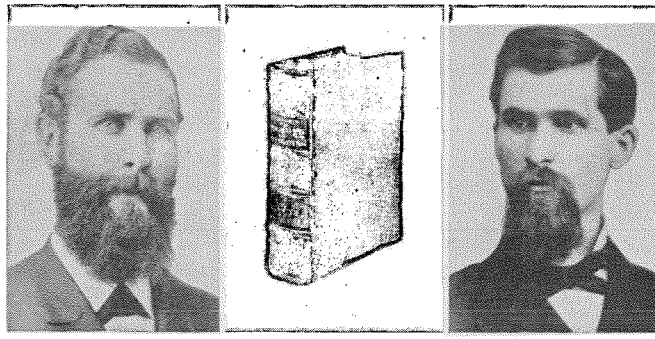
At the General Conference of 1880, in Battle Creek, George King appeared with Uriah Smith's *Thoughts* under his arm,

buttonholing every man he could make to stand for a minute; and presenting these two books, 5 by 8 inches, firmly pressed together in one hand, he talked eagerly and convincingly of what the Lord would do through a colporteur if these books were brought out as one, enlarged, illustrated, and attractively bound in cloth or leather. George King would not be hushed, shushed, or inveigled into other lines. No one was going to make him into a preacher, or a doctor, or a printer, or anything but a colporteur. If only he had a book! A book that he could sell! A book that he could be righteously proud to take to the public! "Make me a book!"

In the end he prevailed. The spirit of adventure was aroused in George Butler and the men of the Review and Herald. They put the two books together; they enlarged the page; they employed the artistry of the time to make the pictures of great Babylon, and hard-riding Saracens and Turks, and the horrific beasts of the prophets' visions; and they bound them in blue and green and fine-twined linen, and sheepskin, and morocco, with marbled or gilt edges. Oh, it was a revolution in the art and press and bindery departments of the publishing house. And then they said to George King, "Here you are! Now go out and make good your promise to sell these books."

George King took the first copy that came from the press, and without ever leaving the building he cornered a young man named Webb Reavis, "gave him a canvass"—and sold the book. That by way of demonstration. Then he went out to the public, and the first edition speedily disappeared.

This, in the year 1881, was the beginning of the subscription book business, which now reaches annually into the millions. The books were priced so much higher—$1.50, $2.50, $4.00, $5.00—that some feared they could not be sold. But they were sold, and such prices permitted the colporteur to have 50 per cent commission, which provided the "sufficient remuneration" for which Mrs. White called. This book was followed by Mrs. White's *The Great Controversy Between*



GEORGE A. KING D. W. REAVIS

The First Subscription Book, *Daniel and the Revelation,* Was Sold by King to Reavis

Christ and Satan, one of her volumes of *The Spirit of Prophecy,* likewise enlarged, illustrated, and bound in linen and vellum. Later *Bible Readings for the Home Circle* became a great seller, and various others.

George King, once having demonstrated the feasibility of selling our books by subscription, called for other colporteurs, and he trained those who responded, and sent them into the field. The subscription-book business increased by leaps and bounds. Some great missionary salesmen were developed besides King, who remained at his chosen work until death, twenty years later. William Arnold was one of these, pioneering in the West Indies and Australia. Walter Harper was another, working mostly in the United States. William Lenker was still another, starting the colporteur work in India. But these were individual salesmen more than leaders of others, wildcatting wherever the territory seemed richest, though William Arnold did train colporteurs in Australia, where he put the work on a sound basis.

At first the colporteur work was directed by the heads of the Review and Herald in the East and the Pacific Press in the

West; in each local conference "State agents" were employed to direct the canvassers. The International Tract Society, which had inherited and developed the work of distribution of small literature, at first fostered the greater work, and it rendered invaluable service. In 1886 the society adopted business regulations which put it on a sound basis, the foundation of later and more exacting plans. They supervised the State agents, who were required to allot definite territory to every colporteur, or, as the term used more in the early years was, the canvasser. Thus the roving supersalesman of the early days was displaced by the colporteur with assigned territory.

The General Conference at length took the work under its direct care. The first "General Canvassing Agent" or, as we now name him, field missionary secretary, was C. Eldridge; the second, Fred L. Mead, a son of Newell Mead, one of the first Sabbathkeeping Adventists in the original church at Washington, New Hampshire. Mead planned the work, taught his canvassers, worked with them, and developed a very large and fine array of missionary colporteurs. His canvassing career ended in the ministry and missionary service in South Africa, where he died in 1898.

The colporteur work of Seventh-day Adventists is not a mere commercial business. It is true that it affords a living to thousands of men and women, that it is one of the opportunities which the denomination offers to the students of our schools for the making of scholarships, that in the aggregate its sales mount into the millions of dollars. But its great aim is the propagation of the gospel of Jesus Christ.

Moreover, the colporteurs are selected only from among proved or promising men and women, filled with faith and courage, trained in the church's faith. Their object is not primarily to make money but to win souls. Thousands upon thousands of converts to the Advent faith have received their initial knowledge, and some of them their complete education, through the books they bought from colporteurs. It is, of course, an individual matter between the colporteur and his

God, how much he shall be filled with the Spirit; but the records are replete with stories of these missionaries going beyond their prescribed duty of presenting their books, praying for the sick and the discouraged and the unfortunate, reading to them the precious promises of the Bible, often ministering to them in their physical needs, and reaping glorious rewards in this personal service.

It is this consecrated evangelistic service, rather than financial success, that has proved the strength of the colporteur work. The lot of the colporteur is essentially hard, exhausting, and self-sacrificing. Under a thousand conditions of privation and hardship, in every land and to every people, the Christian literature missionary goes, under the burning sun of the tropics, in the ice-bound fields of the north, through mountains, jungles, arid plains, in country lanes, on city streets, carrying the words of God. He is often away from home for weeks at a time, in some cases for months and years. In many places and many lands he endures scorn, abuse, persecution. The murderous hate of opponents of the truth, especially in church-bound countries, has often thrown the messengers into prison, beaten them with stripes, stripped them of all possessions, forbidden them to work. Some have given their lives, under torture or on bandit-infested trails. But still they reach out their hands of blessing to the world, and, armed with the grace and love of God, they go forth, the messengers of the good news and the blessed hope. They are the vanguard of the last legion of Christ.

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[1] See chapter 7 of the present work.
[2] See chapter 11, note 3 of the present work.
[3] *Review and Herald*, Aug. 22, 1854, p. 13.
[4] J. N. Loughborough, *The Great Second Advent Movement*, p. 287.
[5] See Appendix.
[6] The name underwent some mutations, the conference organization generally carrying the title, Tract and Missionary Society, later just Tract Society; while the term, Vigilant Missionary Society, was for many years maintained, at least in some places, as the name of the local church organization.
[7] Ellen G. White, *Testimonies for the Church*, vol. 4, pp. 389, 390.
[8] *Ibid.*, p. 390.
[9] S. E. Wight in *Youth's Instructor*, July 5, 1938, p. 3.

CHAPTER 26

CHRISTIAN EDUCATION

SEVENTH-DAY Adventists have become education-minded, but they were not born that way. They began, indeed, with very little idea that any education was necessary other than instruction in the cardinal tenets of their faith. The Lord was coming immediately; no child would grow on this earth to maturity, no herald of the Advent needed training if he knew his Bible. Schools, with all the other works of man, would perish, and the redeemed would enter upon a higher course, the beginning of which in this world was "the truth."

Let none mock at their simple faith or scorn their cramped conclusions. If they had seen too well, they might have wrought less well. God must communicate with men through their poor medium of speech, which, it has been remarked, was invented to conceal thought. Christ said that He would come in the end of time, and He gave His signals in the earth and sky. Man, thinking in the terms of his brief existence, made the events follow one another as the clock ticks the seconds. If God, with whom "one day is . . . as a thousand years, and a thousand years as one day," sets the chronometer at a slower pace, He "is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish." [1] Perhaps it is only in the concept of an immediate coming, such as the first apostles and their converts held, that hope in most men can live. What mortal would snap to attention if it were said to him, "In a millennium or two Christ will come"? Yet constant watchfulness is enjoined. "Let your loins be girded about, and your lights burning," commanded Jesus; "and ye yourselves like unto men that wait for their Lord." [2] The hope of the second coming of Christ has fired the hearts of believers in every age, from the first century to the twentieth. He will come! "For the vision is yet for an appointed

time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." [3]

Patiently, with due regard for His children's blocked intelligence, God lifts the veil, and step by step conducts them on their way. The signs that mark His coming grow ever stronger and tremendous, thundering now with a volume that would have deafened our fathers. The safeguards that protect and fortify His people through these times, God gives line upon line, precept upon precept. We walk a yard by sight; we envisage the miles by faith. It is well for us if on the narrow road we do not step aside and bog down in the philosophy of men or mistake the luminosity of fool's fire for the light of God.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." [4] Talents are to be improved; education is occupation. The Spirit of prophecy in Ellen G. White very early presented principles of education which, expanded, illustrated, and implemented since then, constitute the grandest system of education ever known—true education, Christian education. This people, like Israel of old, has been slow to receive it, and uncertainty and at times retrogression have therefore been the record; yet on the whole we have progressed in its light until, imperfect though it stands today, and due to mount to greater and clearer heights, it yet is a marvel and a model to all who inspect it.[5]

What, then, is Christian education, as seen in the light of this revelation?

Christian education is not business training merely, not the subduing of minds to fit the harness of a profession, not the hammering out of careers that end with the grave. "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the

student for the joy of service in this world, and for the higher joy of wider service in the world to come." [6]

Who is the limited in vision, who the restricted in concept, who the one unfitted to run life's race—the man who strips himself of useless ornaments and gewgaws, and fixes his eye upon the distant goal; or the man who plays with the shining pebbles of his course, gauds himself with the fluttering streamers of erudition, and hopes not beyond the early barrier of death? Men seize upon iron and gold, and treasure up pearls and diamonds; they put forth their hands upon the rocks, and overturn mountains by the roots; they search musty tomes, and peer through lenses for mysteries; they match the elements for cataclysms; and they eat of the fruit of the tree of knowledge of good and evil. But where shall wisdom be found? Where is the tree of life? "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." [7]

What is the motivation in Christian education?

The aim of Christian education is not to win fame, to be victor in futile contests, to make life a tourney field of competitive strife, to prove oneself or one's people the greatest, to trample the weak, to glory in lustful power, to reduce earth to a trodden field of blood. It is to receive and to exercise the love of God, which heals, soothes, builds, gives life and service to men. "Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter-influence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who 'measure themselves by themselves, and compare themselves among themselves, are not wise.' Whatever we do is to be done 'as of the ability which God giveth.' It is to be done 'heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord

Christ.' Precious the service done and the education gained in carrying out these principles." [8]

What have the ambitious conquerors in history to show for their victories now? Six feet of earth, or seven, and monuments of fame that drip blood. What reward have blasphemous philosophers who measured God by themselves and the universe by the span of their fists? The withered laurels of fading fame and the distorted mentalities and tortured egos of generations who, taught by them, have forgotten God. What gain to men today, and youth, who strive for the wispy victories of mart and forum and theater? The rivalries, the animosities, the hatreds, that breed class wars and national wars and race wars; gold coins in their eyes, and arms twisted behind their backs. And yonder, oblivion.

The schools of God are schools of love. The aim of the Christian teacher is to displace jealousy and strife with unselfish service, to teach cooperation instead of competition, to save the unfermented wine of innocent emulation from the souring germs of rivalry, to make a community of ministering spirits in the place of a mob of snarling fighters. The purpose of Christian education is to make men and women who will serve humanity in the spirit of Christ, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." [9]

It is an ideal that is not easily attained. The world has chiefly had charge of the education of teachers, and teachers will teach what they have been taught. A reconstruction of the ideologies and personalities of teachers, of their attitudes and methods, through sitting at the feet of Jesus and learning of Him, is a prerequisite to the establishment of a Christian school.

"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer

in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one.

"What He taught, He lived. 'I have given you an example,' He said to His disciples; 'that ye should do as I have done.' 'I have kept My Father's commandments.' Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life-experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power." [10]

But after you have teachers molded in the image of Christ, you have the still difficult if easier problem of remaking the ideals and the mentalities of the children and youth who come, most of them, from environments and teachings that are of the warring world. They have been taught to fight, to strive for earthly honors, to expect prizes of money or grades or privilege or position for accomplishments that should come forth as the natural fruit of character. They believe in primacy and class rather than in brotherhood. They work or they cheat to wangle honors. They can be roused to action only by an injection of a stimulating shot of rivalry. They love display and the praise of men. All these are but corruptions of good and valuable elements of character; but so is cancer only a misdirection and exaggeration of healthy growth. These must be eradicated if Christian life is to be attained, eradicated by the abundant flowing of the lifeblood of Christian education.

What is the structure of Christian education?

Christian education is not an aimless labyrinth of divergent sciences that point to nihilism, not a pack rat's collection of scintillating objects which glint the reflection of any chance ray of truth, not sciences impregnated with godless philosophies that deny the Maker of man and the universe, or put Him afar off as a primal cause. It is not built of clashing theories of origins and histories and aims and destinies or of doctrines of fatalism and objectives of despair, such as are currently rife in many a university classroom.

"In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.' . . . The great principles of education are unchanged. 'They stand fast forever and ever;' for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim." [11]

The structure of Christian education is an integrated system which has God as its center. Every science that man has discovered has its origin in God and is but a statement of a portion of His ways. God is love, and every science rightly taught leads to an understanding and an employment of love. Three books of God there are: the book of nature, the book of human history, and the book of God's revelation. By diligent and coordinated study of these sources, truth is made known. The Bible, the essence of God's revelation to man, takes the place of His visible presence, veiled since sin entered the world.

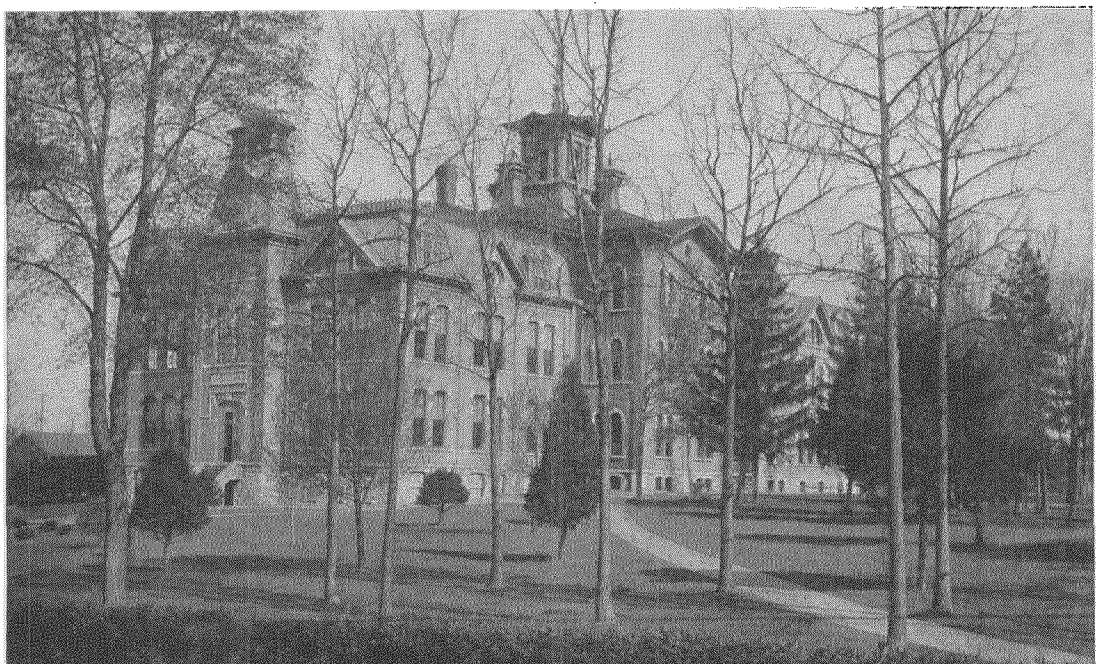
All the natural sciences are to be studied in the light of God; all the social sciences are to be illumined with the purpose of God; all the mathematical sciences are to be seen as an expression of God's mind. "The Bible" is to be "made the foundation and the life of all study." [12] "The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' " [13]

The Bible declares the authorship of God in the making of the world and of man. The Bible lifts the curtain on the invisible world, and relates the history of earth to the history of heaven. It reveals the hand of God in human affairs, and elevates history from an unrelated jumble of events into a considered plan, God's plan, obstructed by evil, but triumphant through all meanderings. The Bible penetrates the mysteries of man's mind and soul, his design, his failure, his weaknesses, his aspirations, his redemption. It makes every man's struggle with the forces of evil the concern of God, who succors with an almighty power that no evil can withstand. It teaches the final triumph of good, the salvation of worthy men, the cleansing of the universe, and the restoration of peace and glory in the presence of the universal God and Father.

Is there room for the study of science? Yes, most emphatically. But not for the study of science apart from the Maker of science. Not for a science that knows no God but man, a science that starts with doubt and ends with conjecture. That is pseudoscience. Science is knowledge, and knowledge is based on faith, with corroborating evidence of observation and experimentation. Science must start with the pronouncements of God, and prove its findings by His Word.

> "The heavens declare the glory of God;
> And the firmament sheweth His handywork.
> Day unto day uttereth speech,
> And night unto night sheweth knowledge." [14]

"Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, can not but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature,—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the



BATTLE CREEK COLLEGE

First Unit of Seventh-day Adventist Educational System. Established 1874

flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom, and the flower to fruit. . . . These are lessons that our children need to learn. . . . As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of to-day may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God." [15]

The works of God are a statement of His character, if they be certified by the revelation. No dilettante observation and admiration comprise this study. Agriculture in its various phases is the laboratory technique of nature study. "Study in agricultural lines should be the A, B, and C of the education given in our schools." [16] The sciences of soil and air and moisture, of climate, of the seed and the plant, and of the flowering and fruiting, the related sciences of the bird and insect worlds, the arts of timing and cultivation, of beautification in gardening and landscaping, of communion and partnership with God—all these and how much more are included in the science of agriculture, the basic and applied study of nature.

"In the study of agriculture, let pupils be given not only theory, but practise. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skilful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner." [17]

With agriculture, the basic industry and science, goes other manual education—household arts, cookery, mechanics, printing. Much of the enthusiasm and energy that is diverted into competitive sports could profitably be expended in the learn-

ing and practice of useful arts, and thereby fit men and women for the duties of life. "Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures—covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

"The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

"Even from the view-point of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street-corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,—who can estimate their value to society and to the nation?" [18]

Man himself, the masterpiece of God's creation, is to be studied in body and mind. "Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow-beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.

"Though the facts of physiology are now so generally understood, there is an alarming indifference in regard to the principles of health. Even of those who have a knowledge of these principles, there are few who put them in practise. Inclination or impulse is followed as blindly as if life were controlled by mere chance rather than by definite and unvarying laws." [19]

The study of physiology goes deeper and deeper as the years increase. In its simplicity and practicality, connected with the knowledge of hygiene, it is to be taught the child and the youth; and in its deeper knowledge and research it is to be the subject of specializing scientists. Not as an abstract science, heard but not heeded, has it a part in Christian education. The principles of health maintenance, as of a precious gift of God, are to be imbedded in the life of every student. Diet, labor, rest, recreation, cleanness, environment, peace, and vigor of body and mind are a part of the curriculum of Christian education.

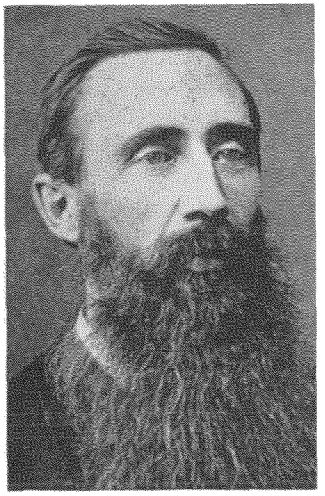
What has Christian education to do with the science of sociology? Is man's social responsibility to be studied? and are remedies for social ills to be discussed and applied? Yes; but not in devotion to man-made panaceas and social creeds. The viewpoints of non-Christian sociologists and of Christian teachers are divergent. They may agree as to the existence of social ills, but not as to social remedies. The doctrine of Christ in His relation to human needs is personal and direct, the giving of life where vitality is lacking. The doctrine of socialists is a doctrine of delegated service, the pooling of human resources and their administration by officials. This is mechanized social medicine, prescription by formula and treatment by rote. There is lacking the warm personal touch, the "virtue" which is life-giving power. Jesus "went about doing good, and healing all that were oppressed of the devil." [20] He commissioned His disciples, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." [21] And, moreover, the Christian concept of a final solution to social ills is not the evolution of so-

ciety into perfection but the second coming of our Lord Jesus Christ to cleanse the earth of sin and sinners.

"We need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless. . . . Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to cooperate. He is in the midst of us, to heal and to bless, if we will receive Him." [22]

Man is social in nature, and his social relations make an important element in his education. The egocentric nature of the child must be opened to the influences of his society. Selfishness must be disciplined to social responsibility and Christian service. In childhood this education begins in the home, extends to the neighborhood, reaches out into the wider circle of friends. In youth it enters the specialized field of conjugal impulse. In maturity it affects the world. The social education of the Christian is focused by the sense of personal responsibility upon personal action. The sociological studies of the Christian school present the bounden duty of every member of Christ's body to give the utmost of help to a needy and stricken world. Though it is recognized that organization and cooperative action are valuable and necessary in broad crises, the emphasis is upon personal responsibility rather than upon dependence on social organizations and governmental allotments and directives. Christians are living cells in a social body, not crumbs off a social loaf.

The development of character, the seedbed of personality, is the great aim of the Christian teacher. Education in social contacts and relations, education in Christian social life and recreation, education for marriage and for the training of chil-



G. H. BELL



W. W. PRESCOTT

Pioneers in Seventh-day Adventist Education

dren, education for benevolence and liberality and service in the face of individual and world needs—all these are a part of the social educational program of the Christian school.

Education for homemaking is basic to all sociological training. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." [23] "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities." [24]

First of all, the youth must have instruction and guidance in premarital social relations. Then there must be education in marriage and family relations, with training also in the economic aspects of family life. Child culture, the science of parenthood, is the capsheaf of this essential course. "What do students carry with them when they leave school? Where are they going? What are they to do? Have they the knowledge that will enable them to teach others? Have they been educated to be true fathers and mothers? Can they stand at the head of a family as wise instructors? The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families." [25]

In sum, the curriculum of a Christian school contains the essentials of education: science, viewed aright; arts required for human intercourse, for service, and for culture; techniques of trades and professions; ethics in social, business, and public relations; philosophy, anchored to the revelation of God; law, individual, family, institutional, political, and divine; and highest of all, yet infusing all, the Christian religion.

Who are the students of Christian education?

The education of the child begins not when he is sent to common school, but when he is born. The education of the man ceases, not when he leaves college, but when he dies. All Christians, of whatever age, are students of Christian education.

The home is the first and most important school. "In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life,—lessons of respect, obedience, reverence, self-control." [26] "It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home." [27] "The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his educa-

tion is to a great degree in her hands. To her first is given opportunity to mould the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account." [28]

The home should be the only school of the child until he has reached an age beyond the usual age of admittance to elementary school. "Parents should be the only teachers of their children until they have reached eight or ten years of age." [29] The reasons for this are chiefly physical, because physical health is basic to nervous and mental health. In such case, however, the home is to be, not merely a dwelling place, but a school; and the parents are to be, not merely keepers, but teachers, of their children. It is the duty of the church to provide means and put forth every effort to train parents actual and potential, for their supremely important place as teachers in the home.

Yet the fact that few parents do fit themselves to be competent teachers makes a place for the nursery school or preschool, which receives children, usually, from two years and up. If the preschool is well conducted, by teachers trained in the ways of God and in the science of home teaching—which is very different from formal school teaching—it may fill a place in education which, for all the efforts we put forth to train parents, the home in general fails to fill.

The public school system, great and beneficent as it has proved in a democracy like the United States, nevertheless cannot provide the education that Christian parents desire for their children. In America it is not permitted by law to teach religion in the public schools, and nowhere is the secular school competent to teach the Christian religion. Furthermore, in the avalanche of materialistic evolution which has swept over the educational world, the public school has equally suffered; and this teaching cannot be endured by believers in the Bible. Again, the incentive of rivalry, which is the animus of war, is cultivated in the non-Christian school, in class, in extracurricular activities, in sports; it is opposed to the spirit of Christ.

Therefore, it is the vital interest of the church to provide schools which shall receive its children in the home and the preschool, through the elementary school and the secondary school, to the college, and in such postcollegiate work as its needs and the aspirations of its constituents demand. Thus the province of Christian education extends from the beginning of life to its maturity, and the true student never ceases to learn as long as his life continues.

Is there a model set by God for the Christian school?

There is. And this model is in many respects so different from the pattern of existing educational institutions that its acceptance and reproduction would constitute a major revolution. What is this model? The family, the home.

"The system of education instituted at the beginning of the world, was to be a model for man throughout all after-time. As an illustration of its principles a model school was established in Eden, the home of our first parents. The garden of Eden was the schoolroom, nature was the lesson-book, the Creator Himself was the instructor, and the parents of the human family were the students. . . . The garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given." "In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than is laid, which is Christ Jesus.' . . . Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. The great principles of education are unchanged. 'They stand fast forever and ever'; for they are the principles of the character of God." [30]

If we lift our eyes from our immediate surroundings, if we dissociate our minds from the cut-and-dried patterns of behavior and institution and mastership, if we contemplate life, the history of the human race, the grand purpose of God, we shall be enabled to get clearer views and new visions.

In the social order there stands before us at the beginning of time, and continuing through all ages, the prime, basic institution of the family. Society is built on the family. It has infused all civilizations, constructed all nations. Kings and philosophers have tampered with it, and sought to subjugate it to their concepts of a different society; but their attacks have no more than dented it. Anthropologists may search the fringes of the human race, and discover what to their evolution-ridden minds seems to be evidence, in these decadent races, that the initial social system was not the Occidental family. But the inescapable fact remains that all the great peoples and nations of history have (with incidental and negligible divergences) known and preserved the family. Its establishment is inherent in its origin, for parents give life to their children, and are thereby held responsible for the nurture and education of those children to the age of maturity. Parenthood and the family are a mirror of the life and government of God. He is the prime and supreme parent; and it is His evident purpose, in establishing the same order on earth, to give His human children heaven's pattern for their governance and education. The home is the pattern school.

The conventional school is modeled not after the home but after the monastic institution. There was its origin; there it found its government, its society, its first subjects. True, some elements of home exist even there, as in all human associations; for the family is the basis of the social order, and no organization can completely ignore its influence. But the typical school is a counterfeit of the home.

An extended study of the home as the pattern for the Christian school cannot be given here, and would be premature; for there is no school yet that is so patterned. When the model is recognized and accepted, there will be great revisions of educational forms and methods in these sectors: constituency, government, social order as between teachers and students and between student classes, health habits, study habits, teacher load, curriculum, incentives, objectives.

The home as a pattern is not vague or opaque; it stands in clear light waiting for the Comenius or the Froebel of a new era.

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[1] 2 Peter 3:8, 9.
[2] Luke 12:35, 36.
[3] Habakkuk 2:3.
[4] Luke 19:13.
[5] See Appendix.
[6] Ellen G. White, *Education,* p. 13.
[7] Job 28:28.
[8] *Ibid.,* pp. 225, 226.
[9] Mark 10:45.
[10] *Ibid.,* pp. 78, 79.
[11] *Ibid.,* p. 30.
[12] Ellen G. White, *Testimonies for the Church,* vol. 6, p. 198.
[13] Ellen G. White, *Education,* p. 123.
[14] Psalms 19:1, 2.
[15] *Ibid.,* pp. 99, 100.
[16] Ellen G. White, *Testimonies for the Church,* vol. 6, p. 179.
[17] Ellen G. White, *Education,* p. 219.
[18] *Ibid.,* pp. 218, 219.
[19] *Ibid.,* p. 195.
[20] Acts 10:38.
[21] Matthew 10:8.
[22] Ellen G. White, *Ministry of Healing,* pp. 105-107.
[23] *Ibid.,* p. 349.
[24] Ellen G. White, *Education,* p. 276.
[25] Ellen G. White, *Ministry of Healing,* p. 444.
[26] Ellen G. White, *Counsels to Teachers,* p. 107.
[27] Ellen G. White, *Ministry of Healing,* p. 351.
[28] Ellen G. White, *Education,* p. 275.
[29] Ellen G. White, *Counsels to Teachers,* p. 79.
[30] Ellen G. White, *Education,* pp. 20, 22, 30.

CHAPTER 27

BUILDING THE EDUCATIONAL SYSTEM

IN THE early days Seventh-day Adventist children shared with the children of other churches and of no churches the benefits of the public school. And yet they did not share equally; for the distinguishing mark of their faith, the Sabbath, in some measure set them apart, and invited from other children (not infrequently inspired by their parents) the contumely and abuse which their elders often experienced.

If you were a Seventh-day Adventist child, you lived, perhaps, just under the little hill behind the Methodist church, and you skirted that Gothic structure with considerable awe and some misgiving, for you did not go to the Methodist church on Sunday; and if by chance you were included in the Christmas preparations, when your whole school went there, you felt like a cat in a strange garret. Not to be a Methodist in your town was not to be much; for, with the exception of a family or two of Quakers, who held an occasional meeting at the little Friends meetinghouse, everybody, save the lone "infidel," was a Methodist. Everybody, that is, except Seventh-day Adventists. You were a part of that little company that met in the front room of your elder's house on Sabbath, not Sunday, and you studied out of Brother Bell's *Bible Lessons for the Sabbath School,* number 1, and number 2, and if you grew old enough, up to number 8, the Acts of the Apostles.

And when, despite the camaraderie of schoolmates, with some of whom you formed happy friendships, you nevertheless at times came home smarting under the shouted epithets, "Little Advent!" and "Soul sleeper!" and "Bran eater!" and perhaps having dodged a few flung stones which you must not return, your mother soothed your ruffled soul with the stories of Noah and Jacob and David and Jeremiah and the Lord Jesus and all the apostles, whose lives exemplified the saying,

"All that will live godly in Christ Jesus shall suffer persecution."

It was, nevertheless, some distinction to be a Seventh-day Adventist. You were not lost in the crowd. A dozen might fall at your side and threescore at your right hand, and not make a hole in the ranks as large as one of you. You might wear fustian instead of broadcloth, and worship in a dwelling house instead of in a church; but the cut of your behavior and the color of your religion were peculiar and challenging. It was known that you would not eat hog meat or chew tobacco or drink hard cider. And when you made an epochal pilgrimage to Battle Creek, and came back to boast of a wonderful and beautiful tabernacle, with golden chandeliers and carpet rods, with ivory balustrades, and with soft red cushions on the seats, the icy skepticism of your hearers melted under the sun of your proved integrity: "The little Advent maybe dreamed it, but he ain't lying."

The elementary and academic public schools of America, which developed earliest in the North and West, had a background and foundation of religion. New England founders, pious folk, determined, in order "that learning may not be buried in the grave of our fathers, in the Church and Commonwealth, the Lord assisting our endeavors," that every township within their jurisdiction having fifty householders should establish a primary school, and every township with a hundred families should set up a secondary or grammar school, to fit students for the university (Harvard), which had been founded that "the light of learning might not go out, nor the study of God's Word perish."

While the State contributed to the support of the early schools, their life was in the churches. The clergy at first supplied the greater number of the teachers, and teachers who were not clergymen were generally Christian and religiously inspired. Thus in the beginning and for a long time continuing in diminishing degree, the atmosphere of the public school was of a Christian morality, and not a little of the Christian religion. But the church, divided and dividing, became in great part

static in doctrine and deficient in zeal, and progressively left the school to secular teachers.

Science, tinged more and more with Darwinism, elbowed out divinity, and set up gods which neither we nor our fathers had known. This subtle danger, fought then by many a churchman but not by all, was early perceived by Seventh-day Adventists, and had a part to play in their suspicion of the teaching that the public school was giving to their children. The other great danger, the spirit of anti-Christian rivalry, though condemned in Mrs. White's writings and exhortations, was not so readily perceived, and even to this day remains, like the high places in the reigns of Judah's kings, to tempt the people to idolatry.[1]

It was in the minds of some of the early Seventh-day Adventists that Christian schools, apart from the public schools, needed to be established for their children. This, it must be admitted, was the vision of the few, an earnest, anxious few, while the larger part of the church, many of them troubled but unable to rise to so great an enterprise, tried to satisfy themselves with the excellencies of the public school and more or less to supply its deficiencies or correct its wrong trends by home influences. The very early sentiment, that education of the children was wasted, disappeared under the assaults of the leaders, particularly James and Ellen White; but the ambition to found a distinctive Seventh-day Adventist system of education was lacking, both because of incomprehension of the issues and out of despair of accomplishment.

Sporadic efforts were made, however, in different centers, to establish church schools. One such was at Buck's Bridge, New York, about 1852,[2] under the teaching of Martha Byington and the sponsorship of her father, John Byington, before he moved to Michigan, and long before he became the first president of the General Conference.

The Battle Creek church, which steadily grew from 1855 onward, becoming not only the center of the work but the laboratory in which many an idea and institution was evolved,

likewise attacked the problem of elementary education. Louisa M. Morton, a noted teacher and educational author, started a school in the second church building nearly as soon as its erection in 1857; but she continued it for only one year, when she was called back to her parents' home in Maine. John Fletcher Byington, son of Elder John Byington, took up the schoolwork in Battle Creek in 1860, and, until his ambition to become a physician interrupted, did a worthy work not only for children but for more advanced pupils.

But the really strong, sound, progressive educational work of Seventh-day Adventists began with the coming to Battle Creek in 1866-67 of Goodloe H. Bell. This young married man, thirty-four years old, and largely self-taught, had become an educational figure of some prominence in the public school system of the State of Michigan. In 1866 he accompanied a friend to the newly established Health Reform Institute; and the next year he came back for the sake of his own health, undermined by injudicious diligence in study, with neglect of principles of hygiene. He accepted the prescription to do light work in the garden and on the grounds as a part of his treatment, and greatly improved in health.

The boys of the neighborhood, hanging around as boys will when a friendly spirit greets them, found him a ready and efficient helper in their school problems. Elder and Mrs. White at that time lived just south of the grounds of the Health Institute, on the corner of Washington and Champion.[3] Their two sons, Edson and Willie, ranging beyond the home fence, found irresistible the society of the boys' group about the friendly patient and gardener. Probably the pedagogical fitness of their schoolteacher, whoever he or she was, would not have met the standards of a teacher today. In any case, in the informal talks outdoors with Mr. Bell, they received more information on their arithmetic problems and their grammar constructions than they did at school.

In consequence they appealed to their father to get Mr. Bell for their teacher. The young man had by this time greatly

improved in health, and moreover had become convinced of the Seventh-day Adventist faith, and accepted it. Elder White, as many another father, wise or unwise, was influenced by the representations of his children, and investigated the possibilities. The upshot was that Professor Bell was installed in a cottage on Washington Street; and, his fame spreading, he soon found the cottage crowded and inadequate.

The General Conference now took an interest, such as they had previously shown in Byington's school, then discontinued. Professor Bell was taken under the wing of the church organization, though his income was still only from tuitions. But a larger building was found for his school. This was no other than the first frame building of the Review and Herald, erected by the funds supplied by Palmer, Kellogg, Smith, and Lyon. The Review and Herald now having two brick buildings, and a third in prospect, the little frame house, 20 by 30 feet, had been moved down toward the river, on Washington Street, in the rear of the publishing plant. This two-story building was requisitioned for what is to be regarded as the first official Seventh-day Adventist school, the beginning of their later college. The lower floor was used for the school; the upper story housed the family of Professor Bell.

Opening June 3, 1872, the school numbered twelve pupils, but the attendance quickly increased to twenty-five. Then a night class in grammar took in fifty. When the fall term began, the attendance was so large that the school had to be removed to the new church building, the third at Battle Creek, on the site afterward occupied by the Tabernacle. In this commodious but ill-equipped home it stayed for more than a year.

The success of this school, under the smile of God and the directives of the Spirit of prophecy, is clearly attributable to the character of the great educator who started the work. Prof. G. H. Bell was no mere pedagogue. As has been the case with most educational reformers, he was not molded wholly by the conventional schools of the period. In the first place, he had been a student at Oberlin College, in Ohio, a pioneer school

in educational reform, his family having removed there from the place of his birth, Watertown, New York. The migratory instincts of the elder Bell, like that of many of his neighbors, induced him to remove to the more virgin land of Michigan when his son Goodloe was only well started on his college course. No such opportunity offered again, but the young man made up by diligent private study for his lack of schooling, and in that process developed some of the original concepts and methods which he later put into operation so successfully.

He was a friendly man, yet exacting in his teaching requirements. He believed in associating with his students outside as well as inside the schoolroom. He was thorough in mastery of his subjects, and clear in exposition. He was open to new ideas; and, very largely under the influence of Mrs. White's suggestions, he instituted new methods of teaching, lessening the burden of memory work, prescribing persistent investigation and research, and inviting original thinking and expression. In the field of English language and literature he was a forceful innovator; and whereas perhaps his method of teaching grammar and rhetoric might today be thought archaic, it was at least clear cut, direct, and concise beyond most modern texts. As a guide and interpreter in literature for the Christian student, he was a teacher whose choice and exposition might well be followed more closely by his successors.

Professor Bell was not reluctant to teach children. He was capable of leading mature minds into deep studies, and he did so in his college work; but he began with the children, who loved him, and some of them advanced with him from elementary studies to their college courses. In this he was a worthy example of the true teacher, and his career is a testimonial to the value of the system which starts the young teacher, either man or woman, with the little child, giving him humility, invention, adaptability, and resourcefulness in meeting minds on more mature levels.[4]

By 1872 leaders in the General Conference had worked around to the necessity of establishing a finishing school to

train the ministerial talent required by the denomination. It was evident, even if the elementary and secondary levels might for a time be filled by the public schools, that an educated clergy could be provided only by a denominational college. Urged on by the testimonies of Mrs. White and the exhortations of Elder White, the leadership ventured to propose such an enterprise. An editorial in the *Review and Herald* to this effect was published in the issue of April 16, 1872.

George I. Butler was elected president of the General Conference two days before the opening of the year 1872. James White was at this time greatly worn, and laying aside some of his burdens, he went into temporary retirement. Elder Butler took firm hold of the project of an educational institution. The following year, at the General Conference convening in Battle Creek, March 11, 1873, an action was passed to found such a school, and its establishment was placed in the hands of the General Conference Committee. That committee, under the leadership of their vigorous young chief, went to work with such effect that at the next General Conference, held only eight months later, it reported it had raised in cash and pledges $54,000 for the enterprise. There was great enthusiasm over the project.

On the brow of the hill in the West End of Battle Creek, sloping gradually up for a quarter mile from the river, and opposite the Health Institute (within a year or so to be renamed the Battle Creek Sanitarium), was an estate owned by a wealthy Quaker merchant, who had been conspicuous in the affairs of the city and nation. Not only was he at one time mayor, but he was foremost in all civic matters and in moral reforms. He was one of the most prominent Abolitionists in Michigan before the Civil War, being the "conductor" at Battle Creek of the Underground Railway; and at the Jackson Convention of 1854, where the national Republican Party was formed, he was the chairman. His name was Erastus Hussey.

This estate of thirteen acres on which Hussey in 1855 had built his second residence, seemed to the promoters of the

school enterprise a most desirable location for their college. With some trepidation they approached Mr. Hussey with a proposition to purchase, and probably to their surprise the public-spirited man agreed. He sold them the estate, and removing but a few rods, built himself a new home on the corner of Washington and Manchester streets. What became of the Hussey residence on the college grounds does not appear, but the tradition is that the college building was erected on the site of his mansion, and covers therefore the "station" of the Underground Railway which Hussey prepared in his basement.[5]

The location of the college in the city, even though on its outskirts, was not in accordance with Mrs. White's ideas and designs. She advocated that it be located in the country, on a farm, where agriculture might be made the basic industry in a group of industrial enterprises. In this she was supported by Professor Bell; but the main drivers of the enterprise could not see so far into the planned educational reform, and decided upon this beautiful but restricted location opposite the sanitarium. They quickly curtailed their purchase by selling off five or six acres on the south and west for residence lots, retaining but seven acres in the campus. When the decision to purchase was made, Mrs. White wept. A quarter of a century later she was to support strongly the project of moving Battle Creek College into the country, where it now exists and flourishes at Berrien Springs, Michigan, as Emmanuel Missionary College.

An organization was effected to hold the property, and incorporated in March, 1874, as "The Educational Society of the Seventh-day Adventists." During that summer and fall the main building was erected, a brick structure in the form of a Greek cross, three stories high. This building was dedicated on January 3, 1875, but had actually been occupied since the early part of December.

The school which Professor Bell started had been, with the beginning of the fall term of 1873, removed from his charge,

and put into the hands of a young graduate of the University of Michigan, Prof. Sidney Brownsberger, though Bell was still employed as a teacher in it. Beginning with the winter term, it was shifted to the new third building of the Review and Herald, while they waited impatiently for the college quarters.

When the college opened in its new home, the first of 1875, the administration and faculty as named included James White, president; Sidney Brownsberger, principal; Uriah Smith, head of the Bible department; G. H. Bell, head of the English department; and others. In effect Professor Brownsberger was the first president of Battle Creek College.

Professor Bell's continuance of relations with the school was an example of his self-effacement. He was not by nature yielding and easy; one of his outstanding characteristics was tenacity of purpose and readiness to do battle for what he regarded as right. This naturally extended to his personal interests. But he subdued his feelings under Christian discipline, and meekly and cooperatively took up duties assigned him. The pioneer work which Bell had done and the outstanding qualities as educator which he had shown, would naturally have marked him to be the head of the college. But James White, while appreciating the sterling qualities of Bell, felt that the prestige of the new college demanded a head with scholastic degrees, a man stamped with the imprimatur of the university; and he felt it good fortune that a young man of the attainments and abilities of Brownsberger should appear at this time. Bell graciously withdrew, stood ready to give all aid, and when invited to take the English department in the college, did so, throwing all his influence into the upbuilding of the institution. Brownsberger, bright, energetic, bearing the marks of a classical education, and showered with favor in his initial introduction to the work, felt compelled to maintain accepted standards as against Bell's sometimes revolutionary ideas. Yet the two men got along fairly well together.[6]

Bell held out for simplicity of teaching, for adaptation of the curriculum to the needs of the church, for a literary educa-

tion influenced by the Bible rather than by pagan authors, for emphasis upon the mother tongue rather than the dead languages, for industrial education in connection with the academic, and for a close association of teachers and students which approximated the atmosphere of home—all these the subjects of Mrs. White's instruction. Brownsberger was not averse to the industrial training, though poorly equipped to visualize it or to put it into effect. He was also companionable. But he stood stiffly for the classics, and saw as the pattern of the denominational school the conventional colleges and universities of the world, rather than a new model. It was not that he was opposed to Mrs. White's teachings, but that, in common with most of the leadership, he was unable to perceive completely its meaning and direction. His training in the classics colored all his view. Ann Arbor was not Oberlin, and even Oberlin was not completely God's ideal.

Nevertheless, the college thrived, as Solomon's kingdom thrived, hiding its maladies under a smiling front. During the six years of Professor Brownsberger's administration the college witnessed a good growth, the highest annual attendance being over 600. No dormitories had been provided, the school trusting to the facilities which private families could offer; and consequently, the supervision of students outside classes was nil. Some of the students formed clubs, which were supposed to reduce their expenses as well as afford them social privileges; they were in the way of following in the path of the exclusive fraternities of the world's popular schools.

There was growing up, however, an influential coterie of men who caught some of the significance of Mrs. White's principles of education, especially the practical training to be found in school industries. The spark plug in this reform was Dr. J. H. Kellogg, young, vigorous, original, and given to scientific experimentation. He had received his medical education at the instance and partly at the expense of James White. After 1875, when he finished his medical studies and was brought to head the Battle Creek Sanitarium, he not only instilled new vigor

into the policies and methods of that institution but took an active part in the other interests of the church, in the Sabbath school, missionary enterprises, and especially the educational program. There was at that time no more wholehearted supporter of Mrs. White in all phases of the work, including the medical and the educational. In consequence, his career was marked with wisdom and success.

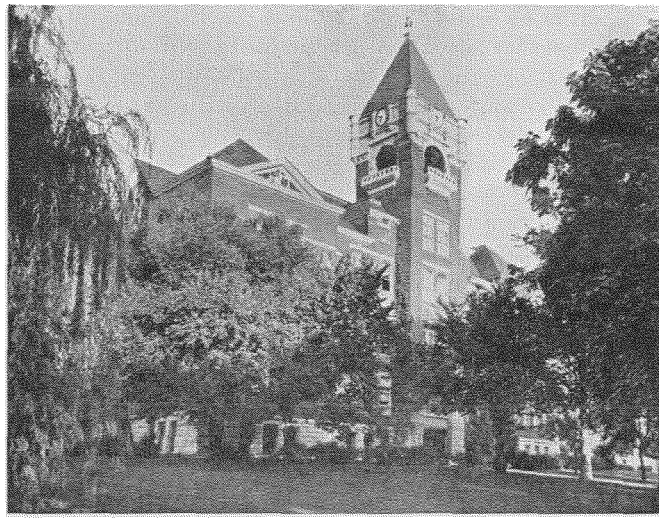
As a member of the college board of trustees, his influence was felt in support of the counsels and efforts of Professor Bell; and the president of the General Conference, Elder Butler, swung into line, and with S. N. Haskell, also a member of the Board, reinforced this attitude. They called for better supervision of students, necessitating the building of college homes. They demanded revision of the college curriculum, to include industrial training. The college, of course, located on its little five acres, two of which were given over to the playing field, was in no position to enter upon the basic industry, agriculture; but they advocated such industries as printing, carpentry, tentmaking, and the domestic arts. Although President Brownsberger was not opposed to the installation of these industries, his education was of the opposite type, and he felt that pressure was being unbearably applied. His health suffered, and at the conclusion of the school year in 1881 he stepped out, retiring to a farm upstate, where he undertook for himself the basic industry. Every American could farm in those days.

The board was in a quandary, for teacher talent was none too plentiful. Although they must recognize that Professor Bell was best qualified to undertake the reforms they desired, they balked at his lack of university training; for though scholastic degrees then had not the exclusive right of way in the teaching profession that they have attained in our day, they were yet marks of attainment which the board felt they could not ignore.

In this state they hailed with relief the appearance of an educator who had recently joined their church, Prof. Alexander

McLearn. He was very new to Seventh-day Adventist doctrine, it was true, and even less acquainted with the principles of education which had begun to a small degree to take hold of the denomination. But he was learned and he was affable, and they trusted that under the influence of Professor Bell he would take a postgraduate course in Christian education.

No greater mistake could they have made. For the university-trained president was of no mind to take lessons from a self-educated teacher of English. The school year of 1881-82 was a melee of conflicting opinions, objectives, and methods. Two strong-minded men, McLearn and Bell, clashed at every turn. The result was the resignation of Bell and the elimination of McLearn, who thereupon joined the Seventh-day Baptists. The next year 1882-83, the college was closed. It was a depressing experience to come within seven years of its founding.



UNION COLLEGE, LINCOLN, NEBRASKA
One of the Ten Major Educational Institutions Conducted by Adventists in the United States

Yet good came out of the experience. Interest in education was spreading through the denomination, and at widely separated points two new schools sprang up. One was on the Pacific Coast, where the strong constituency called for a school of their own. Healdsburg, a small town in the Santa Rosa Valley, and one of the first five churches raised up in California, made a bid which succeeded, and Healdsburg Academy (three months later elevated to a college) was opened on April 11, 1882. To its presidency they called Professor Brownsberger from his brief retirement. He came to the coast with the determination to carry out the instruction of the Testimonies on educational reform. Healdsburg College in its first year established the industries of gardening, fruit culture, carpentry, printing, and tentmaking. The college gave notable service in training men for the cause, a service continued by its successor, Pacific Union College, near Saint Helena, where it was removed in 1909.

Only eight days behind it, a school was opened on the Atlantic Coast, at South Lancaster, Massachusetts. To the headship of this academy Professor Bell was called, and he established it on the foundation he had so long advocated. This school has eventuated in Atlantic Union College.

By the following autumn, 1883, the Battle Creek brethren had recovered breath, and, chastened by their experience, looked for orthodoxy as well as scholarship in their president. They elected to the headship of Battle Creek College one of their prominent ministers, Wolcott H. Littlejohn, who had received his education at Kalamazoo College and the University of Michigan. In 1866 he accepted the Seventh-day Adventist faith, and since then had become one of the foremost writers and preachers of the denomination. He was president of Battle Creek College for two years, when William W. Prescott, a graduate of Dartmouth, took over.

For ten years Professor Prescott wrought in the denominational educational field, not only at Battle Creek, but as secretary of the newly established General Conference Department of Education, in which responsibility he had oversight of

the entire educational work. His administration was strong, progressive, in most respects true to the pattern set; and the fifteen years dating from his succession on to the end of the century were marked by much progress in education.

A conference school was opened in Minneapolis in 1888, with C. C. Lewis as principal. This eventuated in Union College, established at Lincoln, Nebraska, in 1891, with J. W. Loughhead the first president. In the Northwest, Milton Academy was begun by G. W. Colcord, in 1888, this being transferred in 1892 to become Walla Walla College in Washington State, with E. A. Sutherland the first president.[7]

In the South G. W. Colcord founded Graysville Academy in 1892, later to become Southern Missionary College, near Ooltewah, Tennessee. In the Southwest, Keene Academy, near Cleburne, Texas, was founded in 1894, with C. B. Hughes the first principal. This has developed into Southwestern Junior College. Various other local schools of elementary or secondary grade were started at different points, few of them, however, to become established institutions. At the locations of the main colleges and academies, grade and high schools preparatory to the upper school were maintained from the beginning.

From this recital it is apparent that the leaders of the Seventh-day Adventist Church began their educational structure at the top. The substructure of the public schools was depended upon to furnish the preliminary education, and the denominational academy and college were established to finish the product. The basic education of the home, the elementary school, and in general the secondary school were left out of account, except for verbal approval, until reforms that came near the opening of the twentieth century and in its third decade. These advance moves will be dealt with later.

A very great accomplishment in education had, nevertheless, been realized by this people before the half century of their existence had passed. The recognition that the church must train its members, especially its youth, in the principles of Christian education, which involved more than Bible in-

struction, had become an accepted part of their polity, and it established the mental attitude favorable to church education which made possible and easier the later reforms. These have brought the church closer to the ideal presented.

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[1] 1 Kings 3:2-4; 2 Kings 12:3; 2 Chronicles 15:17.

[2] Washington Morse, *Review and Herald,* Nov. 6, 1888, p. 689; Martha Byington Amadon, *Review and Herald,* March 25, 1937, p. 23; Grace Amadon, *Review and Herald,* June 22, 1944, pp. 6, 7.

[3] An occupancy midway between two epochs: first that ground comprised Battle Creek's earliest cemetery; and last, today, it is occupied by the towering addition to the old Battle Creek Sanitarium, which has become the U. S. Government's Percy Jones Hospital for World War veterans.

[4] See Appendix.

[5] See Appendix.

[6] See Appendix.

[7] See Appendix.

CHAPTER 28

COME, LET US SING

A PEOPLE who are looking for their Lord to come are a cheerful people, not trembling with "a certain fearful looking for of judgment," but rejoicing "with joy unspeakable," "looking for that blessed hope." What else could be their spirit and their attitude who see the solution of all earth's ills, its inequities, its cruelties, its sorrows, its death, in the "glorious appearing of the great God and our Saviour Jesus Christ"? "Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

The heritage of Christian song belongs to them. The Hebrew psalms are theirs, in their sonorous English prose or paraphrased in modern verse, like Watts's rendition of the fifth:

"Lord, in the morning Thou shalt hear
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye."

Or Bernard of Cluny's echo of the songs of the exiles, in Neale's translation:

"Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice oppressed.
I know not, O I know not what holy joys are there,
What radiancy of glory, what bliss beyond compare."

Another Bernard, of Clairvaux, sings to us out of the tortured theology of the Dark Ages, and we echo his devotion while we deplore his inquisitorial zeal:

"Jesus, the very thought of Thee,
With sweetness fills my breast."

* * *

"Jesus, Thou joy of loving hearts,
Thou fount of life!. Thou light of men!"

The faith of the Reformation rings in Luther's hymn, the faith of martyrs, apostles, evangelists to the end of time:

"A mighty fortress is our God,
A bulwark never failing."

Watts and Wesley and Toplady; Doddridge, Medley, and Montgomery; Bonar, Heber, and Bickersteth—all the host of the singers since hymnody was restored to the congregation, throng and thrill and inspire the watchers for the Advent, who are the inheritors of all the truth of the patriarchs and the prophets.

"Faith of our fathers, living still
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!"

In all ages the Christian church has received its songs and hymns from two directions: first, from among the talented, trained, devout presbytery, whose smooth and polished, often dynamic verse, if united to classic tunes, make up the main psalmnody of the church; second, from among the less literate but equally devout laymen, whose spiritual raptures must be expressed in song, sometimes rough, uncouth, and limping, yet occasionally striking so deep a note of worship and such melody as to number it among the immortals. The great body of popular church music, as of secular music, is ephemeral, popular for the day but forgotten overnight. The residue that comes to us out of the past is but a small part of what the church in its time sang, the grains of gold that cling to the cradle while the glittering sands are washed away. The hymns of Watts began in a disgust at the doggerel that the congregations sang; and Heber wrote his immortal hymn in protest against the feeble and inane missionary hymns of his day:

"From Greenland's icy mountains, from India's coral strand,
Where Afric's sunny fountains roll down their golden sand,
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain."

We garner today in our hymnbooks grain of various denominations and of different weights. Some of the highly touted modern compositions are fit to be tossed about like chaff; yet out from under their cover comes occasionally a golden grain. The music and the literature of the hymns and songs which a people or a person sings balance perfectly with the character of the singer. Yet let us not too severely scan the hymnody of a people simple, unsophisticated, and crudely sincere. Some men must shout to let their joy be known; others move their souls to the majesty of deep waters. A tolerance of tastes is a child of charity.

The Second Advent Movement brought forth some noble hymns from gifted writers, and it also produced from the common people many a song of glorious expectation, some of which were crude but others heavenly ravishing. Their tunes express the exultance of the singers; and whoever today puts his imagination to work to picture the scenes and the feelings of the worshipers in that time, can catch again the moving power of the songs. Some of these are to us anonymous, and probably their authorship was early forgotten; for the Adventist congregations were intent not on earthly records but on heaven. And they sang with a shout:

"Let others seek a home below,
We'll be gathered home;
Which flames devour and waves o'erthrow,
We'll be gathered home!"

* * *

"Out on an ocean all boundless we ride,
We're homeward bound, homeward bound.
Tossed on the waves of a rough, restless tide,
We're homeward bound, homeward bound."

* * *

"Long for my Saviour I've been waiting,
Long time have watched by night and day."

* * *

"O hail, happy day, that speaks our trials ended;
Our Lord has come to take us home,—O hail,
happy day!"

"In the resurrection morning we shall see the Saviour coming,
And the sons of God a-shouting in the kingdom of the Lord.
We shall rise, hallelujah! We shall rise, hallelujah!
When the mighty trumpet rends the azure skies,
We shall rise!"

It is difficult to cut off the recital of these old anonymous Advent hymns. They are seldom heard today even among the sons of the fathers who made the open-air assemblies and the meetinghouses ring with their jubilation. Nought of their power could be felt by resurrecting them as folklore or ethnologic antiques; but to the fervent soul who sings with sincerity "Faith of Our Fathers," they still carry the force and grace of a hope that maketh not ashamed.

There are other hymns of the Advent Movement signed and sealed by authors and composers. Some of them celebrate the coming; others deal with the earth path of the pilgrims. One of these is by Mary S. B. Dana; it has had a renewed popularity of late in altered versions of the tune:

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever flowing."

One of the sweetest expressions of Christian resignation and consecration is from the pen of that great preacher and loved pastor, Charles Fitch, written in the hour of his acceptance of the Advent message, when almost all his friends seemed turned against him:

"One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
'Thy Saviour is well pleased with thee.'

"Earth's scoffs and scorn well pleased I'll bear,
Nor mourn though underfoot I'm trod,
If day by day I may but share
Thine approbation, O my God."

Another hymn, by an Adventist believer and poet (who with her husband, was a close friend of the Fitches) is Phoebe Palmer's [1]—

"Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.
Lo! He comes, lo! Jesus comes;
Lo, He comes, He comes all glorious,
Jesus comes to reign victorious,
Lo! He comes, yes, Jesus comes!"

Set to Kirkpatrick's throbbing rhythm, it summons "all the trumpets of the skies" to accompany it; and it is scarcely less popular today than in the gatherings of the 1844 believers. Another well-known hymn of Mrs. Palmer's is "O Now I See the Crimson Wave."

A hymn writer of sincerity and power was Sidney S. Brewer, who, passing through the disappointment, became a prominent minister in the Advent Christian church. We treasure especially his hymn:

"Watchman, tell me, does the morning of fair Zion's glory dawn?
Have the signs that mark its coming yet upon thy pathway shone?
Pilgrim, yes! arise, look round thee; light is breaking in the skies;
Gird thy bridal robes around thee. Morning dawns, arise! arise!"

Two other ministers, authors and hymn writers, of the same church are H. L. Hastings ("Shall We Meet Beyond the River?" and "O Sweetly Through the Gloomy Years"), and Daniel T. Taylor ("We Are Going Home; We've Had Visions Bright").

It may be said that the Seventh-day Adventist faith was born to music. All its founders loved to sing; and James White, its organizer and head, was of a family gifted in music. He early gave attention to the special music needs of the little flock, by

issuing, in 1849, out of his material poverty and his spiritual wealth, a small book of hymns without tunes. That, however, was not an uncommon form of hymnbook in those days, the singers being guided by the cabalistic signs of meters or by the names of tunes. "Old Hundred" is still a common designation of the most familiar doxology. The name of this hymnbook was, in the fashion of titles then, long and rambling enough to fill the title page: *Hymns for God's People That Keep the Commandments of God and the Faith of Jesus,* compiled by James White. It was a diminutive book, 3½ by 5 inches, and, like the Sabbath people's tracts of the time, it contained just forty-eight pages—but more than two hundred hymns. Later, in 1854, appeared a larger and improved hymnbook, still without music, in time to be included in that collection of Seventh-day Adventist literature which sold for three dollars.

The resources of the church were increasing; however, its requirements were more insistent; and a young generation was coming up which contained some talented musicians. James White's sons were singers and composers. Henry, the oldest and most promising, died at the early age of sixteen. His next brother, James Edson, besides his other activities in the church, produced for the Sabbath school in 1878 *The Song Anchor,* the first of the denominational songbooks with music. In 1886 he collaborated with his cousin, Frank Belden, in producing *Joyful Greetings for the Sabbath School.* In 1895 appeared Belden's *Gospel Song Sheaf,* and finally his *Christ in Song,* which held the field for half a century, displacing in many churches the official hymnal; and even now it has not lost all its popularity.

The musical needs of the church, as distinguished from the Sabbath school and in part from evangelistic services, were in the meantime not neglected. From time to time four successive editions of the earlier hymn collections were issued, each according to the lights and resources of the time. But in 1884 the General Conference appointed a committee of five to make plans for a larger, more varied, more elaborate hymnal. This

committee engaged a larger body scattered throughout the field to recommend constituent songs. Reporting to the General Conference the next year, they received approbation of their preliminary work; and another committee of five was appointed to carry into effect the plan proposed and to issue the book.

This committee consisted of George I. Butler, president of the General Conference; Uriah Smith, editor; J. H. Waggoner; A. R. Henry, manager of the Review and Herald; and Edwin Barnes. They employed Frank E. Belden and Edwin Barnes as music editors, who produced a very notable book of more than 1,400 hymns and songs. The typesetting, both of words and of music, was done by the J. E. White Publishing Company, and the finishing and marketing of the book by the Review and Herald. It was published in 1886, under the simple title *Hymns and Tunes.* One of the finest collections ever to be issued, it remained the standard songbook of the church until displaced in 1941 by the new and beautiful, though more limited, *Church Hymnal,* which contains less than half the number of compositions in the former, but doubtless these are more carefully selected and edited.

The three most outstanding Seventh-day Adventist hymn writers are Annie R. Smith, Roswell F. Cottrell, and Frank E. Belden.[2] Others whose songs have added to Christian hymnody are Uriah Smith, J. Edson White, L. D. Santee, I. H. Evans, Mrs. L. D. Avery Stuttle, and a considerable company of writers who have made single or multiple contributions. A noted composer, sound, sure, classic in style, was Edwin Barnes, long at the head of the music department of Battle Creek College.

The work of Annie Smith and of Cottrell has been mentioned before. Frank E. Belden, grandson of Albert Belden of Rocky Hill fame and son of Stephen and of Sarah, the sister of Ellen Harmon White, was an unusual combination of business sense and artistic ability. He was at different times manager of the Review and Herald and in business for himself; but his output of hymns and Christian songs was remarkable, amount-

ing to hundreds of compositions, ranging in appeal from the child to the patriarch, and in character covering all the field of Christian needs, from the pastoral to the millennial, from the grief of death to the jubilation of the resurrection. For the most of his songs and hymns he also wrote the music. In so large a production naturally there were gradations of excellence, but on the whole his hymns measure up to the first class. His music is usually faultless and melodious, and his verse in many instances reaches the heights of inspiration. More than any other modern writer, Belden has impressed this church with his hymns, whether in the martial music rolled forth from a great concourse of gathered Christian workers:

"Words of cheer from the battlefield of life,
Welcome tidings from the war!"

Or in the dulcet tones of a comforting requiem:

"Sweet be thy rest, and peaceful thy sleeping."

Or in the suppliant's plea:

"Blessed Lord, how much I need Thee!"

The militant trumpeting of—

"The coming King is at the door."

Or the prayer at the family altar:

"Father, we come to Thee."

Yet if one stands out above them all, it is doubtless that one for which Edwin Barnes wrote the music, that sings with the liquid notes of the wood thrush at eventide:

"Shepherd divine, Thou leadest me."

Let the Advent music ring! In the great assemblies spaced months and years apart, in the weekly convocation of churches, in the enthusiastic young people's society meetings, in the schools from nursery to college, in the summer training camps, out in the hazardous mission fields, in the hospitals of mercy on battle front or in sylvan retreat, on the highways and the trails and the rivers that run from mountain to sea, over the

wide world in the winging plane, in the quiet family circle around the home fire: let it ring!

"Lift up the trumpet, and loud let it ring:
Jesus is coming again!
Cheer up, ye pilgrims, be joyful and sing;
Jesus is coming again!

"Echo it, hilltops; proclaim it, ye plains:
Jesus is coming again!
Coming in glory, the Lamb that was slain;
Jesus is coming again!

"Sound it, old ocean, in each mighty wave:
Jesus is coming again!
Break on the sands of the shores that ye lave;
Jesus is coming again!

"Heavings of earth, tell the vast, wond'ring throng:
Jesus is coming again!
Tempests and whirlwinds, the anthem prolong;
Jesus is coming again!

"Coming again, coming again,
Jesus is coming again!"

—STROUT.

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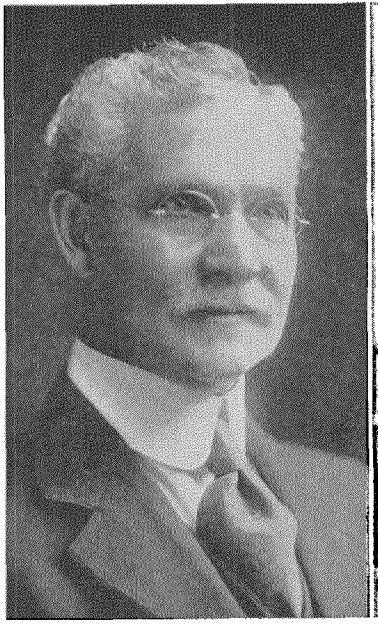
[1] See Appendix.

[2] The relative popularity and wearing qualities of the three writers may perhaps be seen in the comparative numbers of their production in the two hymnals, published a half century apart. In *Hymns and Tunes*, Belden has 80; Cottrell, 16; and Annie R. Smith, 13. In the *Church Hymnal* there are preserved of Belden's hymns 23; of Cottrell's, 3; and of Annie Smith's, 10.

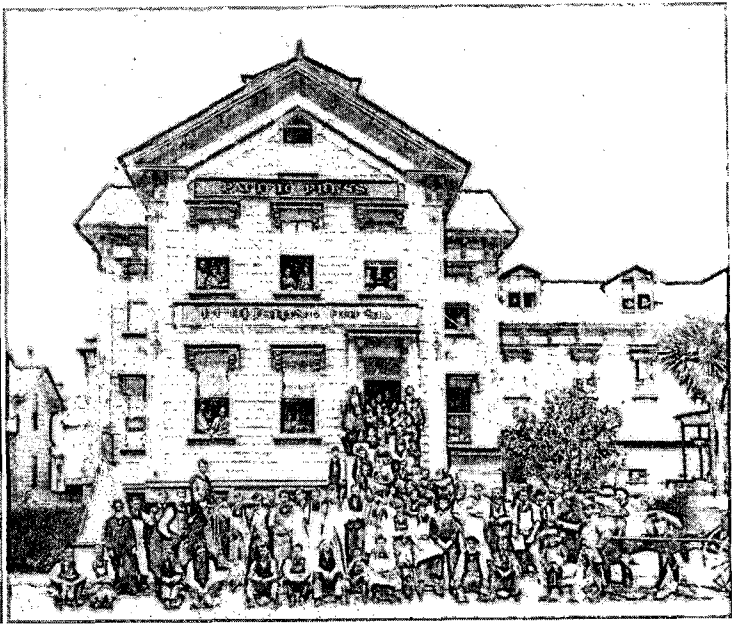
Annie R. Smith died July 28, 1855, at the age of 24. Roscoe F. Cottrell died March 22, 1892, at the age of 78. Frank E. Belden died December 22, 1945, at the age of 87.

SECTION IV

Expansion



C. H. JONES
Manager Pacific Press More Than Fifty Years



THE PACIFIC PRESS IN THE 1890's
This Plant at Oakland, California, Was Later Moved to Mountain View

CHAPTER 29

PACIFIC COAST

CALIFORNIA, the Golden State, land of wonders and of wealth, came into the possession of the United States in 1845, as a result of the seizures by Fremont and Stockton, confirmed in 1847, after the Mexican War, by the Treaty of Guadalupe. Its earliest occupancy, aside from the aborigines, had been by the Spanish, whose missions and military stations reached as far north as San Francisco. In the early part of the nineteenth century the Russians came down and established themselves on the coast north of San Francisco Bay, in what is now Sonoma County. Their occupancy, almost forgotten, is commemorated by the names of the Russian River and Sebastopol. By treaty with America and Great Britain in 1824 they abandoned this claim and occupation.

Just as in Texas, Americans crowded in during the 1840's, and the inevitable followed, after an initial short-lived American republic and as a result of the Mexican War, by the cession of all Mexican territory north of the Rio Grande, including California. It was then a land of missions and ranches, so far as it was settled at all. There were but six thousand white inhabitants in the whole State. But in 1848 gold was discovered at Sutter's Mill on the American River, an affluent of the Sacramento; and forthwith a horde of fortune hunters swarmed across the plains or sailed around the Horn or trekked across the Isthmus, and in the single year of 1849 raised the population to eighty-five thousand souls. San Francisco became a great and raw port of entry.

Communication and transportation between the East and the Far West was slow, cumbersome, and hazardous: by land the swift pony express, which carried the mail, and the slow but almost universal covered wagon drawn by oxen or horses, which carried settlers and freight; the water route was either

around the tip of South America or across the Isthmus of Darien (Panama), with ship from New York on the Atlantic side and ship on the Pacific to San Francisco. So rapid was the development, however, that in 1850 California's population was sufficient to qualify her as a State. "Its gold greatly helped in the financing of the Federal government in the Civil War." But the first transcontinental railway, the Union Pacific and Central Pacific, joining in Utah, was not completed until 1869. Thereafter new and competing lines were pushed through rapidly.

The first Seventh-day Adventist family in California appears to have been that of Merritt G. Kellogg, the oldest son of J. P. Kellogg.[1] In 1859, influenced by a depression in the East, he started with his family for the west side of the Mississippi; but by a succession of events, good fortune as well as mishap, he was lured on until, with his wife and three children, he landed in California.[2] There he found work in his trade of carpentry. For several years the family stood alone as representatives of their faith in the Golden State, but they were diligent in distributing tracts and books, which created an interest on the part of many. A few believers in the State, widely separated, appeared in these years, however, caught by missionary literature, but apparently they made no contact with Kellogg. His first convert would seem to have been B. G. St. John, a forty-niner who had made and lost a gold fortune, and was now reduced to tallying lumber on the wharves. He had been a Millerite of 1844, and still kept his Advent hope. Listening to Kellogg, he and his family accepted the Sabbath. His persistent interest and faith were a great factor in the maintenance of the cause in those early times.[3]

In 1861 Kellogg obtained permission to use a room in the courthouse at San Francisco, where once a week for a few months he gave a lecture on the truths of the Second Advent and the Sabbath. When this room was no longer available, he rented a hall for a month and a half, and stepped up his meetings to three a week. As a result of this work, fourteen

persons embraced the faith, and began to keep the Sabbath. A Bible class and regular Sabbath meetings were then established, and the little company kept the light burning brightly for two years. But it was in the midst of the war; and although California was distant from the conflict, its ripples disturbed the public mind, so that no more progress was made. Then some of the company moved away; it appears that Mrs. Kellogg grew disheartened, and her husband yielded to the pressure, and the meetings were discontinued for two years.

In October, 1865, however, the brethren and sisters remaining again met at the Kellogg home, and after talking over the situation agreed to send a call for help to the General Conference. With their appeal they sent $130 to apply on the expenses of a messenger. But with the principal men of the General Conference and its chief constituent conference just then falling ill and going off to the Dansville Sanitarium, there was disorganization and perplexity in Battle Creek; they had no one to send.

So the matter rested for eighteen months. In the spring of 1867 the little company in San Francisco again bestirred themselves and decided to send M. G. Kellogg as a delegate to the General Conference. However, their action came too late for him to reach there, and they sent a written appeal instead. This, too, fell, not upon deaf ears, but upon disabled hands.

Then Kellogg determined to do something by himself. He sold his home, and in the autumn he took the trip east, and occupied himself there until the General Conference of 1868.[4] The General Conference met in Battle Creek on May 28 of that year. Two men had come to it with the inner conviction that they were to make a great change in their fields of labor. These men were D. T. Bourdeau and J. N. Loughborough. Kellogg was present, and made an earnest plea for laborers. Both men volunteered. Such a call was then equivalent to a summons today to go to the farthest quarters of the earth. But within three days it was decided to send Loughborough and Bourdeau with a tent to the Pacific Coast.

It was no little undertaking. You did not then pass a resolution to go somewhere, draw a draft on the General Conference treasury, and shortly find yourself set up in the evangelistic business in a mission field. The General Conference was but five years old; its resources in comparison to today's were as the wood-burning two-cylinder engine of that time compared with the Deisel-fueled, streamlined, giant, present-day locomotive. Funds had to be found. Yet on June 24 the men were aboard ship in New York harbor, headed for the Pacific Coast.[5]

James White had appealed through the *Review and Herald* for a thousand dollars to purchase a tent and pay expenses of the missionaries, and meanwhile he managed to advance the necessary funds. The tent was purchased; all arrangements were made; and Loughborough and Bourdeau, with their wives, were on their way. This liberality was in keeping with the counsel given by Mrs. White as to the financial policy to be pursued in California, as distinguished from that in the East; while at the same time the economy she urged was exemplified by Loughborough's securing a $200 reduction in the fares of the four, and shipping the tent by slow freight, without ropes or poles; thus he saved another $50.

Gold had made California an empire in itself. In the first five years after discovery of the precious metal California brought forth over twenty times more gold than all the nation had produced in the colonial and national existence. Separated by a continent from the older States, California's economy was almost shut up to itself. Money was coin, and the coin mostly gold, naturally in the larger denominations. This produced a freedom of expenditure which was, to say the least, liberal, and often prodigal. To pinch pennies in this setting, as the Adventist pioneers had been forced to do in the East, would have been fatal to the enterprise; and Mrs. White's testimony, while urging economy, also counseled the workers to answer to the conditions obtaining in the free-spending West—to lay large plans, to expect large expenses as well as liberal gifts and benefactions. This counsel, received a little after they had

made their initial effort, thereafter governed the policy pursued in California.

Arriving in San Francisco on July 18, 1868, they lodged with the Seventh-day Adventist B. G. St. John, intending to make their first pitch with the tent in that city. They found food, especially fruits, abundant and cheap; but rentals, both of houses and land, were high; and, still under the influence of their Eastern experience, they decided against trying there. Not knowing where to go, they resorted to prayer, and God brought them an alternative.

The next day a stranger called upon them, and in the name of an "Independent" church invited them to come to Petaluma, some fifty miles to the north, in Sonoma County. This Independent church had seen a notice in an Eastern paper that two men with a tent were sailing for California to hold evangelistic meetings. They prayed that if these were the Lord's servants, they might have a prosperous journey. Then one of their number had a dream in which he saw two men kindling fires to light up the surrounding country; but the ministers of Petaluma were trying to put it out by throwing on brush and turf, which only made it flame higher. The two men then laid other fires, until they had five brightly burning. All the efforts of the ministers to extinguish these had the same effect as on the first, until they said, "It is of no use. Leave them alone. The more we try to put out the fires, the better they burn." He understood that these fire-kindling men were the men with the tent.

So the Independent church sent a man to San Francisco, who, inquiring at the dock, learned that a tent had come in and where it had been delivered. He called there, and the junction was effected. Loughborough and Bourdeau gladly accepted the invitation, shipped the tent to Petaluma, and on August 13 opened their first tent meeting. The ministers started the opposition predicted. The Independents, on the other hand, followed the doctrine with approval, until it came to the Sabbath question; then there was a division among them, six

accepting it with all the rest of the faith, and the others drawing back.

They next pitched in Windsor, to the north, then in Piner, then in Santa Rosa, then in Healdsburg—five fires burning, despite continued opposition. At last, at a meeting held that summer, the ministers' council decided "to let the Adventists alone," for the more they opposed the doctrine, "the more it spread."

That spring of 1869, Loughborough was invited to speak in the Munroe schoolhouse, three miles west of Santa Rosa. But on arriving at the place, he was set upon by an angry man already haranguing the crowd, who shoved him out of doors, exclaiming: "Get out of here! You are a liar, a thief, and a blasphemer. You stole my son from the faith of his father. You lied in quoting a text of Scripture." It proved, however, that the text did not read as he thought, but taught the destruction of the wicked instead of their everlasting torment. The little band assembled outside the schoolhouse under a wide-spreading oak, and held a glorious meeting. As the highway ran by this place, and many wagon loads of people were passing, the word of the encounter spread, resulting in calls from various quarters to come and preach.

In the adjoining district of Piner, where a number had been brought into the faith, another meeting was appointed at a schoolhouse for June 19. One man, two of whose married daughters had accepted the faith, declared that Loughborough would never preach again. Arming himself with a club and a butcher knife, he lay in wait at a secluded spot on the road. But Loughborough, knowing nothing of the man's plan, had passed that way early in the morning, to avoid the heat of the day. So the man, coming later, waited in vain. But the news of his act and his intention circulated.

These events caused intense excitement in the county, and people declared that the Adventists should have a meeting place of their own in the city of Santa Rosa. One man donated two lots and $500; others in the faith and out followed with

gifts; and the result was the first Seventh-day Adventist church building in California, ready for occupancy in November, 1869. Thus was the work established in a corner of what is now the Pacific Union Conference, the largest in numbers and resources in Seventh-day Adventist ranks.[6]

Nearly two years had been spent in the work in Sonoma County, with the result that a stronghold of the faith was there established, never to be thrown down. But in the meantime the work in San Francisco languished. The few brethren there had been greatly disappointed that the initial effort was not made where they had so tenaciously held the ground for eight years. Whether, if their wishes had been followed, the work in California would have been better advanced, is a question that none can answer. The way in the north was providentially opened, and it seemed to be God's leading that the missionaries should start outside the metropolis. This action opened the way for a temporary but not fatal division; what would otherwise have been the development only God knows.

B. G. St. John was a strong pillar of the church. When Kellogg sold his property and went East in 1867, St. John took the leadership in San Francisco. It was at his home that Loughborough and Bourdeau stayed when they first came. He was deeply disappointed that they left the city for Petaluma; nevertheless, he remained loyal, and waited through the months while the work was developing in the north, and in its successes there he rejoiced.

But in the spring of 1871 Miles Grant, a minister of the Advent Christian Church (first-day Adventists), reached California, and St. John saw in the city paper notice of his arrival. As we have noted in chapter 9, the first-day Adventists had become split into several parties, the old-line faction holding to the doctrine of the immortal soul and eternal hell-fire, while other bodies rejected this and, like Seventh-day Adventists, taught immortality only through Christ. The Advent Christian Church was one of these, and was at this time assuming

an ascendancy among first-day Adventists. The first party, who called themselves the Evangelical Adventists, though they were later to disappear, at that time still were strong, and made constant war on this doctrine.

St. John and his brethren were anxious for this question to be brought before the public, if they could get no more. Also, in a measure the Advent Christians were in accord with Seventh-day Adventists on the prophecies, and were opposed to spiritism. So Elder Grant was taken to the St. John home and was assisted in staging a series of lectures in the city, which the Sabbathkeeping brethren all attended and promoted. Grant succeeded in getting nearly a hundred to commit themselves to his teaching. But at the height of the interest he suddenly left, recommending his followers to join the Methodist church, whose pastor, Bailey, had opened his doors for the meetings.

This advice about half of them followed. But to St. John and some of the others this seemed a betrayal. They drew off, hired a hall on Minna Street, and again sent an urgent request to Elder Loughborough to come and open tent meetings in San Francisco. The work in the north now seeming to have been fairly established, Loughborough acceded. In the spring of 1870 Elder Bourdeau had left for the East and the resumption of work among the French-speaking people, in which he had formerly been engaged; and since that time M. G. Kellogg, who had returned in the latter part of 1868, had been assisting in the tent efforts. Loughborough left Kellogg to hold the fort in the north while he went alone to the city.[7]

In June of 1871 the tent was moved to San Francisco, and pitched on the south side of Market Street, between Fifth and Sixth. M. E. Cornell just at this time came to the Coast, expecting to go on to labor in Oregon and Washington territory. But on arriving, he found that the tent had been pitched and one meeting had been held, and he was solicited to stay and join Loughborough, as he had seventeen years before in that first tent meeting in Battle Creek. This he did. After a

few weeks of meetings in the tent the effort was continued in rented halls, and by the end of the year over fifty had accepted the faith. The expenses of the meetings up to that time were $630, but $510 had been contributed, and tithes of the converts amounted to $1,100 a year in gold, which was above par in the country's currency. With the efforts in the north and this in the city, they had won 208 adherents, and the tithe was $2,100 in gold.

Outside opposition had been in evidence from the beginning, and still continued. But the enemy of all righteousness, finding that such attacks could not stop the work, now tried boring from within. While Loughborough went back to strengthen the Sonoma churches, Cornell was left in charge of the work in the city. He was a strong preacher and an able debater, and on the front he sustained the cause; but he failed to guard his soul where he had thin armor. Innocent as it seemed, he conducted himself injudiciously with a lady of the congregation, showing a partiality and favor which, while far from the borders of immorality, soon excited comment from the enemies of the new faith. Elder Loughborough, returning, labored with him on the matter, but Cornell's pride and independence were aroused, and he declared that he had a right to walk the streets as he pleased and with whom he pleased. Thus it went on from the middle of December to the middle of January, 1872. Finally the young church was called upon for disciplinary action. A meeting was appointed to consider the matter and to determine their attitude. Some of the church sided with their favorite minister; others saw the danger. A division seemed inevitable.

The meeting was to be at nine o'clock in the morning of January 28. Cornell was still recalcitrant. The night before, Loughborough spent most of the hours in prayer. In the morning he started for the church. On the sidewalk near his boarding place he found his fellow laborer, weeping.

"I am not going to the meeting," he said.

"Not going to the meeting? Why, it relates to your case."

"Yes, I know," replied the now penitent Cornell. "But I am all wrong. You are right. Here is a letter of confession I have written. Take it and read it to the church. It will be better for my sympathizers if I am not present."

"What has made this great change in you?" inquired Loughborough wonderingly.

Said he, "I went to the post office last night, and received a letter from Sister White, from Battle Creek, Michigan. Read this, and you will see how the Lord regards my case. Tell the church I accept it as a testimony from God, and I repent."

The church, examining the facts in the case, saw that what Mrs. White had written could not have come as a result of communications from this scene of action, for there had not been time since the matter developed for such correspondence; and, in fact, neither Loughborough, Cornell, nor any other had written to Mrs. White or anyone in the East about the trouble, trying rather to contain it within the local church. The revelation had been given to Mrs. White as a part of a vision in early December, before the state she saw had developed, in the last of the month. On the morning of January 18 she was awakened with the impression that she must immediately write out that testimony and put it in the mails. She did so, and giving the letter to her son Willie before breakfast, charged him to go to the post office and hand it to the postmaster, which he did, reporting that he saw it go into the mailbag. It took nine days then for the mail to go to California, and there was but one mail a day; the letter therefore reached the scene in the crux of time. If it had come before, there might have been division; if it had arrived later, it would have been too late. But its timing was perfect. It confirmed the church in confidence in the Spirit of revelation working in their leader, Mrs. White.[8]

The work grew, spreading through the Bay region and the northern part of the State; and in October, 1872, the first Seventh-day Adventist camp meeting was held at Windsor, Sonoma County. To this camp meeting James and Ellen White came from the East, making their first visit to the Far West.

They remained in the State for five months, holding meetings, strengthening the young churches, and partaking in the organization of the California Conference on February 15 and 16.

An example of the missionary spirit of the lay members is seen in the case of the Bond brothers. Seth Bond, living near Healdsburg, had come into the faith under the ministrations of Loughborough, Cornell, and Kellogg, in 1872. His pockets filled with tracts and his heart with zeal, he determined to carry the truth to his brother James, a farmer with large holdings in Stanislaus County, just south. He found him driving a ten-mule team hitched to a gang plow, and lost no time in beginning his mission. He talked his new faith in the field, and followed it up in the barn, and continued when they went to the house. James's wife, Sarah, a devout Baptist, stood this for a few days, until her patience gave out; and then she said, "Seth, we like to have you visit in our home, but unless you can stop talking this Sabbath business, I'm going to ask you to move on."

"Sarah," he replied, "if you can show me just one text in the New Testament that implies we are obliged to keep the first day of the week, I'll say no more."

"That's easy," she answered.

This was on a Sunday. She induced her husband to postpone his plowing until they could find that text. Together they read the New Testament through, searching, searching; but when four days and a half had passed, and they were at the last verse of Revelation, they looked blankly at each other. No text for Sunday!

Saturday morning, before sunrise, James Bond went out and fed and harnessed his mules, preparing to plow. He came in, held family worship, ate breakfast, and went back to the barn. About nine o'clock his wife looked out to the field and saw the big plow standing idle. Fearing her husband had been kicked by a mule, she hurried out to the barn. There he sat on a box, reading some of the Sabbath tracts his brother had brought. "Why, James!" she cried. "Aren't you working today?"

"No, Sarah. Since reading the New Testament through and failing to find that Sunday text, I've determined to keep God's Sabbath, and I'm beginning today."

"Well, James," said Sarah slowly, "I've been weighing the whole matter myself, and had come to the same decision."

That was the beginning of a career which put both them and their eleven children into the service of the Advent cause, seven of them in foreign fields.[9]

Toward the end of 1873 Elder and Mrs. White made their second visit to California, and remained till near the end of the summer. They used this time not only in counsels and ministerial labor but in establishing the publishing work on the Coast. Oakland, across the Bay from San Francisco, had had a California-characteristic growth, from the few hundreds of Loughborough's first visit in 1868 to 18,000 in 1873. Crossing on the ferry one day, Mrs. White observed to her husband, "Somewhere in Oakland is the place to locate the paper." *The paper,* observe! For as in their early *Present Truth* experience, they had no vision as yet of the tremendous publishing business which was to become the Pacific Press.

But there was only a handful of Seventh-day Adventists in Oakland. Impressed with the potentialities, Elder and Mrs. White decided that the tent (they had only one in California) should be erected here, and a series of meetings begun. The tent was in the north, in charge of Canright and Cornell, who had decided to pitch it at a small mountain town, Cloverdale, above Healdsburg.

The Whites drove north. Arrived at Petaluma, they found that Canright had left a few hours earlier. Though their horses needed shoeing, and a carriage spring was broken, they would not tarry for repairs, but pressed on to Healdsburg. There they found that Canright and Cornell had left for Cloverdale. But the tent and goods were waiting at Seth Bond's, eight miles out, loaded and ready to go on in the morning.

They drove on in the night. They came to the Russian River, deep and rapid-running. At the ford they paused, and

James White, while his wife held one impatient horse, rode the other across to make sure of the footing. Secure! Across this river, they praised the Lord for a safe passage; when, lo, another, even deeper, ford confronted them. Again the careful reconnaissance, the lining up with a mountain peak, and the crossing, though the water came above the footboards. In the dark, at a fork, they missed the road; but arriving at a ranch, they roused the family, and to their joy discovered a brother, William Harmon. In the morning they were conducted to Seth Bond's, who held the tent and goods while they drove on to Cloverdale. Canright and Cornell had decided this was not the place to pitch, and readily fell in with the suggestion of Oakland.

This tent-meeting series held in Oakland, in April and May of 1874, proved a pivot point in the work on the Pacific Coast. First a spiritist manifestation provided opportunity for unmasking this deception and created great interest. Next, a local-option election coming up, the Adventists arrayed themselves strongly on the temperance side, giving to the antiliquor forces the use of their second tent, just obtained and erected in East Oakland, while they themselves preached eloquently for prohibition. In the end a church of more than fifty was organized.[10]

On June 4, 1874, James White did in California what he had done twenty-five years before in Connecticut—issued the first number of a missionary paper. He titled it the *Signs of the Times*. After publishing six numbers he turned the enterprise over to the California Conference while he returned East to secure funds to put it upon a sound basis. He was to raise $6,000 in the East for this Western enterprise, on the condition that the California brethren would raise $4,000.

George I. Butler was sent out to California, in October, to present an alternative to the California brethren—that the Review and Herald establish a book repository on the Pacific Coast. Elder Butler made the proposal at the Yountville camp meeting; and he never was more surprised in his life. The con-

gregation resolved that they would have a publishing house, and to emphasize it, they came with a rush of gold coins and pledges which amounted to $19,414. The Pacific Press was assured. The Sabbathkeepers then in California numbered 550.

In February, 1875, Elder and Mrs. White returned to California, with a company of workers, including (again) D. M. Canright for evangelistic work, J. H. Waggoner for editorial work, and John H. Morrison for business. On the twelfth of the month a special session of the California Conference was held to determine the location of the new publishing plant which it had been decided must be here established. They fixed upon Oakland, and purchased two lots on Castro Street, James White and John Morrison taking title in their names, with the agreement to relinquish such part of it as should be needed when the time came to build.

That was not long. The Pacific Press Publishing Company was formed April 1, 1875, with a capital stock of $28,000. Comparison of this with the beginnings in Michigan twenty years before provides a comment not only on the growth of the cause but also on the different environment in which it was established. A replica of the second Review and Herald building, but frame instead of brick, was erected that spring on the Castro location. The Pacific Press, thus founded, has proved through the years one of the strongest institutions of the denomination; and its policy of missionary enterprise has contributed no small part of the extension of the publishing work into the two hundred languages in which Adventist literature is printed today.

James White was the first editor of the *Signs of the Times,* as he had been of the earliest publications. But as he had soon to leave, the responsibility fell upon others until 1875, when J. H. Waggoner took up the duties of editor, and was instrumental in developing that great missionary paper to a high and influential place in Christian periodical literature.

Seventh-day Adventist work at first was concentrated in the Bay region and the north, though Sacramento and sur-

rounding territory to the east were entered by Loughborough and Cornell in 1872. Indeed, it was not long in spreading south, both in the Central or San Joaquin Valley and down the Coast.

In 1873 a camp meeting at Yountville, in the north, attracted the attention of a visitor from the San Joaquin Valley, and he became a convert. This man was Moses J. Church, a pioneer in the valley, the originator of its irrigating system which has made it so great a farming and fruit district, and the man who suggested to the builders of the Central Pacific Railroad the site of Fresno, now the metropolis of the valley. He aroused a great interest in his section, which was developed and enlarged by the first Seventh-day Adventist minister to go there, J. L. Wood. Church also built the Seventh-day Adventist house of worship in Fresno, at the time the "handsomest and most becoming house of worship in Southern California." [11]

Down the Coast, at Watsonville, in that same year, D. M. Canright, having retired to a farm for a rest, soon was stirred again to preach, and created an interest which was followed up by Loughborough. One of the converts here was William Healey, who became one of the foremost evangelists on the Pacific Coast. The next year San José, in the Santa Clara Valley, was entered, and the work in that section developed.

Southern California proper, which is topographically and climatically a State by itself, received the first Seventh-day Adventist representative in 1874, when John B. Judson, a convert in the north, moved his family to the San Pasqual Valley, at which time he was ordained and made director of the district. Soon the first Seventh-day Adventist church in southern California was formed around his post, and the work was extended. J. L. Wood entered the section in 1879, and in 1880 S. N. Haskell and J. H. Waggoner visited there, and churches in the two principal cities, Los Angeles and San Diego, as well as smaller cities like Santa Ana and San Bernardino, were organized. M. G. Kellogg also moved to the south in 1889, and

labored there until his departure on the *Pitcairn* for the South Seas in 1892.[12] The great development of the work in southern California belongs to the next century.

California, especially the Bay region, proved the nucleus of a great work spreading out to surrounding States. Nevada, always a satellite of California, first received the message in 1878; and though its rather fluid population, ever gravitating toward the California sun, has kept its membership down, it has the honor of being the second of the Pacific Coast States to receive this last gospel mission. It was in Nevada that the message reached that miner, William Hunt, who first introduced the faith into South Africa. In the early 1880's, however, believers were reported also in Arizona and New Mexico, now conferences in themselves.

Oregon and Washington were soon penetrated. The work began in the eastern section of those States, in the Walla Walla Valley. At Milton, Oregon, which is in that valley, just over the State line, in May, 1874, a company of seventeen persons organized themselves as a Seventh-day Adventist church, under the leadership of a former United Brethren minister named Costin, who performed baptism for three of the younger members. The group included the family of J. C. Bunch, with his sons John and Hamilton Bunch. Brother Maxson was elected elder. The members were widely scattered through the Walla Walla Valley, and were able to meet as a whole group only once a month.

Appeals were made for ministerial help, and Elder I. D. Van Horn and his wife came up from California early in 1876, pitching their gospel tent in the city of Walla Walla, Washington. A number accepted the message, among them being Sergeant A. T. Jones, of the 21st Infantry, Fort Walla Walla, who was to prove a great power in Adventist circles. His term of service soon expiring, he joined the evangelistic group.

At the request of Elder Van Horn, the Milton church was disbanded, its members joining in the formation of the Walla Walla church. Later the tent was moved to Milton and to the

near-by town of Weston; and as a result the Milton church was incorporated in July, 1877, with William Russell as elder. These two churches were the first in the Pacific Northwest.[13]

In the western part of Oregon, in the Willamette Valley, an interest also sprang up. Near Salem lived a family named Starbuck, who had moved from Iowa. The father was reputed to be "queer," for he "kept Saturday for Sunday," and his family, which included a son and several daughters, all held at least to his ideas of diet and hygiene, though son Thomas did not yet keep the Sabbath.

In 1871 Thomas married Myra Gibson, a girl from a neighboring family who hated the tobacco habit of her father and brothers and of nearly all the men of the country, and who found in the abstainer Thomas Starbuck the man of her choice. Neither she nor any of her family except her mother and her grandmother were Christians. She suspected that Thomas might yet become a Saturdaykeeper like his father, but *she* never would!

In 1874 the *Signs of the Times* began to be published in California, and Thomas subscribed. Secretly, for two years, his wife studied the paper, and when Thomas decided to keep the Sabbath she surprised him by joining. In 1877 Elder Van Horn, accompanied by A. T. Jones, moved his tent from the eastern section to Salem, and with the nucleus of two or three families raised up a good church, the third in the Pacific Northwest." [14]

Mrs. White in 1878 visited the work in Oregon. She and her husband were living in California, but Elder White had to return to the East because of large interests at stake there. Mrs. White, at this time often in frail health, did not dare to make that arduous trip. Nevertheless, she would not be idle, and in weakness and exhaustion, yet strengthened by miraculous power to meet the need, she not only labored in California but undertook a stormy voyage by sea to strengthen the work in Oregon. She was gladly welcomed by the believers there. The labors of Elder Van Horn and his devoted wife had been

very fruitful in the Northwest. And so were born the conferences of the North Pacific.[15]

The development of the health work on the Pacific Coast holds all the romance of pioneering, unromantic as most of it must have seemed to the actors in it. M. G. Kellogg, when he sold his California home and went East in 1867, was a carpenter (as well as all the other things that a pioneer is); but when he came back in 1868 he was a certified physician. That quick transition was effected at Dr. Trall's Hygieo-Therapeutic College at Florence Heights, New Jersey, where in about six months the eager advocate of natural medicine completed his course and received the degree of M.D.

This, however, was not the disreputable thing that it would be today, when "doctor mills" and unorthodox cults, short cuts to medical practice, turn out graduates discountenanced alike by public opinion and the law. Medicine was not then organized as it later became; and whereas James White took the policy of securing physicians from the best-equipped medical schools, such as Bellevue Hospital, a great proportion of the physicians of the time were the product either of apprenticeships with established physicians or of such short-term schools as Dr. Trall's; and there was no law against their being given or assuming the title of medical doctor. Indeed, Dr. Trall's college, brief as was its course, was an advance on the former practice of making physicians.

M. G. Kellogg was distinctly a pioneer. The pioneers of that day were ready and eager to turn their hands to anything that needed to be done; and some of them, at least, did everything remarkably well. Succeeding generations may have refined their techniques and locked their skills within the guilds of trade and profession; but if the pioneers had not hewn out their farms, rolled together their log houses, built their mills, run up their false-front main streets, and also tried their hands at the reform of medicine, their sons and daughters today might still be wrestling with the wilderness and the murk of empiric therapy.

Dr. M. G. Kellogg was willing to do anything, as the ministers in California noted, "even to the working with his hands to support the ministry." He still built houses and mended mills and machinery, preaching meanwhile when called upon or when opportunity offered, and teaching the principles of health and hygiene that he had gained from Mrs. White's instruction, his short course under Dr. Trall, and his own practical, ingenious mind.

In April, 1870, he was engaged with Loughborough in a tent effort at Bloomfield, California, when an epidemic of smallpox broke out in the town. Some twenty-five or thirty persons had been exposed before the disease was recognized. There was one "drug M.D." in the town, and naturally he took charge. Five cases came under his care, but four of them died. The town was in panic. No one dared care for the stricken unless compelled by family ties, and some families were completely invalided. One wealthy family succeeded in hiring two men at four dollars a day to care for their sick, but others were without help. Nearly half the inhabitants fled, including the two ministers of churches, leaving their flocks to follow their example or face death.

In these circumstances Loughborough and Kellogg felt it their duty to preach by works as well as by words. They took down the tent and went into the homes to nurse the sick. The treatment included no drugs, but quiet, thorough ventilation, water treatments—cool, cold, warm, or hot, as indicated—right diet, and general care. Kellogg took eleven cases and brought them through with the exception of one, a young child already near death when he took the case. He gave directions for others, and Loughborough and some worthy helpers, following directions, had practically the same success; so that while the disease went on its epidemic way in other towns, the plague here was stayed.[16]

As a result of this experience, the drugless treatment assumed high standing in that part of California; and Dr. Kellogg, like his Master, left the carpenter's bench to "lay his

hands on a few sick folk, and heal them." His work for the next six years was still varied, largely evangelistic, partly mechanical, but not a little medical. Finally he determined to establish a medical institution on the Pacific Coast. The Battle Creek Sanitarium was now in charge of his younger brother, Dr. John H. Kellogg, who had first taken Dr. Trall's course, then gone on to Bellevue and graduated there with the highest honors. With this education, however, he maintained and developed the principles of natural medicine, which both he and M. G. had imbibed from Mrs. White's teachings and from modification of Trall's.

In 1877 Dr. M. G. Kellogg was introduced to a beautiful site on the side of Howell Mountain, two miles from Saint Helena, California, where a crystal spring gushed forth; and there in 1878 he led in the development of the Rural Health Retreat, the second health institution of the denomination. It became a popular health reform sanitarium. The next year he yielded the place to physicians with more advanced medical training; and the Saint Helena Sanitarium, as it was renamed, has maintained its high standing and progressed with the years and the advancement of medical science, being now the oldest of existing Seventh-day Adventist health institutions.

Later years saw many other sanitariums established in California, especially in the southern part of the State, where Loma Linda, Glendale, and Paradise Valley sanitariums and the White Memorial Hospital in Los Angeles are foremost among health institutions. Oregon and Washington also founded sanitariums, at Portland and Walla Walla.

The educational work of the Pacific Coast will be recited in another chapter. Here mention is made only of the first California Seventh-day Adventist school, the second college of the denomination to be established, which was founded in Healdsburg in 1882, under the direct encouragement and instruction of Mrs. White. This college became responsible for the training of a large number of workers, both for the home and the foreign fields. It was removed in 1909 to an even more

rural location, near Saint Helena, and is now known as Pacific Union College.

The Northwest, Oregon and Washington, were served first by Milton Academy, in eastern Oregon, in 1886, which was removed across the State border in 1892, to become Walla Walla College. Various schools on the secondary level, and many on the elementary, were developed throughout the Pacific Coast, in step with the advancing educational work.

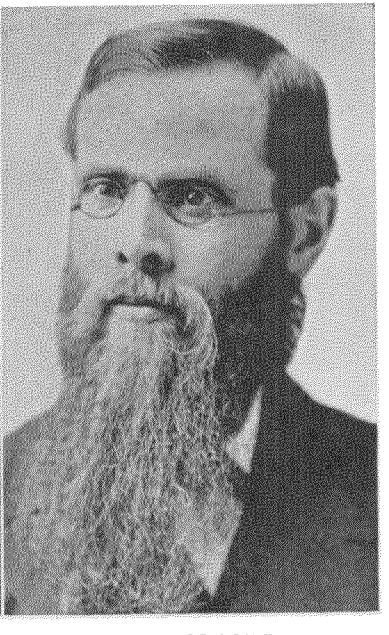
From the beginning the associated churches of the Far West, starting in simple organization but progressively and rapidly developing, were strong in support, not merely of their local work but of the whole cause. They established their base on solid foundations—the publishing work, the health work, the educational work, the missionary work of the church. They gave liberally to the world-wide cause, and proved that the investment in the Pacific Coast States, begun in the venture of 1868, with the liberal policy followed, was one of the most successful of missionary enterprises, returning not the minimum of thirtyfold but nearer the maximum of a hundredfold.

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[1] See Appendix.
[2] H. O. McCumber, *Pioneering the Message in the Golden West*, pp. 34-52.
[3] Cornell says that St. John embraced the Sabbath in 1863, but McCumber indicates that he accepted it before Kellogg lectured in the courthouse, which was in 1861, according to Cornell.
[4] *Review and Herald*, July 25, 1871, p. 45.
[5] J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, p. 276.
[6] Loughborough, *op. cit.*, pp. 279-281.
[7] *Review and Herald*, July 25, 1871, p. 45.
[8] Loughborough, *op. cit.*, pp. 282-286.
[9] See Appendix.
[10] McCumber, *op. cit.*, pp. 118-124.
[11] *Ibid.*, pp. 113-116.
[12] *Ibid.*, pp. 179-189.
[13] Taylor G. Bunch, *North Pacific Union Gleaner*, May 29, 1928; *Review and Herald*, Oct. 4, 1928, p. 19.
[14] Edith Starbuck, *Crossing the Plains*, pp. 195-215; Taylor G. Bunch, *North Pacific Union Gleaner*, May 29, 1928.
[15] Ellen G. White, *Life Sketches*, pp. 229-234.
[16] *Review and Herald*, Aug. 7, 1870, p. 61.



GRAYSVILLE ACADEMY, GRAYSVILLE, TENNESSEE
First Important Educational Unit in the South



G. W. COLCORD

CHAPTER 30

INTO THE SOUTH

ANOTHER field beckoned, tardily and hesitantly. That was the South. The United States from the beginning had sections, each with its own particular people, social mores, economic conditions, and deepening sense of solidarity. East and West—a West ever being populated from the East, ever rolling its horizons on—were always mildly antagonistic, the frontier broadening men's minds, the cramped quarters of the older settlement fostering conservatism. But the rivalry between North and South, having its roots in colonial interests and conditions, was greater, and grew with the years and the century. Agriculture in the two sections chose its separate systems, one free soil and individualistic, the other slave and oligarchic. Commerce, affected in part by the geography of the two sections but in greater part by the mental bent and education of their peoples, grew to a dominant position in the North, but in the South remained the submissive servant of the soil. Finally the populations became differentiated; the South remained almost wholly English, or at least British in character, while the North received great numbers of other nationalities, particularly German and Scandinavian. Cultural agencies—church, school, home, society—cast the character of the South in the aristocratic mold, that of the North into a melting pot of democracy. And the moral issue at last raised over slavery, inevitably mixed with economic interests and sectional or national pride, brought on the dreadful cleavage that was the Civil War.

It has been said that war between brothers is the most deadly of wars. There is no denying that the war between the North and the South, brethren, engendered blind and deep-seated hatreds, which were exaggerated by the policies and deeds of reconstruction. Yet there is scarcely a parallel in

history to the rapid recovery of amity and brotherhood exhibited in the relations of North and South within a few years after the carnage of the wilderness and the slaughter at Gettysburg. The North, it is true, was hampered in this renaissance by its pharasaic sense of moral right, and the South by its pride and sense of injury; yet the generation that fought in the blue and the gray clasped hands before a decade was gone, and their sons and their sons' sons have buried the issues in the musty books of history.

Seventh-day Adventists made no progress in the South before the Civil War. A stray member or two in Maryland and Virginia and a scattered company in Missouri marked the limits of their advance. They were a small people then, and deeply impregnated with the ideals of liberty which made them abhor slavery. Their origin was in the North, and their progress was westward rather than southward. They looked upon the South as a closed field, where violent men defended their prejudices with guns and whips. But after the war they discovered, to their surprise, that the Southern mind was open to their message of God's law and Christ's coming. The South retained what the circuit riders had given it—a reverence for the Bible and the cardinal principles of Christianity. Moreover, when Adventists responded to the calls, they found, no less to their surprise, that there was in the South a noticeable, even dominant, attitude of open-mindedness and open-heartedness to Northerners who came bent, not on mastership and gain, but on friendship.

The first Seventh-day Adventist minister to enter the South, Elbert B. Lane, wrote for the church paper a summation of his impressions and investigations, which for clarity, keen observation, just weighing of issues, and perception of the true mission of a Christian people, is not to be excelled. It was but six years after the close of the war; reconstruction, with all its inequities, insult, and robbery was in full swing in the Deep South; and the Ku Klux Klan was answering with its whips and ghostly attire. The industry and economy of the

South were in chaos, and men were struggling barehanded to restore a measure of prosperity. Yet Lane found fairness and even cordiality. It is true that he went no farther South than Tennessee (but there, with Gen. Nathan Forrest, the Ku Klux began); and Tennessee, under Andrew Johnson as war governor, had re-entered the Union before the war was finished, and never suffered from carpetbag government. Yet at least its middle and western sections felt a solidarity with the more Southern States which were under the load of reconstruction.

Lane noted that the economic and moral conditions of the freedmen were generally worse than before emancipation; yet he recognized that this was but a transition period, and looked for fair if not early adjustment. He found the Southern white man a friend of the Negro, if he will "keep his place," but deeply resentful and hostile toward the meddling Northerner who sought through the Negro political and pecuniary advantage. Yet he discovered the Southerner to be freehearted, not vindictive toward inoffensive Northerners, but hospitable and as open to reason as people of the North. There was, it is true, strong and sometimes violent opposition to the new faith on the part of the established churches, but no more so than in other sections. He believed the gates were fairly open for evangelistic advance.[1]

His report was admittedly optimistic, yet wisely so; for the brethren in the North were dubious about the potential brethren in the South, and needed reassurance. No doubt Lane could have found and reported much evidence to support their fears; there were times later when he, as well as his fellow workers, incidentally reported much prejudice, opposition to "Yankee doctrines," and persecution.

The work went slowly for many years. This was in part due, doubtless, to the conservatism, suspicion, and prejudice of the Southern mind; it was also due in part to the prejudice, misunderstanding, and resistance-breeding drive of the Northern emissaries. A further factor was the policy or lack of policy in the conduct of the Advent mission. Northern men, who little

understood the psychology of the South, ran in for a few weeks or possibly a year, and then pulled out for more familiar scenes. The men who found the way to the Southern mind and heart were the men who stayed by, year after year, and molded their understanding to the Southern temperament and background. Southern converts also played a great part in the gradual uplifting of the work. The Southern field was a hard field, but it was highly educative to the Adventist mind, accustomed thus far to work in the groove of one segment of national society. It was a training school for the world-wide mission of this people.

The principal Adventist pioneers in the South were these six men: Lane, Osborne, Soule, Corliss, Taylor, and Kilgore. E. B. Lane was the pioneer both west and east of the mountains. S. Osborne was scarcely behind him, but his work was more localized in Kentucky and Tennessee. O. Soule wrought mightily on the Cumberland plateau and in middle Tennessee and Kentucky. J. O. Corliss accompanied Lane to Virginia, and afterward labored there alone and in other Southern States. C. O. Taylor first penetrated into the Deep South, in Georgia; and in the course of his Southern career visited also North and South Carolina, Alabama, Mississippi, Louisiana, and Florida. R. M. Kilgore was the first permanent minister in Texas; and afterward, as head of the work east of the Mississippi, did more than all others to build and bind together the cause. Besides these, in the early years D. T. Bourdeau labored for a few weeks in Kentucky, G. K. Owen assisted in middle Tennessee, and R. F. Cottrell labored in Maryland.

The first call from the South, and the first church to be established, was at Edgefield Junction, Tennessee, eight miles north of Nashville. R. K. McCune and a few others of that place received literature through some member of the Tract Society, and accepting the truth they found therein, sent in a request to Battle Creek for a minister to visit them.[2] E. B. Lane responded in March, 1871. He was greeted by McCune and the little company; and his spirits soared with the warmth

of the welcome, typified by the balmy evidence of spring, so far ahead of his frozen North.

Looking around for a place to hold meetings, he discovered but one church in the community, and that, surprisingly enough in the South, was Roman Catholic, for which he did not even venture to ask. The schoolhouse was too small. Finally the railway ticket agent offered the station building, a procedure unprecedented and indicative of the free-handed and rather loose business practices of the time and place.

Lane says they were given the use of "the station and telegraph rooms, . . . the white people occupying one room, and the colored the other." If in that small place there were not two waiting rooms, as usual in the South, then the agent's office served as one division of the meeting. These rooms, however, proved too limited in capacity, and the freight room was prepared, and then the platform outside was filled with seats. In a later communication Lane says that his "first congregations there were very small, perhaps ten or twelve, while my last were between two and three hundred." [3]

He could not remain long, perhaps a month, being then recalled to Indiana, in which State he soon formed a conference. Before he left Tennessee he baptized five, and left others preparing for baptism. But it was two years before he was able to return. The little beacon left burning there in the South flickered and beckoned for help, but it never went out. "The *Review*," wrote McCune, "is the only preacher we have. It is, however, a good one, and comes about the beginning of the Sabbath filled with precious truth and valuable instruction. We should be very lonesome without our weekly visitor. And that is not all: it passes round from hand to hand, and neighbor to neighbor, with a happy greeting for all, until it is about worn out." [4] He reports four families of ten adults and eight or ten children keeping the Sabbath.

When Lane came back in May of 1873 he stayed only two weeks, lecturing again in the station house; but he strengthened the company by conversions and baptisms, and "left a church

of thirteen." On this visit he reports hearing from a brother in Alabama, G. M. Elliott, a Southern Unionist who had fought in the Federal Army, where he lost his eyesight and was discharged. By some means unstated, while in the North he received knowledge of Seventh-day Adventists, embraced the faith, and after the war returned to his home in Alabama. Without literature and without sight he went about talking the truths of his new faith, and now reported a great interest among the people, who offered to defray the expenses of a Seventh-day Adventist minister if he would come. Apparently this call went unanswered, for lack of a laborer, until Taylor appeared four or five years later.

Kentucky came fast on the heels of Tennessee. Sometime in 1871 Squier Osborne, a Kentuckian who in 1851 had gone West, and received the Seventh-day Adventist faith in Iowa, came back to visit his brother in the middle part of the State. He had been sending literature to that brother, who distributed it in the neighborhood, and many people were anxious to hear S. Osborne preach. He protested that he was not a preacher (he was not ordained till 1872); nevertheless, they prevailed upon him, and hanging up his charts, he gave a series of talks on the Seventh-day Adventist beliefs. How much fruit of his labors at that time he saw is nowhere definitely stated; but other workers refer to various communities with interested persons where now and later he labored. One of his early converts, who became the first Southern-born Adventist preacher (aside from Osborne himself), was R. G. Garrett.

Osborne returned to Iowa, but, with Jacob Hare, was soon commissioned to go into Kentucky; and this action was approved by the General Conference.[5] Hare did not remain long, but Osborne stayed to the end of his life.

One interesting family that embraced the faith was that of Dr. Coombs, in Nolin, Kentucky. The Coombs had an only child, Bettie, who was a gay girl and a popular belle; and on her they lavished all the attention and advantages that the doctor's rather favorable economic state provided. Relatives

in California who had become Seventh-day Adventists sent them literature, which at first they scarcely noticed; but when their relatives came to visit them in the latter part of 1871, they listened more attentively, and Mrs. Coombs decided to keep the Sabbath. This influenced Bettie a good deal, for she and her mother were close companions; but her youthful pleasures got the better of her, and she backslid. However, when Elder and Mrs. Bourdeau visited them in the spring, she associated with them for some weeks, and their lives won her again to her Saviour.[6]

Elder Bourdeau reports that "Dr. Coombs is deeply interested in our views, and is earnestly seeking for the truth." It appears, however, that the doctor, who was something of a health reformer, though wedded to the use of drugs in his practice, took his time to make up his mind. When Bettie, early in 1874, fell ill, and all he could do for her availed nothing, until she "was nothing but an emaciated invalid, and could neither eat nor take drugs," and when he finally thought there was no possible chance for her recovery, he reluctantly consented to her going to the Battle Creek Health Institute. A six-months stay there restored her; and when she returned she was a marvel to her friends and, it appears, the final argument to her father, who joined her and her mother in the faith.

Bettie Coombs went on in the good way, growing in grace, active in service. At the Tennessee-Kentucky Conference in 1876 (it seems to have been organized the previous year) she was elected secretary, with S. Osborne president.[7] In 1881 she married Elder Willard H. Saxby, a son of that William Saxby who brought S. N. Haskell into the faith. In 1877 Elder Haskell visited the little conference, consisting then of six churches and less than a hundred members; and he wrought them up to take, instead of "twenty-five or fifty dollars' worth" of literature, something nearer to his goal of "five hundred or a thousand dollars' worth." His words of cheer concerning the South were very heartening.[8] James White also wrote encouragingly, and promised, "If it please God," he and Mrs. White would attend

camp meetings in the South in the fall.[9] George I. Butler had made a much earlier trip into the South, in 1875, and wrote an appeal for labor to be done there.[10]

A frequent co-worker with Elder Osborne was Orlando Soule, who came down in the early part of 1876 to visit a Seventh-day Adventist friend named Wetherby, who had moved from Michigan to settle at Sparta, on the Cumberland plateau in Tennessee.[11] Young Soule was solicited to lecture there, and thus began his many years of service in the South.

He first raised up the Mount Gilead church, seven miles from Sparta, his first convert Patrick D. Moyers, one of the earliest Southern-born Adventist preachers, and a strong pillar at Mount Gilead and later at Graysville. Soule pioneered on the plateau and in its valleys, followed in the footsteps of Lane in middle Tennessee, and joined Osborne in labor there and in Kentucky, where he chose his bride from among the converts, and they were married by Elder Osborne in the tent where they had held their meetings.

In western Tennessee the earliest church was at Springville. In 1878 two brothers named Dortch went from this place to Texas. There they heard Elder R. M. Kilgore, and the older, George, accepted the Sabbath. But John, the younger, desiring to forget what he had heard, flung himself back home to Tennessee. On opening his trunk, however, he found a Sabbath tract which George had put in. Thus the subject clung to him; and feeling that he would be lost if he refused to obey, he kept the next Sabbath. His mother was scandalized, and told him she would rather he were dead. But within two months his brother Billy joined him, then his father, then all the other four children at home, and at last the mother. Hearing of an Adventist preacher in the State, G. K. Owen, they sent for him, and he came and raised up a church at Springville, John H. Dortch becoming the first elder.[12] Through trials and persecutions this western outpost held firm, the Dortch clan making great contributions to the cause, in men, money, and morale, in this and other fields.

Maryland appears. A group of five Seventh-day Adventist families from New York moved to Maryland in 1876, where a church, apparently Baltimore, was organized that summer, with W. W. Stebbins as elder. The next winter R. F. Cottrell, veteran worker, visiting them, reported the church active. He stayed in Maryland for some time, working in the peninsula as well as in the vicinity of Baltimore.

Virginia now comes upon the scene. In the latter part of 1875 interested persons in the valley of Virginia wrote to S. H. Lane, asking for ministerial help. Isaac Zirkle, a native of Virginia, had removed to Indiana in 1860, where about ten years later he accepted the Seventh-day Adventist faith under the labors of the brothers E. B. and S. H. Lane. He sent literature to his relatives in Virginia, and they appealed, naturally, to one of the men who brought him the truth.

In response, E. B. Lane and his wife Ellen and J. O. Corliss went to the valley of Virginia in July, 1876; and in New Market and vicinity they gave a series of lectures. Further labor here developed the New Market church, which has been a continuous and strong element in the work in Virginia ever since.[13] Their first meetings were in schoolhouses, a hall, and a Methodist church, but these being closed against them, they held meetings at times in the open air. The interest spread, and it became a popular practice for a community to stage an open-air meeting and invite the preachers to come.

They wrote: "From a thriving farm region, about thirteen miles north-west of New Market, we received an invitation to come and hold a grove meeting. We went, in company with Bro. Geo. Woods, and held our first meeting Sabbath evening. On reaching the ground our minds were impressed with the feelings and solemnities of a camp-meeting. In a beautiful grove, in front of a nicely built, commodious preacher's stand, extended long rows of seats, while back of these seats, and on the right and left of them, were three altars for lighting the ground, and at their base an ample supply of choice pine knots for that purpose. As night set in, the grounds were so

well lighted that the faces of the large audience were plainly visible.

"Our first discourse was on the soon return of our dear Lord, the people listening with marked attention. The next morning, which was Sunday, at an early hour about one hundred assembled for a prayer and conference meeting. This was followed by a discourse from Mrs. Lane, before several hundred people. We also had discourses in the afternoon and evening with a proportionate attendance.

"We were earnestly solicited to continue the meetings during the week. People came for miles and heard the truth for the first time. One man of wealth and influence, in another locality, urged us to have a similar meeting on his farm, offering to seat and prepare a grove, and to make his house a home for all who would come to labor, and to continue the meeting as long as we might think proper. He also assured us there would be a large audience. We had never visited these parts before, and little expected to find what we saw; for the grove had been prepared for that meeting. It seemed to us that we had attended a camp-meeting; and we felt that a camp-meeting in this State would prove a success." [14]

In the spring they obtained a tent from Philadelphia, and pitched in various places, holding forth to large crowds, and gained many adherents in the midst of the usual churchly opposition. The men bore the chief burden of preaching, but Mrs. Lane, who spoke especially on health and temperance topics, drew the largest crowds. She not only preached but, like her fellow worker Angeline Cornell, she labored from house to house. "Mrs. Lane is holding prayer-meetings from house to house, to get the young and others into the work of praying and speaking in meeting." No doubt this personal touch was a great factor in drawing out the crowds, besides the novelty of hearing a woman preach and her undeniable power of public address. In a hard rain "five hundred were gathered to hear Mrs. Lane on the subject of health reform and temperance." "Sunday . . . Mrs. Lane, by urgent request, spoke in a United

Brethren church, at Grove Hill; the house was crowded, and only about half were able to get in." [15]

Lane remained here much longer than he did in Tennessee, twenty months; then he went to Michigan, where four years later he closed his work in an untimely death.

Corliss went back north with him, but returned to Virginia six years later, when he organized the Virginia Conference, March 4, 1883. Some of the Virginia men had by this time developed in the ministry, and A. C. Neff and R. D. Hottel, the first and second presidents, left their marks on the work, through long years of service and in the lives of sons and grandsons who followed in their steps.

Next we trace briefly the beginnings of the work in the Deep South. The chief agent in this work was C. O. Taylor. To follow his journeyings and missions is like watching from the air a man threading the forest; now he is in clear view in openings, now hidden under the covering trees. He did not report regularly in the *Review and Herald,* and indeed, his most connected and comprehensive reports are during his stay in Georgia, in the years 1877-78.

Elder Taylor was a prominent worker in the State of New York. He was in the 1844 movement, and shortly after the disappointment accepted the Seventh-day Adventist faith, beginning to preach in 1854. His three young children had died in the 1860's, and they were laid to rest in Adams Center, New York, his home. About 1876 his mind was turned toward the South; and, disposing of his small property, he hitched up his team, and with his wife drove Dixieward. Active members of the Tract Society had sent literature into the South, including the mountain district of western North Carolina, and calls from this section first guided Taylor's course.[16] One of the earliest converts was Samuel H. Kime, who became a Seventh-day Adventist minister and the progenitor of ministers and missionaries.

In the high altitude of historic Watauga County, under the benign brow of Grandfather Mountain, in the Blue Ridge

near the western border of the State, Taylor found a greatly interested group of people. He organized a church at Sands, with L. P. Hodges as elder. Hodges was ordained as a minister in 1880 by J. O. Corliss, and at the same time license to preach was granted S. H. Kime and C. P. Fox. The Sands church contained members from the territory of two churches now existing, Banner Elk and Valle Crucis, at either side of Grandfather Mountain. The Valle Crucis church was organized in 1880, under the name of Clark's Creek church; and there the first Seventh-day Adventist meetinghouse in the South was erected, on Dutch Creek.[17] This church building served the members living both in Valle Crucis and Banner Elk, the latter climbing over the shoulder of Grandfather Mountain to reach it. In 1910 Banner Elk, home of Samuel Kime, was organized into a separate church. Like Daniel's ram with two horns, the higher of which came up last, this mountain community has proved a sturdy body, but Banner Elk is higher both in altitude and in strength, a strong school being established there.

Proceeding on his journey, Taylor passed through South Carolina into southern Georgia, with whose people his mild and sociable nature found peace and brotherhood. He writes glowingly from Quitman: "I find the climate of this country all that I expected. . . . I find the people very friendly and kind. They are glad to have northerners come among them. . . . I improve every opportunity to speak to the people and give them reading. . . . They receive it kindly, and wish to hear more. . . . I do not know of one in all this State that is keeping the Bible Sabbath. . . . The colored people have places of worship by themselves, occupying the same house with the whites, only sitting by themselves. Last Sunday one-third of the congregation were colored persons. They gave good attention, as did all present." [18]

It was not long, however, before he discovered a Southerner who had embraced the faith. The *Review and Herald* was the link between them, for Taylor's report to that paper reached

the lone scout, J. A. Killingworth, who with his family had accepted the faith through reading in 1872. Taylor also heard from a brother in Saint Augustine, Florida, where later he visited.

In September, after laboring much in the vicinity of his new home, Taylor drove north 240 miles to Griffin, to find the Killingworth family. En route he held some meetings in Houston County, where one of his hearers was a planter and lawyer, J. S. Killen, who soon accepted the faith and brought with him certain friends and some of his servants, his former slaves.[19] The Killen family later furnished a number of workers, four of the boys and two or three of the girls entering the colporteur work, two of them becoming ministers and passing on their faith and work to the third generation.

At the home of a family named Gunn, who had been receiving literature and who were interested, Taylor met a physician eminent in his profession, Dr. J. F. Wright, whose mind had been much exercised over the state of the churches, the state of the dead, the end of the wicked, and the Sabbath. "He was ready to receive the truth, and embraced it gladly." [20]

Thus the work started in Georgia. From his home in Brooks County, Taylor seems to have made a number of missionary journeys into Florida, Alabama, Mississippi, and Louisiana. He gave the first Seventh-day Adventist address ever heard in New Orleans.[21] "This field is large," he cried. "I am but a drop in the bucket. Come to our help, you that want a place to labor, come and do good while you can." "Many in this Southern field are waiting for the truth." [22] In 1879 Taylor left the South to take his wife to the Battle Creek Sanitarium, where she died; but he was back in the field the next year, and labored widely for two or three years.

Elders J. O. Corliss and J. M. Rees spent some years in the South, the former in general supervision of the unorganized areas, and the latter chiefly in Tennessee, but with a commission also to give as much attention to North Carolina as possible.

West of the Mississippi the message of Seventh-day Adventists came first in the persons of lay workers. The first missionaries went to the freedmen. This was voluntary service, no organization being behind them, though the General Conference of 1865 had called attention to the needs and invited volunteers.[23] But the church was as yet too weak, too lacking in organization and in resources, to sponsor such a work. The layman took it up, going at his own charges.

Early in 1877 Mrs. H. M. Van Slyke reports from Missouri that "as the way has opened with many tokens of the Lord's approval, I am engaged in teaching a colored school in Ray Co."; and "ten colored persons now read the Bible with so much readiness that we are able to finish a chapter at our morning exercises, and all usually engage in singing." "Remember us in your prayers. 'For the poor always ye have with you.' " [24]

In the same year Joseph Clarke and his wife, of Ohio, went to Texas, where (in their own small tent) they found a home on the farm of A. B. Rust, twelve miles west of Dallas, and engaged in schoolwork for the freedmen. Clarke writes: "Last evening, Parsons G. M. and F. Jordan, both freedmen, spent the evening here arranging for building a school-house for the freedmen, toward which, the citizens will assist. Until this is done, Mrs. Clarke will teach freedmen's school in a tent. I am hoping to teach school in this vicinity." [25]

Three brothers, John E., Elbridge G., and A. B. Rust, had removed from Battle Creek to Texas in the spring of 1875. In that same year, considerable interest having been aroused by the brothers, M. E. Cornell came and delivered a short series of lectures in Dallas. The following year D. M. Canright repeated, and organized a church of eighteen members, the first in Texas.

Clarke later reported that both he and his wife were teaching the freedmen. "We intend to do all we can, but our brethren must not expect too much. . . . Possibly it may yet satisfy the most enthusiastic; but if not, it is better to do a little than

rust in selfish repose." On one occasion "I addressed the freedmen. . . . I do not know who were most interested, the speaker or the audience. By a vote they requested us to address them again next Sunday. . . . Fayette Jordan observed that we deserved a beating for not addressing them till this late day (for we have been here since February); and old Aunt Patsy, a devoted and noble freedwoman, who is 'grandma' to most of the children in the school, raised her hands to heaven, and praised the Lord. We felt very happy to say, *Amen and Amen.*" [26]

The Rust brothers and Clarke, though none of them was ordained, did considerable speaking in the country between Dallas and Cleburne, and loudly called for ministerial help.

The General Conference then took action, apparently the first official move to meet the needs of the South. James White wrote: "The General Conference advised that Elder R. M. Kilgore, of Iowa, take Texas as a field of labor. To this suggestion Elder Kilgore has responded favorably. His choice is Iowa; but now, as well as when an officer in the Northern army, [he] will go wherever ordered. This may be well on his part; but we are brethren. We simply advise that if, after much prayer, it seemeth good to the Holy Ghost and to our beloved Bro. Kilgore to take his good family to the new State of Texas, and there labor to build up a Conference, he will have the cheerful co-operation of the General Conference, so far as that body can advise and help." [27]

On May 18 comes the report of the April arrival of the Kilgores in Texas, the beginning of a long service, mostly in the South. "We were safely landed last night at midnight at Bro. A. B. Rust's. . . . The brethren in Texas cordially greet us. . . . We are glad to meet with Bro. and Sr. Clark." [28]

"Bro. Kilgore is now here," writes E. G. Rust, "and has commenced in earnest in his work and labor of love. . . . All feel that they never heard more deep, heart-searching preaching. We all feel grateful to God and our brethren of the General Conference that Bro. Kilgore is with us." [29]

For eight years Elder Kilgore labored mightily in Texas, enduring much opposition from free-swinging Texan ministers and their boisterous following, and receiving much support from independent-minded citizens and officials, who jokingly charged, because of his easy reference to supporting texts, that he had "springs in his Bible." He endured floods, tent burnings, threats of lynch law. In Peoria he was given notice to leave the State within twenty-four hours, or suffer the consequences; but the audience, led by a lawyer, stood solidly in his defense, and the sheriff sent him word to stick by and he would be protected.[30] At Cleburne, after gales, a destructive flood, and vociferous, tumultuous opposition, he brought out a large church, and made it one of the strongholds of the cause in the State.[31] In the end he left a strong conference of eight hundred members, imbued with missionary zeal, which gave it a steady growth.

Elder Kilgore was removed to the North in 1885, to be president of the Illinois Conference; but in 1888 he was selected to head the work in District No. 2. By that time the United States had been divided by the General Conference into sections, numbered as districts. District No. 1 took the Atlantic seaboard down to and including Virginia; District No. 2 comprised all the rest of the Southern States east of the Mississippi.[32] This was his field.

He entered the work barehanded, as it were. There was not a Seventh-day Adventist institution of any kind in the South—no sanitarium, no school, no publishing house. The constituency was not more than five hundred white members and about fifty colored. There were five ordained white ministers, and none colored. One weak conference had been formed of the States of Tennessee and Kentucky; the rest of the territory was a "mission field."

Elder Kilgore lamented the lack of attention to the spiritual needs and conversion of the Negro people. There had been some accessions in the early years, not too stable, when freedmen who still loved their former masters, as in the case of Kil-

len, followed them; or when, with the holdover of antebellum days, Negro attendance at white gatherings was customary, and thus some of the colored people heard the message preached. But with the years a great separation between the two races was developing; and to make the gospel effective to the colored people, special evangelists of their own race or of devoted whites became necessary. This changed status the Adventists, inexperienced in racial affairs, were slow to perceive, and moreover there was a lack of material out of which to make Negro workers. C. M. Kinney was given ordination at the first meeting Elder Kilgore held; he was the only ordained colored minister in the denomination, and there was one licentiate. In an early report to the General Conference, Elder Kilgore set forth the conditions and the needs, and he was able to put in motion a greater effort for the colored people, which was soon to take on the proportions of a movement.[33]

The vexed question of policy in regard to the color line was settled in his administration. Most of the early Northern workers in the South determined to ignore the social distinctions between white and black, and formed their churches of members of both races. That in a measure had been the practice of the antebellum churches of the South, but in such cases there was a clear social and ecclesiastical distinction between master and servant. After emancipation the Northerner was inclined to erase all distinctions except the very evident difference in education. On the other hand, the sensitiveness of the Southern white mind tended to suspect such church relations as had previously been accepted, and certainly such as the Northerner preached and practiced, as being a factor in the abolition of social barriers between the races. Hence, the Adventist cause sometimes suffered from the charge that they were intent upon subverting social customs and laws. The church had the problem, while maintaining the spirit of universal fraternity in its members, of having to meet externally the ingrained convictions of the races that had been inbred for a long generation.

The matter was debated in General Conference in the sessions from 1877 to 1885, most speakers maintaining that as God is no respecter of persons, Christians should not allow social questions to affect their church polity. The practice of making mixed churches continued, though with little effect upon the Negro, for the colored people in the South were quite as reluctant to break the social rule as were the white people, and there was but a handful of their race in the churches. One wholly colored church in Louisville, which Kinney and the licentiate Barry had raised up, made almost the entire colored constituency.

Kilgore, though brought up with the Northern conception of the race problem, took a statesmanlike view of the situation in its practical aspects; and at the conference of 1890 made a vigorous statement of the case. In view of the obloquy which was being cast upon the Adventist cause in the South, he advocated the separation of white and colored churches. In the end this view prevailed. From the very small, weak work among the colored people at that time, there has grown to the present great proportions a Negro constituency of power and ability, the result in part of the policy then established.

The white work also needed reorganization, or rather organization. After a careful survey he advised the strong development of the colporteur work, for he found this means best suited to open doors. Accordingly a branch office, or "depository," of the Review and Herald was established in Atlanta, Georgia, in charge of Charles F. Curtis, and a "district canvassing agent" of humble pretensions but mighty zeal and competency was found in A. F. Harrison. The colporteur work flourished and helped to pave the way for later evangelism.

Next he turned his attention to education. He believed that the Adventist youth of the South must have a school within their own borders, for they were needed to bolster the Southern work. If they were educated outside, they would likely be lost to the South. There were no funds to start a school officially, but Elder Kilgore induced the missionary-minded G. W. Col-

cord, who had founded Milton Academy in Oregon, to come South and start a private school of academic grade. It was a semiofficial enterprise, and the brethren and sisters in their general meetings were called upon to locate it. After much discussion it was finally decided to locate at the little village of Graysville, in the mountains thirty miles north of Chattanooga, where a church had been built by E. R. Gillett, a Wisconsin man who had moved there in 1885, and who was greatly helped by P. D. Moyers and J. W. Scoles. Graysville thereupon became the headquarters of the Southern work for the next twelve years, and of the schoolwork for twenty-five years.

Elder Colcord, with his wife, came there in 1891, and his nephew Celian joined them as a teacher the next year. From the humble beginnings of the school, over Clouse's general store, it took on greater proportions, with its own buildings and grounds. It was officially taken over by the conference in 1893, and acted as the training school for the South, the parent of the present Southern Missionary College at Ooltewah (Collegedale), Tennessee, where it was removed in 1916.

A sanitarium was built at the foot of Lone Mountain in Graysville in the year 1903, headed by Dr. O. M. Hayward, the first medical secretary of the South; and later by the Drs. M. M. and Stella Martinson. Though this sanitarium no longer exists, the medical work has blossomed into a number of health institutions much greater, and in the private practice of many missionary physicians throughout the South.

Laymen's work, of which Kilgore had seen so much that was favorable in his early experience in Texas, was dear to his heart. In North Carolina he strongly supported the self-supporting work of D. T. Shireman and his wife, Iowa people who had come at their own expense to labor in the mountains. Shireman was a brick mason, carpenter, and general mechanic; but he was more—he was a consecrated agent of Jesus Christ. Without much education himself, he undertook, after initial literature and evangelistic work in North Carolina, to erect a school and orphanage for the children, at Hildebran. It was

his work and the like which Mrs. White so strongly supported in her testimony: "Workers from the Ranks"—"no taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed." [34] This was a foretaste of the vigorous layman's movement—educational, medical, industrial, evangelistic—which was later to receive a strong demonstration in the South.

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[1] *Review and Herald,* Sept. 26, 1871, pp. 118, 119.
[2] *Ibid.,* May 2, 1871, p. 158; Dec. 5, 1871, p. 198.
[3] *Ibid.,* May 2, 1871, p. 158; Sept. 26, 1871, p. 119.
[4] *Ibid.,* Dec. 5, 1871, p. 198.
[5] *Ibid.,* Jan. 2, 1872, p. 20.
[6] *Ibid.,* May 7, 1872, p. 166.
[7] *Ibid.,* May 31, 1877, p. 175.
[8] *Ibid.,* Jan. 10, 1878, p. 14.
[9] *Ibid.,* May 31, 1877, p. 172.
[10] *Ibid.,* Sept. 30, 1875, p. 101.
[11] Interview with Mrs. Patrick D. Moyers, October, 1912.
[12] Letters of October 27 and November 17, 1946, from Mrs. John H. Dortch, of Keene, Texas.
[13] On the outskirts of New Market at present is located the Shenandoah Academy, a strong school which serves that conference and adjoining territory for youth on the secondary school level.
[14] *Review and Herald,* Aug. 3, 1876, p. 47.
[15] *Ibid.,* Aug. 10, 1876, p. 54; Aug. 24, 1876, p. 70; Aug. 31, 1876; p. 78; Sept. 7, 1876, p. 86.
[16] See Appendix.
[17] See Appendix.
[18] *Review and Herald,* Jan. 4, 1877, p. 7.
[19] *Ibid.,* Oct. 25, 1877, p. 135.
[20] *Ibid.,* Oct. 18, 1877, p. 126.
[21] *Ibid.,* Sept. 7, 1905, pp. 19, 20.
[22] *Ibid.,* Sept. 20, p. 101; Oct. 18, 1877, p. 126.
[23] *Ibid.,* May 23, 1865, p. 197.
[24] *Ibid.,* Feb. 22, 1877, p. 59.
[25] *Ibid.,* March 8, 1877, p. 78.
[26] *Ibid.,* May 24, 1877, p. 166.
[27] *Ibid.,* March 29, 1877, p. 104.
[28] *Ibid.,* May 17, 1877, p. 158.
[29] *Ibid.,* May 24, p. 166.
[30] *Ibid.,* Oct. 25, 1877, p. 134.
[31] Near Cleburne, at Keene, is now located the Southwestern Junior College, the training school for this union conference.
[32] See Appendix.
[33] *General Conference Bulletin,* 1889, pp. 25-27.
[34] Ellen G. White, *Testimonies for the Church,* vol. 7, p. 27.

CHAPTER 31

THE WIDER VISION

IT DID not seem possible to the first Seventh-day Adventists that they should personally carry their message to the far quarters of the earth. No long-drawn-out century stretched before their vision; the Lord was coming—would it be a year? five years? ten? True, the first angel had "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." But that message they at first believed had been given and finished; and they took comfort in the reports they had received in the 1844 movement, that there were voices in other parts of the world—Great Britain, the Continent, far lands of Asia and Africa reached by Josêph Wolff, missionary stations, and ports of nations the world around where literature sent by ship captains had gone; thereby, they trusted, the prophecy had been fulfilled.

The second angel had called them to come out of Babylon, and, so they believed, they had come. Now the third angel's message was committed to them. They busied themselves first to find its application; then they laid about them lustily to combat the beast and his dimly perceived image and his mark. They were few; they were poor; they were despised and fought against by hereditary foes and former brethren. Child of heavenly royalty, the young church understood little more of its destiny and its career than babes of earth.

They came soon to understand that the three angels' messages were coalescent, that the second joined the first, and the third joined the first and the second, that they were continuing and increasing to a loud cry. But they looked at the shortness of time; they counted their few men; they inventoried their slender resources—a tract, a paper, "a handout," nine cents and a York shilling—renewed and increased, it is true, like the widow's barrel of meal, yet still to be counted in

pence; and they said that it must be that this gospel is to be preached to all the world *in token*. Here in America we meet representatives of every race and every nation. How good the Lord is to bring to our hand Jew and Gentile, Anglo-Saxon, Teuton, Latin, Slav, Indian, Negro, Mongolian! We may reach them here, and so fulfill the terms. Even though there be only ten Chinese, three Hindus, and one Malay, let them but hear a sermon on the coming, or read a tract on the Sabbath, and the message has gone to their nations! It was a comforting rationalization, to bring the supernal down to the practical. How otherwise could they compass the world? Should a giant's work be assigned a child?

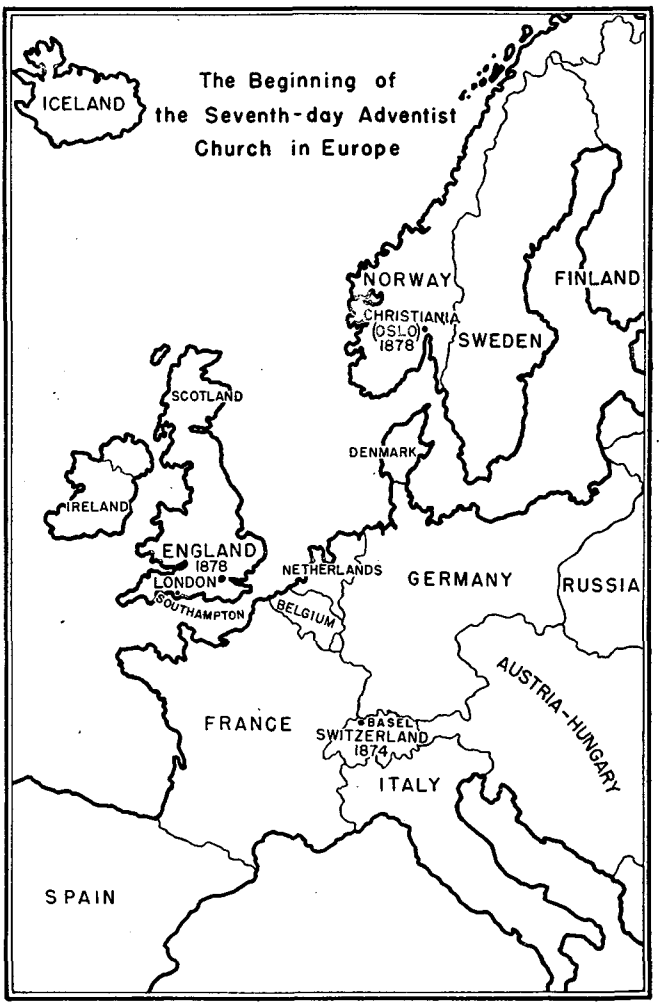
But to one who had cried, "Ah, Lord God! behold, I cannot speak; for I am a child," God had replied, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Then the Lord put forth His hand and touched the child's mouth, and said, "Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." [1]

Ellen White was of her people. She shared their experiences and their thoughts, but it cannot be said that she shared their fears. Through her early years in the message, and through much of her life, she was afflicted with illnesses and physical weaknesses. In part, this was a common experience of most of the workers, because of transgression of the laws of health.[2] It may also be regarded in part as fulfillment of the Lord's promise to her in her youth, when in her agony of apprehension she cried out the fear of becoming proud and vainglorious, that if she should be in danger of such an attitude, God would lay His hand upon her in affliction. The greater the revelations to her and through her, the more was she made to depend upon divine sustenance for very life. And none can say that she ever spoke in pride her messages of warning, reproof, encouragement, and direction. Many and many a time in those

lean years, as well as in the more prosperous aftermath, she lifted up the fallen, strengthened the weak hands, and confirmed the feeble knees, saying to them of fearful heart, "Be strong, fear not; behold, your God will come." [3] She feared not, because she believed God; her courage was born of her faith. And her vision was cleared, her hopes enlarged, the plans she recommended wise, because of the enlightenment of the Holy Spirit.

It was the common thought of the men of those early days that if the third angel's message were preached throughout the United States, it would thus have been preached to all the world. It was their stock answer to the puzzlement of any of their followers as to how they could carry this message to all the world. Thus, as late as 1859, in answer to a correspondent's query, "Is the Third Angel's Message being given, or to be given except in the United States?" Uriah Smith wrote: "We have no information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first: though this might not perhaps be necessary to fulfill Rev. x, 11, since our own land is composed of people from almost every nation." [4]

But there were statements in some of the earliest utterances of Ellen G. White which indicated a work for this people not limited to their small horizon of that time—the eastern United States, perhaps the Middle West, even the Pacific Coast and the South and all North America. These messages spoke of the influence to be exerted over the whole world. Of her first vision, in December, 1844, she long afterward said: "And then the world was spread out before me and I saw darkness like the pall of death. What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ." [5] Again, in the vision at Dorchester, Massachusetts, in November, 1848, she was in-


The Beginning of
the Seventh-day Adventist
Church in Europe
ICELAND
NORWAY
CHRISTIANIA
(OSLO)
1878
FINLAND
SWEDEN
SCOTLAND
DENMARK
IRELAND
ENGLAND
1878
LONDON
SOUTHAMPTON
NETHERLANDS
BELGIUM
GERMANY
RUSSIA
AUSTRIA-HUNGARY
FRANCE
BASEL
SWITZERLAND
1874
ITALY
SPAIN

structed to tell James White to start a paper; and "from this small beginning it was shown to me to be like streams of light that went clear round the world." [6]

In later years James White would tell that sayings like these from the Spirit of prophecy troubled the early believers; they could not understand how, with their few numbers and small resources and limited time, they could possibly encompass the world.[7]

And their enemies were not slow to taunt them. Said one soon after this last prediction was made, "It will take you 144,000 years to do what you propose." "What!" they would say, "three preachers—White, Mrs. White, and Bates—with not a penny, with fewer than a hundred followers, none of them with a red cent, going out with a few little tracts to conquer the world! Preposterous assumption!" [8]

Not so preposterous, for they too saw the odds against them, and were slow of heart to grasp the extent of their mission. Like the first few carriers of the gospel, they could see at first only their Judea, possibly their Galilee, tardily their Samaria; and as to the whole world—well, America has samples of the whole world, and we will buckle to and warn them here!

But it could not be contained in North America. Some of these "samples," brought into the faith, remembered their relatives back in the old country; and they reached out to them. Thus, John Sisley, an Englishman, converted here, began to send the church paper to friends back home. And in the summer of 1861 he writes that he had received responses from several, and one said, "I feel thankful to be able to say that I embraced the cause of 'present truth' about nine months ago. It is a cause I love." [9] Someone sent some literature to Ireland, and in October of this year Margaret Armstrong writes from Tallyvine, Ballybay, Cavan County, that there are five who now are keeping the Sabbath. And Jane Martin adds the stimulating information: "Myself and two children, and governess, keep the seventh-day. My house servant I compel to keep from work." [10] Little glimmers of light, and from these, others spring-

ing up in the darkness, multiplying and growing, stronger, stronger, until they become the light of the world! The horizons were lifting, and the messengers must follow.

The 1850's saw the extension of the cause from the little nests in New England and New York into Michigan and the then Northwest, even across the river into Iowa and Minnesota. The 1860's saw organization arrive. The turn of the 1870's took the breath of the little church as it plunged into that almost foreign enterprise, "The message to California." But scarcely had they reached over the continent when the call came to cross the seas.

There appeared among them in 1858 a converted Catholic priest, M. B. Czechowski, a Pole. He had in his early priesthood beheld with dismay the corrupt lives of the clergy, and, after several unavailing protests to superiors, he had reached the pope, who only replied by trying, through subordinates, to bribe him with a lucrative mission to Jerusalem. Czechowski passed through various vicissitudes thereafter for some years, when he left the church, married, and in 1851 came to America. He attended Grande Ligne Mission, a French Protestant school in Canada, where D. T. Bourdeau also was a student. After this he labored for a time in northern New York, converting a number from Catholicism; but his work being destroyed by a Jesuit who pretended conversion, Czechowski left for the West. Here he came upon a Seventh-day Adventist tent meeting in Findlay, Ohio, conducted by G. W. Holt, and accepted the faith.[11] He attended a "General Conference" in Battle Creek in May, 1858, and was recommended to the brethren, who raised money to move his family to a more favorable place in New York and to provide for their needs.[12] This, of course, was before church organization or any provision for ministerial support, and gifts were voluntary and spasmodic. Thereafter for five or six years he worked with D. T. Bourdeau and alone among the French in Canada, Vermont, and New York.

Associating with Elder Loughborough in a New York tent meeting in 1864, he urged him to influence the General Con-

ference (organized the year before) to send him as a Seventh-day Adventist representative to Italy. But there was apparent in him a volatility which gave the brethren pause, and they advised him to remain in America longer and become more settled in the faith. Besides, the church organization was very new and frail, unready to wrestle with distant enterprises; and the very next year it fell upon evil times, in the illnesses of the leading men, which greatly hindered progress.

Czechowski thereupon left them and went to the first-day Adventists in Boston, who raised funds and sent him on a mission to Europe. Seventh-day Adventists lost trace of him for four years. He went directly to northern Italy, which had been the land of his dreams, and entered the historic Piedmont Valleys, the home of those ancient foes of Rome, the Waldenses. He made some converts; but being strongly opposed not only by Catholic priests but by Protestant ministers who had missions there, he left after fourteen months and retreated to Switzerland.

Along Switzerland's northwest border he began to labor, teaching not only that Christ was soon coming but that the seventh day is the Sabbath. Here he gained some followers; but he concealed his Sabbathkeeping and teaching from his sponsors in America, nor did he divulge to his converts either his first-day or his seventh-day connections in America. If they asked where he gained this knowledge, he answered, truthfully enough if disingenuously, "From the Bible." The story of his priestly background, his interview with the pope, his conversion to Protestantism, his wanderings from Italy to America and back—all was blended with the doctrines he brought forth to them from the revered Word. His disciples thought they were the only Christians in the world who kept the Sabbath and looked for the coming of the Lord. For this duplicity we may perhaps blame his early education, but it explained somewhat why Seventh-day Adventists were reluctant to send him forth as their representative. We may not judge. God uses instruments according to their constitution, and to

His eye there may appear excellencies and exonerations which we do not see.

At Tramelan, on New Year's Day, 1867, he organized a company of Sabbathkeepers, and he added two or three other companies in the two years he spent in Switzerland. He then went to Rumania, and struck a light, which burned feebly for some years. After some erratic moves he fell ill and died in a hospital in Vienna in 1876.

After he left Switzerland, in 1869, the leader of the Tramelan company, Albert Vuilleumier, who could read English, discovered in papers Czechowski had left behind, a copy of the *Advent Review,* and through this the company obtained the address of the Seventh-day Adventist headquarters. They appealed to America for help, and were invited to send a representative to the General Conference of 1869. They answered by sending young James Erzberger, a theological student in Basel; but he arrived too late for the conference. However, he was taken to the farm home of the Whites in Greenville, Michigan, where he was made a member of the family, and set to work learning to speak English and becoming more thoroughly indoctrinated. He spent some time with tent companies; and when, in September, 1870, he returned to Europe, it was as a minister of the Adventist faith. Later Ademar Vuilleumier, a brother of Albert, came to America and received instruction and help. The company at Tramelan became established in the faith.[13]

They kept appealing for help. Like the importunate widow, year after year they pleaded their need, and every annual General Conference with regret answered that the printed page must suffice, for they had no one to send. But as the General Conference of 1874 drew nigh, the brethren felt that they must move forward in God's providence. Testimonies from Mrs. White had continued to urge broader plans. In December, 1871, she gave a message on "Missionary Work," which included such exhortations as these: "Young men should be qualifying themselves by becoming familiar with other lan-

guages, that God may use them as mediums to communicate His saving truth to those of other nations. . . . Our publications should be printed in other languages, that foreign nations may be reached. . . . Missionaries are needed to go to other nations to preach the truth. . . . Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work." [14]

In 1874 she wrote: "You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world." [15] She made specific mention of Europe, Australia, the islands of the seas, all nations, tongues, and peoples.

At this time the only periodicals published by the denomination were issued from Battle Creek. The strong publishing work on the Pacific Coast was only about to begin. California was looking hopefully yet dubiously at awakening interest in Oregon to the north. The challenge rang out: "Missionary labor must be put forth in California, Australia, Oregon, and other territory far more extensively than our people have imagined, or ever contemplated and planned. . . . Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God." [16]

Some work had been begun among foreign-speaking peoples in the United States. The first language attempted was French, and that because two brothers, A. C. and D. T. Bourdeau, French Americans in Vermont, had accepted the faith in 1857, and translated a few tracts into French for use in their work. Then some German tracts and a pamphlet or two were published. A large settlement of Hollanders in west Michigan attracted the attention of the pioneers, and a Dutch tract was gotten out. But in the lack of aggressive workers for both these

peoples, the literature did not move satisfactorily, and the timid venture stood as a warning signpost when in 1866 John G. Matteson, who had labored diligently and self-sacrificingly among the Danes and Norwegians of the Northwest, applied to the Review and Herald to publish some tracts and pamphlets in that language.

He came, apparently, at an unfortunate time. Elder James White was in the midst of his long illness, and no strong man had replaced him; the managers of the Review and Herald just then had not much experience in the work, and they little appreciated the needs of the cause on all its facets. They more or less gently rebuffed him. "Look at those German and Dutch publications," they said. "We cannot sell them. We could not sell your Danish-Norwegian literature. We have no funds to tie up indefinitely in useless publications." It was this spirit of timidity and lack of enterprise which Mrs. White was continually rebuking.

But the publishing house men did not know their John Matteson. "Let me go into the office and learn to set type," he requested. "I will do the work, and I will get the money for the printing." He went back to Wisconsin, raised $1,000 among his compatriots, and returned to Battle Creek. Reluctantly they introduced him to the foreman of the composing room, who grudgingly gave him a book of instructions. Never was an apprentice quicker in his course. In three weeks he had set the type for his first tract, and he kept on with other tracts and pamphlets, and then a book for which he had prepared the manuscript, *Liv og Död* (*Life and Health*); and paced by Matteson, followed by the Olsens, seized upon by the rank and file, the literature began to move. By 1872 the need for a Danish-Norwegian paper was answered in the first foreign-language periodical of Seventh-day Adventists, *Advent Tidende,* and it was going not only to the Scandinavians in America but to many of their relatives across the sea.[17]

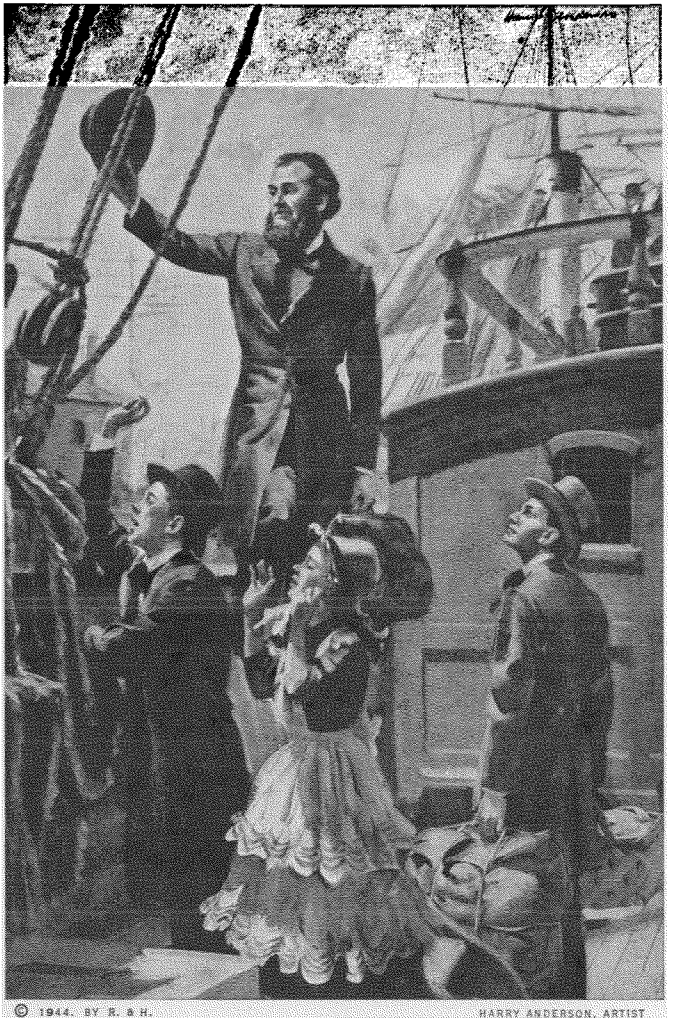
Publications in other languages followed. A Swedish constituency had been built up, and in 1874 the Review and Herald

brought forth a Swedish paper, *Sanningens Harold,* edited by C. Carlstadt, and later for a long period by August Swedberg. American periodicals in other European languages, however, appeared considerably later, and their publication centered at the Pacific Press branch at Brookfield, Illinois.

Thus the stage was set for the living messenger to go to peoples in Europe. "Whom shall we send?" was the question that confronted the General Conference in the August meeting of 1874. "Send the best," was the reply. Most of the front-rank men were unavailable. Joseph Bates was in his grave. James White was again, in 1874, elected president of the General Conference. John Loughborough was engaged in developing the young work in California. J. H. Waggoner was being called to edit the new missionary paper, *Signs of the Times.* A number of younger men were in harness, and some were wheel horses; but the mission to Europe demanded special qualifications of experience, judgment, learning, and zeal. And the finger pointed to John N. Andrews, and he was called. "We sent you the best man among us," said Mrs. White afterward to the European believers.

Andrews accepted. Says John Corliss of the experience: "A camp-meeting was appointed to convene a short distance west of Battle Creek, in the summer of 1874,[18] just prior to the departure of our first missionary to a foreign field, and Elder Andrews was present. When the expansion of the message was dwelt upon, and notice was given that he would soon leave for Europe, a change came over the meeting, and Elder Andrews, who had never before appeared so solemn, at once seemed altered in appearance. His face shone with such pronounced brightness that, as I saw him and heard his apparently inspired words of quiet contentment to be anywhere with the Lord, I thought of the story of Stephen,"[19] whose face was "as it had been the face of an angel."

Elder Andrews' wife had died in 1872. With his son Charles and his daughter Mary, and with Ademar Vuilleumier, who was returning to his native land, he sailed from Boston on Sep-



FIRST MISSIONARIES TO EUROPE, 1874
J. N. Andrews, His Two Children, and Ademar Vuilleumier

tember 15, 1874. After visiting scattered Sabbathkeepers in the British Isles, they arrived in Switzerland late in October.

Europe at the moment was quiet. The Franco-Prussian War (1870-71) had crushed France, with the loss of Alsace-Lorraine and with the imposition of a heavy indemnity. Through troubled scenes the nation had at last emerged as the Third Republic. Germany, flushed with victory, under Bismarck dominated the Continent. Italy, where Garibaldi and his red-shirted patriots had long struggled for freedom, saw the whole peninsula united under Victor Emmanuel, with Rome his capital, as the pope was dispossessed in 1870. Switzerland, historic home of liberty, stood like its Alps through all the surging waves of revolution and war. Stable in government, tripartite in language, it was the best point from which to begin the work in Europe.

It was indeed a new field, though the native workers, James Erzberger and Albert Vuilleumier, had put forth their best efforts, and had gained some believers. Here and there a little company or a lone Sabbathkeeper lifted the hand: in the Waldensian Valleys a great woman, Catherine Revel; in Naples Dr. Ribton and A. Biglia; in Rumania Thomas G. Aslan, a convert of Czechowski's; and not only in Tramelan but Locle, Chaux-de-Fonds, Fleurier, Bienne, and Buckten in Switzerland, the nucleus of the cause. But the work was wholly unorganized —no headquarters, no directing head, no buildings, no facilities, no plan. The workers must build from the ground up. The field was named the Central European Mission.

On November 1 the first conference of the European believers was held at Neuchatel, Switzerland, with the six companies represented. Two more conferences were held, the second in January of the new year, at Chaux-de-Fonds. Here finally the work was planned and organization effected; 2,000 francs had already been raised to start operations, with special mind to publishing, and this meeting was for organization, for communion, and for worship. It was a season of encouragement to all, an introduction to the principles, the polity, and the

spirit of Seventh-day Adventists. To many who were present it was not only this but their first occasion of celebrating the ordinances of the Lord's house and of personal testimony in social meeting. Thus within thirty years from its germination in America, the movement reached across the sea.

At this meeting they also launched the work in Germany. A little while before, there had come to the house of a sister in Basel a beggar, asking for food and shelter. The lady allowed him to stay overnight, and improved the opportunity to talk the Advent and the Sabbath to him. This unpromising case yielded rich returns; for when he understood that there were here people who kept the seventh-day Sabbath, he volunteered the information that in his wanderings he had come across just such a company of seventh-day Christians in Germany, at Elberfeld, Prussia, and he gave the address of their pastor. The brethren opened correspondence with him, and were invited to visit. What became of the beggar we do not know, but surely he deserved to lie in Abraham's bosom.

Accordingly, at the Chaux-de-Fonds meeting 300 francs were contributed to finance the trip, and the day after the meeting closed, Elder Andrews and Erzberger started for Prussia. They found a company of forty-six Sabbathkeepers, under the pastoral care of J. H. Lindermann, a former minister of the Reformed Church. Fifteen years before, he had, from his study of the Bible, accepted, first, believer's baptism, and then the Sabbath. Some of his flock followed him in his first move, none at first in his second. But, faithful and humble and persistent, he continued, and through the years he gathered this company around him, all unknowing of any other Sabbathkeepers in the world. Together they had also found out the truth of the soon coming of Christ. They rejoiced with tears at this visit of Andrews and Erzberger, and at the news they brought of the movement and the people of the Sabbath faith in America. Eagerly they drank in the whole message. After a month Andrews returned to Switzerland, leaving Erzberger to labor in Germany. And so began the work in that country which was

eventually to become the greatest stronghold of Seventh-day Adventists in Europe.[20]

Back in Switzerland the brethren began receiving inquiries and calls from all Western Europe, in answer to the advertisements they had inserted in newspapers. Andrews devoted himself to the perfection of his French, and soon was preparing and publishing tracts. In 1876 he launched the first European Seventh-day Adventist periodical, the French *Les Signes des Temps*. This paper, teaching not only the truths of the Advent message but the health principles of the people it represented, came through this latter feature particularly to be noted among the rising advocates of temperance, and gained favor with the most intelligent and thoughtful people.

In that year they received as a valuable recruit D. T. Bourdeau, with his family. He, being French and fluent in use of the language, immediately began lectures, and also helped in translating desired works into French, and in writing for the paper. Soon he entered France as an evangelist. He worked also in Italy. This first service of his was for little more than a year, when he returned to America; but in 1882 he came back and labored for a much longer term. In the first year and a half of Elder Andrews' work, he lived in various towns of Switzerland, where there were companies of Sabbathkeepers; but when the enterprise of the paper was planned, it was decided to fix headquarters at the city of Basel, on the northern border, in close proximity to both Germany and France. There the paper was produced by hired printers; and there, eight years later, the first Seventh-day Adventist publishing house in Europe was built.

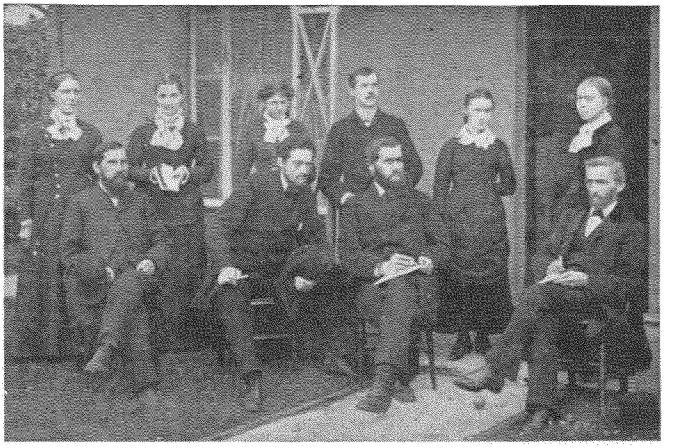
Andrews not only wrote and published but journeyed and taught. He visited the Waldensian Valleys, where Czechowski had left a few Sabbathkeepers. He went into Italy, baptizing and commissioning Dr. H. P. Ribton,[21] at Naples, who started the work in Italy and later in Egypt. He gave attention to the German field, where Erzberger was leading out strongly. His health was declining; tuberculosis fastened upon him, and he

saw that his days were numbered. Still he worked on and on, giving the last ounces of his strength from his bed to the day of his death in 1883. In 1882 three new periodicals in as many languages were begun: the German *Herold der Wahrheit,* the Italian *L'Ultimo Messaggio* (The Last Message), and the Rumanian *Adeverulu Present* (Present Truth).[22]

Meanwhile other countries in Europe were being entered. Several hundred Scandinavian believers in America, especially Norwegians, had within two years after Andrews' departure decided that it was time to send a missionary to follow the literature they had been pouring into the old country. The obvious man was John G. Matteson, who had led in the Scandinavian movement in America.

In May, 1877, he sailed with his wife for Denmark. His children, whom he temporarily placed with friends, followed the next year. After fifteen months of ministerial labor among a people where he found much sympathy and some fruit, he removed in September of 1878 to Norway, his place in Denmark being taken by two brothers, one of whom, Knud Brorsen, remained faithfully by the work through many years, until it was well established. He was the first president of the Danish Conference, organized in 1880, the first outside North America. The people of Denmark have a high general level of education, and it was apparent that those who would teach the truth must be well qualified. The Danish believers early started schools, the first being in Copenhagen, in 1890. A high school was opened by M. M. Olsen in 1893, in Frederikshavn, in the north, where a strong center of the work had been established.[23]

Norway proved a land more open to the gospel than Denmark, and the work, growing here through much opposition and many trials—bedded in poverty, and at first without much help from America—won out at last, to make the center of the Scandinavian field. The publishing work was established at Christiana (now Oslo), beginning in 1879 in temporary quarters, and finding a permanent home in 1886 in the second publishing house built in Europe.



EARLY WORKERS AT SOUTHAMPTON, ENGLAND

Within eighteen months after arrival they had begun to publish a paper, *Tidernes Tegn* (Signs of the Times), and several tracts and small works, which a missionary society organized of their members sold widely, beginning the almost untried and then precarious business of colportage. All phases of the work were new to these pioneers. Elder Matteson and his family essayed to be the printers, and their very sketchy knowledge of the business resulted in many trials and errors—cranky hand press, wrong type of paper, unsuitable ink which required a week to dry on the papers hung up on a line. "We could not at first do very good work," he naïvely reports; "yet the papers could be read." [24]

Sweden, like Norway, was entered first by papers and tracts sent from America. One of the Swedish converts, John P. Rosqvist, was here the heroic pioneer. His first service was in colporteur work, then in preaching. The laws of Sweden respecting religion being much more restrictive than those of Norway, he met much opposition from the priests of the

established church, backed up by the civil courts, and he was for a time imprisoned in Orebro Prison. But the work continued, and Sweden was added to the roll of strong supporters of the Advent faith. Matteson and O. Johnson, another Swedish convert, labored there afterward. A mission school was opened in Stockholm in 1890 by J. M. Erickson, and in 1898 the more permanent Nyhyttan school was established.

Finland, a Scandinavian country but then incorporated in Russia, was entered in 1892, first by colporteurs, then by O. Johnson and a company of workers, who through threats, restrictions, and hardships started the work there.

In 1897 David Ostlund, of Norway, sailed from Denmark to open the work in Iceland. On the steamer he heard two Icelanders talking upon religion, one of whom was very Scriptural in his teaching. Ostlund went to him and said, "Please tell me, are you an Adventist?" "Yes, I am," said the man, "and my wife is one also. We have kept the Sabbath about a year and a half. . . . We read, in the *Sendebud,* that a missionary was to be sent there [to Iceland], and we thought it would be difficult for him to get along among strangers. Therefore, . . . we sold our little farm in America. . . ; we have got this far." So the mission was begun.[25] Soon an Icelandic paper, *Fraekorn* (Seed Corn), was started, and attained a circulation of four thousand, highest of all papers in the island. Nils Anderson led the colporteurs, who had to go by foot or horse over the trails and through the rivers, but who sowed the land with literature.[26]

The family of Andrew Olsen, of Wisconsin, who gave four stalwart sons to the ministry, was well represented in the work in Scandinavia, three of the four at some time working there. E. G. Olsen came in 1884, to carry evangelistic and administrative work. M. M. Olsen labored in Denmark. Their older brother, O. A., came in 1886, as superintendent of the whole field, and strongly built for the three years he was permitted to remain; in 1888 he was elected president of the General Conference, and perforce returned in May, 1889, to America.

England was the third European field to be entered. The first worker was William Ings, an Englishman who received the Adventist faith in America, and in 1877 joined the mission in Switzerland. In 1878 he went to England. Though sometimes preaching, he did most of his fruitful work in literature, and especially in ship work, sending thousands of papers, tracts, and books to many ports of the world. The early work centered in Southampton; and here, at the end of 1878, J. N. Loughborough arrived, answering the summons of the General Conference, stirred by the calls of Ings. The first baptisms in Great Britain were administered by Elder Loughborough on February 8, 1880. He and his wife were assisted by Elder Ings, and an experienced Bible instructor, Maud Sisley, joined them. Later, Jennie Thayer, close companion of Maria Huntley in the tract and missionary work, connected with the mission. She was elected secretary of the mission, and also did most of the copy handling for the paper, which was begun in 1882 as a supplement to the American *Signs of the Times,* and in 1884 changed to an all-English paper called *Present Truth.*

Reinforcements were sent, strong considering the resources of the denomination; but Great Britain, especially Scotland and Ireland, proved a hard fortress to reduce. Through the next two decades some of the most prominent workers were in the English field, including: A. A. John, M. C. Wilcox, D. A. Robinson, S. H. Lane, R. F. Andrews, W. W. Prescott, W. A. Spicer, E. J. Waggoner, O. A. Olsen, E. E. Andross, H. R. Salisbury, H. C. Lacey, Drs. D. H. and Loretta Kress. George R. Drew, coming in 1882, greatly developed the colporteur work. Institutional work in publishing, health, and educational fields was established. The growth of the work in England, though at first disappointingly slow, proved sound and sure.[27]

The first overseas mission field, sown with the seed of the last gospel message, cultivated with zeal, enriched with sufferings, privations, and persecutions, returned at last an ample harvest to the cause. The vision of the church had been tre-

mendously widened. No more a snuggling down into the nest of local or regional preaching, no more a counting of the cities walled up to heaven. The pillar of cloud and fire had moved forward, and this people must march with it. "Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God."

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[1] Jeremiah 1:6-10.
[2] See chapter 19 of the present work.
[3] Isaiah 35:4.
[4] *Review and Herald,* Feb. 3, 1859, p. 87.
[5] Arthur L. White, *The Prophetic Gift in Action,* p. 4.
[6] Ellen G. White, *Life Sketches,* p. 125.
[7] W. A. Spicer, *Pioneer Days of the Advent Message,* p. 100.
[8] J. N. Loughborough, *The Great Second Advent Movement,* p. 275.
[9] *Review and Herald,* July 2, 1861, p. 47.
[10] *Ibid.,* Nov. 19, 1861, p. 198.
[11] Loughborough, *Rise and Progress of the Seventh-day Adventists,* pp. 258-59. See Appendix.
[12] *Review and Herald,* May 13, 1858, p. 208; May 27, 1858, p. 13.
[13] Loughborough, *The Great Second Advent Movement,* pp. 403-405; *Historical Sketches of the Foreign Missions of Seventh-day Adventists,* pp. 10, 11.
[14] Ellen G. White, *Life Sketches,* pp. 204-206.
[15] *Ibid.,* pp. 208, 209.
[16] *Ibid.,* p. 209.
[17] Loughborough, *The Great Second Advent Movement,* pp. 413-415.
[18] The General Conference was held in connection with this camp meeting. While an understanding with Andrews was had before this time, the formal action to send him to Europe was taken August 14.
[19] *Review and Herald,* Sept. 6, 1923, pp. 6, 7.
[20] *Historical Sketches of the Foreign Missions of Seventh-day Adventists,* pp. 16-28.
[21] *Ibid.,* pp. 28-31.
[22] *Ibid.,* p. 42.
[23] *Missionary Magazine,* October, 1898, pp. 368-370.
[24] *Historical Sketches of the Foreign Missions of Seventh-day Adventists,* pp. 66, 67.
[25] *Review and Herald,* Jan. 4, 1898, p. 12.
[26] *General Conference Bulletin,* 1909, p. 127.
[27] *Historical Sketches of the Foreign Missions of Seventh-day Adventists,* pp. 79-90.

CHAPTER 32

THE FATEFUL EIGHTIES

THE 1880's were a crucible for the Seventh-day Adventist cause. The church had attained a certain stature. Its cradle days were past; it was, for the times, well organized; its vision had broadened to take in the whole world. Thus a generation had been consumed. Now, as the church entered the eighties, it was to come into trials which would test and sift and purify its body and its soul.

The first pioneers were worn with the toils of the way; they were passing to younger hands the responsibilities they had so long borne; and some of them the Lord called to rest. The younger men took hold with vigor. The foreign mission work, so new, was strongly supported. Australia followed Europe; then came South Africa and the islands of the sea; and the Hand pointed to the rest of the world. The literature work, which had been born with the message, now acquired greater proportions, and began that expansion and development which has ever since marked it as a chief arm of the church. The health reform, the healing work, took deeper roots, and put forth more branches. The educational program, wavering for a moment, was renewed with vigor and reached out toward the reforms which underlay the rejuvenation of the church. Persecution appeared, and the glowing coals of liberty were blown into a flame. Deeper yet, the foundations of the faith were to be examined, contested, settled; and in the experience, every man's work was to be made manifest, as revealed by the Spirit's fire, whether it was of wood and hay and stubble, or of silver, gold, and precious stones.

Three patriarchs of the church yielded up their lives in this decade—White, Andrews, Waggoner.

At the General Conference of 1880, held in camp at Battle Creek, Michigan, James White, who had during three separate

periods carried the burden of the presidency, laid it down with finality; and the younger George I. Butler, who once before acted as president, was again elected, to remain at the helm through the next eight strenuous years. Elder White seemed at this time in better health than for some years past. He felt that it was time for his younger companions in the faith to shoulder the administrative burdens, and leave him more free to devote time to study, exposition, writing, and the cheering and inspiring of his people and his fellow workers.

Accordingly he and Mrs. White proposed to spend time at their home in Battle Creek in writing on the themes which appealed to their minds and hearts. During the winter of 1880-81 Elder White was occupied in binding off the ends of the business enterprises of the church of which he had been the chief director, and assisting his successors in taking hold. With the coming of spring he and his wife settled themselves to study and write.

But it was difficult to resist the appeals which were constantly coming, to attend meetings and actively lead in the field. In the latter part of July they set out by carriage to fulfill an appointment at a tent meeting in Charlotte, Michigan. A sudden change in the weather, from oppressive heat to chilling cold, brought illness upon him, and on their return to Battle Creek the next week, on Monday, August 1, he was stricken with a malignant form of malaria, and the next day Mrs. White was also laid low.

They were taken to the sanitarium, where her malady began to yield to treatment. But Elder White's case grew more desperate with the days; and on Friday his wife was informed that death was near. She rose and went to his bedside. He could speak only in monosyllables. He manifested no surprise when she told him she thought he was dying.

"Is Jesus precious to you?"

"Yes; oh, yes."

"Have you no desire to live?"

"No," he faintly answered.

With Elder Smith and other brethren, she knelt by his bedside and prayed for him. A peaceful expression rested on his countenance.

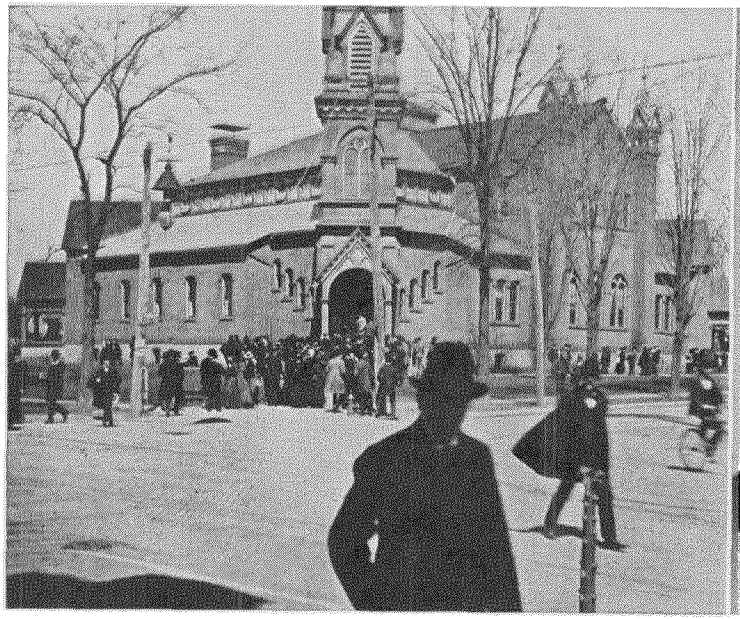
She said to him, "Jesus loves you. The everlasting arms are beneath you."

"Yes; yes," he said.

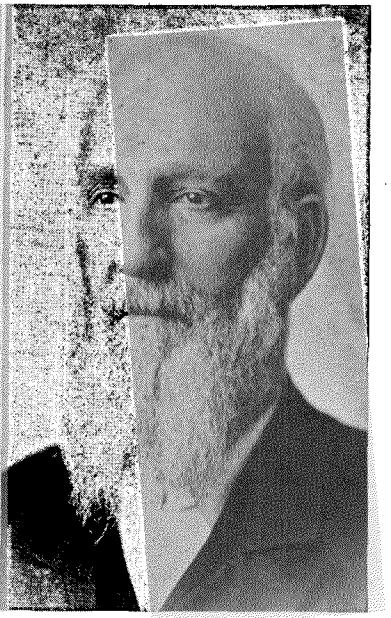
Dr. Kellogg and his helpers did all in their power to hold him back from death, and he rallied and lived through the night. But the next day his strength failed, and at 5 P.M., Sabbath, August 6, 1881, he quietly breathed his life away without a struggle or a groan.

Mrs. White in her weakened condition was prostrated. For hours her life seemed to hold but by a breath. Yet the grace of God sustained her, and she revived. She said: "When he upon whose large affections I had leaned, with whom I had labored for thirty-five years, was taken away, I could lay my hands upon his eyes, and say, 'I commit my treasure to Thee until the morning of the resurrection.' . . . At times I felt that I could not have my husband die. But these words seemed to be impressed on my mind; 'Be still, and know that I am God.' Ps. 46:10. I keenly feel my loss, but dare not give myself up to useless grief. This would not bring back the dead. And I am not so selfish as to wish, if I could, to bring him from his peaceful slumber to engage again in the battles of life. Like a tired warrior, he has lain down to sleep. I will look with pleasure upon his resting place. The best way in which I and my children can honor the memory of him who has fallen, is to take the work where he left it, and in the strength of Jesus carry it forward to completion. We will be thankful for the years of usefulness that were granted to him; and for his sake, and for Christ's sake, we will learn from his death a lesson which we shall never forget."[1]

In Oak Hill Cemetery, Battle Creek, lie the mortal remains of James White, apostle of the Second Advent message. There, thirty-four years later, her lifework nobly accomplished, Ellen G. White was laid at his side.



THE ORIGINAL TABERNACLE, BATTLE CREEK, MICHIGAN



ELDER JAMES WHITE

But two years had passed when, on October 21, 1883, his friend and co-laborer, John Nevins Andrews, died in Basel, Switzerland, and was there buried. Student, writer, preacher, editor, administrator, quiet but dynamic leader in every phase of the work, first missionary of Seventh-day Adventists to be sent abroad, he devoted every ounce of his energy, every moment of his time, every particle of his thought, to the forwarding of the cause he loved. He died in the midst of an inspiring conference of his brethren in Europe, seeing the tree of life he had there planted already taking deep root.

He had borne many sorrows with Christian resignation and courage. His beloved wife had suddenly died, with her infant daughter. Bereaved, he bore up, to carry yet heavier burdens in the work. His bonny daughter, Mary, in her middle teens, had entered into his plans, with promise of brilliant service in the French language and cause, only to fall victim, in 1878, at the age of seventeen, to the same dread disease from which her father later died. Through all bereavements and disappointments his courage and tenacity of purpose never failed, for his hand was held in God's. And as he saw the grim reaper approach, his faith triumphed over death. "On Sunday morning, at his request, a few friends met in his room for prayer, after which he seemed much relieved, but continued to fail steadily until five o'clock, P.M., when he quietly and peacefully fell asleep in Jesus." [2]

Third to fall was Joseph Harvey Waggoner, great leader, friend, and co-worker of White and Andrews. His was a mighty influence. A cogent reasoner; a writer with crystal-clear, simple style; an eloquent preacher; a personal worker; an editor of the highest order, battling for pure doctrine, for religious liberty, for health, for missionary zeal—there was not his like in versatility and force, save the two whom he briefly survived: James White, eight years, and John Andrews, six.

Like Andrews, though well advanced in years, he dropped his great responsibilities in the United States when the call came to fill the gap in the young European mission. He went

to Europe in 1886, especially to superintend the publishing work at Basel. For over two years he was engaged in the European mission, visiting and helping the various fields, but chiefly attending to his editorial duties. He had just completed writing his last book, *From Eden to Eden,* when, on the morning of April 17, 1889, he died from a stroke of apoplexy as he went to kindle his fire in the kitchen. Both he and John Andrews are buried in Basel.

Though leaders fell, their comrades carried on, and the veterans stood not alone. Thirty to forty years of service yet remained in these pioneers: Ellen G. White, John N. Loughborough, Stephen N. Haskell, Uriah Smith, George I. Butler, the Bourdeau brothers, J. G. Matteson, Isaac Sanborn, J. O. Corliss, Robert M. Kilgore, Rufus A. Underwood, Joseph H. Morrison, William Covert. And rallying around them, pressing into the ranks, came younger men, some scarcely their juniors, others but youth: O. A. Olsen, A. T. Jones, E. J. Waggoner, W. W. Prescott, J. H. Kellogg, W. C. White, B. L. Whitney, L. R. Conradi, W. A. Spicer, A. G. Daniells, and a host of others who were to expand and to build and to develop the work world wide.

At the death of Elder Andrews the headship of the Central European Mission devolved upon B. L. Whitney, who had been in the field for several months already. He carried on the work strongly for the six years he lived, he also then succumbing to the plague of tuberculosis which carried away several of the early American workers in Switzerland. He was succeeded by D. A. Robinson, who kept his base in Great Britain, until 1895, when H. P. Holser took the directorship, having been located, since his arrival in 1888, in Basel.

The foothold in overseas enterprise which had been gained by the European missions, was not neglected by the American body. They could be called "foreign missions" only in a very insular manner of thinking; they were but an extension to kindred peoples of a message which happened to be begun in America. But they were the first fruits of a broader concept

of the mission of the church, and they opened a beachhead for an occupation not of Europe only but of all the world. The scanty capital of the denomination was stretched to maintain and increase these missions. Doubtless there will never come a time when the apparent resources of the church will equal the demands for its services; but this is in the design of God, who will make the weak things of the world to confound the things which are mighty, and who, inviting His servants to place their dependence wholly upon Him, puts behind them the infinite resources of heaven.

The General Conference sent men to occupy the field, meagerly, it is true, but yet stretching its budget. And it sent as visitors and counselors its most competent workers. In 1882-83 S. N. Haskell spent nearly a year in Europe, organizing, directing, encouraging. He gave new life to the publishing work; he inspired faithfulness and energy in the missionary efforts of all the believers; he coordinated the hitherto unrelated activities of the scattered missions; and he left the European work on a basis of conscious unity and increased zeal. In 1883 George I. Butler, president of the General Conference, went to Europe, accompanied by a number of new, experienced recruits for the field: M. C. Wilcox and others to England, A. C. Bourdeau and others to the Central European field. Butler spent over three months there, where his broad vision, tremendous energy, and organizing ability were of incalculable benefit to all the fields—the British Isles, Scandinavia, and the Continent from Holland to Rumania, from Prussia to Italy, and the center of them all, Switzerland. Under his direction the Swiss conference was formed, the confederation consisting of five Swiss churches, two German, and one each Italian and Rumanian—all there were on the Continent. He implemented and built on Haskell's plan for a European Council in which the three fields were represented—Central Europe, Scandinavia, and Great Britain.

He also inaugurated the plan for the erection of the first Seventh-day Adventist publishing house in Europe. This build-

ing was designed by L. Hansen, of Christiania, Norway, who came down to superintend it. It was finished early in 1885; and H. W. Kellogg, an experienced leader in the publishing work, came over from America to see to the purchase and installation of equipment. His services made this one of the most complete and best-equipped printing establishments in Switzerland. Richard H. Coggeshall, from the Review and Herald office, came with him to take charge of the plant.[3]

In that same spring and summer Dr. J. H. Kellogg, with his wife and sister, spent some months in Europe in medical research and observation, and he gave much time to the several fields of Adventist work. He was of great assistance in shaping and improving the health and hygienic conditions of the workers and plants in all the European missions.[4]

But it was the extended visit of Mrs. E. G. White and her son William, with other helpers, in 1885-87 that proved the greatest source of enlightenment, improvement, and progress. Responding to a pressing invitation from the European believers, Mrs. White, though in frail health, ventured upon her first transocean voyage, and arrived in Basel on September 3. The visit of W. C. White had also been especially requested, because of his experience in publishing work. When Elder Butler was there two years before, the decision had been taken to build a publishing house, the first printing establishment erected by Seventh-day Adventists in Europe. This handsome and serviceable four-story building, of stone, iron, and brick, was already occupied when the White party arrived, and W. C. found immediate need of his services in fashioning the enterprise here, as also those in England and Norway.[5]

One week after their arrival, the meetings began, first of the Swiss Conference, then of the European Council. At these meetings the addresses of Mrs. White were both highly practical and deeply spiritual, showing a wisdom in their counsel concerning attitude and operation which came from the True Witness. Their coverage of the problems involved in this new field, so strange to most of the workers, and of the spirit and power of

Christ in the meeting of them, deserve renewed study today in the prosecution of the gospel work in all the world.[6]

Mrs. White and her helpers spent many months in most of the several fields—Scandinavia, England, Germany, Switzerland, Italy, and France. To the counsel and inspiration of her labors there may be ascribed in great part the solid progress, under many trials and hindrances, of the work in Europe, which became in time the second great stronghold of the Adventist cause. She maintained the possibility of the colporteur work and of tent meetings, against the doubt of experimenters; and the event proved the correctness of her vision. Her visit also served to inform and broaden her own concepts, and to reinforce her appeals for the world-wide mission of the church. She and her son returned to the United States in 1887, in time for the General Conference of that year.

The medical work, centering at first in the Battle Creek Sanitarium, received great impetus in this period. Dr. John Harvey Kellogg became the head of the institution in 1876. Young, vigorous, inspirational, and devoted to the program of Christian service through the healing art and teaching, Dr. Kellogg advanced to a high position both the institution and the field services for which it gave training. The Battle Creek Sanitarium, in the last two decades of the century, came to be not merely the largest in the world but a wholly unique institution for recovery of health and teaching of the laws of health. Its superintendent stood in the front ranks of the nation's physicians and surgeons, and the successive classes of medical workers, both physicians and nurses, which it produced, were noted not alone for their professional skill but for their selfless Christian ministry.

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[1] Ellen G. White, *Life Sketches*, pp. 253, 254.
[2] *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, p. 40.
[3] *Ibid.*, pp. 43-48.
[4] *Ibid.*, pp. 38, 39.
[5] *Ibid.*, pp. 51, 159 ff.
[6] *Ibid.*, pp. 119-158.

CHAPTER 33

RECEPTION IN RUSSIA

TO THE Christian, there are no sealed doors anywhere in the world. Many a foe erects the barriers, shuts the doors, utters a "Come not hither"; but the gentle, insistent pressure of Christian truth and service finally conquers. The hand of God, potent but unseen, opens the doors. Sometimes it is by political changes within nations; sometimes, by the interposition of more enlightened, even if selfish, nations who conquer and rule; sometimes it is by diplomatic pressure, when the prestige of great powers is employed to secure more liberal and tolerant attitudes. Such are not the direct agents of Christianity, but they serve. The conquering nations may be motivated by ideas of dominance and gain; yet their triumph, affording space for the establishment of order and a greater degree of freedom, is turned to the removal of many obstacles in the way of Christian emissaries.

But the messengers of Christ wait not for the interference of political powers to open the way. The weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds. The Christian banner has through all the ages been advanced into the territory of the devil by the consecration, the daring, the single-minded devotion of its men and women who counted not their lives dear to themselves, so that they might win for Christ. In the face of prohibitions, persecutions, imprisonment, and death, they have pushed the gospel mission into the haunts of savagery and the lairs of bigotry. They may not, while time lasts, see religious freedom wholly triumph over tyranny; but, past every barrier and through every pain, they carry the salvation of Christ to sick and perishing humanity.

Russia under the czars was a fortress of autocracy. Civil liberties were at a minimum, and religious liberty was cir-

cumscribed to a sphere so narrow as to strangle its life. The Greek Church, the Orthodox, dominated religion. And, being wedded with the state, it had the power to crush, outwardly at least, all opposition. There were, it is true, some nonconformist churches, but they were given metes and bounds, to stir out of which meant fines, imprisonment, and banishment to Siberia. The only reason such dissident sects were tolerated at all was that the interests of the state clashed with the interests of the established church. From the time of Peter the Great, German emigrants had been welcomed to Russia, because of their intelligence and skill. In the course of nearly two centuries they had become an invaluable part of the population of western Russia—farmers, mechanics, miners, merchants, physicians, teachers. As a part of the inducement to them, they were given the right to worship in their own way; and most of them were Protestants.

These and various other populations of different religions, including Jewish and Mohammedan, were accorded the right to practice the religion of their fathers, and the right to leave that religion and join the Greek Church. But woe to the man who should try to leave the Orthodox church and join any other. Priests and people were encouraged to proselyte, but ministers and people of nonconformist churches were forbidden to propagate their religion, on pain of banishment. No clergyman of any other church was ever admitted, as such, to Russia; if he entered, it must be in some disguise, or under some secular pretext.

Among the foreign-language peoples in the United States who were reached by the Second Advent message, the Germans were very late. This was not designed; quite the contrary, publications in German followed the French immediately. But there appeared at the first no outstanding leader among them, as there was for the French and the Danes and Norwegians. It was late in the 1870's before ministers of ability and energy appeared among the Germans. Henry Shultz, brought into the faith in Kansas in 1875, was one such. L. R. Conradi, a young

man, was converted in 1879. The Shrock brothers, J. S. and S. S., came in about the same time.

The message reached German-Russians first in Minnesota and the Dakotas. These were immigrants from among the German population in South Russia, and particularly the Crimea. Like their Scandinavian brethren, they sent literature back to friends in the homeland. Some of this literature came into the hands of a man in the Crimea in 1879. He read it, and, fearful of its teaching, kept it secret for three years. But then, one day, being in a confidential mood with a neighbor, Gerhardt Perk, like himself a member of the Church of the Brethren, he said to him: "For three years I have had some very dangerous publications in my house. I have never given them to any one to read. Indeed, these publications are so dangerous that even an earnest member of the Brethren Church might be led astray by them."

Perk was immediately curious. "Let me have some of these tracts," he begged.

But no, the man was unwilling. Finally, however, he said, "Well, I will lend you one piece, if you will promise never to tell."

So Perk received the tract *The Third Angel's Message.* He took it out to his barn, climbed up into the haymow, read it through three times, copied the address of the publishers, and wrote to them. But he dared not say anything about it to anyone. He received from the American publishers a supply of German Adventist literature, but could not decide to obey what he felt to be truth.

In that same year he became an agent for the British and Foreign Bible Society, and traveled widely, selling Bibles. This was permitted in Russia, though no man might preach from the Bible, save an Orthodox priest—if he would.

Shortly Perk set out with a thousand dollars' worth of Bibles for a fair in the city of Irbit, Siberia; but on the way he lost the entire stock. For four weeks he tried to locate them, but could not. The fair closed, and he had lost his opportunity.

He was afraid the Bible Society, for which he had been working only a short time, would suspect his honesty, and he would lose his position. Driven to desperation, he fasted and prayed for three days, and lo! he found his books. Rejoicing over this, he looked about to find sales for them. Near his lodging place was a large railroad shop, employing thousands of men. Perk went to the superintendent, and asked permission to sell the Bibles among the men; for surely, he told him, this Book would make men better in life and in work. The superintendent said, "Certainly, sell them. Here! I'll send an official along with you, to help you sell them." And so efficient was the official that every Bible, save a few damaged copies, was sold in one day.

Reflecting upon these many favors, he decided that since God had so signally manifested His providences, He would provide for him if he obeyed His Word. And he forthwith became the first Seventh-day Adventist in Russia. Shortly he took up the work of selling Seventh-day Adventist publications, a much more hazardous occupation; for whereas the Bible was ostensibly the Holy Book of all Christians, Seventh-day Adventist literature, which called attention to neglected truths of the Bible, was an open invitation to leave the jurisdiction of the priests and become a proselyte to another faith. Nevertheless, Gerhardt Perk persevered, and carefully, cautiously pursued his colporteur way.[1]

Early in 1886 L. R. Conradi came from America, at the behest of the General Conference, to labor in the European German field. He engaged with Elders Erzberger, Bourdeau, and Vuilleumier in a joint German-French effort at Lausanne, Switzerland, where a church was begun. Almost immediately, however, he received appeals from Brother Perk, urging him to come to Russia, where no Adventist minister had ever been. He responded quickly. The last of June he left Basel, and by rail and steamer journeyed to the Russian border. Being warned that no minister would be admitted to the country, he declared himself a printer, having served an apprenticeship in

the Review and Herald in his college days. The Russian consul signed his passport; and, crossing the border, he soon arrived at Odessa, where on July 12 he took a steamer on the Black Sea for Eupatoria, a port in the Crimea, forty miles north of Sebastopol.

Perk joining him, they traveled together to several places, finding about fifty Sabbathkeepers, speaking publicly in some places, and being greeted by Baptists and Lutherans, sometimes with open arms, sometimes with stones, especially when the Sabbath question was introduced. In all this he was violating the Russian law, which forbade preaching and proselyting. Perhaps he was encouraged to do this because of the immunity of Perk and others in distributing literature, and perhaps he was presuming somewhat upon the prestige of his American citizenship; but he was soon to find out that Russia *amour propre* did not consider the one a precedent or the other a formidable defense.

The crisis came at Berdebulat, where they organized a church and went forth to baptize. The baptismal place was an arm of the Black Sea, near a Russian town; and the roof tops were crowded with villagers, to watch the novel scene. No sooner had they returned to their meeting place, and entered upon the ordinances of the church, than they were interrupted by a summons to Conradi to appear before the sheriff. Perk went with him to act as interpreter. The investigation followed the usual pattern of inquisition.

They were accused of teaching Jewish heresy, of public baptism, and of proselyting Russians. The church people were examined closely, to discover evidence that the foreign pastor Conradi had proselytized; but as he had only organized a company who had already accepted the faith, they testified that he had not proselytized them. He had, however, baptized. As usual, the Sabbath appeared as the great point of offense. The brethren refused to sign an agreement that they would not work on Sunday. Conradi and Perk were then put under bond to appear before the judge in Perekop. Still

they apprehended little danger, believing that before a fair judge they could clear themselves.

Sunday they journeyed to Perekop, and presented themselves before the Isprafnik, the highest officer of the district, and gave him a sealed letter from the sheriff. At first he treated them kindly, but after reading the letter, he eyed them sternly, and exclaimed, "We want no preachers in Russia." He hustled them across the road to a tiny jail, and thrust them into a cell with an earth floor and nothing in it. The brother who had brought them from Berdebulat received from them instructions to write to Basel, and with an anxious air he hurried away. Toward evening their door was opened, and two policemen led them out through the town to the prison, a large three-story building with a white wall about it. The policemen knocked at the gate. A bell rang. The gate was opened, and they passed into the enclosure, which they were not to leave for forty days.

After being examined by the jailer and his clerk, they were listed as teachers of Jewish heresy. Their money was taken and counted, about one hundred dollars. Their watches, knives, and pencils, save a short one nestled in a vest pocket, were taken. Their clothing was removed, and prison garb was given them—linen shirt, linen trousers, a gray mantle, and a pair of slippers. They begged to retain their own clothing; and when they offered to pay for the privilege, this was granted. Also their German Bibles were allowed them.

They appreciated, however, the fact that they were not separated, for Perk was the only means of Conradi's communication with his Russian jailers, and their Christian fellowship was sweet. Even though their cell on the second floor was but seven feet by twelve, though its furnishings were only a wooden framework for a bed, a water pail, a slop bucket, and a tallow candle, though the place was infested with vermin, though their hope for early trial and early release was frustrated again and again; still they stayed their hearts on God, praying that their extremity would prove His opportunity.

At first they bought better food than the prison fare; but as the days stretched on, they were fain to conserve something by going back to the black bread and *borscht,* a sour vegetable soup with a little meat in it, but not too daintily prepared in the prison kitchen. Their Russian brethren came on Tuesday, bringing two pillows and some overcoats, and they had a short interview. Every Sunday but one thereafter they came the long journey of thirty-five miles, bringing fruit and bread, but seldom were they allowed to visit the two prisoners, these taking what comfort they could from seeing them waiting and praying on a distant hill.

The second day of their imprisonment the Isprafnik visited them, but only to inform them that their cases were referred to the governor at Simferopol. They were taken down to the office to see the jailer cursing a prisoner, and beating him in the face. The man, trembling, dared make no move, save to remove his slipper and spit his blood into it. After the jailer got over his rage Conradi was permitted to write letters to the American consuls at Odessa and Saint Petersburg, and to send a telegram to the head of the mission at Basel, which read thus: "Whitney, Basle. In jail for Jewish heresy. Write to American consul."

It was ten days before they received the reaction from the Basel office, a wire which said, "Whitney in jail. Told police. Could not be found," and discovered that the sending operator had changed their telegram to read, "Whitney in jail, Basle." The Swiss operator had dutifully reported to the police. Another dispatch at that late date set the matter right, and Whitney promptly got into action.

They waited, their imprisonment varied by lengthy examinations, by a little daily exercise in the courtyard, and by the limited visits of their brethren. They were asked whether they would furnish bond for a thousand rubles, $500. They signed for that, and the brethren hastened to sell their grain early to raise the amount. It was then refused, however, except as surety for Perk, Conradi to be left in prison. As he could

communicate only through Perk, the brethren decided to leave them both there, and their money was returned to them. Afterward they found that they had received a better price for their grain than if they had kept it for later sale.

Meanwhile, Elder Whitney had appealed to the American minister at Saint Petersburg, who not only wrote to the Russian Minister of Foreign Affairs, but went to see him personally, and assured him that the men imprisoned were not Jews but Christians. His personal intervention doubtless hastened action from the higher authorities. Meanwhile Conradi had heard from the consul at Odessa, who deplored Conradi's having contravened the religious laws of Russia, but promised to do all he could to hasten the trial. The American minister wrote similarly, with a little more encouragement. Neither from Odessa, Simferopol, nor Saint Petersburg, however, did there come any hint of relief, though drunken jailer, mellow judge, and other officials were not wanting in hints of Siberian banishment, and veiled or open requests for bribes.

The mill ground slowly, but at last the grist came out. On September 5 the Isprafnik gave the first encouragement that they both might be liberated on bail. On the eighth the procuror, the highest law officer of the district government, came, and in anticipation of his visit they were again clothed in prison garb, and all other purchased comforts were taken from their cell. This official informed them, however, that the next day the judge would set them free.

On the morrow they were called into the office, and a whole package of letters was handed Conradi—not letters to him, but letters he had written to his wife, his brethren, and his friends. They had never been sent. Their clothes and valuables were returned, including their passports and what was left of their money; and they were told to hurry to find their brethren and tell them they need not appear for examination, as they had been ordered to do the following day. It was evident that proceedings for a trial had been interrupted by orders from above.

They telegraphed their release to Basel, hired the best rig they could find, an old one-horse lumber wagon, and went on their way to meet the brethren at Berdebulat. What a joyous meeting! Their friends had been kept in as much uncertainty as they, and their coming was entirely unexpected. It was Friday, and providentially all the brethren from the several companies had appointed a Sabbath meeting at this place.

A little later that day they were further surprised and rejoiced when Oscar Roth, from Basel, walked in. He had come all that way to see what could be done for their release. No letters having reached them, they too were in the dark as to the fate of their imprisoned brethren, and had used every means at their command to hasten their freedom, by sending the young French representative through the frontier to find them. He rejoiced with them. A happy Sabbath!

They knew now they were marked men. And yet all the anxieties and sufferings they had experienced told for the forwarding of the cause in Russia. They themselves went more cautiously, but their enemies too acted more circumspectly; for the far-distant and fabulous America had spoken in their behalf, and had gotten results.[2]

Conradi and Roth, with Perk, visited in other parts of Russia, where interest had begun and there were some brethren. From Odessa they sailed on the Black Sea to the mouth of the Dnieper River, up which they journeyed to visit some interested persons, and then went by train east to the Volga River, where other friends were visited. Returning to Moscow, the three parted company, Perk to go home, Roth to return by the southern route, and Conradi to go back West direct from Moscow. The first adventure was ended, the beginning of a series of thrilling episodes in an ever-growing work, which today, behind the iron curtain, finds many thousands of Seventh-day Adventists witnessing and laboring in the Soviet Republics.

Russia's southern neighbor, Turkey, was entered almost as soon as Russia itself. Turkey was and is a Mohammedan

country, and the enmity of Moslems against Christians is traditional. Yet while at times suffering from this enmity, Adventist workers found more vindictive opposition from Protestant missionaries, who often denounced them to the authorities, than from the nation's rulers. Wherever the Sabbath banner waves, there the advocates of the false Sabbath will be found in the foremost ranks of enemies. The Turkish Government, under pressure from Western powers, had arrived at the point of tolerating Christian missions, but only such societies as received official permits might operate. The new faith, when it was discovered, had no such permit; Catholics could not be expected to sponsor it, and Protestant sects would not.

Armenians, a large element in the Turkish population, and nominally Christian, were in ancient times a nation, but they were overwhelmed in the Mohammedan deluge from the sixth to the fourteenth centuries, and incorporated finally in the Turkish nation. Their church, the Nestorian, is one of the oldest Christian sects; and as they were tenacious both of political and of religious faith, they suffered persecutions individually and as a people, their business acuteness also having an adverse effect. It was from among them and the Greeks, also a large element in the population of Turkey, that Protestant sects, including the Adventists, found the most of their converts.

In the year 1888 a shoemaker in San José, California, R. S. Anthony, accepted the Adventist faith. He was a Greek, but his nationality and his speech were Turkish. No sooner had he received the message of the Advent and the Sabbath than he determined to carry it to his native land. So he sold his business, and sailed for Turkey, arriving in Constantinople in February, 1889. He began to talk his faith to Armenians and Greeks, which caused no little stir. And, strange to say, it was the Quakers, that peace-loving and tolerant society, who complained of him to the Turkish authorities, and had him arrested. He suffered two weeks' imprisonment, but then the

puzzled Turks, who could find no fault in him, gave him release. He found employment in a shoeshop, at two dollars a week, and while working at his trade, like Paul of old, taught privately from house to house. He gathered a little company together in the faith, one a Jew, one an Armenian, one a Greek, and so on.

Within a year there joined them a young Armenian, small in stature, and slight, but very active, who was to become the great apostle to the Turkish people, This was Z. G. Baharian, who for twenty-five years, to the day of his death in the first world war, carried the banner of truth through all that land, and brought many workers, great and small, into the cause.[3]

Baharian was invited to Basel, and there he received two years' training in the faith. On his return he translated tracts and Bible lessons into Armenian, and multigraphed them by the thousands, by this simple means producing the first literature for Turkey. In 1892 he turned to the printing press, placing his manuscript with a local printer. But permit to publish had to be obtained from the authorities, and this was difficult. The printer, perhaps with some double-dealing, suggested bribing the authorities. Baharian would not stoop to this, but he left the copy with the printer. One day when work was slack the printer put his employees to setting type on the idle manuscript, and this came to be a fill-in job for every slack day. Soon finding that considerable work had been put into the job, the printer bestirred himself and got the permit. Thus the tracts were printed, and began to circulate.

Baharian and Anthony were arrested and imprisoned for this; but when the authorities found the permit was in order, they were released. The national director of police then interviewed Baharian and received an exposition of the faith; whereupon he said: "Now I see that you are a good man. Only take care not to publish circulars in this manner. Consider, the Protestant representatives raised a complaint against you, stating that they refuse you. But I pity you. We do not

interfere with the doctrines of anybody. Only be careful not to stir up the people." [4]

Thus the work was introduced into Turkey, and through the last decade of the century made progress amid opposition, imprisonment, mob action, and riot. As the new century dawned, the Turkish field reported more than five hundred believers.

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[1] *General Conference Bulletin*, 1909, pp. 52, 53.
[2] *Historical Sketches of the Foreign Missions of Seventh-day Adventists*, pp. 250-271.
[3] *Review and Herald*, June 10, 1890, p. 362.
[4] *Ibid.*, Jan. 17, 1893, p. 38.

CHAPTER 34

RELIGIOUS LIBERTY

THE Christian has a common interest with all citizens in civil rights, and he has the freeman's concern to preserve them; but it is when the rights of conscience are imperiled that he becomes the peculiar champion of liberty. He can with equanimity relinquish temporal comforts, but he cannot yield for himself or others liberty of soul. None but the Christian religion asserts man's inherent right to worship or not to worship, and whom he shall worship and how he shall worship, according to his belief and desire. Many a religious system grants the privilege of worship within certain bounds, the liberty of believing and thinking and serving according to its prescription; but there is no other religion except pure Christianity which, trusting wholly to the persuasive power of love, denies to itself and to all others the right to coerce men in their spiritual life.

It is a proper test for any church or any religious group, in determining whether it is Christian, to observe what attitude it takes toward this question of other men's liberties. The law of God is a law of love, mild, persuasive, but as invincible as the law of the germinating seed, with roots that cleave the rocks and dissolve the elements, to nourish the tree in the sunshine. The law of the state is a law of force, harsh, coercive, demanding, suited to man's secular state, yet as incapable of bringing forth life as the granite cliff that blocks the way or offers a precipice from which to leap. For the church to abandon the law of love for the law of force, to compel submission to its dicta, is a rank betrayal of Christ. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

It has been the distinctive role of minorities through all history to be the champions of religious liberty. And this very

naturally. For it is the great temptation of majorities to become arrogant, to forget justice when opposed to self-interest, to ignore the rights of the individual when they run contrary to the mind of the mass, to oppress men who have not the power to enforce their will. This is even more true in the religious field than in the civil, because there reside in the ecclesiastical psyche the conviction that its way alone is right and the urge to assure every man's eternal salvation by making him conform to the right. This egoistic attitude is the explanation of the anomaly of good men as well as evil men becoming persecutors. And only God at the judgment day can separate the tares from the wheat.

It remains for the man and the party whose religious convictions are assaulted, to maintain their religious rights, and in so doing to champion, wittingly or unwittingly, the most profound of man's liberties. For the soul that is free may break the chains from off men's hands and set the feet upon a rising plane of progress. It is the highest triumph of such a minority when it champions not its own rights merely but the associated rights of men whose belief and practice may run counter to what they hold as truth. This is the way of God, who binds no man's conscience but gives free will to every creature to choose salvation or damnation.

The sphere of civil government is to ensure to its constituent members the basic rights of innocent life, of liberties uninvaded and uninvading, and of reasonable opportunity for the securing of wealth and knowledge and skill which presumably may help to ensure happiness. For this purpose civil governments are ordained of God; and so long as they adhere to this objective, they are sustained by the Ruler of all, even though, because of the fallibility of men, they may administer the law imperfectly and faultily.

But civil government has no business as a mediator between man and God. The belief that it has springs from the racial memory of early and perfect government and from a perception of the need of moral and spiritual education to create

good society. The divinely instituted form of government was patriarchal. The father of the family, the clan, the race, was set by God as the ruler in civil, social, and spiritual matters. He was both chief and priest; and in this dual role he dealt with the spiritual as well as the social welfare of his people. But neither monarchism (or any form of autocracy), which under Nimrod usurped the powers and functions of patriarchism, nor democracy, which in the Greek states sought to supplant autocracy, received by inheritance the right to control or shape the soul of man. The king has no divine right by appointment, as had the patriarch. Nimrod, the rebel, established his kingdom by force, and absolute rulers since have followed in his steps. Democracy, professedly the rule of the people, distributes the power of government from the rule of one to the rule of many; but it thereby acquires no rights in the spiritual realm.

With the passing of the patriarchal system, with the assumption of government by kings or other agents of force, state and church were by right divorced; because the king, the governor, the civil power, cannot be trusted as a spiritual guide; and the priest, the clergy, the ecclesiastical power, cannot be trusted with the sword. There was a divine experiment in the case of Israel, the establishment of a theocracy which was indeed on the patriarchal order. But Israel repudiated it in principle when it elected to have a king, "like all the nations"; and with the rejection of their Messiah, Israel finally put a period to theocracy and the remnants of the patriarchal system. Thereafter, under the order established by Christ, Caesar was granted the right to rule in civil matters, that there might be law among men; but God, Sovereign over all, withheld from Caesar the right to rule in matters of conscience. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." [1]

In the small and basic unit of society, the family, God's plan of government still holds. The little child is incapable of completely and wisely governing himself; therefore, by the

ordination of God the parents must instruct and control him. Wise parents progressively train the child in self-control and lawful choice; so that by the time he reaches adolescence he should be capable of administering a large measure of self-government, and at maturity should be fitted not only to govern himself completely but to take his place in the government of his community and nation, as well as of his family. On such early nondemocratic training depends the success of democracy.

Family government likewise is applicable to larger organizations, as the church and the school, if administered in love. But beyond these voluntary social organizations civil government must divest itself of all sacerdotal functions; because the huge and varied aggregations of peoples which compose nations are not fitted to the patriarchal concept of government, and mature men and women are in their spiritual lives not subject to the will either of one or of a majority. Transgression of this prime law has ever resulted in oppression and persecution.

Whenever civil government enacts and enforces laws establishing, promoting, or interfering with forms and beliefs of religion—religion which keeps its own field and does not threaten the rights of others—civil government is out of bounds, and opposed to the law of God. And this is true notwithstanding the fact that moral training, which is the basis of good citizenship, is dependent for motivation upon true religion. This is an ingredient of patriotism which cannot be produced by law, which is most naturally fostered by the church and the home, the gratuitous gift of righteous men and women to the state and to society. Children trained in the ways of God become the soundest constituents of a noble state; but the only way the state can help to ensure such training is by defending the right of the church and the home to give it without interference.

The damaging union of church and state, though frequently welcomed by political rulers as a means of power, has

always been at the instigation of the religious element, and in the Christian Era has been caused by the will of the church—an errant and apostate church—rather than by the aggression of purely civil authorities. The priest has aspired to be the king, or to be above the king, and therefore sovereign over all. From the time when Leo, bishop of Rome, assumed to crown the kneeling Charlemagne, through the time when Henry IV stood a barefoot penitent in the pope's Canossa, to the days when the proud and weak young Charles, head of the Holy Roman Empire, bent his neck to the priest's foot at Worms, the recreant and false church has assumed to rule so much of the world as it could command.

Nor did the mischief end with the curtailment of the Papacy; for the virus of temporal power, shot into the veins of Christendom, remained to plague the churches but half reformed from their harlot mother. Europe saw the most virulent and horrible persecutions, the most bloody wars, the utmost devastation, up to the period of Napoleon, from the efforts of wrangling churches to dominate their peoples. The struggle was carried over into the New World, where for a time and to a high degree the principles of religious liberty triumphed.

America, "time's noblest offspring" among civil governments, brought forth a miracle in liberty. Not only in its beginning did it minimize control of the individual by the state in civil matters, but it presented that prodigy of liberality, that the majority should freely grant to minorities liberty of belief and worship. Not without a struggle was this freedom gained. The Old World settlers of that territory which came to be the United States of America were more or less steeped in the intolerance of their age; yet there was in them the seed of liberty and of fairness. New England contained for a century the battle for liberty of conscience, which set a Roger Williams against a John Cotton, and an Ann Hutchinson against a Governor Winthrop. Virginia entrenched its church behind the state, only to be blasted out by a Thomas Jefferson and a James Madison. Midway between them, William Penn established a

state where liberty of conscience for everyone was maintained by that persecuted people, the Quakers. In the end the grand principle of freedom was brought forth in the first ten amendments to the Constitution, which America knows as its Bill of Rights.

The First Amendment to the Constitution includes the declaration that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Noble principle, distilled in the minds of America's greatest patriots and statesmen! But while the basic law of the land thus declares for religious liberty, and while the National Legislature has so far maintained that principle, the several constituent States of the Union formed in prerevolutionary times embodied in their laws some elements of religious coercion; and they have been followed in certain respects by States since formed. Public opinion has indeed in great part blocked the enforcement of such laws; but like the germs of disease suppressed but not eradicated in the human system, they are present to take advantage of any decline in popular resistance, and have at times broken out in virulent persecution.

Most persistent of these religious enactments are the laws establishing Sunday as a legal rest day and day of worship, and providing penalties for working on it. The Sunday law, indeed, is from the beginning the very heart of the Blue Laws, "respecting an establishment of religion" and "prohibiting the free exercise thereof." Other religious laws provided for Government support of the clergy and of church schools, compulsory attendance at church, penalties for profanity and for the dissemination of atheistic or heretical ideas. These have all been abrogated by general consent, though continued agitation for state support of parochial schools has sometimes resulted in partial success. Sunday laws, however, have been maintained on the statute books in nearly all States of the Union; and though in general they are a dead letter, at times local bigotry has taken advantage of their existence to institute

persecution of religious minorities. Sunday, a papal substitute for the Sabbath, is the center of a caricatured Christianity, its sign, its mark; and the zeal of that religion's devotees is typically expressed through attempted enforcement of Sunday observance upon all dissident people. Though liberty triumph over all else, this Jebus of bigotry remains to be conquered.

The Seventh Day Baptists suffered from such laws in the last of the eighteenth century, despite the new Federal Constitution, and their protest to President Washington brought forth from him a sympathetic response and protestation of his abhorrence of such action.[2] Again in the 1830's enforcement of the Sunday laws and resulting persecution stirred the Seventh Day Baptists both to public appeal for justice and to that fervor of evangelism which, as one result, brought the Sabbath truth to the people who were to become the Seventh-day Adventists.

A people devoted from their beginning to the study of prophecy, and perceiving in the current of contemporary events the continued fulfillment of prophecy, Seventh-day Adventists were early challenged to an interpretation of the symbols in Revelation 13 and reference to them in chapter 14. Their distinction as a people or a movement, indeed, they found in the three angels of Revelation 14, with their successive and coalescing messages. The third angel (verses 9-11) warns with a loud voice against worship of the beast or his image and against receiving his mark. What this beast, what this image, what this mark, could be determined only by a study of the preceding symbols in the twelfth and thirteenth chapters. In common with the majority of Protestant expositors, they applied the symbol of the dragon of the twelfth chapter primarily to Satan and thence to his agent the Roman Empire in the pagan form; and they applied the symbol of the leopard beast in the first ten verses of the thirteenth chapter to the papal power.

Then, beginning with the eleventh verse, there is presented another beast, whose peculiarity from all previous symbolic

beasts is that he came up, not out of the sea ("peoples, and multitudes, and nations, and tongues." Revelation 17:15), but out of the earth, with quiet and room to expand and to grow. His appearance too was distinctive. No fearful apparition of a beast with many heads and many horns and horrific claws and tail, nor a conglomerate of several beasts, but a fairly normal creature; and, wonder above all, with "two horns like a lamb." Nevertheless, he was not a lamb, for "he spake as a dragon," and quickly he is seen exercising "all the power of the first beast before him," and commanding men to "make an image to the beast" and "to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had the mark."

This two-horned beast was a mystery to expositors before 1850. One here and one there made a conjecture—that it represented England, or France, or the Papacy; but more authoritative commentators agree with Josiah Litch when he said, "As for this two-horned beast of Revelation 13, I confess that I do not know to what power it applies. The revelation is yet in the future." In the first three or four years of their formation as a people, Seventh-day Adventists partook of this uncertainty. But soon the logic of the case led them to a conclusion not too pleasing to patriotism, but in consonance with the trend of their whole message, which perceived through prophecy the deterioration of society and government to the time of the final crisis, and the rescue of the world by the coming of Christ. Study and discussion eventuated in the belief that this symbol portrays the United States of America.

This interpretation was first hinted at by James White and Hiram Edson in 1850, then plainly declared by Andrews, Bates, White, and Nichols in 1851.[3] In 1854 J. N. Loughborough wrote two articles on the subject, which were later brought out in pamphlet form *The Two-horned Beast;* and the position was finally crystallized in book form by Uriah Smith.[4]

The predictive prophecies, like all other parts of the Bible, contain deeper meanings than may on first inspection be seen.

Like a landscape perceived first from the distance of a fortunate height, their outstanding features mark the general contours which, on closer approach, resolve themselves into detail, and invite more minute investigation and reposeful appreciation. So these chapters. The Adventists' early survey caught in them the salient features of religio-political powers backed by the evil genius of the race, the church which they persecuted, the final crisis of the gospel mission, signalized by the symbolic angels with a threefold message, a nation at first neutral but inclining to imitation of its predecessors and at last creating a replica of the persecuting church and state, its final dictum, the insigne of its power, and the disastrous consequences to all who should submit. All these they perceived, and to them they attached their interpretation, correct in outline, but awaiting fuller understanding. The picture passes on, in succeeding chapters, to the final overthrow of evil in the glorious Advent of Christ.

Although their interpretation stands vindicated by further study and the procession of events, closer inspection adds to its substance and its life. The eye pierces the facade of deluded men to the animating spirit of evil behind them, in the consciousness that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [5] The decline and corruption of a beloved nation becomes not the innate depravity of a benignant government itself but the disease fastened upon it by the infection of an alien philosophy and system; and the duty to ward off that disease as long as possible becomes imperative. The messages of the angels reveal deeper meanings—of searching into the things of God, of purification of life, of building character upon the divine pattern. The mark of the beast goes beyond the insigne of a hierarchy, into the stamp upon human nature of rebellion against God's law and resulting depravity. The seal of God is revealed, behind the Sabbath sign of obedience and love, as the stamp of God's approval upon a character formed

in the image of Christ. Thus the message of divine revelation expands and glows with ever deeper meaning with the unrolling of the scroll of public events.

The lamblike nature of American Government was clearly seen in the matchless liberties, both civil and religious, which it proclaimed and ensured; but the rumblings of the dragon voice were soon heard. As already noted, religious legislation was common in some of the colonies; and in the early history of the nation Sabbathkeepers suffered from Sunday legislation and its enforcement. By the middle of the nineteenth century the influence of liberal-minded statesmen and leaders of thought in the nation had established the calm of a dead center in the persecution whirlwind. There is no persecution recorded on either immediate side of 1850.

Yet the urge of ecclesiastics to entrench their Sunday in the statute law of the land was manifest in the movement, fortified by many petitions, from 1812 to 1830, to have Congress stop the transportation and delivery of the mails on Sunday. This movement, countered by adverse petitions, was blocked by recommendations of the Committee on Post Offices and Post Roads, and action of Congress, culminating in the report, in 1830, written by the chairman of that committee, Col. Richard M. Johnson,[6] of Kentucky, revealing the movement as religious in nature and contrary to the Constitution of the United States and the genius of true Christianity. This report, adopted by the House, put a quietus on Federal Sunday legislation for half a century.[7]

The spirit of church-state union still smoldered, however, and in 1863 took shape in the organization of the National Reform Association, which proposed a change in the Constitution of the United States that should "declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land." [8]

This organization worked feverishly to fan again the flame of religious intolerance. Their efforts to inspire a revision of the Constitution failed, and they turned their attention to the creation of a national Sunday law. They have never yet succeeded in this effort, but, with their allies in many church organizations, they have succeeded in getting temporary Federal legislation closing the gates of a world's fair and one or two limited fairs, as a condition of Federal appropriations.

On May 21, 1888, Senator H. W. Blair, of New Hampshire, introduced a bill in the Fiftieth Congress, designed to enforce Sunday, nation wide, as "a day of religious worship." This bill being successfully opposed on the ground that it was religious legislation prohibited by the First Amendment of the Constitution, it was reintroduced by Senator Blair in the Fifty-first Congress, minus the religious wording, but with the same object. This was also defeated in committee. The same year, 1889, an entering wedge was attempted through the introduction of the Breckinridge Bill to compel Sunday observance in the District of Columbia, which is controlled by Congress. It shared the same fate.

But the defeat of these bills was no easy accomplishment. The nation's awareness of the danger of lurking religious dominance of the state had faded since 1830. Its guard was down, and the active propaganda of several church bodies supported the design of the National Reform Association. Against it, however, rose the ancient American spirit of liberty. Seventh Day Baptists, Seventh-day Adventists, and some liberal-minded representatives of labor and other secular bodies opposed it in the committee hearings. Their arguments were effective, despite the efforts of Senator Blair, who was chairman, and the committee turned down the legislation.

This was the first time that Seventh-day Adventists appeared in legislative halls as champions of the principle of separation of church and state. They were represented there by A. T. Jones and J. O. Corliss. The growing threat had aroused them in the middle of the century's ninth decade. In 1886 they

began the publication, under editorship of J. H. Waggoner, of *The American Sentinel,* which, with other religious liberty literature, flooded the mails, and acquired great influence in the next quarter century. It was succeeded in 1906 by the magazine *Liberty*.[9]

In 1887 the General Conference appointed a committee on religious liberty,[10] which not only gave active service through press and platform, and provided legal aid for Seventh-day Adventists indicted for Sunday labor but roused the whole denomination to fight for liberty. The Sunday-law advocates were astonished at this emergence of a body small yet so determined in opposition, and vented their resentment in the remark of a National Reform Association spokesman: "These seventh-day people are assuming proportions altogether inconsistent with their importance." [11] So did the Maccabees, and the Waldenses, and the Moravians, and such dissenters as Roger Williams.

On July 21, 1889, this committee was merged into the organization of the Religious Liberty Association, with an initial membership of 110, which soon swelled to many thousands, and with the following officers, most of whom had been on the first committee: C. Eldridge, president; D. T. Jones, vice-president; W. H. McKee, secretary; A. F. Ballenger, assistant secretary, W. H. Edwards, treasurer; and the editorial committee: W. H. McKee, A. T. Jones, J. O. Corliss, E. J. Waggoner, W. A. Colcord. Within a few years its most prominent spokesmen appear as A. T. Jones, J. O. Corliss, and A. O. Tait, corresponding editor. The association continued until reorganization in 1903 resolved it into the Religious Liberty Department of the General Conference.

In the meantime persecution had reared its ugly head. The early Seventh-day Adventists, while meeting sufficient abuse from the tongues and sometimes the hands of opponents, were not subjected to prosecution in the courts for Sunday labor. It must be admitted that in the fervor of their new faith some of the less balanced were provocative of public resentment, even as were the Quakers in colonial Massachusetts, and some

of the early Christians of the first centuries who craved martyrdom. Some Seventh-day Adventists felt they must preach the true Sabbath by chopping wood in their front yards as their neighbors went by to church, or by hanging out their washing on Sunday morning where the preacher might take it for his text. One brother in Maine whose business was railroad construction, craving even more emphatic protest against the pope's Sunday, set off a charge of powder under a rock ledge at church time. Miscalculating, however, he produced an explosion that shook the town, whereupon he thought it prudent to retire to the forest primeval for a while. These were, not exactly the lunatic fringe, but perhaps the order of Simon Zelotes among the disciples.

The most of the body, while more sane in their attitude, held to the position diligently taught by A. T. Jones and others, that obedience to the fourth commandment required work on Sunday; for, "six days shalt thou labour." They were industrious, and no alternative appeared to them than to use their Sunday time on their business. Generally they sought to be unobtrusive in this labor, working out of sight of all but the most inquisitive of Sundaykeepers. Their absence from church, however, was as obnoxious to some of their former coreligionists as to any Puritan of the seventeenth century; and the ill success of the stand-pat theologians in refuting the Sabbath arguments only inflamed their anger against the Sabbathkeepers. Without the case presented by the Adventists of Sunday labor, religious bigotry would doubtless have sought revenge for secession from their churches and the advocacy of disturbing Bible truths; but the opportunity would not have been so obvious.[12]

Not until the Seventh-day Adventist people began to heed the counsel of Mrs. White as to Sunday labor did they adopt the wiser course. She wrote, "When the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary ef-

fort." [13] Such a course, prescribed in fuller detail in the instruction that followed, not merely avoids the force of the law, but opens up a field of Christian service which is the true mission of this people. Assistance in Sunday schools when requested, ministry to the sick and the needy, the giving of Bible studies, and, at home, the writing of missionary letters and the sending of literature, as well as home tasks, may fill the day, and so fulfill the divine law. It neither expresses nor implies allegiance to Sunday, but it does budget Christian service in the week's activities.

The Sabbath day was provided for refreshment of body, mind, and soul, in cessation from labor, in study of God's Word and works, in communion and ministry in one's family and with fellow believers in Sabbath school, church, and homes —an amplification of the restricted spiritual communion and service of the weekdays; Sunday is used as an expansion of the missionary activities of the week. This does indeed curtail the Sabbathkeeper's exercise in gainful labor, but with his simple habits of life that may be endured, while his spiritual faculties are, in Christian ministry, given greater exercise. Sunday labor is not abjured, though its nature is changed; and the Sabbathkeeper holds himself as free as ever to work at any task on Sunday, though, in the words of Paul, "All things are lawful unto me, but all things are not expedient."

Under the spur of religious opposition to the promulgation of the Sabbath-and-Advent message, and with the opening given by Sunday labor on the part of Sabbathkeepers, the latent bigotry of the nation, or sections of the nation, began to appear. Vermont, Michigan, and California each had a case of a Seventh-day Adventist being arrested for Sunday labor; but in each instance the charge was either dropped or dismissed by judge or jury, and in California the final result was the revocation of all Sunday laws. However, the South was another matter. The Sunday laws of Georgia, Arkansas, Tennessee, Missouri, Maryland, and Virginia were within a brief space of time invoked for persecution of Seventh-day Adventists.

The vengeful spirit was first manifested in Georgia in 1878, the first year after the introduction of Seventh-day Adventism in that State. Mr. Samuel Mitchell, of Quitman, Brooks County, was convicted of Sunday work, and sentenced to thirty days in jail. The filthy conditions so affected his health that he was an invalid henceforth, and died a year and a half afterward. Eleven years later Georgia again figured in persecution, Mr. Day Conklin being convicted of cutting firewood on Sunday, in an emergency, as he had done the previous day, the Sabbath, to keep his family from freezing. And this was followed in 1893 by the trial of W. A. McCutcheon, a Seventh-day Adventist minister, and E. C. Keck, a teacher. After various legal manipulations, however, these cases were finally thrown out of court.

Arkansas early took a hand, first by the legislature's repealing in 1884, the exemption clause for believers in the seventh-day Sabbath. Prosecutions immediately followed of J. W. Scoles, a Seventh-day Adventist minister, and about twenty others, most of whom were convicted and fined. Two years later, the animus of this repeal having become apparent to fair-minded legislators, a bill was introduced by Senator R. H. Crockett, a grandson of Davy Crockett, to restore the exemption clause, and it passed with only two votes against it, both being from clergyman members.

Tennessee followed hard after, in 1885, William Dortch, Sr., W. H. Parker, and James Stem, of Henry County, being fined, imprisoned, and worked in the chain gang. In 1889 the celebrated case of R. M. King, of Obion County, Tennessee, was opened, with his conviction for Sunday work. His case was carried through successive State and Federal courts, arriving at last in the Supreme Court of the United States. It was not brought to trial, on account of the death of Mr. King.[14]

Persecution was held in abeyance for a while, until the King conviction was disposed of, and then opened up again in the same locality. In May, 1892, five Seventh-day Adventists in Henry County, Tennessee, were brought to trial, and refusing

counsel, they appeared for themselves, were convicted, and jailed. They also were worked in the chain gang; but the sheriff, to his great credit, resisted and thwarted the proposed action of the county board to make them work on the Sabbath.

The Religious Liberty Association, aided by all the members of the denomination, then scattered religious liberty literature throughout the United States, particularly in Tennessee, 300,000 pages of it being sent to ministers in that State, and an equal amount to lawyers, editors, and others. While amelioration of persecution was an object, the broader design was to enlighten minds and awaken consciences of American citizens; and this educational objective was in great part reached.

In the fall of the same year the local enemies of religious liberty announced that they were out to eradicate Adventism. They not only indicted male members of the church but haled children of the Adventist families before the grand jury, questioning them as to whether their mothers and sisters had worked on Sunday. The prosecuting attorney declared that they would arrest every Seventh-day Adventist man, woman, and child, and jail them till all Sunday work was stopped.

However, in view of their easy victory the previous spring, they grew careless, expecting no legal obstacles. In consequence, the indictments were so loosely and inaccurately drawn that when the trial came, all but one of them were thrown out on technicalities. Moreover, while the State's attorney received many letters urging the prosecution, no one of the writers would appear as prosecuting witness; and he was obliged to subpoena members of the families indicted as witnesses.

Mr. James T. Ringgold,[15] of the Baltimore bar, a gentleman of liberal and enlightened views, offered to defend these men without charge, and his offer was gladly accepted. He requested the Religious Liberty Association to engage a Tennessee attorney to assist him, and accordingly they employed Mr. W. L. Carter of the local bar, who as a justice of the peace had once before thrown out of court an attempted prosecution of Adventists for Sunday labor. Two other Tennesseans

of prominence also volunteered for the defense. They were W. P. Tolley, former State Senator, and ex-Governor Porter.[16]

The prosecuting attorney was much chagrined when he saw the array of legal talent opposed to him, and especially the Senator and Governor, the latter of whom, a resident of Paris, he counted as a personal friend. In a private consultation with Mr. Ringgold, he was advised to nol-pros the cases, because he had nothing to stand upon. He replied that he would gladly do this, but did not dare, because so many were urging him to prosecute. He did his best, then, to convict the defendants. One of the witnesses he called was Ambrose, the ten-year-old son of W. D. (Billy) Dortch; but when questioned on the meaning of the oath, the little boy cagily or affrightedly answered consistently in the negative, and the judge declared him incompetent as a witness.[17]

Several of the defendants were sworn as state's witnesses, and had to testify against their brethren and themselves. The only two witnesses not Seventh-day Adventists were two boys of the community, who were voice pupils of Billy Dortch's, and who unwillingly testified that on seeking him out on a Sunday morning for a lesson, they found him at work in his field at home. It was near a church, they were led to testify.

"What church?" asked the attorney for the defense.

"The Seventh-day Adventist church," they answered.

All the evidence went to prove that the work the defendants had done was performed in their fields near their homes, which were on roads far from the public highway. The work was unobtrusively done, without intent to disturb anyone, and only diligent snooping could have discovered their activities. The complainants then were unwilling to appear as witnesses. Nevertheless, for this innocent and industrious activity, these men, universally acknowledged as the best of citizens, were subjected to the indignity of being haled into court, and but for the failure of the prosecution, would, like previous cases, have been fined, jailed, and worked in the chain gang.

In the end, after a passionate plea to the jury to convict, the prosecuting attorney entered a plea for the state of not guilty, and all but one of the cases was dismissed. This was the end of the prosecution for Sunday labor in west Tennessee; but east Tennessee, three years later, tried the same process at Graysville, in Rhea County (county seat, Dayton), where eighteen of the brethren were indicted, convicted, and sentenced to the chain gang. This included the principal and a teacher of the Adventist school there, the school having to close in consequence.

Missouri, Maryland, and Virginia also took part in this persecution. In every case, in every State, the testimony of witnesses showed that the prosecution came because of religious animosity of churchmen in the community. Often the witnesses themselves admitted that they worked on Sunday at the same time, and religious leaders and in some cases the officiating justices betrayed their hatred of the religion for which the victims suffered.

But the fight for religious liberty was not lost. As a consequence of the distribution of literature and the public discussion of the question, a more liberal spirit, both on the part of citizens and of legislators, was induced, and since that time there have been few cases of indictment for Sunday labor. This is no more evidence of a conclusive victory, however, then were the interims of peace between the early and the middle and the middle and the late episodes of persecution.

Subtle forces are at work, sometimes in the seemingly fair disguise of benefit to the public weal, to obtain by flank movement legislation which failed of realization under the old attempted reforms by mass movement. Often innocent-looking "riders" on a bill submitted to Congress have implications in them inimical to the free exercise of religion. The spirit of intolerance still works, and "eternal vigilance is the price of liberty."

Indeed, in view of the prophecies concerning the final attitude and action of the United States people and Govern-

ment, Seventh-day Adventists confidently predict a "time of trouble" before the coming of Christ, in which the ruling powers, incited by recreant Protestantism allied to Catholicism and Spiritualism, will institute such oppression as will exceed anything previous ages of persecution can show. But out of it all "thy people shall be delivered."

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[1] Matthew 22:21.
[2] *American State Papers* (1911 ed.), p. 171.
[3] *Present Truth*, April, 1850, p. 66; *Advent Review* Extra, September, 1850, p. 9; *Review and Herald*, Aug. 5, 1851, p. 4; *Ibid.*, Aug. 19, 1851, p. 12; *Ibid.*, Sept. 2, 1851, pp. 22, 23.
[4] *Review and Herald*, March 21, March 28, 1854; Uriah Smith, *The Prophecies of Daniel and the Revelation* (1944 ed.), pp. 561-623. See Appendix.
[5] Ephesians 6:12.
[6] See Appendix.
[7] *American State Papers*, p. 226.
[8] From Article 2 of the constitution of the National Reform Association, in *American State Papers*, p. 343.
[9] *Liberty*, published by Review and Herald, Washington, D.C. Not to be confused with the secular magazine *Liberty*, a MacFadden publication, which adopted the name several years after the religious liberty magazine had been established.
[10] *General Conference Bulletin*, 1887, no. 4, p. 2.
[11] *Ibid.*, no. 5, p. 3.
[12] See Appendix.
[13] Ellen G. White, *Testimonies for the Church*, vol. 9, p. 232.
[14] *American State Papers*, pp. 676-706.
[15] See Appendix.
[16] See Appendix.
[17] See Appendix.

CHAPTER 35

WHO SHALL SEPARATE US?

THE saddest experience in Christian fellowship is the departure of loved co-workers from the faith. Yet it is a constantly recurring experience. It has been so from the beginning of time. It was so in the experience of Christ. The multitude for a while hailed Him as their Leader, their promised Messiah. Four thousand of them, five thousand, perhaps with women and children ten thousand, ate of the miraculous bounty that came from a few loaves and fishes; and then, enthusiastic, pressed forward to make Him king. But He halted them; He disappeared. And when next they saw Him, "Show us a sign!" they cried. "Our fathers ate manna in the wilderness, not one day, not a week, but for forty years. Bread! Give us bread!"

And when from their materialistic concept He sought to turn their minds to the spiritual, they rebelled. "I am the bread of life," He said, "I am the living bread which came down from heaven. Not one day, not a week merely, not forty years, but forever, eat of this bread, and ye shall live."

"How can it be?" they asked in scorn. And from that day many of His disciples went back, and walked no more with Him.

Then said Jesus to the twelve, "Will ye also go away?"

It was a testing time. The disciples had cherished that popular acclaim of their Master. They had looked for His temporal kingship; they had hailed the multitude's adoration of Him; and their hopes sank as they saw them departing, misunderstanding, misinterpreting, opposing now where they had believed. And the challenge of Jesus fell upon their ears, "Will ye also go away?"

Simon Peter answered Him, "Lord, to whom shall we go? thou hast the words of eternal life."

Sweet were the assurances of confidence and faith in the ears of the Master. "We believe and are sure that thou art that Christ, the Son of the living God." So agreed every one of the twelve. And yet there was one of them who was to prove traitor, one who had shared that greatest of honors of close companionship with the Master, one who had preached and healed and organized and held high position, who was yet to turn his back upon his Lord, and go down to perdition.

Jesus said, "Have not I chosen you twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.[1]

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" [2]

The Adventist company of the last threefold gospel message must share in the experience of their fathers and their Lord. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [3]

Men are not saved by belonging to a church, by preaching its message, by suffering persecution, or by holding office. Men are saved only by receiving the life of Jesus Christ; men are sanctified by maintaining that connection with Him daily, moment by moment, through all of life. When a man joins the church in pride and self-sufficiency, in the hope of temporal preferment and high honors, he may, like Judas Iscariot, come under the divine influence that seems to change his life, and indeed is capable of changing his life completely. But if he reverts to his selfish ambition, he becomes again alien to Christianity. He takes his eyes off Jesus, and he begins to sink.

The early defections from the Seventh-day Adventist cause were clearly cases of men unconverted, blessed for a time as they perceived the virtues of Christ, but lost because they looked at themselves rather than at the Master. The *Messenger* party in the second decade of the cause was started by men passionate and unruly, who resented reproof; and they perished miserably. Cranmer, who sought to pick up the remnants of their party, was estranged because he did not, and in his own strength could not, reform his life; and he too went out in darkness. Stephenson and Hall, cherishing error of doctrine, and resenting the witness of the Spirit against their heresy, fell into mental derangement. Snook and Brinkerhoff, proud of their talents, envious of the leaders, arose, like Korah, Dathan, and Abiram, who "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them." [4] Though these two men quickly fell by the way, they alone of all the schismatics left a party, which, though small and weak, still partakes of that spirit of jealousy and hatred. This is a lesson which all men since, and we ourselves, should learn: You cannot make a platform with criticism; you cannot create a church with negations; you cannot build a cause by tearing down another.

It remained for one who had held true through many a trial, who was eloquent and cogent in debate, who had held high positions in the denomination, and who had been helped and strengthened time and again by those against whom at last he turned, to crown the perfidy of the malcontents. He formed no party, but he turned his pen against the truths he had advocated, and he poured vituperation upon those he had professed to love and doubtless had loved.

Dudley M. Canright, born in Michigan, was living in Albion, New York, in 1859, when under the labors of James and Ellen White he became a Sabbathkeeper. In May, 1864, he was licensed to preach as a Seventh-day Adventist minister, beginning his work with I. D. Van Horn. In 1865 Elder White

ordained him to the ministry. He remained with this people for twenty-two years more, during most of which time he was in the ministry. He was blessed with a good degree of earnestness, with fair ability, and with ambition to succeed. His defects in this array of talents will be noted later.

He labored in New York State, then in Michigan. From here he was sent into New England, and there labored hard and successfully in building up the work where it had been torn down. In 1874 he was sent to California, to work in connection with J. N. Loughborough, and he took a prominent part in the building of the cause there. His readiness to debate was here manifested in his coming to grips with ministers of different denominations, a tendency against which he as well as others was warned by Mrs. White.[5]

After returning from California, he made a short visit to Texas, organizing the first church there, at Dallas. From this time on he filled positions in various connections, laboring again in the East, and becoming president of a conference. He was a member of the General Conference Committee, and in 1879, because of the illness of James White, who was then president, he was chosen chairman of that year's session. He wrote several tracts, pamphlets, and small books, setting forth the doctrines of the last gospel message.

Like many other ministers in those early days, he was at times closely associated with Elder and Mrs. White. For long periods he lived in their family, and his testimony to the virtues and Christian graces of both of them, and particularly of Mrs. White, is in sharp contrast with the scorn and slander he later poured upon her. Thus, in the third of a series of articles entitled "A Plain Talk to the Murmurers," in the church paper, he said this:

"As to the Christian character of Sr. White I beg leave to say that I think I know something about it. I have been acquainted with Sr. White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house

and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Bro. and Sr. White. As a minister, I have had to deal with all kinds of persons and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance.

"I know Sr. White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sr. White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly.

"I have heard Sr. White speak hundreds of times, have read all her testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the testi-

monies to be of the same Spirit and of the same tenor as the Scriptures." [6]

As to his defects, they are fairly summarized in an article by George I. Butler, president of the General Conference, in the church paper: "He was never noted for patience, forbearance, or special regard for the opinions of others. He was a person who formed his conclusions remarkably quick, and was inclined to be rash; and though in the main a genial, pleasant, frank companion, yet his desire to have his own way sometimes got him into trouble. He never could bear reproof with patience, or feel composed when his way was crossed. When he came to mingle in important matters with brethren in prominent positions, these and other traits naturally got him into trouble. S. D. Adventists believe in order, and that positions of responsibility should be respected. Eld. C. had little respect for any one's opinion unless it coincided with his own. The reader can readily see that very naturally there would be friction. He always hated reproof, hence bore it like a fractious child. So he had some unpleasant experiences, as we well remember.

"On such occasions the Elder was immediately greatly troubled with doubts. When everything went pleasantly, he could usually see things with clearness. When he was *'abused,'* as he always thought he was when things did not go to suit him, the evidences of our faith began immediately to grow dim. Dark clouds of unbelief floated over his mental sky, and he felt that everything was going by the board. Here was the Elder's special weakness. He is a strong man in certain directions when all goes smoothly, but very weak in adversity. He failed to 'endure hardness as a good soldier of Jesus Christ.' He was good in a fight, and appeared at best advantage when in a hot debate. This was his forte. But when things apparently were against him, he seemed to have no staying, recuperative qualities.

"These weaknesses began to manifest themselves as far back as 1870. In the last of December of that year he held a

debate with Eld. Johnson, Presbyterian, in Monroe, Iowa. The writer was present. Eld. C. was not feeling in good spirits through the debate, though he presented his arguments quite clearly and met with success. The night following the debate I occupied a room with him. I was greatly astonished to find him under powerful temptation to give up religion and the Bible, and become an absolute infidel. I labored with him all night long; neither of us slept a wink. In the morning he seemed more calm, and a few weeks later he came to the General Conference at Battle Creek, Mich., made some confessions of his feelings, and went away in a much happier state of mind. He went on quite zealously for two or three years." [7]

Again in 1873, while on a visit to the mountains of Colorado with Elder and Mrs. White, to recuperate his health, he received some reproof, whereupon, aggrieved, he quit preaching, went to California, and worked for some time on a farm. He nearly gave up all Christianity; but his brethren worked for him, and he finally recovered and began preaching again.

In October, 1880, he was again discouraged. Elder Butler says, "He became discouraged, we never knew from what special cause." But from the testimonies of several, it seems that this discouragement was due to disappointment in not being elected president of the General Conference. The previous year he had occupied the chair, in the absence of President White, and evidently he considered himself in line for what he regarded as the highest position. After the election of Elder Butler at that conference, Canright exclaimed to his cousin, "I'll never preach for this people again." [8] He did, however, but with an up-and-down experience.

He had for a few weeks previous been studying with a teacher of elocution in Chicago. A friend of his, D. W. Reavis, having just graduated from Battle Creek College, accompanied him and took the same course, as did several other graduates. In his reminiscences Reavis records their experience together, and he ascribes Canright's disloyalty to "an

abnormal desire to be great, . . . to be popular." "He was so greatly admired and openly praised by our workers and the laity, that he finally reached the conclusion he had inherent ability—that the message he was proclaiming was a hindrance to him rather than the exclusive source of his power."

The school they attended was Professor Hamill's School of Oratory. Canright was the bright particular star in the class, and through Hamill's recommendation he was invited to occupy the pulpits of several ministers during their summer vacations. Reavis agreed to be his critic on the art of oratory which they were learning in the school. Says Reavis:

"One Sunday night, in the largest church of the West Side, he spoke on 'The Saints' Inheritance' to more than 3,000 people, and I took a seat in the gallery directly in front of him, to see every gesture and to hear every tone, form of voice, emphasis, stress, and pitch, and all the rest. But that was as far as I got in my part of the service, for he so quickly and eloquently launched into this, his favorite theme, that I, with the entire congregation, became entirely absorbed in the Biblical facts he was so convincingly presenting. I never thought of anything else until he had finished.

"After the benediction I could not get to him for more than half an hour, because of the many people crowding around him, complimenting and thanking him for his masterly discourse. On all sides I could hear people saying it was the most wonderful sermon they had ever heard. I knew it was not the oratorical manner of the delivery, but the Bible truth clearly and feelingly presented, that had appealed to the people—it was the power in that timely message. It made a deep, lasting impression upon my mind. I saw that the power was all in the truth, and not in the speaker."

At last they were alone, and went into a city park just across the street, then almost deserted because of the late hour. They sat down to talk over the occasion, and to consider the criticism. But Reavis had no criticism. He frankly confessed that he had been so completely carried away with the soul-inspiring address

that he did not once think of oratorical rules. Then they sat in silence for some time.

"Suddenly the elder sprang to his feet, and said, 'D. W., I believe I could become a great man were it not for our unpopular message.'

"I made no immediate reply, for I was shocked to hear a great preacher make such a statement; to think of the message, for which I had given up the world, in the estimation of its leading minister, being inferior to, and in the way of the progress of men, was almost paralyzing. Then I got up and stepped in front of the elder and said with much feeling, 'D. M., the message made you all you are, and the day you leave it, you will retrace your steps back to where it found you.'

"But in his mind the die was evidently cast. The decision had doubtless been secretly made in his mind for some time, but had not before been expressed in words. From that night the elder was not quite the same toward our people and the work at large. He continued as a worker for several years afterward, but was retrograding in power all the time. The feeling that being an Adventist was his principal hindrance increasing as time passed, he finally reached the conclusion that he could achieve his goal of fame through denouncing the unpopular doctrines of the denomination, and he finally worked himself out of the denomination and into his self-imposed task of attempting to 'expose' it." [9]

He was rescued again from his declension in 1880; but only for two years, after which he went to live at Otsego, Michigan, and began to farm. He returned again in 1884, at a camp meeting in Jackson, Michigan, and here he confessed the great darkness of mind he had felt for a long time. After this, for a while he seemed a changed man, and labored as a minister until January, 1887, when he lapsed again. This was his final leap. Says D. W. Reavis:

"All the years intervening between the time of our Chicago association in 1880, and 1903, I occasionally corresponded with

Elder Canright, always attempting to do all in my power to save him from wrecking his life and injuring the cause he had done so much to build up. At times I felt hopeful, but every time my encouragement was smothered in still blacker clouds.

"I finally prevailed upon him to attend a general meeting of our workers in Battle Creek in 1903, with the view of meeting many of the old workers and having a heart-to-heart talk together. He was delighted with the reception given him by all the old workers, and greatly pleased with the cordiality of the new workers. All through the meetings he would laugh with his eyes full of tears. The poor man seemed to exist simultaneously in two distinct parts—uncontrollable joy and relentless grief.

"Finally when he came to the Review and Herald office, where I was then working, to tell me good-by before returning to his home in Grand Rapids, Michigan, we went back in a dark storeroom alone to have a talk, and we spent a long time there in this last, personal, heart-to-heart visit. I reminded him of what I had told him years before in Chicago, and he frankly admitted that what I predicted had come to pass, and that he wished the past could be blotted out and that he was back in our work just as he was at the beginning, before any ruinous thoughts of himself had entered his heart.

"I tried to get him to say to the workers there assembled just what he had said to me, assuring him that they would be glad to forgive all and to take him back in full confidence. I never heard any one weep and moan in such deep contrition as that once leading light in our message did. It was heartbreaking even to hear him. He said he wished he could come back to the fold as I suggested, but after long, heartbreaking moans and weeping, he said: 'I would be glad to come back, but I can't! It's too late! I am forever gone! gone!' As he wept on my shoulder, he thanked me for all I had tried to do to save him from that sad hour. He said, 'D. W., whatever you do, don't ever fight the message.' "[10] He never came closer to reconciliation with his brethren than at that hour.

Through all this alternation of sad and joyous experiences, his brethren sought to save him. Mrs. White was a mother to him, holding out her hands of warning, correction, and help. He rewarded her Christian solicitude and love with unmanly attacks. It seemed that, as with Saul of Gibeah, an evil spirit was in possession of his mind. He seemed to long for recovery, but he despaired of it. And in the intervals of his despair he wrote the attacks which he collected into his *Seventh-day Adventism Renounced,*[11] a book compounded of personal attacks and exploded antinomian arguments which he himself had often demolished. The fact that it is used today by opponents is proof of the desperate straits to which they are reduced in meeting the clear truths of the Bible.

At intervals during the thirty-one years he yet lived, Canright again and again advised those who had remained in the faith to adhere to it. His own brother, Jasper, whom he had brought with the rest of the family into the message, said to him: " ' "Now, Dudley, . . . you are leaving the Adventists. Do you advise me also to leave them?"

" 'He turned on me almost furiously. "No!" he declared. "You stay with them. You will ruin your life if you leave them." ' "[12]

Various others of his Adventist relatives and friends received the same advice from him, while yet he was fighting the cause he recommended to them. F. M. Wilcox, long editor of the *Review and Herald,* when a young man met Canright in Battle Creek, where he was seeking relief at the sanitarium for an ailment. "One day I sat down beside him," says Elder Wilcox, "and after a pleasant greeting, we had the following conversation: I said, 'Elder Canright, you may not recall that you organized the little church to which I first belonged in northern New York. I have followed your work through the years, and have regretted to see that you have separated from your former brethren. I am now engaged in the ministry of the Seventh-day Adventist Church, and I would like to ask what your counsel is to me. Shall I do as you have done?'

"He dropped his head and meditated for a full minute. Then he inquired, 'Do you believe the things you preach?'

"I said, 'I do with all my heart.'

"He then asked, 'Are you in difficulty with any of your brethren?'

"I said, 'Not in any way. I have always worked very harmoniously with my associates.'

"Then he said, 'My counsel to you is to remain right where you are.' " [13]

The animosity of all these schismatics has been uniformly directed with special venom against two articles of faith: the Sabbath, and the Spirit of prophecy. This, too, is predicted in the prophecy: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The commandments of God are the law of God, and "the testimony of Jesus is the Spirit of prophecy." [14]

And why this attack upon the law of God? Because its heart, the fourth commandment, "The seventh day is the sabbath of the Lord thy God," is the banner of Christ, the rallying point of the loyal, the remnant of the church's seed. And why this hatred of the Spirit of prophecy and of her through whom it was manifest in these last days? Because it is the gift of the Holy Spirit, to guide and to uplift the church. Opponents conceive that if they can discredit Ellen G. White, they will take the wind out of the sails of the people who keep God's holy law, and whom they hate. The shift to personalities is the most popular of the *non sequitur* fallacies.

But the Seventh-day Adventist faith is not built upon Mrs. White or her writings. It is built upon the Bible. This is declared by her time and again. In the beginning of her ministry she wrote, "I recommend to you, dear reader, the word of God as the rule of your faith and practise. By that word we are to be judged. God has, in that word, promised to give visions in the 'LAST DAYS;' not for a new rule of faith, but for the comfort of His people, and to correct those who err from

Bible truth."[15] And this position she has repeated again and again.

Of his experience in 1880 Canright wrote four years later: "Some five years since I received another testimony while under discouragement. This I did not receive at all well, but felt hard toward Sr. White, and soon quit the work entirely. But I found no comfort that way, and so, after a short time, went to preaching again. Still I was not heartily in sympathy with all parts of the work, especially the testimonies. I thought I would preach practical truths largely, and as much of the message as I liked; but this did not work, as the brethren were not satisfied, neither was I. So I went to farming, resolved to live a devoted life, and to do all I could that way. But I soon found my doubts and fears increasing, and my devotion decreasing, till, at length, I found myself largely swallowed up in my work, with little time, taste, or interest for religious work. I felt sure that the testimonies were not reliable, and that other things held by our people were not correct. So it always is when a person lets go of one point of the truth—he begins to drift he knows not whither.

"A short time since I attended the Northern Michigan camp-meeting with Eld. Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp-meeting, we continued the investigation, and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say that I believed the testimonies. All my hard feelings toward Sr. White vanished in a moment, and I felt a tender love towards her. Everything looked different. Then I felt how wrong, sinful, and in the dark, I had been. My sins came up before me as never before in all my life. Like Job I cried,

'Wherefore I abhor myself, and repent in dust and ashes.' " [16]

Would that he might have kept his experience of reconciliation; but alas, he stumbled again, and went out into the night. Did his former brethren heap calumny upon his head, as he heaped it on Mrs. White? They sorrowed at his course; they met his charges; they told the truth about him; but for the man they had pity.

"Revile him not, the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall!

. . . . .

"Scorn! would the angels laugh, to mark
A bright soul driven,
Fiend-goaded, down the endless dark,
From hope and heaven!"

—WHITTIER.

Behind the front of his skepticism, underneath his ranting, there remained a hollow sense of loss, a residual respect for the voice that had sought to hold him back from ruin and had followed him with love. L. H. Christian, on a visit to Grand Rapids about 1914, talked with D. M. Canright, then living on a farm. In regard to Mrs. White he said: "I knew her well. I lived in her home as a young man for some time, and I want to say to you, Brother Christian, that I have never met a woman so godly and kind, and at the same time helpful and practical, as Sister White. She was certainly a spiritual woman. She was a woman of prayer and of deep personal faith in the Lord Jesus." [17]

One last tribute he was permitted to give. On July 26, 1915, Ellen G. White lay in state in the old Tabernacle at Battle Creek. With his brother Jasper, Dudley Canright attended the funeral. They filed past the casket with the great concourse who had come to pay their last respects. They came back to their pew, and stood while the congregation was still passing by. Then Canright suggested that they go down again,

to take one more look. They joined the passing throng, and again stood by the bier. D. M. Canright rested his hand on the side of the casket, and with tears rolling down his cheeks, said brokenly, "There is a noble Christian woman gone!" [18] L. H. Christian, who stood there as one of the guard of honor, said that Dudley Canright reached out his hand and "took hold of her right hand that had done all that writing." "A noble Christian woman gone!" At the door he said to Christian, "Brother Christian, she was the most godly woman. She lived near to Jesus, and taught the way of light. Anyone who follows her teachings will surely be saved." [19]

What matter the storms of the voyage if you stay with the ship? What heed to a vagrant wave against its side? The course is set; the chart is correct; the helm is true; the harbor is near. All the grand truths of the last gospel message call us to their teaching and their living. All the terrors of a distracted world appeal to us for enlightenment and help. Before the stupendous events of the last days which we face, the roar of fates beyond the control of man, the imminent end of earth's nations, before the coming of the King of kings, before the judgment, before the eternal death of generations of men and the rescue and glorification of the saints of all time, before scenes that in magnitude excel all that earth has ever seen, how shall we take heed to trivialities? Shall these separate us from Christ, from His salvation, and from His glory?

One lesson alone remains: pride, worldly ambition, self-seeking, are not for the disciple of Christ. Let every power be consecrated to unselfish service for Christ and humanity. And let him that thinketh he standeth take heed lest he fall.

We face tremendous tests beyond the province of hard words. "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. . . . The brother shall betray the brother to death, and the father the son; and children shall rise up against

their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." [20]

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us." [21]

"Will ye also go away?"

"Lord, to whom shall we go? Thou hast the words of eternal life."

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[1] John 6.
[2] Matthew 10:24, 25.
[3] Matthew 7:21-23.
[4] Numbers 16:3.
[5] Ellen G. White, *Testimonies for the Church*, vol. 3, pp. 212-221.
[6] *Review and Herald*, April 26, 1877, p. 132.
[7] *Review and Herald* Extra, December, 1887, pp. 2, 3.
[8] Testimony of W. E. Videto, in interview July 14, 1946.
[9] D. W. Reavis, *I Remember*, pp. 117-120.
[10] *Ibid.*
[11] See Appendix.
[12] *Review and Herald*, Sept. 20, 1945, p. 4.
[13] *Ibid.*, Aug. 22, 1940, p. 12.
[14] Revelation 12:17; 19:10.
[15] Ellen G. White, *Early Writings*, p. 78.
[16] *Review and Herald*, Oct. 7, 1884.
[17] L. H. Christian letter to R. L. Odom, Feb. 20, 1945.
[18] *Review and Herald*, June 21, 1945, p. 5.
[19] L. H. Christian letter to R. L. Odom, Feb. 20, 1945.
[20] Mark 13:9-13.
[21] Romans 8:35-37.

CHAPTER 36

THE LORD OUR SAVIOUR[1]

THE greatest event of the eighties in the experience of Seventh-day Adventists was the recovery, or the restatement and new consciousness, of their faith in the basic doctrine of Christianity. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." [2]

Justification by faith, the foundation truth of salvation through Christ, is the most difficult of all truths to keep in the experience of the Christian. It is easy of profession, but elusive in application. Because of the inherent pride and self-sufficiency of man, he commonly ascribes his salvation to his good works, and as commonly denies that he does so. Either he strives meticulously to observe the letter of the law, or he boasts that he is not under the law but under grace, and all his works are good. These two apparent opposites are in reality at one on the fundamental issue. Both are in opposition to God's law; the one a slave, the other an outlaw. The antithesis of these positions is the truth as it is in Jesus: that the infinite life of God, manifested in Christ, keeps perfectly the immutable and holy law of God, and that life through Christ is ministered to the Christian. This has been the fundamental issue in the church in every age: on the one hand salvation by works—ostensible obedience, confession, absolution, indulgences, penances, ascetic practices; on the other hand salvation through the imputed and imparted righteousness of Christ, with the consequence that obedience springs from the new life. It has marked not only individuals but parties, systems, and churches. Often justification by faith has been imperfectly perceived by those who espoused it.

The doctrine, indeed, is assailed from both sides, by the legalists on the one hand, and by the antinomians on the other hand—appellations that designate not parties but at-

titudes. They both profess allegiance to the doctrine, but each vitiates it in his life. The legalist says, "Certainly we are saved by the sacrifice of Christ; but you have to keep the law, or you can't be saved." The antinomian says, "The law was nailed to the cross; all a man has to do to be saved is to believe in Jesus Christ." The one quotes James; the other expounds Paul. Neither comprehends either James or Paul. The legalist is pragmatic; the antinomian is sophistical. Above them both, high in the sublime thoughts of God, lies the truth: first, that the law is holy, just, and good, the expression of God's nature, the way of life; and second, that no man can keep the law unless Christ, the perfect lawkeeper, lives in him, empowering him to do what he cannot do of himself, and fashioning him progressively in the image of God.[3]

The controversy, indeed, is caused by the limitations of men's intellects, that and the pride of opinion. They are few who can stride with the sweep and sometimes the involvement of Paul's logic, especially as strained through the screen of the Elizabethan speech of our common Bible versions. But there are many ambitious amateur theologians; their arguing furnishes mental exercise and, they claim, spiritual gain. As a backwoods church elder put it: "The good Book says, 'Without controversy great is the mystery of godliness.' Ye cain't git the gospel if ye don't argufy."

Justification—the forgiveness of sin, the making of a man to be righteous in God's sight—is an experience, not an argument. It is the new birth. The babe may not understand how he was born, but he knows that he is alive. Afterward he may or he may not learn the science; just now he is enjoying the effects. The mind may help the soul to understand the theology of the new birth, but there have been many born into the family of God who have never been able to explain the process. Without doubt a knowledge of true theology clarifies the science of Christianity; and they who can add to virtue, knowledge, are better able to give a reason for their faith and to be teachers of men. Yet many there are who, like the thief on

the cross, have a promise of heaven without a theological course, and who, like the children upon whose heads Jesus laid His hands, are the pattern of the kingdom.

Sweep away all the dialectics of sectarians, and you come to the kernel of the science of salvation, which is Christ. Receive Christ into the life, and you live. Out of that life come all the virtues, all the graces, all the powers, all the wisdom of the Christian. And how achieve this experience? By reception of the Word of God, illumined and vitalized by the Holy Spirit. Christ is the life and the love of God. He is revealed partly in His works, more fully in His Word. Study the Bible, drink in its revelations and its teachings, open the mind to the lessons of God in nature, study the controls of the Divine Hand in human history, and you are receiving Christ. This process, continued day by day, year by year, transforms the man from his natural self into the image of the Divine. Christ dwells within, and there is harmony with God; the law of God is kept. This ensures justification by faith; this brings sanctification; this induces Christian service. No other formula, no other process, can make the Christian.[4] Like the creation of God, it is simple, yet profound. With it, man lives; without it, no matter how learned in theology, man dies.

The men and women who founded the Seventh-day Adventist Church had an experience in Christ. Their conversion was in the order of the Spirit; Jesus was precious to their souls. Through trials and privations and persecutions they endured as seeing Him who is invisible. They kept the law of God because that law was written in their hearts by the indwelling Christ.

Some there were who joined them who had less of the Spirit, whose religion was will worship; and these were the loiterers, the stragglers, the apostates. Some there were who saw Jesus walking on the water and cried, "Lord, if it be thou, bid me come unto thee"; and He said, "Come." If they kept their eyes fastened upon Him, they too walked; but if they took their eyes off Him, to behold their own accomplishments, they

sank. If, in consciousness of their error, any cried, "Lord, save me," the all-powerful hand was stretched out. But others, trusting in their own righteousness, perished.

One of the great truths propounded by Seventh-day Adventists and peculiar in their theology, is the doctrine of the sanctuary in heaven and Jesus' service there as His people's High Priest. That service eventuates in the cleansing of the sanctuary, immediately preceding the coming of Christ in His glory. This truth is wrapped up with the atonement. No one can understand it truly without knowing and accepting the prime doctrine of Christianity, the vicarious atonement of Christ and the acceptance of His sacrifice and His merits as the atoning power. Righteousness by faith is inherent in the sanctuary truth. Thus it was set in the framework and the substance of the threefold message.

Yet it was possible, as it is possible with all truths of Christianity, to accept its theory without experiencing its power. And though it is indubitable that the sanctuary doctrine, coupled to the imminent Second Advent, was a tremendous motive and sustaining power in the history of the early Seventh-day Adventist Church, and that all its implications were apparent to its principal advocates, it is, nevertheless, true that it came in the cases of many to be a tenet of religion rather than personal transformation. To some it was the living Word of God; to others it was the shell of truth.

It was the constant office of the Spirit of prophecy (and we see it in those early times, when disciples were few, more vividly even than now) to elevate; to save; to cry, "Look to Jesus"; to bring souls out of their sin, out of their complacency, out of their self-righteousness; to bow at the feet of the Master of life and receive His power to live. There could have been no Seventh-day Adventism without Christ, no allegiance to His law without His grace, no power to endure and to progress without His stretched-out hand.

Yet it was not strange that, as men are, many should lose sight of the Saviour and look to themselves and their studied

obedience to the law as their hope of heaven. Seventh-day Adventists were the advocates of the immutability of the law of God, the whole law, and particularly, because of its being flouted, that part of the law which revealed the Sabbath. They engaged in battle in its behalf; they were beset on every side by their foes. Like the Dauphin at Poitiers, they cried out to their father, between thrust and parry: "Have a care on your right, sir! Have a care on your left!" As Samuel Rhodes wrote to James White, "Be of good cheer, my dear tried brother, and in Jesus' name press the battle to the gate!"

Without a doubt the fathers of the Second Advent cause believed in the atoning grace of Christ as the sole means of salvation. It was acknowledged by Andrews, Waggoner, Smith, Loughborough, Cottrell, James White. And perhaps every member said amen. Yet, because in the minds of most the doctrine was assumed as the basic truth rather than emphasized as the dominant truth, it was in great measure lost sight of. The trend was to legalism. "Surely, Christ saves us; but whoever knowingly breaks the Sabbath cannot be saved." A half truth on an unsound base. The implication was that whoever observed the seventh day as the Sabbath thereby earned a part of his salvation; therefore, it was by his works that he was saved—with the help of Christ. True enough, Sabbathbreaking is an evidence of unregeneracy; but the unregeneracy comes before the Sabbathbreaking, and it is the state of unregeneracy, rather than its works, which prevents salvation. The unregenerate man has no power to keep the law. He must first receive Christ; he will then be a new man, and the keeping of the law will follow. For the reception of Christ's love and life within the soul inclines and enables man to keep the law of God, including the fourth commandment. He is not saved because he keeps the Sabbath; he keeps the Sabbath because he is saved; and Sabbathkeeping is more than observing the day. The curse of the law, which is the curse of God, is upon them who disobey; but Christ saves, and by His imparted obedience brings the saved one out from under the curse. "For by grace

are ye saved through faith; and that not of yourselves: it is the gift of God." [5]

The complacency which was settling upon this church, and the superciliousness which is the peculiar temptation of a people contemned by the world but conscious of a special mission for God, were rudely shattered when, in 1856, James White and Ellen G. White led out in the application of the Laodicean message to Seventh-day Adventists. Before that, the church had blithely placed the onus on those they called first-day Adventists. These were the "Laodiceans," who were "lukewarm," conceited in the belief that they were "rich, and increased with goods, and have need of nothing," but who were ignorant of the truth that they were "wretched, and miserable, and poor, and blind, and naked." [6]

It was a shock to be told, you, we, are the Laodicean church. We have prided ourselves on our knowledge, our obedience, our faithfulness, and we have neglected to put on Christ, who alone can take away the filthy rags of our own righteousness, and clothe us with the white raiment of His purity, who alone can anoint our eyes with the eyesalve of His Spirit, and make us to see and know the truth.[7]

Like an electric shock the Laodicean message ran through the ranks: "I accept," "I accept," "I accept," ticked off the messages from all quarters to the common exchange of the church. It revivified the doctrine of the sanctuary; it turned the eyes of the people from themselves to their true source of peace and power, Christ. It was a cleansing message, and it wrought mightily in the hearts of Seventh-day Adventists. There was a turning to God, a clearing of their skirts from Pharisaism and self-righteousness, a greater zeal in heralding the message. It was a lifting up of the doctrine of justification by faith, the first reformation on the fundamentals of Christian truth. If it had had free course, it would soon have finished the gospel message in glory.

But the work done was not thorough enough. The people generally were content with half measures, a little stirring, and

then a settling back on the lees. Like that king of Israel whom Elisha bade smite the ground with his arrows as the sign of his victories over his enemies, and who "smote thrice, and stayed," they were content with a little victory. And being so content they backslid.

Their ministers engaged in debating with their opponents, and they triumphed over them on the question of the perpetuity of the law. To their credit be it said they did not often seek debate, for not only were they mindful of the warnings by Mrs. White against its influence on them, but in themselves they sensed the threat of polemics to the Spirit of Christ. But they were frequently challenged, and they did not fear to fight. The regularity of their triumphs begot in some of them, as they were warned it would, a spirit of self-sufficiency and personal prowess that was the ruination of their Christianity.[8] Some of their great debaters passed out from their ranks. Case was an example. Moses Hull was another, an able and eager debater. Snook and his second, Brinkerhoff, were ready to take on all comers. Canright gloried in polemics. And it came to be the pride of many lay members that their champions were unbeatable on Bible grounds. It was likewise a byword in the religious world: "No one loves a fight," it was said, "like a Seven Day Advent, except a Campbellite."

Again came the rebuke of the True Witness. Seventeen years had passed after the first application of the message to the Laodicean church, when in 1873 it was repeated. "As a people, we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness." [9]

What the repentance was that was called for from the Laodiceans, Mrs. White portrayed in her teachings and writings. It was the forsaking of trust in their own righteousness and the finding of salvation in the merits of Christ, the re-

ceiving of the law of God into the heart and life and living it forth as befitted the new creature. "The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts." [10]

During the eighties, alongside the dangerous indifference and lack of spiritual perception of some, there went on in others a deepening conversion to the great truths embodied in justification by faith. New men were coming on the scene, men with a message bearing the ancient truth of salvation by grace cast in new language and with renewed power.

Most emphatic was the instruction from the pen of Mrs. White during this period. Her addresses at the camp meetings, her articles in the church paper, the *Review and Herald,* and in the missionary paper, *Signs of the Times,* and her expositions in certain of her books now coming forth—all stressed the impotence of man's efforts for himself, the gracious provision made for his salvation, the necessity of his wholly consecrating himself to God, and the glorious privilege of oneness with Christ.

Out on the Pacific Coast that veteran editor and writer, J. H. Waggoner, one of the pioneers, who had as early as 1868 published in *The Atonement* a clear exposition of justification by faith, grasped the importance of the current issue. He took younger men, and filled them with the vision of Christ. His own son, E. J. Waggoner, was one of these; A. T. Jones was another.[11] And when in 1887 the elder Waggoner was called to Europe, these two young men particularly rose with might to carry on the message.

Unlike as garden fruit and apples of the desert were these two, yet they teamed together in close fellowship and coopera-

tion. Young Waggoner was not even like his father, tall and massive; he was short, stocky, somewhat diffident. Jones was a towering, angular man, with a loping gait and uncouth posturings and gestures. Waggoner was a product of the schools, with a leonine head well packed with learning, and with a silver tongue. Jones was largely self-taught, a convert found as a private in the United States Army, who had studied day and night to amass a great store of historical and Biblical knowledge. Not only was he naturally abrupt, but he cultivated singularity of speech and manner, early discovering that it was an asset with his audiences. But these two caught the flame of the gospel together, and they went forth supplementing and reinforcing each other in their work of setting the church on fire.

The General Conference of 1888 was appointed to meet in Minneapolis, Minnesota, October 17. It was well understood that there would be conflict there. The preaching of Waggoner and Jones was trying to some of the older men in the cause. They took exception particularly to Waggoner's exegesis of Galatians. Paul's assertion that "Christ hath redeemed us from the curse of the law," apparently so contradictory of his presentation of "the law" in Romans as "holy, just, and good," had led them to apply the law in Galatians to the ceremonial law, which was fulfilled and abrogated by the sacrifice of Christ. But Waggoner was applying the law in Galatians, in general, to the moral law, eternal yet incapable of redeeming lost man through an obedience he could not effectuate, the law which served to bring men to Christ but could do no more. This seemed to them like treason to the historic Adventist position on the two laws.

Then there was another issue. It was a minor matter, indeed, but it rubbed already stubborn fur the wrong way. Jones had made history and the fulfillment of prophecy in history a special field for himself;[12] and he came up in comment on Daniel 2 and 7 and Revelation 12, with a list of the kingdoms or nations represented by the ten toes and the ten horns, a

list somewhat different from the list that Uriah Smith had presented. In place of Smith's Huns, Jones put the Alemanni.

To argue this trifling historical issue, in the presence of the tremendous subjects of the atonement and the law of God, was like concentrating several corps on the capture of a cabin while the fate of the battle was trembling over the field. But to Smith the possession of the cabin seemed important. It was his cabin; if he should retire from this point, he might be routed everywhere. Jones boldly pushed his views in a series of lectures in which this was only one point. He had the advantage of the initiative; he and Waggoner, with Mrs. White, were the main speakers in a preliminary institute begun a week before the conference opened. Waggoner took the subjects of the atonement and the law; Jones also preached on justification by faith, but devoted himself mainly to the subject of prophecy and its fulfillment. Their opponents, defending what they regarded as historic views, had their say; but the controversy was too much under cover to reach open conflict. That much lobbying was done with such opposing views at stake was natural.

The conflict, indeed, involved personalities quite as much as preaching. Jones, and especially Waggoner, were young men, and their voices, with the note of authority in them, were resented by not a few of the older men. George I. Butler was president of the General Conference, but eight years of service through one of the most strenuous periods had told upon his vitality. Once during the term he had broken down and had to retire for a rest cure. As this Minneapolis Conference approached, he announced that illness would prevent his attending, and he retired to Florida. But it was well understood that he sympathized with Smith rather than with Jones and Waggoner. In his place S. N. Haskell was appointed chairman of the conference; and in the new election O. A. Olsen was drafted as president.

Jones was aggressive, and at times obstreperous, and he gave just cause for resentment,[13] yet most of his hearers could forgive occasional crudities in view of his evident sincerity and

his forceful presentation. Not so with some of the older ministers. Uriah Smith was a modest man, unobtrusive, retiring. He always preferred an obscure seat to the limelight; yet his ability had kept him in the front ranks of the church's theologians, and his lovable qualities made him friends from high to low.

Some of these men rallied about him at the conference, such leaders as J. H. Morrison, I. D. Van Horn, W. H. Littlejohn, R. A. Underwood. Others, with not less affection but greater disinterestedness, sought to discern the truth through the veil of human imperfections, and especially were they guided by the counsels of Mrs. White, which never shone with clearer luster than at the Minneapolis Conference. Of that class were S. N. Haskell, W. C. White, O. A. Olsen, R. M. Kilgore, W. W. Prescott, J. O. Corliss. Many others vacillated, torn between previously held views plus personal pique at the messengers, and a growing conviction that here was truth above and beyond the accustomed level of their thinking and study.

The net result was confusion, wrangling, deterioration of Christian spirit, the threat of a split which would tear the church in sunder. Never before in the history of this people had there been an issue so grave, in which not one party alone, but both parties, were at fault. The conservatives, crying, "Stand by the old landmarks," branded the new teachers as radical, subversive, undisciplined; the progressives, shouting, "Christ is all," declared that the church could not stand except on the truth they were proclaiming; and yet, however much they were justified, they gave evidence that they were not wholly sanctified. Much later Mrs. White wrote, "I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth." [14]

Mrs. White stood like a rock in the midst of the storm. In the institute before the conference, and all through the conference, she was calmly, seriously, earnestly giving spiritual addresses calculated to draw men to Christ. She did not take a

position on the law in Galatians, declaring that it required more study; but on the subject of justification by faith she was emphatic. In her addresses she consistently presented, not in the argumentative form of the principal protagonists, but with the measured, moving conviction of the Holy Spirit, the same truth of justification only through the merits of Christ; and she pleaded with men to look upon their Saviour and learn of Him, forgetting and forsaking their pride of opinion and their jealousy. In the heat of the controversy this counsel was accepted by some, but upon most it had little effect at the time.

The last day, in her last address, she changed her tone entirely. She had stood pleading with men to take Christ; for the most part they had turned away. Now, like her Master in the temple, she lashed out with burning words. Her address was extemporaneous, and it was therefore perhaps more searching than if planned:

"Now our meeting is drawing to a close, and not one confession has been made. There has not been a single break so as to let the Spirit of God in. . . . I have been awake since two o'clock, and I have been praying, but I can not see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. . . .

"I never was more alarmed than at the present time. Now I have been taken down through the first rebellion [of Lucifer] and saw the workings of Satan, and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder Butler was not here that that subject should not be taken up. I know this is not of God, and I shall not feel free until I have told you. . . .

"Well, one says your prayers and your talks run in the channel with Dr. Waggoner['s]. I want to tell you, my brethren, that I have not taken any position [on the law in Galatians]. I have had no talk with the doctor nor with anyone on this

subject, and am not prepared to take a position yet. By their fruits ye shall know them. . . . If Elder Waggoner's views were wrong, [yet] what business has anyone to get up and say what they did here yesterday? If we have the truth, it will stand. These truths that we have been handling for years, must Elder Butler come and tell us what they are? . . .

"One brother asked me if I thought there was any new light that we should have, or any new truths? . . . Well, shall we stop searching the Scriptures because we have the light on the law of God, and the testimony of His Spirit? No, brethren. I tell you in the fear of God, 'Cease from man, whose breath is in his nostrils.' How can you listen to all that I have been telling you all through these meetings, and not know for yourselves what is truth? If you will search the Scriptures on your knees, then you will know them, and you will be able to give to every man that asketh you a reason of the hope that is *within* you." [15]

It was after the conference adjourned and men had had time to reflect more calmly on the issues, that there came a gradual turning to the right and a resulting unity. Yet that reform was not immediate. The people throughout the field were waiting, wondering. Some hailed the new light joyously; others waited for their respected leaders to guide them.

Uriah Smith was the secretary of the conference, and his reports in the *Review and Herald* and the *General Conference Bulletin* reflect the evenness of his temper and his evident effort to be impartial despite his partisanship. They give no hint of the tumult of clerical passions there let loose. He calmly says:

"A series of instructive lectures has been given on 'Justification by faith,' by Eld. E. J. Waggoner. The closing one was given this morning. With the foundation principles all are agreed, but there are some differences in regard to the interpretation of several passages. The lectures have tended to a more thorough investigation of the truth, and it is hoped that the unity of the faith will be reached on this important question." [16] He was equally even-handed in mentioning Elder

Jones's lectures, and he was warmly appreciative of Mrs. White's talks and instruction.

But later he lost some of his aplomb, and as editor of the *Review and Herald* shot some shafts of assertion and sarcasm. Questions from subscribers poured in as to whether Jones and Waggoner were teaching the truth. Smith, believing as he did, could not defend them. He declared that he believed in justification by faith, that indeed it had always been a doctrine of the church, but that it must be coupled with obedience to the law, or it was worthless. This insistence by Jones and Waggoner upon faith alone as the saving power he felt was ignoring the authority of the law and was tending to antinomianism. He said: "But, it is asked, if a man undertakes to keep the law in his own strength and work out his own righteousness, can he do it? Is he not clothing himself with filthy rags? To what class of people such a query would apply, we do not know. We do know, however, that there is not a Seventh-day Adventist in the land who has not been taught better than to suppose that in his own strength he could keep the commandments, or do anything without Christ; and it is a waste of time to build an argument for any people on premises which they never assume." [17] Here spoke the Laodicean.

W. H. Littlejohn also entered the lists on the side of Smith. He issued a tract entitled *Justification by Faith,* which seemed to be a defense of Smith's position. Several years later he wrote an article directly attacking the reform movement. He quoted Smith, "with pleasure," on the fact that the denomination had always held the doctrine, and only a few had failed to accept it. He refused to admit that "we as a people have relied for justification upon our own works instead of the righteousness of Christ."

On the other side, the ears and hearts of the people were progressively captured by the advocates of Christ's imputed righteousness. Jones, Waggoner, and Mrs. White visited camp meetings from coast to coast, and everywhere they proclaimed the glad tidings of justification through the merits of Jesus

Christ. The missionary paper *Signs of the Times* also carried the message far more distinctly than the *Review and Herald.* E. J. Waggoner, after his father's departure for Europe, became its editor, and he continued its message of free grace. Jones was a frequent contributor, and Mrs. White also wrote for the paper on the same subject.

She championed the cause of reform, and it was chiefly this support, indeed, which won for it the hearts of the people. Recognizing the faults of its principal preachers, correcting and counseling them, she yet espoused their teaching, and she herself continued to preach it with even greater clearness and power. At the camp meeting in Rome, New York, the following summer Mrs. White said: "I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what [I] have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband." [18]

Gradually there came the turning and the gathering into the unity of the faith. In 1891 Mrs. White described in a personal letter the confessions of three prominent actors over the part they had played at the Minneapolis Conference. In 1893 she wrote a letter to another, reminding him of his opposition there to the message, and his groping in darkness since.[19] His reply said in part, "This communication by your hand to me I heartily accept as a testimony from the Lord. It reveals to me the sad condition I have been in since the Minneapolis meeting; and this reproof from the Lord is just and true." [20] Jones himself long after wrote that one of the leading figures in the opposition "cleared himself of all connection with that opposition, and put himself body, soul, and spirit, into the truth and blessing of righteousness by faith, in one of the finest and noblest confessions that I have ever heard." [21]

Mrs. White's testimonies of warning and correction were given impartially, not alone to those who opposed the message, but also to the ardent and sometimes critical Jones. Thus, in 1893, when at the General Conference he spoke on "The Third Angel's Message," he took occasion to unite the audience with him in censure of the brethren who opposed him,[22] Mrs. White wrote him from Australia, to which land she had removed, warning him against censoriousness, and further cautioning him against extreme statements: "In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works." [23] Why? Because the absence of good works indicates the absence of life in Jesus Christ. Says James, "Faith, if it hath not works, is dead." [24]

Addressing those who persisted in opposing the revival movement, Mrs. White said: "I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. . . . But there are those who despise the men and the message they bore. They have taunted them with being fanatics, extremists, enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God." [25]

There was both a cutting and a healing power in the messages she sent, carrying the gospel of righteousness and of

good will in Christ, which in general brought the erstwhile estranged brethren together. A notable change came into the utterances of A. T. Jones, a spirit breathing more of the love which was in the message he preached. And Uriah Smith was recovering from his soreness. In 1897 Jones was made editor in chief of the *Review and Herald,* and Smith took second place. But they worked together in harmony and Christian love through Jones's editorship, which ended in 1901.

As we look back on the controversy we perceive that it was the rancors aroused by personalities, much more than the differences in beliefs, which caused the difficulty. The party of Butler, Smith, and Morrison believed in the theory of justification by faith, and they only failed to make clear the proper relation between faith and works, thus seeming to elevate works into a cause rather than a result. The party of Waggoner and Jones believed in the performance of good works; but, perceiving that good works had attained in the minds of the brethren the position of the means rather than the effect of salvation through faith in Christ, they bore almost exclusively upon faith as the factor in salvation. Minds which could calmly reason could harmonize these views, but neither side was disposed to consider the other side calmly.

From the one side Waggoner was regarded as a conceited upstart, and Jones as a barbarian; and from the other side the older brethren were looked upon as ossified specimens of a period now past. The vigor of the younger men made them the greater targets, and they were not wholly without fault in conceit and arrogance. The fact that they could not be downed, and that they had the support of Mrs. White, intensified the animosity of their critics, some of whom resorted to cavil and tirade that darkened their perception of the truth, and weakened their spiritual influence.

Smith and Littlejohn were technically correct in saying that justification by faith had always been a tenet in the doctrine of Seventh-day Adventists; and Smith's statement that there was not a Seventh-day Adventist in the land who had not been

taught that he could not keep the law without Christ, while over optimistic, was at least within the tradition of the elders. But the fruit of the teaching of those first four decades betrayed its inadequacy. Men rested from sunset to sunset on Saturday, and claimed credit for keeping the Sabbath; they declared that Christ was quickly coming, but in their conduct hardly revealed that He had come to them; they assented that the body is the temple of the Holy Spirit, yet on one point and another defiled it; they preached that the judgment is in the future, yet judged and criticized their fellow men; they paid tithes and gave offerings and felt merit therein, yet apparently forgot that the poor widow cast in more than they all. Thus they clothed themselves with imperfect works, filthy rags, and failed, each for himself, to search the Scriptures on his knees and find the heavenly eyesalve and the white raiment of Christ's righteousness.

This was the picture God presented to the church in Laodicea and in this revival of the message of justification by faith, which was but another form of the Laodicean message. He did not say that they were worse than the world; and, measured by human standards, they were not; indeed, they were more moral, more just, more zealous, than the majority of professed Christians. But God's standards are high, and His people cannot compare themselves with other standards. The truth of justification by faith, sanctification through faith, and final perfection, creates complete unselfishness. No more is there rivalry and jealousy, no more anxiety about one's personal salvation, no more fearfulness about getting to heaven, no more controversy about belonging in the 144,000. Heaven is within, where Christ dwells, and rewards are in the spirit, in the companionship of Jesus. The Second Advent is desired, not for selfish, personal benefit, but as the remedy for the woes of the world. The complete Christian is willing, as was his Master on the cross, to give even his eternal life for the salvation of others. When this goal of oneness with Christ is contemplated, how futile appear the ambitions of earth, how small the ac-

complishments of men! To that high estate of divine manhood none can attain by his own efforts; but by the inflowing of the Word of God, the life of Christ, he can lay down his life that he may take it again. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [28]

Jones and Waggoner had caught a vision of this supreme glory of Christ, and they were sent of God to reveal it. Yet the vividness of the truth at times led them to meet the opposition with extreme statements, which shut out works altogether from the experience of the Christian, as though faith could live and not work. Nor did they make altogether clear Paul's shifting references to "the law"—that law which to the Jew was all of Moses, and needed definitions when moral, ceremonial, or civil law was intended. Moreover, sharing the infirmities of men, they sometimes failed to show the humility and the love which righteousness by faith imparts.

The conflict between the two concepts neither originated in the eighties nor was concluded in the nineties. It is a time-lasting conflict, the controversy between Christ and Satan. And it continues today. Some of the extreme teaching of Jones and Waggoner is observable still in the mystical pronouncements of those who make faith all and works nothing, and who, seeking to explain the mystery of the new birth, make it less profound by making it less comprehensible. But far more subtle is the conviction set in the minds of most professed Christians, and expressed by some, as it was in the cognition if not the philosophy of Smith, that man must strive to be good and to do good, and that when he has done all he can, Christ will come to his aid and help him to do the rest. In this confused credo of salvation partly by works and partly with auxiliary power, many trust today. The Laodicean message is for such.

But the eighties and the nineties saw the revival and restatement in power of the indispensable, prime doctrine of Christianity, that justification and sanctification are through

the reception of Christ in the life. That teaching was sorely needed then; and even though sent through imperfect channels, it became an inspiring message which rescued the church from the danger of legalism, and opened minds to the sublime reaches of the gospel. The last decade of the century saw the church developing, through this gospel, into a company prepared to fulfill the mission of God.

It was not a final accomplishment. As twice before the church had been redeemed from inactivity and self-satisfaction through the message of the sanctuary and through the message to the Laodiceans, so now it was aroused by the revived message of justification by faith. Yet it requires constant renewal in the consciousness of the church and of every individual. For satisfaction with truth inherited is the peculiar danger of the Laodicean church. Let them who think they stand, beware lest they fall.

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[1] A valuable treatise on the subject of this chapter is a thesis in manuscript form by Norval Frederick Pease, *Justification and Righteousness by Faith in the Seventh-day Adventist Church Before 1900.* Files of the Seventh-day Adventist Theological Seminary, Takoma Park, Washington, D.C. I am indebted to it for reference to several authorities, as well as for general inspiration.

[2] Galatians 2:16.

[3] See Appendix.

[4] See Appendix.

[5] Ephesians 2:8.

[6] Revelation 3:16, 17.

[7] Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 141-146, 185-195.

[8] *Ibid.,* vol. 3, pp. 212-221.

[9] *Ibid.,* p. 253.

[10] Ellen G. White, *Patriarchs and Prophets,* p. 372.

[11] A. T. Jones in *General Conference Bulletin,* 1889, p. 44.

[12] During the period of his ministry in the Seventh-day Adventist Church, and in his prime, he wrote some monumental histories, now out of print: *Empires of the Bible, Empires of Prophecy, Ecclesiastical Empire, The Two Republics,* etc. He preached and wrote upon three main themes: the atonement, Biblical prophecy, and religious liberty.

[13] See Appendix.

[14] Ellen G. White letter 179, 1902.

[15] Ellen G. White MS. 9, 1888.

[16] *General Conference Bulletin,* Oct. 26, 1888, p. 3.

[17] *Review and Herald,* June 11, 1889, p. 376.

[18] Ellen G. White, Sermon at Rome, New York, June 17, 1889, MS. 5, 1889, pp. 9, 10.

[19] Ellen G. White letter V-61, 1893.

[20] I. D. Van Horn letter to Mrs. E. G. White, March 9, 1893.

[21] A. T. Jones letter to Claude E. Holmes, May 12, 1921.

[22] *General Conference Bulletin,* 1893.

[23] Ellen G. White, *Notebook Leaflets,* vol. 1, no. 21, 1945.

[24] James 2:17.

[25] Ellen G. White, *Testimonies to Ministers,* pp. 96, 97.

[26] Galatians 2:20.

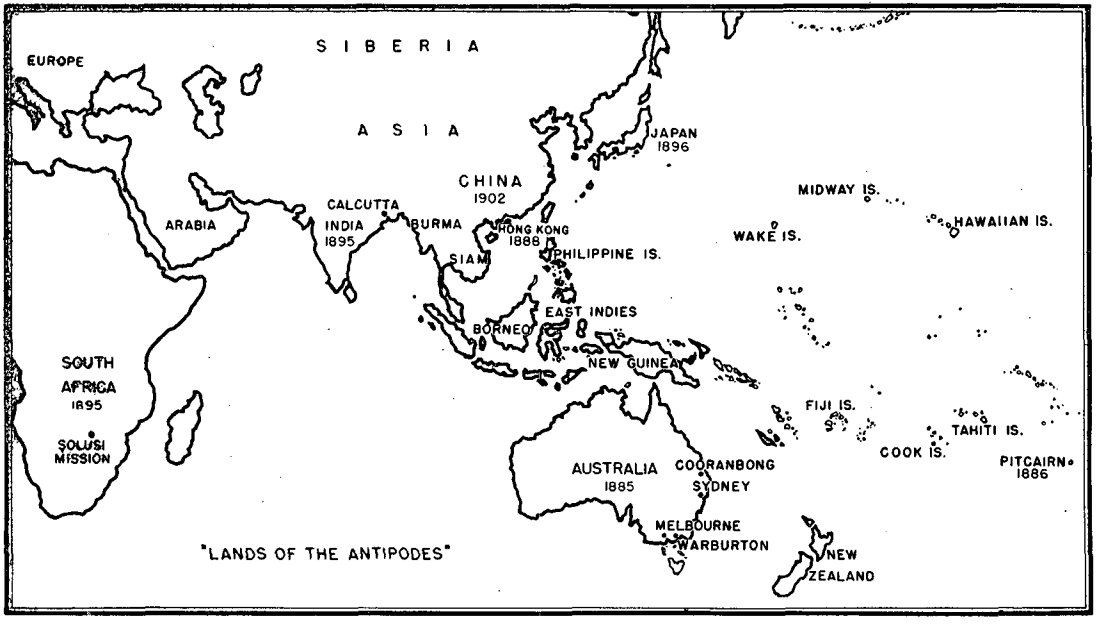
CHAPTER 37

IN THE ANTIPODES

UP to the middle eighties all the work of Seventh-day Adventists was in the Northern Hemisphere—North America and Europe, with a finger in Asia Minor. Then the Southern Hemisphere began to awaken—first Australia, then South Africa, then the island world, then South America, then India. In the 1890's Japan was the first of the Oriental lands to hear the message. The rest of the world was to follow in the early years of the twentieth century.

Mrs. White was urging broader plans to send the Advent message over all the world. It was at the session of the General Conference in a camp meeting near Battle Creek, in 1874, the session at which J. N. Andrews was dedicated to the first overseas appointment; and the hearts of the hearers were waiting for further marching orders. She stated that God had revealed to her scenes in various countries, where publishing houses were pouring out literature containing present truth. At this point Elder White asked her, "What countries, Ellen, have you seen?" She replied, "The only one I can distinctly remember is Australia."

A young man, John O. Corliss, was in the audience. He had been taken as a hired man by the Whites in 1861; and gradually, under the tutelage chiefly of Joseph Bates, he had developed into a preacher. Stirred by this statement of Mrs. White's, he resolved to be the pioneer to that far-off land; so he wrote a note to James White, telling him that he was ready to go and asking to be sent. James White, buried under a thousand burdens, and with no secretarial help, hurriedly scrawled under Corliss's signature, "We are not ready to open work in Australia. When we are, will let you know. J. W.," and returned the letter to him.[1] Corliss waited ten years for that summons, but he did not forget, and he was not forgotten.


SIBERIA
EUROPE
ASIA
JAPAN
1896
CHINA
1902
MIDWAY IS.
CALCUTTA
INDIA
1895
BURMA
ARABIA
HONG KONG
1888
WAKE IS.
HAWAIIAN IS.
SIAM
PHILIPPINE IS.
EAST INDIES
BORNEO
NEW GUINEA
SOUTH
AFRICA
1895
FIJI IS.
TAHITI IS.
COOK IS.
SOLUSI
MISSION
AUSTRALIA
1885
COORANBONG
SYDNEY
PITCAIRN
1886
MELBOURNE
WARBURTON
NEW
ZEALAND
"LANDS OF THE ANTIPODES"

When the call came, he was ready, and he was one of the first company that went with S. N. Haskell to Australia.

On May 10, 1885, the party sailed from San Francisco for Australia. In it were S. N. Haskell; J. O. Corliss and family; M. C. Israel and family; Henry L. Scott, a printer; and William Arnold, an experienced colporteur. June 7, they landed at Sydney, New South Wales; but they tarried there very briefly, deciding on a location in Melbourne, the capital of Victoria, and within a month they were settled in one of its suburbs, Richmond. It was the winter of the antipodes, cold and wet, and their reception was wet and cold. Americans, brash Americans, any Americans, were not too welcome in Australia; and when they came bearing such gifts as a strange Sabbath and a proclamation of the end of the world, they found the conservative population, and particularly the ministers of the churches, quite antagonistic.

S. N. Haskell was an apostle of personal missionary work and of the use of literature. The party put this policy into practice, having at first perforce to use literature printed in America. They made friends among the professional and business people, who thought a new religion distinctly if peculiarly Christian might be a good thing for Australia. In some degree these counteracted the influence of the clergy, some of whom threatened to discipline any of their members who should admit the strangers to their homes. Sometimes Bible readings in private homes were broken up by disturbers; yet the Bible readings had great effect, as had also the papers and tracts which, failing to find many places for their literature racks, the party placed in the iron railings in the parks, whence passers-by took them.

Finding churches closed against them, the lecture halls high priced in rentals, the workers resolved to resort to tent meetings. Their first tent was delivered to them in September, three months after their landing. They had by this time made a considerable impression. Arnold had entered upon the work of selling books; and though for the first six weeks he sold

not a book, he persevered with fasting and prayer, when lo! the sales resistance broke, and he began getting subscriptions for ten, twelve, fifteen a day. Corliss and Israel had gone to different towns for house-to-house visiting and cottage meetings; and all the company were distributing literature and holding private meetings as the way opened. The tent was pitched in North Fitzroy, another suburb of Melbourne, and they had good audiences and raised a large company. North Fitzroy became the headquarters for many years, and still has a large church.

Australia presented the spectacle of "united families" far more than was the rule in America. When one person became interested he started work for relatives, and more often than not they all became of one mind. For instance, a worthy Presbyterian deacon began to keep the Sabbath. His nephew, a highly educated young man, went to convince him of his error, but instead caught the conviction and went home a Sabbath-keeper. Then he labored ardently for his parents, brothers and sisters, uncles and aunts, until all but one of a group of fourteen relatives joined. This was typical of the cause in Australia.

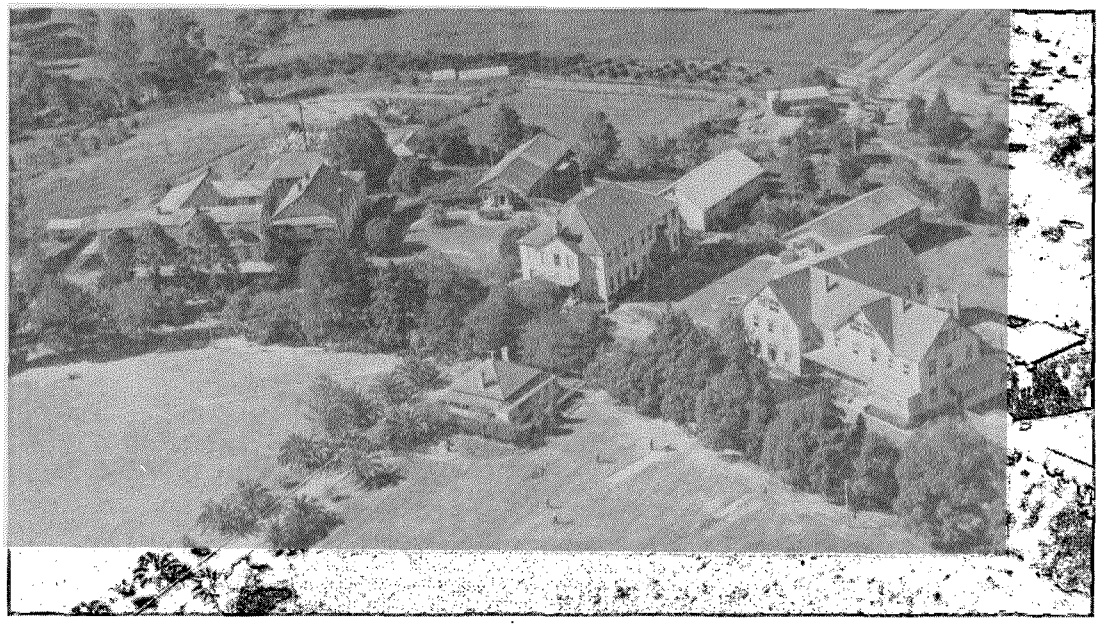
The combination of literature distribution, house-to-house work, and tent meetings, with attendant publicity favorable and unfavorable, soon created a wide-spread interest; and, once started, the message proceeded with power through town and country. Various points in New South Wales, Victoria, and South Australia were reached, and individual members and companies began to dot the landscape.

It was decided to start a publishing plant of their own, with a monthly paper and other publications; for they were at great disadvantage in having only literature from America. Therefore in a little over six months after their landing they launched the *Bible Echo and Signs of the Times.* Appeals to the new converts to assist in this met with ready response; and though the bulk of the initial expense was finally met by the workers and funds from the General Conference, in a remarkably short time the publishing enterprise became self-sup-

porting. A printing outfit costing over $4,000 was purchased and installed in rented quarters—the stable, in fact, of their rented house. Two young men, W. H. B. Miller and J. H. Woods, who had just begun a printing business, sold out on accepting the faith and gave their services to the new enterprise. In January, 1886, appeared the first number of the *Bible Echo.*[2]

Meanwhile, in October, Haskell had made a trip to New Zealand, a thousand miles to the southeast, with the primary design of getting agents for the forthcoming paper. In Auckland he came upon an independent church who, like a number of American denominations, called themselves simply Christians. They had no connection with any such American church, however, and in their beliefs were largely like the Sunday-keeping Adventists. This church gave him openings for talks, and he presented both the Second Advent and the Sabbath. In consequence several began to keep the Sabbath. Among these was a man named Edward Hare. His father, Joseph Hare, a native of Ireland, was a local preacher for the Methodists at Kaeo, in the far north; and to his station, at Edward's request, Elder Haskell repaired. There the numerous family of Joseph Hare nearly all embraced the faith, and they and their children have furnished great talent, zeal, and energy to the cause, not merely in Australia, but in mission fields and in America. Robert, one of the sons, relinquishing all his plans, sailed within a month for America and enrolled in Healdsburg College.[3]

Haskell returned to Australia to assist in getting out the first number of the *Bible Echo,* of which J. O. Corliss was made editor. Having in nine months' time laid the foundations of the work in the Australian field, Haskell left it in the hands of his co-workers, and in March, 1886, sailed for America, on the way stopping in New Zealand to visit his converts, to baptize, and to organize the first church, at Kaeo, Joseph Hare's home. As the result of less than a year's work in a field wholly strange to the workers, there were in Australia over two hundred



MODERN VIEW OF AUSTRALASIAN MISSIONARY COLLEGE, AVONDALE, AUSTRALIA

Seventh-day Adventists, and in New Zealand forty or fifty believers. Now in Australasia there are nearly thirty thousand.

Haskell's report at home, and his stirring messages, began a train of missionary movements toward Australia and the islands. The friends in New Zealand, he said, were ready to support even two ministers and a schoolteacher, if they could be sent. One minister was sent that same year, the young Arthur G. Daniells; a second, W. D. Curtis, went in the early part of 1887; and Robert Hare, returning in 1888, took hold in the evangelistic work. The first Seventh-day Adventist church building in the Southern hemisphere was erected in 1887 at Auckland.

Elder Daniells was called to Australia in 1890, to assist Elder Haskell, on his third visit, in a Bible institute in Melbourne; and his services henceforth were in the Australian field. In 1887, also, G. C. Tenney and W. L. H. Baker came to Australia, the former as editor and the latter as an evangelist. The cause was greatly strengthened in 1891 by the coming of Mrs. E. G. White and a company of workers, as will be presented in the last chapter. The message spread over all the continent, as well as in New Zealand and Tasmania, and sons and daughters were speedily engaged in the work.

This small but vigorous British community of states, with a population numbering then but three million, and today no more than nine million, proved fruitful soil for the Second Advent message. The work has grown and developed until Australasia has become, after America and Europe, the third greatest stronghold of the faith, implemented with institutions —educational, publishing, and health—and sending forth its sons and daughters to help evangelize and uplift the vast island field, and India, and Africa, and the whole world.

Lights, little lights! which increased, and grew brighter, and multiplied, streaming forth from their beginnings until they compassed the earth. Next came Africa. The light was kindled in the southern part of the continent, among the white people, destined to spread northward among the native peoples and to

meet in Ethiopia the missions extending from the Mediterranean and Atlantic coasts into the interior. There was also a dual mission to the white people; for they are composed of two nationalities, the Dutch and the English, and literature and much of the oral teaching must be divided between the two languages.

A Boer family in the Transvaal named Wessels was led to the Sabbath through private Bible study. One son, Peter, first had an experience of being healed by prayer. This set him to studying his Bible, a study in which he found the truth about baptism. But the deacon of his Dutch Reformed Church retorted that the mode of baptism was not important, and if he was going to take the Bible literally, he ought to keep Saturday for the Sabbath. This remark only half registered, and served merely to make him keep Sunday more strictly. Then, reproving one of his brothers for inspanning his oxen on Sunday, he received a second jolt when his brother likewise told him he would do better to keep the seventh day instead of the first. And this he very soon decided to do. He brought his father and mother and other members of the family into the same faith.

Then he met another Sabbathkeeper. What! Out there in the diamond fields? Yes. The searching hand of literature had gone before. A miner by the name of William Hunt had come to the Kimberley fields from California, where in the 1870's he had heard some lectures by J. N. Loughborough. He carried with him some literature, and later sent from Africa for more. This he distributed, and some of it fell into the hands of a man named Van Druten. It was this man with whom Peter Wessels became acquainted shortly after taking his stand on the Sabbath. They two searched out William Hunt, got the address of the American Seventh-day Adventists, and entered an earnest plea, along with a gift of $250, that a minister might be sent to them. The General Conference was by this time wide awake to the world-wide challenge; and in response they sent Elders D. A. Robinson and C. L. Boyd, with their wives, and

with two colporteurs, George Burleigh and R. S. Anthony, who all arrived in Cape Town in July, 1887.[4]

The work developed. S. N. Haskell, in his world-circling trip in 1889-90, with his secretary, Percy T. Magan, visited and labored here; and in 1897 O. A. Olsen, just released from the presidency of the General Conference, spent a year in the field. In 1892 the Cape Conference was organized. Headquarters were established in Claremont, a suburb of Cape Town. The publishing work was begun; a school, an orphanage, and a sanitarium were started. The work spread up into the interior.

The native work was first begun by the opening of Solusi Mission (named from a native chief, Solusi), in Matebeleland, in 1894. This was just after the crushing of the powerful Matebele tribe, and the district was incorporated in the new British province of Rhodesia, named after Cecil Rhodes, empire builder and premier of Cape Colony. Rhodes made a grant of 12,000 acres to the mission, thirty-five miles west of Bulawayo, a tract that contained a number of native kraals, a good wooded site for the buildings, and much tillable land.

The first missionary on the ground was Fred Sparrow, soon reinforced by the families of G. B. Tripp, F. B. Armitage, W. H. Anderson, and by Dr. A. S. Carmichael. Eight months later the Matebeles rose in rebellion, driving the mission party to retreat for six months to British protection. After their return the hardships endured resulted in the death of half the mission party; but reinforcements filled the depleted ranks, and Solusi Mission lived on, to beget other missions and training schools.

Other early laborers in Africa were A. T. Robinson and W. S. Hyatt, in succession overseers of the entire field, I. J. Hankins, A. Druillard and his wife, J. L. Shaw, and Fred L. Mead. The work pierced into the Orange Free State and the Transvaal; and after the Boer War in 1900 had brought those states into the Union of South Africa, the work both among the whites and the natives received new impetus, readying for the great forward movement in the century following.

Next to hear the message were the islands of the sea and their adjacent lands. What in Adventist nomenclature is known as Inter-America consists of the West Indies and the continental lands between the United States and Brazil-Ecuador. For the most part these are Spanish speaking; but the Bahamas, Jamaica, Barbados, and Trinidad speak English; and Martinique and Haiti, French. A variegated field indeed, much of it to be reached only by boat and plane and laborious trails; yet from its small beginnings it has attained now the status of a division conference, ranking with the twelve other divisions that embrace the earth.

Naturally the English field was entered first, and that by means of literature. In 1883 a ship captain in New York Harbor reluctantly agreed with a ship missionary to distribute some Seventh-day Adventist literature at ports of call. Arrived at Georgetown, British Guiana, the captain stepped ashore and flung a package wide, exclaiming, "I have fulfilled my promise." An old man loitering there picked up a *Signs of the Times,* and took it home. A woman caller saw the paper on his table, obtained permission to carry it away, and from reading it became a Sabbathkeeper. She sent the paper to a sister in Barbados, and before it was worn out a number there accepted the faith. They appealed to the International Tract Society in Battle Creek, and soon a colporteur went to British Guiana. In 1886 he reported the first Sabbath meeting in that field.[5] In 1887 George A. King, founder of the colporteur work, went to the English-speaking lands, and sold a thousand dollars' worth of books. Not much later William Arnold, after his return from Australia, made five trips into this field, and placed over five thousand books.

The Spanish-speaking regions first had attention given to them in 1891, when Elder and Mrs. F. J. Hutchins cruised along the Central American shore, combining ministerial, dental, and colporteur work. Hutchins labored in that field for eleven years, and laid down his life there at last. By his advice the General Conference built a small schooner they named

the *Herald,* captained by Hutchins, who came to be known in those hurricane-ridden seas as "The Storm King."

Mexico was entered first in 1893 by a party under D. T. Jones, a party consisting chiefly of physicians and teachers, who carried on medical and educational work for some years in Guadalajara. In 1897 George W. Caviness came from the presidency of Battle Creek College to represent Seventh-day Adventists on an interdenominational committee for a better Spanish translation of the Scriptures, and he remained in evangelistic work in Mexico City for many years. The work in Mexico had many vicissitudes, but it struck root, and survived.

Gradually the work grew, in Mexico, the islands of the West Indies, the Central American countries, and the northern coast nations of South America. Partly because of its proximity to the homeland of the message, the Inter-American field has, doubtless more than any other, received the services of a great number of Seventh-day Adventist missionaries—ministers, teachers, physicians, colporteurs, and lay workers, many of whom, before or after their service there, were known in every part of the world. The institutional establishment with which it is now well furnished came, however, after the turn of the century.

We turn to the Pacific, where the history pivots on Pitcairn. This romantic little island, which all the world knows, so remote and secluded but with so stormy a history, had a lure to Adventists. James White and John Loughborough in 1876 sent a friendly letter and a box of literature, but no word of their receipt ever came; nevertheless, as was later learned, the literature prepared the soil of their minds for the seed sowing.

The island was hard to reach, there being only infrequent and uncertain calls by chance vessels. But a ship carpenter named John I. Tay, who had accepted the Seventh-day Adventist faith in San Francisco, had designs on Pitcairn, of which he had heard from his boyhood. So he worked his way to Tahiti, from there found passage on a British man-of-war, and arrived off Pitcairn. October 18, 1886.

By special vote of the islanders, he was invited to stay until opportunity should offer for departure by another boat. He was there five weeks, in which time he revolutionized the island in its religion, every one of the inhabitants turning to keep the Sabbath and accepting the whole faith. Being only a deacon, he could not baptize; but he promised, on leaving, to use his utmost endeavors to send them ministerial representatives.

His report thrilled the church in America, and the General Conference voted, in 1889, to purchase or build a vessel for service in the South Seas. A. J. Cudney was selected to go with Tay on the mission. While Tay waited for him in Tahiti, Cudney outfitted a vessel, the *Phoebe Chapman,* in Honolulu, and set sail; but the vessel was lost at sea, no word ever coming from it.

Then America took hold in earnest. The Sabbath schools rallied enthusiastically to the enterprise, and raised $12,000 to build a trim little schooner, which they named the *Pitcairn.* (All told, its building and outfitting cost $19,000.) On this vessel, October 20, 1890, there set sail for the South Seas a missionary party consisting of E. H. Gates, A. J. Read, John I. Tay, and their wives, with Capt. J. M. Marsh at the head of a crew of seven.

Great was the rejoicing on Pitcairn when on November 25 the vessel hove in sight, and the missionaries were landed on the island. Examinations were held, baptisms performed, and the church on Pitcairn was organized. Elder Gates and his wife remained to teach and build while the rest of the company went on to other islands. Elder and Mrs. Read settled on the Society Islands, and John I. Tay and his wife on Fiji. There he died in 1892, and there he is buried. "The dream of his boyhood had been realized. He had seen Pitcairn Island and had been privileged to bring to it and other islands of the Pacific a knowledge of the faith he had so much loved." [6]

The *Pitcairn* made six voyages in all during the 1890's, carrying successive waves of missionaries to the islands. Pitcairn

Island itself, where a school was established, for many years under Miss Hattie Andre, furnished missionaries to a number of the islands.

Work in this vast island field began in the last decade of the century, and the roots of the gospel tree were firmly fixed in strategic places. It was the missionary vessel *Pitcairn,* its journeyings over the seas, the contacts it made with the great island field, and the keen interest and deeper appreciation of the mission work which it aroused at home, that spotlighted the evangel to the nations, and beckoned the church on to new conquests. "And when the Master Mariner closes His logbook on the last voyage to earthly life, He will take one fond look at the course traversed by the 'Pitcairn,' and will reckon its worth among the larger services of His people."

South America was opened to the last gospel message in the 1890's. A French colonist living in Argentina saw a printed account of a Seventh-day Adventist baptism on the shores of Lake Geneva, in Switzerland, and being greatly interested, sent for literature, which resulted in his accepting the Sabbath, with a number of his friends. A German Seventh-day Adventist in Kansas who had lived in Argentina, corresponded with some of his relatives and friends there, one of whom wrote that if he had someone to keep the Sabbath with him, he would keep it. Thereupon the Kansas brother and several of his neighbors emigrated to the southern continent, and opened the work there in 1890. The next year three colporteurs—R. W. Snyder, C. A. Nowlin, and A. B. Stauffer—came and pioneered the literature work, not only in Argentina but in Uruguay and Brazil. On the West Coast, Chile was entered in 1894 by the colporteurs T. H. Davis and F. W. Bishop.

The first ministerial help was furnished in 1894, by Frank H. Westphal, who came to work among the Germans in Argentina, but whose long service of over thirty years came to embrace all languages and nationalities. His younger brother, J. W. Westphal, followed him in 1901, to develop into the

head of all the South American work, and its great organizer. Frank Westphal pioneered on foot, on horseback, in wagons, in the cities, on the pampas, across the rivers and the mountains, up into Brazil, over into Chile. He sowed with the sowers, threshed with the threshers, rode with the *vaqueros;* and everywhere preached the new life-giving religion.

"Agua caliente! agua caliente!" laughed his companions on their pallets by the fire in the little mud hut on the Argentine plains. At the evening meal he had astonished them by refusing their Paraguay tea, passed around in a calabash, calling instead for "hot water."

In the province of Santa Fe a family named Kalbermatter, Swiss Catholic settlers, half converts who had caught the glimmerings of the message from a book lent by a colporteur where he could sell none, drew around the minister at a table in their home, lighted their pipes, and assured him they were deeply interested in the truths he proclaimed, and would listen all night. The room was soon choking with tobacco fumes. The next day, in a meeting attended principally by women and children from the community, Westphal presented some health principles, teaching those who were present that they must keep their bodies pure, as the temples of the Holy Spirit. In the evening he was again in the same home, and found all the pipes bundled together and hung from the ceiling. They explained that some of their small children, attending the day's meeting, had reported there was something evil about the pipes, and they should be hanged.[7]

The 1890's saw the threefold message well on the way to establishment in the southern and eastern parts of South America; but the West (Peru), the center (Bolivia), and the north (Ecuador, Colombia, and Venezuela, the last two attached to the Inter-American field), waited until the new century had opened.

Headquarters of the work for the entire continent (except the north) were established in Florida, a suburb of Buenos Aires, and there it has always remained. Argentina started a

missionary paper in 1897, *El Faro* (Lighthouse), which was later combined with the Chilean paper, *Las Señales de los Tiempos* (The Signs of the Times), finally becoming *El Atalaya* (The Watchman), the great paper for all the Spanish-speaking South Americans. The Portuguese of Brazil were, considerably later, furnished with their version of *The Watchman, O Atalaia.*

On a Monday afternoon late in September, 1898, a general assembly in Entre Rios Province was about to begin its last meeting when in the distance appeared the figure of a man trudging along on foot toward the encampment, carrying his Bible in one hand and his satchel in the other. Elder Westphal called a halt to the opening of the meeting until he should arrive. To his surprise, he recognized him as Luis Ernst, a young man from Uruguay.

"Welcome, Luis! Where are you going?"

"I have come to the general meeting because I want to attend school and prepare to give the message. I have sold my land and cattle, and turned over my cheese business to my brother, so that I may be free for training."

The meeting that followed had a new subject to discuss, the necessity of opening a school for the young people of the faith. "Here is a young man from Uruguay who wants to be trained for the ministry, and he came here expecting to find a school established. How shall we respond to such an appeal?"

They agreed they ought to start a school. One brother donated forty acres of land; others pledged some money; some promised one to four acres of wheat when the harvest should come, in February. Ernst accepted an invitation to travel and labor and study with Elder Westphal till then.

But locusts damaged the wheat crop, and the funds collected were only enough to purchase the brick for the building. The workers and their brethren started to build, labor free. A well must be dug. A French brother gave his services for this; but at forty feet down he struck a stratum of treacherous soil, and feared to go deeper.

Luis Ernst arrived on the scene just then: "How are you getting along?"

"The well digger has quit, because he's afraid the soil will fall in on him. Without water we can't continue building."

Ernst went behind a big pile of bricks, and they heard him praying: "O Lord, the work is stopped because the well digging has stopped. If Thou wilt protect me, I will go down in the well and dig."

Down he went, and sunk the well twenty-five feet deeper, to a fine stream of water. Although the earth often fell in at night, never did it fall on him while digging. At last he bricked it up, and the work went on.

But the brethren could go no further, for the locusts had done them so much damage that they could not furnish money to finish. Then the workers rallied, and gave liberally out of their poverty. At that the farmers took heart, and they all raised enough to buy the roofing and the doors and windows; and with their donated labor they put it up. Westphal acted as hodcarrier; and N. Z. Town, who was to head the school, was cook.

Other young men had come in—Santiago Mangold, George Block, Ignacio and Pedro Kalbermatter. While studying, they worked at the finishing of the school; and in 1900 it opened, with N. Z. Town and J. A. Leland as teachers. It has grown into the River Plate College, one of the largest of our South American schools.[8]

Thus, as the nineteenth century came to its fullness, the work took partial root in the southern continent. The publishing work, beyond the printing of the two or three papers, waited, both in Argentina and in Brazil, for two or three years yet. The medical work started with the coming of the first physician in 1901. Meanwhile the preacher and the colporteur carried on.

India, that citadel of false religions, land of glamour and of gloom, focus of earliest efforts to Christianize, was entered in the early 1890's. S. N. Haskell, on his world-girdling trip in

1889-90 visited the country, and afterward used his best endeavors to have the work opened there. By his influence, Miss Georgia Burrus, a Bible instructor, went to Calcutta on a self-supporting basis in 1895. Assisted and partially supported by individuals, she learned the Bengali language, engaged in zenana work, later married Luther J. Burgess, and they two gave long and fruitful service to India.

The literature work among English-speaking people had been begun in 1893, when two colporteurs from America and two from Australia entered the field. Shortly after Miss Burrus arrived, she was joined by a party consisting of D. A. Robinson, that knight-errant of missions, and his wife and Miss May Taylor. Miss Taylor later marrying W. W. Quantock, another couple were given for long service in the Indian field. Elder Robinson gave the last of his life to India, dying there in 1899.

During the famine of 1895 the workers gave much of their time and labor to relief of the suffering. An orphan home was opened in Karmatar, 168 miles west of Calcutta, and it was placed in charge of Mr. and Mrs. F. W. Brown, recently come from America. Elder Brown died, however, in the same epidemic of smallpox that took Elder Robinson.

A medical work was started in 1896, when a party headed by Dr. O. G. Place, a physician of experience, opened a small sanitarium in Calcutta. Two of the nurses with him, Miss Samantha Whiteis and Miss Maggie Green (afterward Mrs. I. D. Richardson), gave long and valuable service to that field. When Dr. Place returned to America, Drs. R. S. and Olive Ingersoll took his place, and greatly developed the medical work in India.

In May, 1898, appeared the first number of a paper, *The Oriental Watchman,* edited by W. A. Spicer, who came from his post in England that year. The work through this decade was chiefly for English-speaking people, though efforts were made also to pierce the wall of paganism. But the great crusade for Hindus and other Indian peoples waited for its impetus

a dozen years and more. The death of Elder Robinson brought W. A. Spicer to the superintendency of the mission, but he was left undisturbed for only a year, when he was recalled for service in America.

China proper was untouched by Seventh-day Adventists before the new century. But from 1888 on, they had a foothold on its border. Abram La Rue, once a seaman but now a missionary-minded man of advanced years, went first to Hawaii, and from Hawaii to the coast of China, and carried on a self-supporting missionary work in the British colony of Hong Kong. He had pleaded from the first to go to China, but the General Conference thought his age against him and his qualifications too small to open the China work; so they advised him to work "on one of the islands of the Pacific." Hong Kong is an island, and he interpreted his commission to include it. He supplied his simple needs by selling health foods and denominational books, while he gave away papers.

Knowing only his own language, he had perforce to restrict his labors to English-speaking people mainly, and he did a good work, not only on the visiting ships, but among the settled British inhabitants. His ship work also sent the literature to far distant points, and many in the islands and other lands received and accepted the truth. Anxious also to reach the Chinese, he engaged a native to translate two tracts into Mandarin, which tracts he circulated diligently, but could not follow up the work because he did not know the language. He held his post, however, until overtaken by old age and reinforced by the first Seventh-day Adventist missionaries sent out in 1902. He died in 1903. Abram La Rue, simple, kindly old seaman, not highly educated, but filled with a spirit of love and devotion, was our pioneer in China.[9]

Japan, one of the most difficult fields to Christianize, had comparatively early attention from Seventh-day Adventists. In San Francisco some Japanese immigrants were introduced to the faith in the early 1890's, and from among their number several students went to Healdsburg College. One of these was

T. H. Okohira, the first native-born worker to enter the Seventh-day Adventist mission. At the conclusion of his course at Healdsburg College, he was accompanied to Japan by Prof. W. C. Grainger, who resigned his presidency of the college to enter the Japanese work. Thus the faith was introduced into Japan before China proper was entered.

The work was begun in Tokyo by starting a language school for Japanese who wished to learn English. The Bible was made a part of the curriculum, serving as the highest example of English literature. A church was organized there in 1897. The same year, Okohira opened a work in the city of Kobe, and for a while a medical work was carried on there. A small monthly paper was started in Tokyo, but the death of Elder Grainger in 1899 hindered the project. Other workers were sent, and the work in Japan, though meeting with many difficulties, continued into an expansion in the twentieth century, branching out into Korea (Chosen), and establishing in both countries educational and medical work.[10]

Thus we survey the world, seen from Seventh-day Adventist eyes, as we reach the end of the era. Beginning in eastern America, the message and mission spread first through the United States, then to Europe. It found lodging in Australia and New Zealand, leaped to South Africa, spread to the islands of the seas, entered Latin America, India, Japan, and lighted a tiny flame off the China coast. The great heathen lands as yet lay mostly beyond its reach. But the day was at hand.

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[1] J. N. Loughborough, *The Great Second Advent Movement*, p. 421; S. N. Haskell in *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, p. 94; *Review and Herald*, Aug. 23, 1923, p. 8. Corliss gives the year of the General Conference as 1875, in which he is in error by one year.

[2] *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, pp. 71-108.

[3] See Appendix.

[4] *Review and Herald*, May 16, 1893, p. 310.

[5] *Ibid.*, Dec. 7, 1886, p. 758.

[6] Rosalind A. Young, *Story of Pitcairn Island*, pp. 230-243; Loughborough, *op. cit.*, pp. 427-431.

[7] F. H. Westphal, *Pioneering in the Neglected Continent*, pp. 51-56.

[8] *Ibid.*, pp. 44-50.

[9] May Carr Hanley, and Ruth Wheeler, *Pastor La Rue*.

[10] *Ibid.*, pp. 159-168.

CHAPTER 38

STRENGTHENING THE RIGHT ARM

THE medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world." "The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time the body is not to say to the arm, 'I have no need of thee.' The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other." [1]

It was a unique experiment, a hoped-for demonstration of the comprehensive nature of the Christian faith—this joining of the gospel of bodily health to the gospel of spiritual health. Many Christian physicians there had been, some physical Christians. But to set forth a philosophy and a regimen of health as an integral part of the religion of a whole church—where had it ever been heard of? The principles of such a system had indeed been declared in the apostolic age, and the Bible was explicit as to the interrelations of cleanliness and godliness. In the old dispensation a whole people, Israel, had been given laws of health which they more or less observed through their long career. But the Christian church, early departing from the principles of health, spiritual, mental, and physical, paid little heed to the teaching of Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [2] It remained for the last-day church to gather up the discarded truth, to accept the essence of the Mosaic health code, to go beyond it in the light of modern science and greater revelation, and to send the lifeblood of Christian faith pulsing through it. It thus became to the last gospel message its right arm.

The beginning of this health movement among Seventh-day Adventists has been presented, up to the decade of the 1870's. Then began a growth and a great expansion. The Battle Creek Sanitarium was dedicated not only to the salvaging of human bodies but to the saving of souls, and not only to this service to the world but to an education of the people it represented (and of as many others as would heed) in the science of rational living and the arts of missionary medicine.

As soon as the sanitarium had been placed on a secure footing, with the dedication of the new and well-equipped building in 1878, and had acquired a corps of thoroughly trained physicians who were capable of being instructors, the School of Hygiene was opened. Doctors Kellogg and Kate Lindsay were at the head of the faculty, assisted by Doctors Fairfield and Sprague, who had just finished their training at Bellevue.

The school was not intended as a medical college, though some had urged that it take this position, and in the loose medical practice of the time it could easily have passed its graduates as M.D.'s. But the course given was so thorough in the basic sciences of medicine—physiology, anatomy, hygiene, chemistry, physics, and mental philosophy (the beginning of the modern science of psychiatry)—that its certificate of proficiency was accepted in medical colleges as a part of the regular medical course.

The period of instruction was three months. The school had an attendance of 150 the first year; and for the several years that it continued, its patronage was great. A large number were fitted for important service as medical missionaries and for public work as lecturers and demonstrators in the health and temperance work then beginning. It was the first educational service in the field of health given by the denomination, which has since kept in the forefront of the health movement.

In 1883 the sanitarium advertised to begin a three-month course in nursing, massage, electrotherapy, and "other branches of the practical medical department." This was in the spring.

Only two young women appeared, however, to enter the course. The training of nurses was a new thing, and as yet it occupied an infinitesimal place in the thinking of women. Florence Nightingale had opened in England her first nurses' training school only twenty-three years before, and it was but eleven years since the first class of trained nurses in America had been graduated from Bellevue Hospital.

But in the fall of that year another call was made for young women to enter a school of nursing,[3] and by that time the leaven had worked so well that the sanitarium was swamped with applicants. The faculty also had a broadened vision, for it lengthened the course to six months, to include "all the branches of practical and theoretical study necessary to qualify competent persons to become first-class professional nurses." And at the end of this six months, the course was extended to two years, which became the standard.

Dr. Kate Lindsay was the founder and mother of this school of nursing; and Dr. Anna Stewart, her able assistant. Scarcely a greater contrast between two women could be imagined: Dr. Lindsay tall, spare, gray of eye and gray of garb, making her progress through halls and wards and lecture rooms with a swinging stride that left a wake as of a battleship; and Dr. Stewart short, plump, with beaming brown eyes and a hovering instinct that could not be hidden beneath the professional austerity of a gynecocrat. Dr. Anna, it must be recorded, strove with intense and almost panting zeal to approximate the rigor of her older confrere, but succeeded mostly in revealing through the rents in her official armor the charming colors of her domesticity. Dr. Kate, on the other hand, sailed her course serenely, if sometimes stormily, oblivious of other patterns; and it was the common saying that her most admired model was the ubiquitous "Maria," the papier-maché manikin which, swathed in robes of black, was carried on the shoulder of a porter to almost all Dr. Kate's lectures. Yet, each in her sphere, the two teachers were followed, obeyed, and loved by the girls who composed the first nursing classes in the

denomination, and some of whom afterward made notable history in their profession.

As a successor to the pioneer School of Hygiene, Dr. Kellogg organized in 1889 the Health and Temperance Missionary School. It broadened the list of subjects taught in the former school, and extended the course to four months. The General Conference endorsed the action of the sanitarium, and asked conference officials and ministers to recommend capable young men and women to this school. Out of it came such notable medical missionaries as W. H. Wakeham, A. A. John, G. H. Baber, and Mrs. D. H. Kress. The school intensified and broadened the tide of health and temperance work now being undertaken by the denomination.[4]

Temperance (which to the general public meant abstinence from alcoholic liquors, but which to Seventh-day Adventists had a broader meaning) had from the beginning been a part of the religion of this people. Joseph Bates participated in the earliest efforts in America at conquering the liquor evil; he was joined by James and Ellen White, John Andrews, and others in the fight against the use of tobacco; and after the introduction of health principles in 1863 by Mrs. White the whole denomination was enlisted more or less earnestly in a program of reform in diet and other hygiene.

When the Reform Clubs and the Woman's Christian Temperance Union began their crusade in 1874 to abolish the liquor traffic, they were enthusiastically joined by the advocates of temperance within the Seventh-day Adventist ranks. Mrs. White became a noted and welcome speaker on temperance subjects, often to immense audiences.[5] Her teaching went much deeper than the use of alcohol. "What power can the tobacco-devotee have to stay the progress of intemperance?" she asked. "There must be a revolution in our world upon the subject of tobacco before the ax is laid at the root of the tree. We press the subject still closer. Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor. And we come still closer home, to the daily meals,

the tables spread in Christian households. Is temperance practiced in all things? Are the reforms which are essential to health and happiness carried out there?" [6]

With her leadership the ministers and lay members of the Seventh-day Adventist Church lined up solidly to fight the liquor traffic "by pen and voice and vote." Dr. Kellogg, heading the medical work of the church, was a prominent leader in the ranks of temperance and prohibition. As editor of *Good Health (Health Reformer* under a new name), his voice, from the ranks of the medical profession, was a potent force in the cause.

Besides the general health magazine, *Good Health,* there was founded in 1891 the *Medical Missionary,* which was addressed primarily to the denomination and that select group of missionary-minded people who were attracted to its philanthropic service. The pages of this magazine, continued for nearly twenty years, were filled not only with the teaching of the Christ life in service but with reports and accounts of medical missionary exploits, opportunities, and prospects. It gained great influence and power in the humanitarian world.

In the last days of 1878 and the first of 1879 there was organized, in the Review and Herald chapel at Battle Creek, the American Health and Temperance Association, with Dr. Kellogg as president. Its platform was a great advance beyond those of other temperance organizations; for it called not only for abstinence from all liquors but from tobacco, tea, coffee, opium, and all other narcotics and stimulants in any form. Harking back to the 1830's, this was called the Teetotal Pledge. And they who took it stood in the highest order of membership of the A.H.T.A. But for the weaker ones who could not quite attain to this height, a second and lower order was formed, with a pledge against only rum and tobacco. Yet still with pitying eye, they glanced back to see the stumbling steps of them who must have their pipes and their coffee, as well as their pepper and mustard and flesh-pots, and they were fain to gather them into the lowest order, with merely an anti-

whisky pledge. The second and third orders, however, never got anywhere. If any man ever signed the antiwhisky or anti-rum-and-antitobacco pledge, it is not recorded; and the swift cavalry of the health and temperance army was never hampered by the plodding progress of a stick-in-the-mud mixed multitude. The camp meetings became recruiting grounds; conversions and reconversions multiplied; lectures were given; pledges were signed; and genuine reforms were made. The Health and Temperance Association had great influence on the general public, and in the Seventh-day Adventist Church it was instrumental in reviving and purifying the health movement.

Remembering also the Cold Water Army of the days of Bates, the association formed a children's contingent; and veterans today whose memories go back to the 1880's will recall the enthusiasm with which their child minds received the message of temperance and clean living, the signing of the children's pretty pledge, the thrill of handing a temperance tract to the town drunkard, the singing of songs at temperance rallies at home, and in the faces of tolerant, plug-gnawing "Uncle Charlie" and grinning "Long Tom":

> "Chewing in the parlor, spitting on the floor"
> "Yonder Rum's camp-lights are burning"
> "Dare to be a Daniel"—

by means of which that abstemious and lion-defying hero became our champion and we his youthful companions, ready to march forward into the fiery furnace.

The medical institutions of the denomination had by 1890 been increased to three: the Battle Creek Sanitarium, the Rural Health Retreat (Saint Helena Sanitarium), and the Mount Vernon (Ohio) Sanitarium. The first of these had by that time become the largest institution of its kind in the world; the second continues even to this day as the oldest existing Seventh-day Adventist health institution; the third lived but a few years. However, during this decade, and especially in the last two or three years of it, the number of sanitariums increased to twenty-seven, with a still larger number of city treatment

rooms. Prominent among these institutions were the Colorado Sanitarium (1896), Dr. W. H. Riley and then Dr. Howard Rand; the Chicago Sanitarium (later, Hinsdale Sanitarium), Dr. David Paulson; the Portland (Oregon) Sanitarium (1896), Drs. W. R. Simmons and W. B. Holden; the New England Sanitarium (1899), Dr. C. C. Nicola; the Caterham Sanitarium (England), Dr. A. B. Olsen; the Institut Sanitaire (Basel, Switzerland), Dr. P. A. de Forest; the Skodsborg Sanitarium (Denmark), Dr. J. C. Ottosen; the Calcutta Sanitarium (India), Dr. R. S. Ingersoll; and a health retreat at Avondale, Australia.

In 1893 the American Health and Temperance Association was merged into the newly organized Seventh-day Adventist Medical Missionary and Benevolent Association, which was incorporated to hold property and to administer funds for charitable as well as medical purposes. Under this charter the association, with funds donated by a former patient at the sanitarium, Mrs. Haskell of Chicago, built the $50,000 Haskell Home for orphans in the outskirts of Battle Creek; and with funds gathered from Seventh-day Adventists established with it the James White Memorial Home for the aged. In 1896 the name of the organization was slightly changed to International Medical Missionary and Benevolent Association. The Battle Creek Sanitarium was held by the affiliated Michigan Sanitarium and Benevolent Association; and similar corporations were formed to hold the several sanitarium properties in different States and countries. All these associations, however, were closely bound up with the International Medical Missionary and Benevolent Association.

This expansion of the medical work called for trained personnel, and in anticipation Dr. Kellogg was constantly and sometimes desperately pleading and planning for the training of nurses and physicians. It would be futile to depend on chance physicians coming into the faith, or, if brought up in it, receiving their training in the medical schools of the world. Such physicians would rarely have the vision of the work, and seldom if ever understand the principles and methods of the

denominational medical missionary work. They, like the ministers and teachers of the denomination, must be trained by it.

But how? The establishment of a medical college, with the equipment and facilities demanded for thorough scientific training, would be an immense undertaking, too great, it seemed, for a church as yet numbering only from thirty to forty thousand members. Schools of the type of Dr. Trall's Hygieo-Therapeutic College, in which most of the early Seventh-day Adventist physicians had received training, were no longer reputable, and soon were closed by law. Dr. Kellogg resisted the proposal to make the preparatory course offered at the Battle Creek Sanitarium into such a pseudo college. Yet physicians they must have.

The School of Hygiene, we have seen, and its successor the Health and Temperance Missionary School, had provided a course which was accepted in medical schools as a part of the regular medical course. This was a development of the earlier practice of medical colleges, to allow the first year of the course to be taken at home under the tutelage of a competent physician. With this advantage, arrangements were now made with the University of Michigan to receive into the medical course students from the Battle Creek Sanitarium, after an initial year there, permitting them to graduate in three years. The first class went to Ann Arbor in 1891. A home for these students was established there, on Jefferson Street, under the care of D. H. and Loretta Kress, who were themselves taking the course. Before being admitted to the course the candidates were carefully screened at Battle Creek, to assure as far as possible their loyalty and consecration.

Great results came at first from this policy, which was approved by Mrs. White. Among the young men and women thus trained who afterward held responsible places and did great work throughout the world, were the Doctors Daniel and Loretta Kress, David Paulson, Alfred B. Olsen, Howard F. Rand, George W. Burleigh, Abbie Winegar, Frank Moran, William A. George, F. E. Braucht, and George H. Dow. Several

of them took their last year at Bellevue Hospital. Their life at Ann Arbor was carefully planned to include Bible study, missionary service, and the maintenance of their faith and devotion. Besides witnessing in the school of medicine, as they had constantly to do, they conducted Bible studies, Sabbath schools, and Sunday schools; gave out literature; and helped the poor, sick, and needy.

In 1893 David Paulson was taking his last year of medicine in New York, at Bellevue. He had a room in the mission home of Dr. George D. Dowkontt, the first apostle in America of medical missions and of the training of medical missionaries. Dr. Dowkontt, with small resources, was sponsoring and helping young men to get a medical education for the purpose of giving their lives to foreign missions. At first his students were given reduced rates by the medical schools of New York, but at this time that favor had been withdrawn. Dr. Dowkontt then addressed himself to raising a $50,000 fund, the *sine qua non* for the establishment of a medical missionary college. The enterprise dragged; he had now but $5,000.

Young Paulson, an earnest, single-minded, devoted Christian, joined with Dr. Dowkontt and a few friends in daily prayers for the way to open for the doctor to establish a medical missionary school. " 'One morning,' wrote Dr. Paulson" years afterward, " 'the truth flashed into my mind that what I was asking God to do in New York would be done in Battle Creek. I was so confident that this would take place that when a few weeks later, on my return, I met Doctor Kellogg at two o'clock at night, he said to me, "What great thing do you suppose the Board did tonight?" I replied immediately, "Started a medical school." In surprise, he said, "How did you find out so soon?" I said, "That is just what I have been praying and looking for." ' " [7]

The sanitarium board had indeed at this time taken action favoring the establishment of a medical school, but it was not to eventuate until two years later. Conditions had greatly changed in the denominational medical fortunes since the days

when Dr. Kellogg refused to consider setting up a medical college at Battle Creek. The sanitarium had grown and developed until it was the largest and best-equipped health institution in the world, and for medical and surgical opportunity for students could not be excelled. In Chicago various types of medical and philanthropic work had been developed for the poor and the outcast; the sanitarium had two or three small centers in that city, and had formed friendly and helpful relations with physicians and institutions, affording increased clinical opportunity. On surveying the assets, the board of the Medical Missionary and Benevolent Association became convinced that, although it was still a tremendous undertaking, they were warranted in going forward to establish a medical missionary college.

Experience at Ann Arbor had led them to desire more favorable conditions for the training of their young people in medicine. For all the care exercised to select only consecrated and stable students, some had not been proof against the temptations and lures of the university environment; nor was the teaching wholly in consonance with the principles of Seventh-day Adventists. Mrs. White, now in Australia, sent warnings of the dangers to most Seventh-day Adventist students of attendance at the universities, where they came under non-Christian and sometimes loose-living influences. To a medical student in Ann Arbor she wrote: " 'In no time in your life . . . have you been more critically placed than you are while prosecuting your medical studies in Ann Arbor. . . . Cling to the wisdom which is revealed to you in the word of God, for it will bind you, if you obey its teachings, to the throne of God.' " [8]

Driven by necessity and by concern for the welfare of students and the success of the medical missionary work, the Seventh-day Adventist Medical Missionary and Benevolent Association, in June, 1896, voted to establish a school to be known as the American Medical Missionary College. It was incorporated under the laws of Illinois, its headquarters to be Chicago, but a large part of the instruction to be given in

Battle Creek. Its faculty included most of the doctors in the Battle Creek Sanitarium, several of the best equipped of the graduates from the Ann Arbor and Bellevue schools, and, in Chicago, a number of high-ranking physicians and surgeons who volunteered their services.

The college opened the first of October, 1896. A portion of the main building of Battle Creek College (which had been increased threefold since its initiation) was leased; and with the facilities of the sanitarium this provided sufficient room and equipment for the first years. In Chicago the properties in which the city work was carried on provided a base, and other laboratory and clinical opportunities were afforded by local hospitals. A recent unexpected gift of $40,000 served to launch the enterprise.

The first class enrolled forty-one students, and succeeding classes raised the attendance to about 150. The first graduates came forth in 1899; and in its connection with the denomination of some ten years the school provided more than two hundred graduates, who filled calls to multiplying sanitariums and foreign medical missionary service, and served in the end as a source of capable and experienced medical personnel to carry on the missionary and educational work of the church.

Dr. Dowkontt's dream of a medical missionary college in New York was never realized there; but the American Medical Missionary College (and, years later, the Loma Linda College of Medical Evangelists) more than compassed his ideal. Dr. Dowkontt often visited the sanitarium and the college, counseled with the faculty, advised the students, and thanked God for the fulfillment of his hopes and prayers.

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[1] Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 229, 288.
[2] I Corinthians 3:16, 17.
[3] *Review and Herald*, Oct. 23, 1883, p. 672.
[4] Dores E. Robinson, *The Story of Our Health Message*, pp. 210, 211.
[5] At the Groveland camp meeting, near Boston, in the summer of 1876, she addressed an audience of 20,000, and that before the "loud speaker" had even been thought of.
[6] White, *op. cit.*, vol. 3, pp. 569, 570.
[7] Robinson, *op. cit.*, pp. 229, 230.
[8] *Ibid.*, p. 237.

CHAPTER 39

THE PRIME HOME MISSION

GOD moves in a mysterious way His wonders to perform," wrote Cowper. And in nothing has the saying more pertinent application than in the case of the American Negro and his evangelization. America in the centuries of discovery had a native population, which, however, at least north of the Rio Grande, was displaced by two alien races, one a European, the other an African. The European came of his own volition; the African, against his will. But both have thrived while the American Indian has diminished. One tenth of the population of the United States is Negro in some degree; and as Booker T. Washington remarked, "Negro blood is the strongest blood in the world: one drop in a white man's veins makes him a Negro."

The crude social conscience and economic vision of the seventeenth century approved of slavery, and thereby upset the balance of the world, whose Creator not only "made of one blood all nations of men," but "determined the times before appointed, and the bounds of their habitation." The Englishmen who purchased of the Dutch trader at Jamestown, a year before the *Mayflower's* landfall, nineteen Negro men and women, understood not at all either the immorality of their social ethics or the grave political problems of which their act was the seed. Two hundred years of the African slave trade, with domestic multiplication, planted in the United States over four million black slaves; and when emancipation came with the Civil War, the Negro had stamped his ineffaceable mark upon the economy and the society of America. Eighty succeeding years, though they have seen great progress in the education and accomplishments of the Negro in America, have in some areas increased rather than lessened the racial tension, and created in America an issue which has global repercussions.

Yet, notwithstanding all the evils of slavery, its unrequited labor, its brutal punishments, its violation of family relations and rights, its insult and injury to inherent human dignities, God turned its plague to a profit, its bane to a blessing. One of the noblest of Negro leaders has said: "When we rid ourselves of prejudice, or racial feeling, and look facts in the face, we must acknowledge that, notwithstanding the cruelty and moral wrong of slavery, the ten million Negroes inhabiting this country, who themselves or whose ancestors went through the school of American slavery, are in a stronger and more hopeful condition, materially, intellectually, morally, and religiously, than is true of an equal number of black people in any other portion of the globe." [1]

No thanks to slavery. But servitude required transportation, and thus the New World received its great quota of Africans, and they received an introduction to transplanted European civilization. From no favorable viewpoint did they see it, true; they were made the trodden floor, and their vision of the temple of Christian America was taken prone and suffering. Yet there were ameliorating conditions. Many slave owners were humane, some were sincere Christians. Individual servants (the cultured Southerner never used the term *slave*) were favored, taught, converted. Some made their mark, not alone upon their people, but upon the white public. And, despite the untoward conditions, the evangelization of the slave was effected by noblehearted Christian men.

The conscience of Christian America marched forward, with many a slip and many a halt, it is true, branded and shackled by cupidity, scorn, and indifference; but emancipation came at last, and with it a tremendous work of educating the freedman. In this work various agencies participated, the American Missionary Society, started by the Congregational Church but becoming nondenominational, being the foremost; and some independent enterprises were begun which had great influence, such as General Samuel C. Armstrong's Hampton Institute, in Virginia. Out of this coeducational,

industrial-training school grew great results, not least of which was Booker T. Washington's Tuskegee Institute in Alabama.

Seventh-day Adventist efforts for the Negro at the close of the Civil War were small and unintegrated. Mrs. Van Slyke in Missouri and Joseph Clarke and his wife in Texas were the only teachers for the freedmen of whom we have record. When J. A. Killen, of Georgia, received the Adventist faith in 1878, some of his servants came with him; and one of them, Edmund Killen, already a preacher, proclaimed the message among his people, resulting in a number of adherents. But though there was an interest among Seventh-day Adventists, resources were small, experience was less, and initiative not great. In 1892 the superintendent of the Southern field, R. M. Kilgore, reported that there were no more than fifty colored Sabbathkeepers in the South. He pleaded for schools and for workers. The General Conference went so far as to recommend that "local schools for . . . colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee after careful investigation of all the circumstances." [2] They also appointed a special agent, Henry S. Shaw, to superintend and foster the work among the colored people.[3] Shaw, though a white man, was so dark that he sometimes passed as one of those who had a drop of "the strongest blood" in his veins. He was earnest, consecrated, and cheerful; and the upward swing in the Adventist Negro work was in no small part due to his labors. At the beginning of his superintendency there was one colored minister, C. M. Kinney,[4] and two licentiates, A. Barry and T. B. Buckner, both of whom were soon ordained.

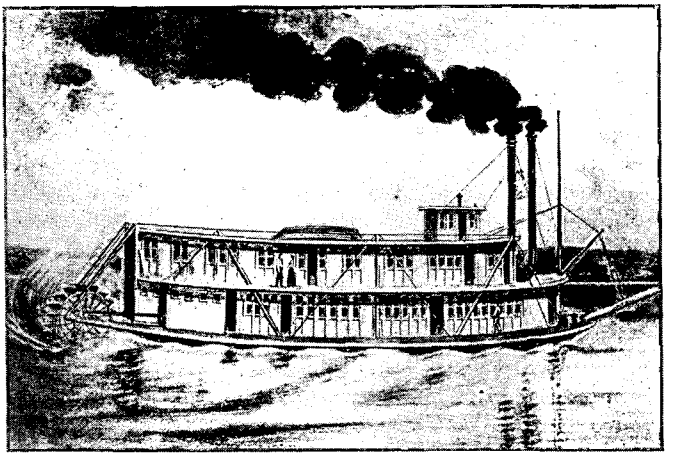
In the course of the next three years a start in education was made, by establishing a school on a farm near Huntsville, Alabama; but the inauguration of elementary schools for the education of children and of illiterate adults was due to quite another enterprise. The voice of Ellen G. White had been raised before in behalf of the Negro people and their right to

receive the benefits of the last gospel message, in health, in social betterment, in education, in the hope and joy of the Advent message. Her manuscript testimonies, however, at first received scant notice. They were brought to the fore, and published in a booklet named *The Southern Work,* by the awakened attention and energies of her older son, James Edson White.

The two surviving sons of James and Ellen White, Edson and William, exhibited diverse traits of character plainly derived from father and mother. William, the younger, was like his mother, constant, enterprising but cautious, a solid and careful builder. Edson, the older, had much of his father's enterprise and drive, and an overamount of his eccentricity. James White was saved from serious ill consequences of his enthusiasms both by his own balance of qualities and by his wife's counsel, but his son had not the same good fortune. He was resourceful, energetic, inventive, and he had a good deal of executive ability; but he was sometimes flighty and erratic. He built considerable businesses at different times, chiefly publishing enterprises, but they were liable to explode.

In 1893 James Edson White was in private business in Chicago, and his spiritual state was low. His mother was in Australia, but her letters spoke to his heart. He began again to seek God, and the Lord answered his seeking with a new revelation of His grace. He determined that he must resume work for Christ. He went to Battle Creek, and receiving permission to search for hidden treasure, he was rummaging in the attic of the General Conference when a soiled copy of the manuscript testimonies on the colored work attracted his attention. He took it with him, read and studied it night and day, and soon was fired with the determination to enter the field thus portrayed and which was practically unoccupied.

Characteristically he contrived a way which did not appeal to his sober-minded brethren, but which, with the force of his enthusiasm, was carried through to great success. He had for two or three years been steamboating on the upper Mississippi,



THE *MORNING STAR*
James Edson White's Mississippi River Mission Boat

and had become a pilot and captain on the Father of Waters. Now he proposed to build a river boat on the little Kalamazoo, at Allegan, pilot it down the river, across Lake Michigan, through the Chicago Canal and the Illinois River to the Mississippi, and so on down to the Deep South. And he did.

The boat was seventy-two feet long, with a hull twelve feet wide at the bottom, and cabin space under the deck, over which was stretched an awning, which provided an outdoor meeting place. He proposed to use this boat as a home for the workers, a chapel for the converts, a printing establishment, and various other enterprises. It was named the *Morning Star.*

The *Morning Star* was brought stage by stage to the lower Mississippi, and anchored off Vicksburg. Its mission was surprisingly and successfully financed by one of White's shoestring projects—a simple little book he wrote, *The Gospel Primer,* with the primary object of having something Biblical

with which to teach illiterate Negroes to read, but with the secondary purpose, which soon came to fill the horizon, of furnishing money to the mission. Half of its twenty-five-cent price went to the colporteur, the rest to the printer and the mission. Enthusiastically taken up by thousands of church members, the *Primer* sold by the million. Later other books were written and sold, climaxed by *The Coming King,* which for many years led all subscription books on the Second Advent.

Volunteers made up the company of workers, from White's first partner, a businessman named W. O. Palmer, to successive groups of canvassers, teachers, nurses, mechanics, who accrued on the trip from Michigan through Illinois, past Tennessee, down to Mississippi, and later were recruited from all over the United States. Among these were his wife, Mrs. Emma White, Miss M. M. Osborne, Fred Halladay, Dr. Kynett, the nurses Lydia Kynett and Ida Wekel, E. W. Carey, L. A. Hansen and wife, F. W. Rogers and wife, Vincent Crawford and wife, and scores of others.

The mission was privately launched and privately supported; it was not a conference project. But the interest of the Adventist public was thoroughly enlisted. Mrs. White's supporting messages were partly responsible for this, and also not a little, J. E. White's fertile publicity methods. His *Gospel Herald,* a monthly paper telling the gospel story in simple style, but not forgetting to mention its sponsors' work or its supporters' generosities, was an Arnold von Winkelried that opened the way through opposing spears to a great missionary and publishing work in the South. It died, but through the gap poured in succession *The Southern Watchman, The Watchman Magazine, Our Times, The Message Magazine.*

White's initial expedition was, indeed, as it seemed to the Battle Creek critics, a quixotic enterprise; and it is doubtful that any other combination of qualities than those in Edson White could ever have carried it through to success. A boat indeed! an ark to carry a band of innocent visionaries into the

maw of the Yankee-hating South! None of them had any experience in the work for the Negro, or in meeting the deep-seated grim convictions of the Southerner about white supremacy. And to go into the very blackest part of the Black Belt, the Yazoo Valley, where the Negro outnumbered the White twenty to one and in some places one hundred to one, where the white rider kept a tight rein, a ready whip, and an itching spur on his dusky steed!

But the challenge brought into play the viking qualities of James Edson White. Whether at the helm of his boat or building schoolhouses, whether dealing with officials or placating white planters and vengeful blacks, or organizing industries and teaching humble and eager learners, he rode the crest of the waves, and always came to safe harbor.[5] Sometimes choleric, again the soul of diplomacy; sometimes the eloquent preacher, and then the skillful river captain snatching the refugees from the levees and housetops in the raging flood, alternately planning great enterprises and pinching the toes of his socks for pennies to pay the bills, James Edson White was the challenger to Christian adventure and the despair of conventional workers. Except for the encouraging messages from his mother in the far antipodes, which on the one hand fended off his critics and on the other lifted up his soul in God, he must time and again have sunk in despair. But it was given to him, this impulsive, generous-souled, erratic adventurer in the work of God, to plant a standard and to rally round it an increasing company of crusaders for the work among the Negroes, where the timid attempts of preceding decades had dismally failed.

The work in Vicksburg was begun by visiting Sunday schools and churches, in one of which two white women missionaries who afterward joined their ranks, had preceded them. Then, as the *Morning Star* deck became a familiar meeting place, and the Sabbath began to gather adherents, night schools were started to teach the illiterate; a chapel was erected in the city, with a charming reading room of unbelievable hominess that made a model for their own cabins. Soon the work extended

up the Yazoo River, and branch stations were established at various points.

Chief means used were the school, the literature work, the teaching of health habits and of industries. As fast as colored believers could be trained, they were turned into pastors and teachers. The aim was to man Negro schools with Negro teachers, but the demands so outgrew the supply that in a number of cases white teachers from the North were employed. These sometimes, by the chemical combination of their carbide enthusiasm with the waters of Southern passion, produced flames that make great reading now, but at the time were far from comfortable. Nevertheless, the work grew, until ten years after the initial effort there were nearly fifty small schools in six States, and the establishment of higher schools for the advancing students had been effected.

The work that began with the *Morning Star* eventuated in the formation of the Southern Missionary Society, which conducted schools, carried on evangelistic work, taught principles of health, provided charities, and did publishing work. The headquarters were moved to Nashville, where a printing establishment of some size was begun, later to be turned over to the conference and to become the Southern Publishing Association. The work of J. E. White in the South continued for some years after his mother's return from Australia, and her visits to the South were stimulating and encouraging. When for age Edson White had to retire, and turned over the assets and properties of the society to the conference, he could behold the Negro work established on a sound basis and with a growing development.

Meanwhile there was progress in other quarters and by other men. H. S. Shaw, appointed by the General Conference to superintend the Negro work, was a resourceful man, and energetic. Beginning at the Ohio River, he worked Southward to encourage and build. And he did not disdain to work with his hands as well as with his eloquent tongue. For several months he worked with the *Morning Star* enterprise in Mississippi, and

he helped establish their schools beginning to dot the adjoining territory.

M. C. Sturdevant began here in the South his work for the Negro which he so magnificently carried on, later, in the heart of Africa. There were developing also Negro ministers, some of whom have already been named. Some of the Negro teachers early trained by the Southern Missionary Society not only carried on the educational work successfully but became pastors and evangelists. Among these were Thomas Murphy, Frank Bryant, M. C. Strachan, Franklin Warnick.

One of the most vigorous and successful of workers was Anna Knight, of Mississippi, who received knowledge of the Adventist faith while still a girl, through correspondence and literature. Over great obstacles she obtained an education, including nurse's training, and opened a school in her home community, which she left in the hands of a younger sister when she was called as a missionary to India. Returning after some years, when a hostile element had burned down the school, she rebuilt and re-established it, meeting the opposition with Christian fortitude. This work was finally aligned with the Southern Missionary Society's work, and she went on to wider activities.

A more advanced educational work was done under the wing of the General Conference. Stirred to action by the appeals of Ellen G. White and the developing work of J. E. White, these Southern workers took steps to establish a training school for colored workers in the heart of the South. Taking lessons not only from the educational principles enunciated by Mrs. White but from the examples of certain Negro schools under other missionary agencies, the General Conference planned this school to be agricultural and industrial as well as normal and theological.

An estate was purchased in 1895 in the north of Alabama, near the city of Huntsville. It was an old plantation, the land worn out, the buildings falling to pieces. S. M. Jacobs, of Iowa, came with his family to open the work. Two students arrived

on the first day, one from Vicksburg, the other from Birmingham. The president of the General Conference, O. A. Olsen, and the superintendent of the district, George A. Irwin, put on their overalls and worked with the others for a token week of interest.

The first need was a supply of water. The old well was choked full of debris, and was rumored, furthermore, to be the burial place of a Yankee cavalryman. At first they hauled water from a spring on the hill. Then they set up a windmill over a well in the field; but two hours' pumping ran it dry. Then they set to work to clear the old well by the house. For two days they dug down through seventeen feet of mud mixed with knives, pitchforks, clevises, plow points, rocks, and what not. The only evidence of the Yankee cavalryman was a spur that appeared on the second day, an object that induced the telling of the story, whereupon the two students declared they would never go down into that well again. Somebody else finished the job.

Gradually the place was reduced to order, the barren fields were restored by cover crops and the little fertilizer the place could produce. And three years after first treatment, one ten-acre field gave a harvest of 270 bushels of wheat. A triumph! A scientific program of crop rotation and use of legumes built up the farm finally to a record of fertility.

The good will of the neighbors was cultivated. There was some prejudice among white farmers, but unexpected cooperation from the school in their farm needs made friends, and the school's reputation in country and town grew. One neighbor had indulged in some very harsh criticism. Then his barn burned, with all his work animals and his tools. Mr. Jacobs loaded up five or six cultivators, took his younger son and some students over, and said to the man, "We have come to plow your corn."

The man looked hard at him. "Is that the kind of man you are?" he asked.

"Yes, that's the kind of man I am. Why not?"

"Well, if that's the kind of man you are, I've got something to do. Mr. Jacobs, I've said some mighty hard things against you for starting that school. Now I ask you to forgive me for all I've said."

"Why, I had forgiven you long ago," said Jacobs. "If not, I wouldn't have come over here."

Out into the field they went. "Now, boys," said their leader, "if you've ever done an honest day's work, do one today." And they did. Noon came, and Jacobs told the boys to get their lunches from the wagon.

"No, sir," said the man. "My wife is getting dinner, and you shall eat at my house." That day not only the field was cultivated but the heart of a neighbor was also. The next day they went over to Byrd Terry's, a colored brother, and helped him with his wheat; and the twin reports of these acts of Christian grace to white and black alike went arm in arm about the country.

The schoolwork that first summer was given in night classes, conducted by the two older Jacobs children, Clara and Lewin. About twenty were in attendance the first year. Year by year the school advanced, however, new buildings being added and new work conducted. The program has been maintained of combined agricultural and industrial work with classroom study, and Oakwood College stands today a school with a fine record of students trained for various branches of the work, some in America and some in foreign fields.

The five to seven years that filled in the last end of the century saw a good beginning in the Negro work in America, which made the foundation for the later great advancement in the half century since that time, in the prime home mission.

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[1] Booker T. Washington, *Up From Slavery*, p. 16.
[2] *Seventh-day Adventist Year Book* (1893), p. 62.
[3] *General Conference Bulletin*, vol. 5, no. 13, Feb. 21, 1893, pp. 311, 312.
[4] See Appendix.
[5] See Appendix.

CHAPTER 40

TAUGHT OF GOD

"AND all thy children," is the promise of the prophet, "shall be taught of the Lord; and great shall be the peace of thy children." [1] Education lies at the foundation of all accomplishment. The training which the child and the youth receive determines the aim and the performance of the individual and the group. Whether that education shall be of the devil devilish or of the world worldly or of Christ Christian, is the issue on which the church must give battle.

The Seventh-day Adventist people were favored from the beginning with clear directives as to the necessity of education early and late, of the character that education should take, and of the means to attain to it. Tardy and partial though their acceptance, they have nevertheless profited by the instruction given, and have established an educational system that begins with the cradle and never ends. To make this system effective and effectual is the ever-present task.

Their educational edifice, it is confessed, was begun at the top. Ellen G. White's first utterances as to education (and, it may be said, her latest) stressed the importance of the foundation, the training given in the home; and she built on that basis a sure and true structure.[2] Although it was, and is, acknowledged that the home training should be Christian, and that the school age should likewise be Christianly instructed, an effective organization for the fostering of this ideal has been slow in coming. Theological training, it was apparent to the pioneers, must be given the oncoming ministry; but it seemed to them, or to some of them, that juvenile education might make shift with existing worldly agencies and with the common sense of parents. They established a college, and more colleges, also secondary schools (ever ambitious to become colleges), and here and there, mostly in connection with the higher institu-

tions, elementary schools. But to make a universal graded system, available to all the children and youth, that seemed an enterprise as chimerical as the world-wide mission of the church seemed to the first believers. After establishing their first college they waited a quarter of a century before beginning definitely to build beneath their top story the necessary underpinning of the elementary and secondary schools. And a half century was gone before they laid, scientifically and systematically, the foundation of home education, by training parents.

There was at the same time, and there still remains, conflict, often hidden and unconscious, between the revealed plan of Christian education and the education received from the world. Christian education is based on the Word of God; secular education in the Western world rests, however unacknowledged and emended, upon pagan concepts, voiced typically by the ancient Greek philosophers. And professedly Christian schools have too often been made the prisoners of the pagan powers—in philosophy, in science, in literature, in recreation, in government, in objectives. The issue and the rescue are foreshadowed in the prophetic utterance: "Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." [3]

The most significant and vital development of the 1890's was the clearer and stronger enunciation of educational truth, and the springing up of the elementary church school work. For upon this development depended in great part the evolution and growth of the world-wide mission which the church has experienced in the twentieth century.

In 1891 Mrs. White went to Australia, where she remained nine years. She was accompanied by her son, W. C. White, by George B. Starr, and by a corps of assistants. Her presence on the scene in those early days of the message in that southern continent had a decided molding influence on the work—evan-

gelistic, publishing, medical, and educational. It is with the educational phase that we are here concerned; and indeed, to this she gave, as it deserved, the greater share of her thought, counsel, and personal attention.

She was far from America, the heart of the work, as far as she could physically be; but her pen was employed in those messages which, appealing to loyal and spiritual hearts, still held incalculable power. It was during this period that, besides all her other labors and writings, she spoke forth those urgent, glowing, vital messages which constitute the educational section of volume 6 of *Testimonies for the Church,* and prepared much of the matter which later appeared in that compendium of pedagogical wisdom, *Education.* These messages were having their effect not only in the land of her adoption but in America and over all the world.

She had scarcely touched the soil of Australia when she began to ensure the establishment of a school. The work in that field was but five years old; there were no more than five hundred believers, and not many more in New Zealand and Tasmania. But among them were many youth, whose only chance for an education under church auspices was to take the long journey to America—for most of them an impossible project. There must be for them in their own land a school of advanced grade. At the same time she urged the Christian education of the children. "Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school, where their children and youth can be instructed. . . . Schools should be established, if there are no more than six children to attend." [4]

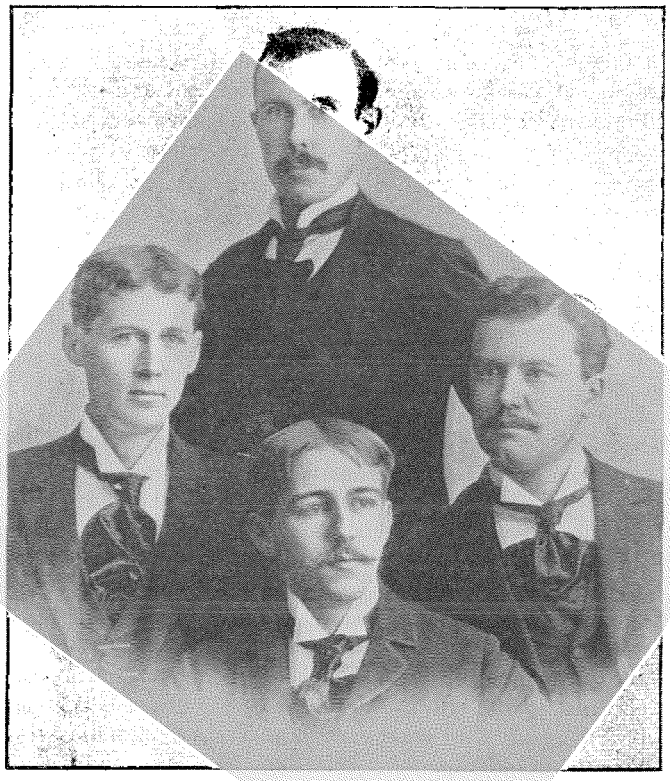
The audacity of this educational program took the breath of the Australian brethren, but it also took hold of their imaginations and their spirit of enterprise. America had had seven thousand believers when it established the first school. Here was young Australasia with less than a thousand, already supporting a publishing enterprise; and she was called upon to lengthen her cords, strengthen her stakes, enlarge the place of

her tent, and start an educational program more extensive, compared to constituency, than America had even yet tried. But there were loyal hearts and strong. Australian Adventists were thankful and proud that their leader had come to live with them and had elected them as the spearhead in the educational reform and expansion.

George B. Starr was a devoted apostle, at hand to support the enterprise; George C. Tenney was a power in the editorial work. A. G. Daniells had been called from New Zealand to take the presidency here. O. A. Olsen, president of the General Conference, made an extended visit in 1893-94; S. N. Haskell made one of his inspiring sojourns here. And among the men of Australia and its neighboring islands were developing workers tried and true; such as, Robert and Metcalf Hare, A. W. Anderson, N. D. Faulkhead, A. W. Semmens, and young C. H. Watson, much later a president not only of the Australasian Division but of the General Conference. Australasia was to become for a time the leader in educational reform and progress.

Yet there were obstacles great and forbidding. The constituency was small, and while liberal, not wealthy. The population of Australia was, beyond that of any other land, concentrated in the cities; Sydney and Melbourne held from a third to a half of the inhabitants of their states, and other cities made the urban population exceed the rural three to one. One of the educational principles was that the school should be located on the land, and teach a variety of industrial subjects. This was Mrs. White's long-range objective, and not so long either. For the immediate need a Bible training school was established in rented quarters in Melbourne, but the promotion of the permanent school was constantly pressed. For nearly a year, in 1893, Mrs. White was in New Zealand, but the subject of a general school was ever in her mind, and she kept it before the people.

To many of the constituency the idea of getting a large tract of land far from city centers was repugnant. They held



P. T. MAGAN
H. R. SALISBURY FREDERICK GRIGGS
WALTER SANDERSON

These Leaders in Adventist Education as They Appeared When Students in Battle Creek College

that the purchase of thirty or forty acres near Sydney or Melbourne would be much more sensible. But Mrs. White held firmly to the ideals which had been thwarted in Battle Creek College, of ample room under rural, even pioneer, conditions,

and she supported her belief through messages which became a part of basic instruction in education.[5]

In May, 1894, a country estate was located in New South Wales at Cooranbong, seventy-five miles north of Sydney, 1,450 acres at the low price of $4,500. To some of the investigators it seemed a forbidding site. It was mostly covered with virgin forest, towering eucalyptus trees, patches of scrub, and swamp, much of which had been swept by a forest fire not long before. The soil they thought was poor; and in this idea they received ready support from government experts, who said it was more than poor; it was worthless; "it wouldn't support a bandicoot."

What! Bring city students out to cut down the giant trees, and find their lodging and their learning among the stumps, on worthless soil? Yes, answered Mrs. White, this was to be a school of the prophets, and did not the sons of the prophets hew down the trees, even with borrowed tools?[6] And the experts "have borne false witness against the land. It will bear fruit." Well was the word spoken; and well was it justified in the later harvests of field and orchard. The land was not rich; it was of only medium fertility; but that gave the greater opportunity for the exercise of agricultural science, which has been abundantly rewarded.

They met one day in a fisherman's hut to discuss the prospect. One of them was ill, and the first petition offered was for his physical blessing. Instantaneously complete healing came, and Mrs. White exclaimed, "Brethren, God is here with us! Why did He come so near, and grant us this signal blessing? I accept it as evidence that we are in the right place."

They stepped out by faith, purchased the land, went in with their axes, set up a sawmill, called the youth of Australia to come. And the youth responded. City bred though most of them were, with the characteristic ardor of youth they hailed the opportunity as a great adventure for God. An old hotel in Cooranbong, one and a fourth miles away, was leased, and tents were pitched, all of which accommodated the school family and working force. The loft of the sawmill was also used as a

men's dormitory, as well as an assembly hall. The boys went into the woods and cut down the trees; they worked in the sawmill, and when some land had been cleared they planted orchards. Members of the Wessels family in South Africa gave $5,000 and loaned Mrs. White another $5,000 to invest in the school, which gave it a good financial start.[7]

A school offering two classes was opened March 6, 1895, and continued for thirty weeks. Metcalf Hare, one of the sons of Joseph Hare of New Zealand, was engaged as treasurer and business manager; and pitching his tent by the sawmill, he housed his family there for the first two years.

In November, H. Camden Lacey, member of an English family, early converts in Hobart, Tasmania, who had completed his education in America, at Healdsburg and Battle Creek Colleges, came with his American wife, and conducted a night school in the loft of the sawmill.

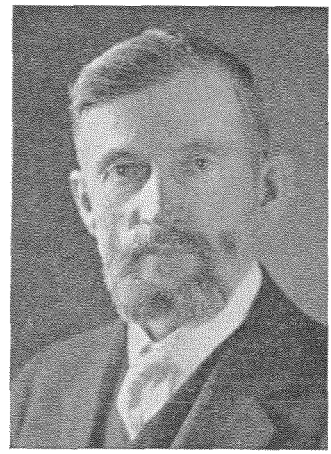
Space will not permit a recital of the pioneering work done in this Avondale School, as it was at first called, from the many flowing streams on the place. There were times of distress, times of discouragement, times when the work lagged. But Mrs. White moved to the place with her family, built a cottage for their home, and, like Elisha of old, made the iron to swim when it was lost. Some of the most inspiring messages come out of this period of stress and hardship.[8]

The first building, Bethel Hall, for a girls' home, was erected late in 1896. On October 5 a group of about thirty-five gathered at the site, and watched Mrs. White lay the corner *brick*. The work had moved hard for these months, the prospects seemed not too bright, and the little company was solemn-faced. Turning from her ceremonial task, Mrs. White observed the dusky atmosphere, and addressed the family: "Cheer up, children! This is a resurrection, not a funeral!"

The girls' home was completed, and the foundations for a one-story dining hall were laid. Funds were low; and the school board, fearing that a third building for school purposes could not soon be built, decided to add a second story. This



H. C. LACEY



C. B. HUGHES

Pioneer Educators in Australia

they did. One end of it served as chapel; the other as a men's dormitory, greatly relieving the old sawmill.

The formal opening of the school was on April 28, 1897. There were four teachers: Professor and Mrs. Lacey, and Elder and Mrs. Haskell, the latter two devoting themselves to Bible teaching. As for students, there were on the opening day just two.[9] This, however, was very temporary, for the school attendance rapidly increased. When one month later Prof. C. B. Hughes and his wife arrived from America, he to act as principal, they found thirty students, and the number increased to sixty before the end of the school year.

Avondale was to be the model school of higher grade for all the Adventist world. It was to be marked with simplicity, industry, devotion, adherence to the pattern. And beyond all other schools by then established, it did that. It did not easily slide into the position. Its teachers were godly men and women, but they were not faultless, and they had to contend, as all Christian teachers have to contend, with the trends and im-

pulses of youth who, for all their good intent and effort, have the handicap of early education in the world. Messages of reproof and correction as well as of encouragement and praise came from Mrs. White. As in no previous enterprise, her hand was on the work of education, and that school came forth, not perfect, it is true, but far in advance of anything yet seen, a tower of beauty set upon a hill. America took heed. Avondale was distant, but her light shone far.

Battle Creek College in the middle 1890's was under the presidency of G. W. Caviness. It had connected with it a preparatory school of twelve grades, under the principalship of Frederick Griggs. The testimonies coming from Mrs. White were carefully studied. There was as yet no normal school in connection with the college (or with any Adventist college), and Professor Griggs advocated the establishment of such a department for the training of elementary teachers to man the church schools called for. There was some opposition on the faculty to this proposal, but it was finally adopted, and Professor Griggs took postgraduate work in the University of Buffalo School of Pedagogy to prepare for headship of the normal school. This department was established in 1896-97.

In the spring of 1897 E. A. Sutherland, who had made a shining mark as an educational reformer at Walla Walla College, was called to the presidency of the Battle Creek institution. He was a student of the testimonies of Mrs. White on education, and a firm believer in them. These made the blueprint. So far as the situation of the college permitted, industries were restored and established. An attempt at agriculture was made, by going out beyond the city limits and purchasing a farm, to which some students made daily pilgrimages for work. Unsatisfactory though this was, it yet pointed the way and the program which Battle Creek College was soon to take into the country.

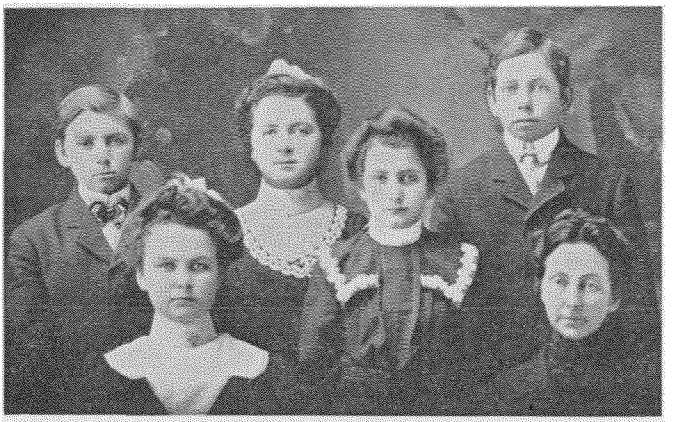
The immediate revolution came, however, in the field of elementary education. In the spring of 1897 President Sutherland received a letter from Albert Alkire, a farmer living near

Bear Lake, Michigan, twenty miles from Manistee. He called for a teacher for his five children and others who might be gathered in. The Alkires had come into the Adventist faith eight years before, under the ministry of Luther Warren, a young, earnest, consecrated minister who founded the first Young People's Society in the Seventh-day Adventist Church, and who was also the advocate of church schools. He taught them, says their daughter, "everything that Adventists ought to know"—the message of the coming, the Sabbath, immortality through Christ, tithing, family worship, principles and science of healthful living, and then, most radical of all, that their children should not be sent to the world's schools.

The Alkires were wholehearted disciples. Frugal, simple-living farmers, they had little of this world's goods, but they had the gold of Christian faith and fellowship. In response to Warren's teaching, Mrs. Alkire herself had now for eight years taught her children. But they felt they must have a trained teacher, for the oldest of their children was ready for the fifth grade. Hence the father's letter.

President Sutherland answered the letter, and sought to provide a teacher. There was more or less correspondence during the summer, and toward fall a teacher was secured, and the Alkires were informed that she was coming. Instead, she wrote inquiring about conditions. Where did they intend to hold school? Would the teacher have a private, comfortable room? Was there a bathroom? How far was it to town?

The mother replied to her that perhaps their accommodations would be regarded as very simple. Their house was small: two rooms and a shed on the first floor, a stairway out of the kitchen to the upstairs, which was divided by board partitions into two rooms for the family and a small one for the teacher. The school must be held in their front room. Their baths they took in the washtub by the stove. And that stove and the kitchen stove made the only heating provision. The sanitation arrangements were outside, as was the case everywhere in the country then.



THE ALKIRE FAMILY

An Early Home Church School, Bear Lake, Michigan

The candidate thereupon declared that was no place for a teacher, and declined to go. By this time autumn had arrived, and Battle Creek College was in session. President Sutherland, Professor Griggs, and Miss M. Bessie DeGraw were the principal teachers in the normal department. A special course was instituted, including (to strengthen the practical side) classes in simple treatments and in cooking. Several other requests for schools had come in, and the first of November a call was made for volunteers from among the advanced students, to leave their training for the emergency. A number responded.

Then dire news came from Bear Lake. Mr. Alkire had sickened and died November 7. But the mother said to her children, "Your father wanted you to have a Christian education, and by God's help I'll see that you have it." Her report brought Professor Griggs up to investigate, and he met with the church on Sabbath. Mrs. Alkire hoped that the church would unite with her in supporting a school; but, though there was some enthusiasm, the idea was so new and the pioneering

so great that none of them seemed to know just how to proceed with establishing away out there in the country, a school that all their children could attend. None but the widowed mother! Her determination was so great that her brother, George Appleton, living near her, and the church elder, Carl Conzelman, who lived at Onekama, rallied to her support; and the renewed request was taken back to Battle Creek.

Now things moved. Five schools were established within two or three weeks of one another, in late November and early December. These, with their teachers, were for Farmersburg, Indiana, Mattie Pease; Farnsworth, Indiana, Maude Atherton; Bear Lake, Michigan, Maud Wolcott; Erie, Pennsylvania, B. A. Wolcott; Milwaukee, Wisconsin, Minnie Hart. Also the school at the Haskell Home for orphans, at Battle Creek, taught by Mae Pines, was included. Before another twelvemonth there were fifteen such schools, and the movement grew with the years.

There was not a little opposition in the denomination to the starting of this elementary church school work. The charge was made that this was an unnecessary burden on believers, since the public schools were open; and that the evangelistic work of the church and its foreign mission work would suffer from a diversion of funds to local schoolwork. But there was also support of the enterprise from those who saw much farther and deeper; and when the word reached Australia, Mrs. White strongly supported it by her letters.[10] How short-sighted was the opposition is now apparent to all, when the effect of the educational system, of which this was a necessary extension, is observed upon both the domestic and the overseas work in every phase.

These early church schools were pioneer enterprises. There had been flashes of attempts at elementary church school education before. Indeed, most of the higher schools had started with elementary teaching, and to every one of them was still attached a grade school. But the new schools, which were the beginning of the great world-wide movement for a complete



BEAR LAKE, MICHIGAN, CHURCH SCHOOL GROUP, 1898

educational program covering childhood, youth, and maturity, were striking out in new lines.

In some respects the ideas of these teachers may have been extreme; but the reformer must use what comes to his hand, and he must always be far in advance, at the front end of a rope the rear end of which drags the reluctant acquiescent. These student teachers had been receiving an education which held that the Bible is to be the foundation of all education, and this was interpreted, in part, to mean that it was to be the textbook. They sought to make it so, in reading, in arithmetic, in physiology, as well as in sacred history, ethics, and doctrine. They eschewed worldly texts; and though they had schoolbooks on grammar, physiology, and geography, prepared long before by denominational educators, and although the college hastened to produce new readers and an arithmetic, these first teachers had plenty of experience in improvising and exploring methods and devices.

Observe, for instance, this first school at Bear Lake, which was, perhaps, under more primitive conditions than any of the others, though all of them had meager equipment. The school is held in the front room of a farmhouse, many miles from the railroad. The snows are piled high overhead in the drifts; and the teacher, a city girl, scarce sees the ground while she is there, nor finds diversion in aught else than the companionship of her children and their parents. The home has recently suffered the loss of the father, and the saddened mother, bravely carrying on with her five children, must yet many a time weep on the teen-age teacher's shoulder. Besides the children of the home, another girl, daughter of the church elder, is housed with them in the half-finished second story, where the teacher also has a little room without heat. Other children from the farm community and the church attend, thirteen in all.

The blackboard is a homemade affair of pine boards, smoothed, sandpapered, and painted. The desks are rough tables. The Bible is the reader, with selected passages for the primary and the more advanced grades; and this Book, which

has been the primer for many a great Christian leader's childhood, though not scientifically formed as a reader, is effective in the teaching of the art here. Arithmetical science is taught orally, and examples are found from daily tasks and the Bible. Geography is coupled to Christian missions, physiology and hygiene to the dinner table, the daily chores, and the difficult weekly bath. The stories of old, of patriarchs, prophets, apostles, martyrs, and missionaries, are an eagerly looked-for part of the daily program. The morning season of prayer is precious; and, with accompaniment of the cabinet organ in the corner, the songs of childhood and of Zion ring through the frosty air, especially their favorite, "Let a Little Sunshine In." Church is five miles away, but only once, when the thermometer registers far below zero, does the entire family fail to make the trip; and then the teacher, who is superintendent of the Sabbath school, with the oldest girl makes it on foot, freezing her ears and nose in the ordeal.

The coming of this teacher was looked forward to with both joy and apprehension. Would she, like the first candidate, think the conditions too hard? Would she be homesick, and self-centered, and unable to bear the burden? Or rather, would she be a chosen instrument to match the consecration and sacrifice of this devoted family? "O God," prayed the mother, "let her be one who can help to take the burden, who will love the children, who is consecrated in heart and soul."

She came by train, and stage, and private conveyance, that early December day, to the church elder's house in Onekama, and stayed there over Sabbath, but attended church at Bear Lake. On Sunday Mr. Conzelman took her to the scene of her future labors. The family lined up to greet her: mother, worn but welcoming; Laura, the sturdy; Alice, the sweet and tearful; Ralph, the shy; Maurice, the matter-of-fact; and little Jennie. They saw a pretty, quiet, inwardly quaking but thoroughly determined young teacher. Their hearts went out to her at once, this fair flower of the more southern clime, and they took her into their home circle. In response, her heart encircled

them, her children, her people. They could not let her out of their sight; and indeed, she could not get out. For days she could catch the eyes of the littlest ones glued to the knotholes in the board partition of her room, until the mother, learning of that, straightened them out.

But oh, what waves of homesickness swept over her—young city girl, just out from under her mother's wing! The girls hung around her, the boys spun their half-spool tops to entertain her; and she sat and smiled while the tears ran down her cheeks. That first night she was in an agony, half its hours in tears. But in the morning Jennie was popped into her bed, and shortly she heard the voice of Laura, helping her mother with the breakfast, singing the old familiar hymn, "Rock of Ages, Cleft for Me." Suddenly her homesickness fled. "Why," she thought, "this is God's country! These are my people! They sing the same songs!" And never again did the waves so nearly overwhelm her. The day was busy, with organization and initial lessons, and the round of family life. And that day she taught them the song that was to prove their theme song throughout the year:

> "Do you fear the foe will in the conflict win?
> Is it dark without you, darker still within?
> Clear the darkened windows, open wide the door,
> Let a little sunshine in!"

A day came when the mother, overburdened by her sorrows and the difficulties in the way, silently slipped along the snow-banked path to the barn, climbed into the straw loft, and poured out her anguished soul in prayer. She knew the time was short for her children's Christian education, the older ones must soon take their father's place on the farm; the neighbors were mostly skeptical and critical, her husband's people, non-Adventists, were all against this her "foolishness"; and the financial cost was hard for her to meet. "O God of the fatherless and the widow," she prayed, "give me a token of Thy love and care. The burden is too great. I feel forsaken. I cannot bear the load. O God, I pray——"

Maurice came tearing into the schoolroom: "The house is afire!" he shouted. They rushed outside. There a little flame was licking away in the middle of the roof.

"Have you a ladder?" cried the teacher.

Yes, they had an old and rickety one, which none of them dared mount.

"Get it!"

And they brought it from the barn, while still the mother prayed on, unknowing. They planted the ladder, and Laura, the intrepid, feeling the responsibility upon her, climbed to the roof and threw water on the flame. Alice and the teacher ran upstairs, and standing on chairs, doused the inside smoking roof.

Through it all the mother prayed, "O God, give me a token!" And when at last she came out, it was to discover that the token had been given; for the fire, which might have become the final crushing blow, was quenched. And a still, small voice said to her, "I am the Father of the fatherless, the husband of the widow. I am the Lord thy God." [11]

To the teacher, remuneration was a secondary consideration. Her reward was not in dollars but in young souls; and she came back the second year to teach, after the summer school. The family had made great efforts to improve conditions: her room was papered (with *Youth's Instructors),* and a stove had been put in to warm it. This teacher, and all the teachers of those early church schools, received $15 a month and board, a sum often hard for the supporters of the school to raise. But the joy of heaven was in the hearts of the teachers, and it was reflected in the lives of the children. Workers in the cause of Christ came out of that school and out of all the schools, some of them ministers, Bible instructors, nurses, physicians, teachers, literature workers. The thin white line of the soldiers of Christ ringing the world today is composed very largely of the recruits gathered in and initially trained by those early church schools.

The movement grew, despite all obstacles and hindrances.

Elementary church schools multiplied. The need for upper-level schools was quickly sensed, and what were called intermediate schools covering the tenth grade, and academies equivalent to the high school, were established. Cedar Lake, Michigan, was the first of these academies. It had, indeed, been founded in the 1880's, by the zeal of parents who felt keenly the need of their children. Prof. G. W. Caviness and his wife were the first teachers, before they went to South Lancaster. Now it was reorganized and made a part of the growing system, Prof. J. G. Lamson being its first principal. A second school was started in 1899 in Wisconsin, near Marshfield, in a very rural section, and named Bethel Academy. Prof. J. E. Tenney, a teacher in the college, went over and became its first head. The many secondary schools now systematically covering the earth, and furnishing the link between the elementary school and the college, are evidence of continuing progress.

Without question the great educational development which began in the 1890's, marked not only by the establishment of several colleges but particularly by the church school movement which brought the elementary and the secondary schools in as a part of the educational system, has been a prime source of the missionary vigor and sustained power of the Second Advent message since that time. The insurance of a supply of missionary-minded men and women, of the consecration of the youth to the great cause of carrying the gospel to all the world, of the devotion of men and women to the finishing of God's work in the earth, is the contribution of the schools of the church. To the pioneers in this movement be given due honor, and to God the glory.

* * * * * * *

We stand here, at the end of the century, upon the threshold of new and great events. We look back over fifty-five years of growth, from a beginning like that of a mustard seed, and we see a tree spreading its branches over a great part of the earth, and reaching out to the unknown and unentered fields. The

horizons that were so narrow have widened tremendously. The messengers who traveled by horse and buggy now compass the earth by steamer and train; the hired press in a loft has become great publishing houses dotting the world scene; the health message, born in a sea captain's personal reform, embraces great institutions of healing and teaching and service in town and jungle, with hundreds of trained and devoted ministrants; the school which started in the cast-off housing of a printshop is at work in homes and schoolhouses little and great and in extensive institutions, preparing for the fulfillment of their mission men and women who have been called to a mighty work. These people have outgrown the vision of their beginnings, but they have not yet reached their prime. The horizons have lifted, but they will grow wider still.

We turn our eyes to the twentieth century and its hopes.

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[1] Isaiah 54:13.

[2] Ellen G. White, *Testimonies for the Church,* vol. 3, pp. 131-138; Ellen G. White, *Counsels to Teachers,* p. 107-109.

[3] Zechariah 9:12, 13.

[4] White, *Testimonies for the Church,* vol. 6, pp. 198, 199.

[5] Ellen G. White, *Special Testimonies on Education,* pp. 84-104, quoted in *Life Sketches,* pp. 350-356.

[6] 2 Kings 6:1-7.

[7] Ellen G. White, *Life Sketches,* pp. 349-378.

[8] Some of these messages may be read in *Counsels to Teachers,* pages 98-104, 348-354; and the wisdom which built the school may be traced through all of *Education, Counsels to Teachers,* and *Fundamentals of Christian Education.*

[9] *Life Sketches,* page 365, states there were ten students on the opening day, but Professor Lacey says this is an error. One of the two students was his younger sister; the other, a boy from New Zealand.

[10] The specific instruction for the establishment of elementary church schools is to be found in most condensed form in *Testimonies for the Church,* volume 6, in the section on "Education," and particularly in the chapter "Church Schools," pages 193-205.

[11] The data concerning the Bear Lake school has been gathered from Dr. E. A. Sutherland, Prof. Frederick Griggs, Mrs. Maud Wolcott Spalding, Mrs. Laura Alkire Magoon, and from personal knowledge.

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APPENDIX

Page 24.[11] In an address to the sovereigns of Spain, Columbus wrote thus: "From the creation of the world, or from Adam up to the coming of our Lord Jesus Christ, are 5,343 years and 318 days, according to the reckoning of the king Don Alfonso, which is considered the most accurate. Peter d'Ailly, in 'Elucidation of the Concordance of Astronomy with Theological and Historical Truth,' in chapter 10, adds 1,501 [years] incomplete to make altogether 6,845 incomplete.

"According to this reckoning, there are lacking but 155 years for the completion of 7,000, in which it says above through the above-mentioned authorities, that the world is to come to an end. Our Redeemer said that before the consummation of this world all that was written by the prophets is to be accomplished."—Translated from Columbus, *Libro de las Profecias,* in *Scritti,* vol. 2, pp. 81, 83. (Quoted in Froom, *op. cit.,* vol. 2, p. 174.)

Page 29.[1] The term *singing evangelist* was invented much later. H. S. Gurney was no dilettante. He was a brawny blacksmith, six feet tall, a friend of Bates in Fairhaven. He used to sing at his forge, with the accompaniment of hammer and anvil; and when he became an enthusiastic believer in the Second Advent, Bates attached him. Through later life they traveled and worked together much. It was Gurney who paid the last of Bates's first printing bill, (p. 116), the right hand never knowing what the left hand had done. Gurney remained a faithful if minor laborer in the Seventh-day Adventist communion until his death in 1896.

Page 33.[6] Bates had been acquainted with Joshua V. Himes from his youth, and now for several years had been intimately associated with him in the temperance and abolition movements. Himes had moved to New Bedford in 1822, and united with the First Christian Church the next year. From exhorter he became evangelist, and in 1827 was ordained, and soon appointed evangelist for the southern part of the State. In 1830 he became pastor of the First Christian Church in Boston, and in 1837 the Second Christian Church, which the next year built the famous Chardon Street Chapel, where Miller gave his first big-city lectures. Bates preceded Himes in his acceptance of the Advent message by a month or two; but it was doubtless of great encouragement to him in his decision, and further study that Himes, under whose preaching he had often devoutly sat, took so prominent a part in the movement immediately upon his adherence in December, 1839. (Bates, *Life of Bates,* pp. 252-260.) Isaac Wellcome, the first-day Adventist historian, thus grudgingly accords Bates his place in the list of prominent Adventist workers: "Joseph Bates, an able speaker and writer, who was very useful in the work of Christ until he became a Seventh Day Sabbath advocate."—Wellcome, *op. cit.,* p. 346.

Page 39.[14] The adoption of a generic name for a specific sect, such as "Christian," "Church of God," and "Church of Christ," while referable to a good intent, has proved very confusing in identification. In every case, probably, the founders did not mean to make a sect, nor to arrogate the name to themselves, but rather to establish a brotherhood in which all Christians and people of God might be included. Yet the result was confusion. There are today no fewer than five denominations who call themselves "The Christian Church," four or more which go by the name "Church of Christ," and some thirteen which claim the title "Church of God."

The "Christian" church of New England at this period arose out of the secession of some Baptists under Abner Jones, about 1815, who later joined with similar seceding bodies from the Methodist and Presbyterian churches in the South and the West. This nation-wide Christian Church in 1931 united with the

Congregationalists, and the combined body is known as the Congregational and Christian Church. Although in the West a part of this Christian Church, in the 1830's, joined with a portion of Alexander Campbell's followers, who generally called themselves "Disciples" but sometimes "Christians," the Christian Church of New England in the 1840's was not Campbellite, though similar in doctrine and polity.

Page 39.[15] "It is evident that Joseph Bates and his associates thought that they were the first to organize a temperance society of this kind in the United States. 'If any temperance societies had ever been organized previous to the one at Fairhaven, we were unacquainted with the fact,' wrote Captain Bates in his memoirs. The records, however, show that the organization of the American Temperance Society in Boston, Massachusetts, had been effected one year earlier. Credit is due the Fairhaven society, however, for priority in one advanced step. They seem to have been pioneers in putting the ban on fermented as well as distilled liquors several years before the national organization, the American Temperance Society, took this advanced step."—Dores E. Robinson, *The Story of Our Health Message,* pp. 49, 50. Bates, *op. cit.,* pp. 212, 213.

Page 43.[21] All accounts and traditions concerning Elder Bates agree as to his benevolent attitude toward both men and women. Unlike some of his more jovial fellow workers, he never joked, but his genial speech and manners made him a most agreeable companion. In the matter of propriety he stood so erect that some felt he leaned over backward. One time he visited the Stites family out in the country near Battle Creek, Michigan. Mr. Stites was ill. There were no sons in that family, but two daughters in their teens, the older of whom was Mary, my wife's mother, who told us the tale. When Elder Bates was to leave, the younger girl, Deborah, harnessed the horse to the buggy, to take him to town. Courteously he thanked her, but said, "My daughter, the Bible tells us to avoid the very appearance of evil. There are wagging tongues in the world, and a young woman must keep her name above reproach. Just now it is in my keeping, and I can not allow you to drive me in." So, despite their protests, he picked up his heavy satchel and footed it to town.

Page 47.[3] Daniel Whitby, a clergyman of the Church of England in the late seventeenth and early eighteenth centuries, taught the doctrine of a millennium preceding the personal return of Christ. This is the doctrine generally referred to as postmillenarianism, as opposed to the premillenarian doctrine of the initial Advent of Christ, to be followed by the millennium. Premillenarianism was the doctrine of the Reformers and of most of the Second Advent writers of the eighteenth century, both in Europe and America, down to the time of Jonathan Edwards, who more than any other was responsible for the overturning of the ancient belief in America and the acceptance of Whitby's theories.

Page 58.[2] The distinction between dream and vision is primarily that the dream comes when the subject is asleep; the vision, when he is awake but in trance. Yet because in the trance the subject is unconscious of immediate surroundings and happenings, as in sleep, the demarcation between the two tends to become blurred. "Vision of the night" is a frequent Biblical term, and is not always readily distinguishable from the dream. The dream and the vision may coalesce. A further distinction, however, is properly made—that the dream follows, though often disconnectedly, the ordinary experiences of life; but the vision presents matters outside the seer's experience, either supernal scenes, as of heaven and the immortal state of the redeemed, or symbols of time, forces, persons, and events which require interpretation. Yet to this limitation of the dream there are exceptions, as in the cases of the dreams of Pharaoh and Nebuchadnezzar, which contained symbols. This points us to a third distinction—that though all classes, good and bad, may receive impressions from God in dreams, the holy revelations made in vision are given only to those who are in close relation to God, that is, to God's prophets. Thus visions are revelations superior to dreams.

As to dreams, there is to be made a vital distinction between the ordinary dreams which all men have and the dreams in which God speaks to the person—a distinction, however, which is largely affected by the conviction of the

dreamer and the prejudice of the hearer. As to visions, the God-given vision is marked not only by strict conformity to divine law and previous revelations but, at least on occasion, by physical phenomena impossible under normal conditions.

Page 58.[3] "Dreams are commonly considered in all religions a means of revelation. The strange, wonderful, but often lively phenomena of dream life, sundered at the time from conscious knowledge and thought, are accepted as prophetic revelations of divinity to the sleeper. . . . In the Bible dreams appear as a means by which God speaks to man, warns him of danger, imparts knowledge, gives counsel, and directs for the future. Such dreams of instruction have been known in all times as in the present, for why should not God choose this method of communication with mankind? In the dream the inner life is often more strongly impressed than is possible under ordinary conditions, the consciousness is more easily reached than when the press of thoughts interrupts communication. In Biblical cases the suspicion of deception is excluded partly by the extraordinary divine force of the impression, partly by its appeal to the conscience."—*The New Schaff-Herzog, Encyclopedia of Religious Knowledge,* vol. 4, art. "Dreams."

Page 84.[10] The Karaites are a Jewish sect (originating in the eighth century, and continuing in reduced numbers today, though at one time constituting more than a third of the Jewish people) who reject the oral law or commentaries of the rabbis, contending that all doctrine and practice should rest upon the Scriptures and the Mosaic usage. In the matter of the calendar they reject the rabbinical determination of the beginning of the year, and follow the older Mosaic lunisolar calendation. The rabbinical calendar was arranged to conform to the exigences of a people dispersed from their homeland over the world; hence, the beginning of the sacred year was calculated upon variations of the new moon after the vernal equinox in March. This made it easier to compute in all parts of the world. The Karaites, however, who purport to be following the ancient Biblical calendar, disregard the equinoctial calculation and make the year begin with the new moon that fulls at Passover, which event was determined by the time of the ripening of the barley harvest, since the wave sheaf of the first ripe barley was a part of the Passover ceremonies. Because of the variation of the moon's phases in relation to the ripening of the barley harvest, the difference in the two systems of computation of the beginning of the year was sometimes a lunar month. (See *Encyclopaedia of Religion and Ethics,* ed. James Hastings, vol. 3, pp. 117 ff., and Froom, *op. cit.,* vol. 2, pp. 196 ff.)

Page 91.* The narrative in this chapter is based on a manuscript account written by Hiram Edson many years later, now in the Advent Source Collection, Seventh-day Adventist Theological Seminary, Washington, D.C.; and upon other contemporary records.

Extended conversations and correspondence with John N. Loughborough, while still living (he died in 1924), have added much information. Elder Loughborough became a Seventh-day Adventist and entered the ministry in 1852, at the age of twenty. He was intimately associated with all the early workers, including Hiram Edson, who acquainted him with his history. He pioneered in many fields, held important positions in the denomination, and survived all his contemporaries. He was the author of the earliest histories or historical source books of the denomination *(Rise and Progress of the Seventh-day Adventists; The Great Second Advent Movement),* and his memories and reminiscences are often illuminating, if not always absolutely reliable. His published account *(The Great Second Advent Movement,* p. 193) and his letters to me on the subject of this chapter contradict in some details Hiram Edson's autograph account, and in such instances Edson or other contemporary sources govern this narrative.

Page 94.[2] So says Loughborough, in a letter to me of August 2, 1921. Loughborough also says that the meeting was held, not at Edson's farmhouse, but at a schoolhouse a mile up the canal (west from town), and that Edson's experience on the morning of the twenty-third came while he and Crosier were short-cutting to Edson's farm to avoid the town. He claims that Edson's manuscript is in error here, and that their prayer in the granary occurred at a later date. Choice has to be made between these two versions. Edson's manuscript, in

fact, does not say in so many words that the meeting on the twenty-second was at his house, but does say that in the morning they went out to the barn granary to pray, from which the former fact is inferred.

Page 104.[19] No copy of *The Day Dawn* containing the first publication of the sanctuary truth is known to exist, though we have later numbers; but the fact that it was published is attested by Hiram Edson and by references to it by various of his contemporaries. Its approximate date is fixed by a notice in *The Day-Star* of April 15, 1845: "The first number of a new Second Advent paper has come to hand, called, 'The Day Dawn,' published at Canandaigua, N.Y., by Franklin B. Hahn, and edited by O. R. L. Crosier." Several numbers of *The Day-Star* contain communications from Crosier during 1845, before his long article in the Extra. The wider and comparatively stable circulation of *The Day-Star* made it a better medium than *The Day Dawn,* and its agency in this matter is therefore better known. *The Day Dawn* continued to be published by Crosier until sometime in 1847. By that time Crosier had repudiated the Sabbath, as later he repudiated his own exposition of the sanctuary; and wandering into vagaries, *The Day Dawn* ended its short life. Jacobs also soon departed from the forming faith, became entangled in "age-to-come" theories, and finally joined the Shakers.

Page 105.[20] Fuller exposition of the subject of the sanctuary will be found in these works of the pioneers: J. N. Andrews, *The Sanctuary and the Twenty-three Hundred Days;* Uriah Smith, *The Sanctuary and the Twenty-three Hundred Days of Daniel VIII, 14;* J. H. Waggoner, *The Atonement;* S. N. Haskell, *The Cross and Its Shadow;* in these works by more recent writers: F. C. Gilbert, *Messiah in His Sanctuary;* E. E. Andross, *A More Excellent Ministry;* W. H. Branson, *The Atonement in the Light of God's Sanctuaries;* C. H. Watson, *The Atoning Work of Christ;* M. L. Andreason, *The Sanctuary Service;* and in these works by Ellen G. White, *Patriarchs and Prophets,* pp. 243-358; *The Great Controversy,* pp. 409-432.

Page 107.[1] This church still stands; and at the side, surrounded by the characteristic New England stone fence, is the cemetery wherein lie the pioneers: Farnsworths, Philbricks, Balls, Meads, and others. When the church was built, in 1842, it was in the center of a thriving farm community, but the shrinking population has left it to one side, deep in the woods at the foot of Millen Pond, a mile from the nearest Adventist home, the Cyrus K. Farnsworth house, where live some of his descendants. The present Seventh-day Adventist church body in Washington meet for worship in the Congregational church in the village of Washington Center; and only on special occasions is the Adventist (formerly Christian) church occupied, though it is neatly kept, and furnished still with the old-fashioned square pews, pulpit desk, cabinet organ, charts, Sabbath school bell, and all appurtenances of the modern Seventh-day Adventist church. A gallery runs across the rear, and the stove-pipe holes in the front wall suggest the typical manner of heating the churches up there in the mountains—two stove pipes running overhead from stoves in the rear. In the entryway is a wooden plaque, put up by Elgin G. Farnsworth about 1916, bearing this inscription:

"The Washington
"Seventh-day Adventist Church

"This building was erected in the spring of 1843. The contributing cause was the

"Advent Movement

"The Sabbath came to that people in the spring of 1844, when about forty began its observance. The church was organized

"January 12, 13, 1862

with a membership of 15. The officers chosen were:
"Howard P. Wakefield, Elder
Cyrus K. Farnsworth, Deacon
Joshua Philbrick, Clerk
Newell Mead, Treasurer"

Differing from this in some particulars is an account by Cyrus K. Farnsworth in the *History of Washington, N.H.* (1886), page 119:

"Seventh-day Adventist Church

"The church building was built by the Christian denomination in 1841. The principal founders were Amos Russell, Stephen Russell, Simeon Farnsworth, Daniel Farnsworth [grandfather and father of William and Cyrus], John Ball, Dea. Jonathan Clark.

"In 1843-4 a large number of the church became Adventists, and in 1845, through the influence of Mrs. Rachel Preston, they commenced the observance of the seventh day of the week, and the church property subsequently passed into their hands.

"In 1862 they were organized into a church, taking the name of Seventh-day Adventists. There were fifteen members at that time. Their present membership is 45."

Even this account by Cyrus Farnsworth, as well as the church plaque, needs some correction. The original church record book (photostats of some of the pages of which, obtained by D. E. Robinson, are in the White Publications and the Advent Source Collection) reveals that the organization of "The first Christian Society in Washington, N.H." was on April 4, and its incorporation on April 15, 1842. It gives no indication that the Second Advent Movement was "the contributing cause," but says: "The Society which call themselves Christian Brethren calculate to act upon liberal principles, both with regard to sentiments and enterprise, they never calculate to assume the ground, that they are infallible or too pure to unit with other societies in their worship that try to love and serve God, much less, to shut out any society whatever that wish to occupy our houses of worship, when not occupied by us, when application is made to those who have the care of the house, upon these principles the house in contemplation is calculated to be erected." "The house is to be located about half a mile south of John Ball's, in what is called the Barney neighborhood." The site was donated by the widow of Timothy Barney.—*History of Washington, N.H.*, p. 269.

The Second Advent message, however, did come to this land and this church in that year and the next. Joshua Goodwin reports in Himes's *Signs of the Times*, February 1, 1843, page 158, that he held meetings in that part of the country; and from Washington he writes, "My brethren and sisters generally in this place, are looking for their redemption this year." Whether all the Christian brethren received the message is not clear, but it is evident from later testimony that the majority did, and apparently they were all united in it.

However, when Rachel Oakes (Preston) brought the Sabbath truth to them in 1844, they did not as a body, "about forty in number," accept it. Frederick Wheeler, a Methodist, though he ministered to this church, was not a member, and, according to his son George, did not move to Washington until 1848. D. E. Robinson says, "Of the 32 members of the Christian Society, thirteen names are scratched out with a pen, signifying removal by death or dismissal. Of these, five—viz., William Farnsworth, John Stowell, Daniel Farnsworth, W. H. Ball, and Willis L. Huntley—then or later began to keep the Sabbath. . . . Some others might be included, though positive evidence is lacking, as John Stowell . . . ; and a daughter; Cynthia Stowell, who afterward became the second wife of William Farnsworth; and also Newell and Sarah Mead."—MS. D.F. 188 in White Publications.

The earliest recorded reference to the Washington Sabbathkeepers is by Frederick Wheeler, in 1850: "A little company who have been endeavoring to keep the Sabbath according to the commandment since 1844; and several have lately been led to embrace the truth of the third angel's message in full."—*Review and Herald*, December, 1850, p. 16.

In January, 1851, James and Ellen White first visited Washington, and Frederick Wheeler afterward reports, "Several have embraced the Sabbath, and the third angel's message since you were here."—*Ibid.*, March, 1851, p. 56. Eugene W. Farnsworth, son of William, set the number at fifteen or eighteen: "Mother began to keep the Sabbath the same day that father began; and an uncle of mine, with his wife, began the next Sabbath. Very soon there was a company in Washington of some fifteen or eighteen keeping the Sabbath."—*Ibid.*, June 4, 1926.

The impression that "forty or fifty" embraced the Sabbath under the labors of Rachel Oakes (Preston) seems to have had its origin in a statement of James White, after his visit to Washington in 1867. (*Ibid.*, Jan. 28, 1868, p. 104.) When the Seventh-day Adventist church was organized in 1862, there were fifteen

charter members, and in 1867 the number of members was thirty-three. (Record Book no. 1, in possession of Waldo Farnsworth, Washington, New Hampshire.) There may have been inaccurate memories and reports of the original number at the time of Elder White's visit—reports which he took at face value. Indeed, Eugene W. Farnsworth, writing his father William's obituary in 1889, said, "The year after he first embraced the Sabbath, almost the whole church, about seventy, began the observance of the Sabbath also."—*Review and Herald,* Feb. 19, 1889, p. 126. But there is no other testimony to corroborate this.

The next inaccuracy occurs in J. N. Andrews' *History of the Sabbath,* page 501 (original ed. 1873): "As early as 1844, nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord." The usually careful Andrews apparently took the statement of James White, and naturally deduced from it that the Sabbathkeepers took in "nearly the entire church," as the Christian church probably numbered no more than this, their initial membership, according to the signers in their first church record book, numbering but thirty-two. And this statement in the standard *History of the Sabbath* fixed the idea in the minds of most, including children of the original Washington Sabbathkeepers. It would have been an inestimable service if the historian Andrews had more carefully searched the local records and received the testimony of original members then living, though in fact it is evident from their statements that some of their memories were faulty.

It is evident from the Record Book that the Sabbathkeeping members were dropped by action of the Christian church, some as late as April 6, 1856. The meetings of the Sabbathkeepers were held usually at the private homes of John Stowell and Cyrus Farnsworth, though at certain general meetings the use of the Christian church was granted them. (*Review and Herald,* Nov. 8, 1853, p. 140; Aug. 7, 1855; Sept. 24, 1857.) But shortly after the organization of the Seventh-day Adventist Church in 1862, presumably in 1863, the meetinghouse passed into the possession of that church, with whom it has remained ever since.

Page 107.[2] The *town* of New England is the township; and the several villages or communities in the township are very generally designated by their relative positions, as South Lancaster, Lancaster (or Lancaster Center), North Lancaster, etc. The town of Washington, New Hampshire (population now about 150; summer population over 1,000), contains East Washington and Washington Center, a beautiful little village on a ridge, amid surrounding hills, with its white houses and its civic center of town hall, school, and Congregational church, and with its bronze plaque proudly proclaiming that this is the first town in America (1776) to be named after the Father of his Country.

Hillsboro, with a half dozen divisional designations, lies about twelve miles southeast of Washington Center. Frederick Wheeler owned a farm somewhere in Hillsboro, which, however, he sold in 1844, putting the money into the Advent cause. Interview at West Monroe, N.Y., May 5, 1934, with George Wheeler, C. E. Eldridge, and Mrs. Bessie J. Rice, a granddaughter of George Wheeler.

Page 107.[3] A tradition in Washington is that Rachel Delight Oakes, when she went there to teach, boarded in Daniel Farnsworth's home. Cyrus, his son, was then twenty years old. Another account, however, holds that she and her mother lived in John Ball's home. If the former account is true, Delight's mother, Mrs. Oakes, probably also lived in Daniel Farnsworth's home, which is now known as the Cyrus K. Farnsworth house.

Page 107.[4] W. A. Spicer, *Pioneer Days of the Advent Movement,* p. 122. Mrs. Oakes is known to us as Rachel Preston. But at the time she came to Washington, and when she presented the Sabbath truth to them, she was a widow by the name of Oakes. Her daughter, Rachel Delight Oakes, then eighteen years old, had come to teach school in this district. Whether the two came together, or whether Mrs. Oakes came later to join her daughter, I have not been able to determine. Mrs. Rachel Oakes married Nathan T. Preston after she came to Washington, according to local testimony, but the exact date I have not discovered. Thus she afterward came to be known as Rachel Preston. Cyrus Farnsworth married Delight Oakes, June 14, 1847, and they had four children. She died in 1858. Cyrus was subsequently married twice, first to Lydia Knight, who died without children; and last to Harriet Camp, and they had one child, Ida. (*History of Washington, N.H.,* pp. 396-401.) William Farns-

worth was married twice, and had, according to the *History*, twenty-two children; his son Elmer said twenty-four, two dying in infancy.

Page 108.[5] Even more confused than the evidence of the number accepting the Sabbath, is the testimony as to the time when they accepted it. Was it early in 1844, before the disappointment, or was it after the disappointment, in late 1844 or even in 1845? The witnesses do not agree, and sometimes a witness contradicts himself. On the one side are chiefly the testimonies of D. A. Robinson, Eugene W. Farnsworth, and Frederick Wheeler.

D. A. Robinson (uncle of D. E. Robinson), in writing the obituary of Patty Farnsworth, wife of Daniel, says, "She was one of the first to embrace the present truth, having kept the Sabbath since the spring of 1844."—*Review and Herald*, May 20, 1875, p. 167.

Eugene Farnsworth says, in writing the obituary of his father, William, "Early in the spring of 1844, he, with two of his brothers, began the observance of the seventh-day Sabbath."—*Ibid.*, Feb. 19, 1889, p. 126.

Elder Frederick Wheeler, in his ninety-sixth year (1906), dictated a statement to F. W. Bartle, which he inscribed on the back of a photograph of Elder Wheeler and delivered to W. A. Spicer: "In March, 1844, he began to keep the true Sabbath, in Washington, New Hampshire."—Spicer, *op. cit.*, pp. 42, 43. According to Frederick Wheeler's son George, it was in Hillsboro, not Washington, that his father began to keep the Sabbath: "Father preached it [his first seventh-day Sabbath sermon] in the Washington Barnes red schoolhouse in the town of Hillsboro, and continued to hold meetings there for some time, until the tax payers complained about it. Then Ev. Barnes cleared out his wheelwright and plow shop, and meetings were held there."—MS. D.F. 188, interview with C. E. Eldridge and Mrs. Bessie Rice.

On the other side is the testimony of Cyrus Farnsworth, of Harriet his third wife, and of Stephen N. Haskell.

Cyrus K. Farnsworth prepared a statement about the Seventh-day Adventist church for the *History of Washington, N.H.*, in which he said, "In 1845, through the influence of Mrs. Rachel Preston, they commenced the observance of the seventh day of the week."—Page 119.

In writing the obituary of Cyrus Farnsworth, Harriet, his third wife (married September 3, 1861), wrote, "He was one of the oldest Seventh-day Adventists in the world, observing the Sabbath soon after the passing of the time in 1844."—*Review and Herald*, May 30, 1899, p. 350.

Elder Haskell, after conducting the funeral of Rachel Preston, in Vernon, Vermont, wrote that "in 1844, after the passing of the time, she introduced the Sabbath among the Adventists."—*Ibid.*, March 3, 1868, p. 190.

Forty-one years later Elder Haskell, at the General Conference of 1909, in recalling the memory of Rachel Preston, said that she told him the Adventists at Washington, before the "passing of the time," were so engrossed in preparation for the coming of the Lord that they would not read her Seventh Day Baptist literature. After the disappointment, they were still indifferent for some time, but finally, one Sunday during service, several arose and said they were convinced. (*General Conference Bulletin*, June 2, 1909, p. 290.)

A possible means of reconciling most of the conflicting testimony lies in the fact that there were two disappointments, the first occurring in March and April of 1844 (see chapter 4), and the second on October 22, 1844. It might be that Harriet Farnsworth's "soon after the passing of the time in 1844" and S. N. Haskell's "after the passing of the time" referred, at least in their informants' minds, to the first disappointment, in which case they could agree with Robinson, Eugene Farnsworth, and Wheeler that the keeping of the Sabbath began in the spring of 1844. But since the "passing of the time" is a phrase in Seventh-day Adventist usage nearly always applied to October 22, 1844, this is a rather forced construction. Cyrus Farnsworth's statement that it was in 1845 is from one who was a participant, and it must either be taken as conclusive or referred to as an unaccountable slip in his memory.

However, it may be remarked that other slips are observable in the statements of Haskell, Wheeler, James White, J. N. Andrews, and others whose testimony is not here directly introduced. Considering the indubitable fact that Preble began the observance of the Sabbath in the summer of 1844, as he in his prime declared, and that his conversion to it coincides with some testimony of the earlier conversion of Wheeler and the Farnsworths, who lived not far from Preble, and with whom he possibly communicated, I am inclined to

accept the version that the observance of the Sabbath at Washington and Hillsboro began in the spring of 1844, as I have indicated in this text. But in view of all the testimonies, the fact is not conclusively proved.

Page 108.[6] Rachel Harris was born March 2, 1809, in Vernon, Vermont. She married Amory Oakes. and went to live in Verona, New York. They had one daughter, Rachel Delight. Delight and her mother in 1837 became members of the Seventh Day Baptist church in Verona. In 1843 (apparently Mr. Oakes had died, though we have no record) they went to Washington, New Hampshire, the daughter to teach. There (date undetermined) Mrs. Oakes married Nathan T. Preston, and they removed to Milford, New Hampshire, according to the testimony of Mrs. Addie Farnsworth. This, however, may have been several years later, because in the church record book of the Christian church there. is a notation on April 6, 1856: "Voted, to rent Nathan Preston the parsonage house one year for the sum of $12." In any case, they finally removed to Vernon, Vermont, where Mrs. Preston had been born. There she died in 1868, and he in 1871, and there they are buried. There is no evidence that Mr. Preston was ever either a Seventh Day Baptist or a Seventh-day Adventist. At her grave, beside her headstone, is a monument bearing this inscription on a bronze plate:

"*Rachel Preston*

"Was used of God in bringing the truth of the Sabbath to the Adventist church in

"*Washington, N.H.*

"Which became the first Seventh-day Adventist church in America."

In the shifting, swirling tides of Adventist opinion after the disappointment, she for a time declined to accept the ministry of Elder and Mrs. White; but before her death she came to the better mind, received their testimony, and died in the full Seventh-day Adventist faith, rejoicing with her last breath: "Jesus is good," "Jesus is my friend."—*Review and Herald,* March 3, 1868, p. 190.

Page 109.[9] A typical case was that of Roswell F. Cottrell, who, accepting the Seventh-day Adventist faith in 1851, became a leading minister. He was formerly connected with the Seventh Day Baptists, but in 1844 he and his family had separated from them because of accepting the doctrine of conditional immortality, which was growing among the Adventists; yet because he kept the Sabbath and the Adventists did not, he refused then to join the Second Advent Movement. (*Review and Herald,* Nov. 25, 1851, p. 54.)

Page 109.[10] Preble's birth town is next on the east to Hillsboro, and his charge at Nashua is only about thirty miles from Hillsboro. It is altogether likely that he was acquainted with Wheeler, but we have no recorded evidence. Wheeler in late life testified that he began to keep the Sabbath in March, 1844, and his son George testifies that his father preached his first Sabbath sermon in Hillsboro.

Although Wheeler is associated with two other persons, in the summer of 1844, in announcing through the *Advent Herald* a camp meeting to be held in Hillsboro, "on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington," to "continue over the Sabbath" (doubtless meaning Sunday, since the *Advent Herald* would not employ the phrase to designate the seventh day), and this might be regarded as prima-facie evidence that he was not keeping the Sabbath then, it is more probable that he used the phrase in deference to popular meaning. (*Advent Herald,* Aug. 21, 1844.) Furthermore, as James White afterward explained, "as early as 1844 a few Advent brethren in the vicinity of Washington, N.H., embraced the Sabbath of the Fourth Commandment. These did not see the Sabbath reform in connection with the Third Message of Rev. xiv, and not holding the Lord's Sabbath as a test of Christian fellowship, did not feel the importance of giving the light to others."—*Review and Herald,* Dec. 31, 1857.

Page 114.[21] This house of Joseph Bates, bought from him in February, 1844, by Noah Spooner, has been remodeled by later owners, and is greatly changed in appearance. Only the two front rooms remain comparatively the same. Of

these, the living room has been extended; but the study of Joseph Bates, now the dining room, about 12 by 14 feet, has not had its dimensions changed.

Page 114.[22] At one time, two years after accepting the Sabbath, Elder Bates was strongly impressed that he should labor in New Hampshire and Vermont. Having no money, he determined to start out on foot. Sarah Harmon, the older sister of Ellen, having visited in Fairhaven and become somewhat acquainted, had taken service in housework, to earn some money for the cause. She was to receive the munificent sum of one dollar a week, besides her "keep." She had been employed but one week when she learned of Elder Bates's plight. Going to her employer, she asked for five dollars in advance, which he granted, and she placed this in Elder Bates's hands, which paid his fare.

The next time he had a mission he decided not to walk but to trust to Providence. Without money, he boarded the train. He had been in his seat only a few moments when a perfect stranger came to him and handed him five dollars to help in his work. (Loughborough, *op. cit.*, pp. 265, 266; James White, *Life Incidents,* p. 270; M. E. Olsen, *Origin and Progress of Seventh-day Adventists,* p. 188.

Page 116.[24] Bates by this time had become an extreme but successful health reformer. James White testifies (*Life of Bates,* p. 311) that when he first met Bates in 1846, his diet consisted solely of plain bread and cold water. Yet "his countenance was fair, his eye was clear and mild, his figure was erect and of fine proportions." Later Bates brought his diet into conformity with the health principles developed through Mrs. White, using fruits, grains, nuts, and vegetables in variety; but it is evident that in 1846 those who entertained him would have little difficulty in supplying his wants.

Page 116.[26] Gurney, back in the early 1840's, was employed as a blacksmith by a master mechanic. When Gurney became an Adventist, and decided to go with Bates on his preaching tour to Maryland, his employer was so incensed that he refused to pay him his accumulated wages. It was this debt that he now paid. The Lord, we may say, had kept it in escrow over the disappointment to help start the third angel's message. (*Review and Herald,* June 28, 1923, p. 9.)

Page 120.[30] The doctrinal aspects of the Sabbath will be found in such works as: J. N. Andrews, *History of the Sabbath and the First Day of the Week;* M. L. Andreasen, *The Sabbath—Which Day? And Why?;* Robert L. Odom, *Sunday in Roman Paganism;* R. F. Cottrell, *The True Sabbath;* A. W. Spalding, *The Sabbath and the Sabbath Day;* M. C. Wilcox, *The Lord's Day the Test of the Ages;* Carlyle B. Haynes, *From Sabbath to Sunday;* Walter E. Straw, *Origin of Sunday Observance;* Ellen G. White, *Education,* pp. 250-252; *Testimonies for the Church,* vol. 4, pp. 349-368; *Patriarchs and Prophets,* pp. 44-51; *The Desire of Ages,* pp. 281-289; *The Great Controversy,* pp. 54-60, 433-592; and many other places in her writings.

Page 124.[5] The history of the cult of evolution is the best illustration of its formula. It has evolved from the frank atheism or agnosticism of Lamarck, Darwin, Huxley, and Spencer, into a deism of various shades, as held by its present proponents. Most evolutionists today acknowledge that a Higher Intelligence has brought our world into existence. Men must be impervious egoists to think otherwise. They do not, however, agree that He brought it into existence as He says He did. And since evolution has penetrated and saturated the churches, the evolutionist churchman claims allegiance also to the Christian God. But his basic belief destroys all faith in the main Christian doctrines—creation, the Sabbath, the fall of man, the consequent redemptive plan, therefore the atonement of Jesus Christ, His mediatorial service, and the cataclysmic end of sin and misery in the second coming of Christ. In whatever degree any evolutionist believes any part of these doctrines, he believes it in contradiction of his fundamental belief in evolution; and confusion, "Babylon," is the result. Therefore, whatever its cloak of Christianity or of monotheism and deistic causation, the cult of evolution is justifiably held still to be completely anti-Christian.

Page 129.[15] The visions of Ellen Harmon White in her early career were distinguished by such physical evidences of supernatural control, easily tallied

with Biblical accounts of similar phenomena in the cases of prophets, as to establish her divine credentials with those who sought such corroboration. Thus, like the prophet Balaam, her eyes remained open during the vision. (Numbers 24:3.) Like the prophet Daniel, there remained in her at first no strength, then she was supernaturally strengthened; and, though speaking, no breath could be detected in her. (Daniel 10:8, 16-19; see Loughborough, *op. cit.*, pp. 204-211; Arthur L. White, *The Prophetic Gift in Action*, pp. 3-5.) But the real test of her authenticity lay in the character of her teachings, referable to the instruction received in vision, and to their harmony with the Bible. This evidence was apparent to the thoughtful at the time; and the years since then, with their fruitage of the divine wisdom and foreknowledge of the Spirit which spoke through her, have contributed their abundance of testimony.

Page 138.[31] For doctrinal and practical presentation of the subject of the prophetic gift, see the following works: Arthur G. Daniells, *The Abiding Spirit of Prophecy;* J. N. Loughborough, *The Prophetic Gift in the Gospel Church;* Carlyle B. Haynes, *The Gift of Prophecy;* Trustees of the Ellen G. White Publications (4 pamph.), *Prophetic Guidance in Early Days; The Prophetic Gift in Action; The Custody and Use of the Ellen G. White Writings; The Ellen G. White Books;* Martha D. Amadon (Byington) (pamph.), *Mrs. E. G. White in Vision;* W. A. Spicer (pamph.), *Writings of the Spirit of Prophecy.*

Page 155.[20] Following are the membership statistics of the Adventist bodies in the last four censuses:

	1906	*1916*	*1926*	*1936*
Life and Advent Union	509	658	535	352
Primitive Advent Christian Church				538
Church of God (Adventist)		848	1,686	1,250
Church of God (Oregon, Ill.)	2,124	3,457	3,528	4,163
Advent Christian Church	26,799	30,597	29,430	26,258
Seventh-day Adventist Church	62,211	79,355	110,998	133,254

In 1943 the Advent Christian Church reported 30,115 members in the United States and Canada, and a world membership of 32,815.

In 1948 the membership of the Seventh-day Adventist Church in the United States and Canada was 232,196; and in the whole world, 628,594 at the end of 1947.

Page 160.[10] God speaks to men in terms of their knowledge and experience, that they may understand something of the heavenly mysteries. If He should use terms which comport with the transcendent science of heaven, they would be unintelligible to men. Even in human affairs science advances, so that the terminology of today would be beyond the comprehension of the men of yesterday. Speak to George Washington or Daniel Webster of communication by radio or long distance, or tell them of records made not by the pen but by the phonograph needle on composition disks, so that the voices of the dead can speak to us, and they would register only bewilderment. What heaven's actual instruments of record may be we do not know: to us they are "books," because books were, until recently, our only form of record, and even now are the most common. To modern minds, books in heaven, written perhaps in human language, to record the history of all time and all persons, seem cumbersome, crude, and incongruous. Certainly God has a shorthand or a phonograph or a memory system that is infinitely beyond human comprehension; therefore the records of heaven are to us, as to our fathers, "the books," as symbols of the accuracy and surety of the library of God.

Page 175.[3] Gurney, the devoted companion of Bates, had accepted the visions even before his leader. He heard Ellen Harmon in New Bedford on her first visit there, and learned her address. He was impressed with her appearance and conduct, but, fearful of current fanaticism, he reserved judgment. Said he to himself, "If this is something the remnant must meet, I must know where it came from." Accordingly he made a journey to Portland, Maine, introduced himself to Robert Harmon, the father of Ellen, and told him he had come to make their acquaintance, especially Ellen's. He observed with satisfaction the family's humble, God-fearing life. Spending several weeks in Maine, he visited

a number of places where Ellen was known, and where everyone testified to her devoted, self-sacrificing character. Gurney became a convert and a promoter. "I found a brother," he says, "who was willing to pay one half the expense of printing her first vision." That brother was James White. The two men brought out as a "broadside" (a sheet printed on one side) the first vision of Ellen Harmon and briefs of two later visions. This was in April, 1846, before her marriage to James White. Aside from two communications to Jacob's *Day-Star* in Cincinnati, this was the first time that Ellen Harmon appeared in print. Gurney thus became a friend and sponsor of her and her work before Bates. He must have been a good blacksmith; he was always able to find some money for his worthy causes. (*Review and Herald*, Jan. 3, 1888.)

Page 179.[8] The identity or location of this house in Rocky Hill has been a clouded issue. Albert Belden owned considerable property there, two miles from the village, eight miles from Middletown. Three farms are identified as having been his. On his home place he built and sold and built again three or more houses along the road, almost as close as on a city street. One small house, which was undoubtedly his, was several years ago fixed upon as the house in question; and the present owner, influenced by many visitors, assures you that James and Ellen White lived in the upstairs, to which he has now added about eight feet. But I measured that upper chamber: 9 by 14 feet, and at its original utmost (leaving out the partition which with the chimney confines it) it could not have been more than 14 by 15 feet, which is scarcely "large," nor capable of being converted into living quarters for three persons. The downstairs has but four small rooms, originally three, hardly enough for Belden's family as it grew. Possibly it was occupied by one of his married sons. W. C. White, after examination in 1935, repudiated this place (Letter to F. M. Wilcox, May 22, 1935, in *Review and Herald* files), and fixed upon another, a few rods east, which, however, had burned down in 1934. He saw the foundations, and believed this was the house.

However, on a visit in September, 1946, I made some investigations which altered my belief. While the ruins had been covered over and hidden in the ground, the testimony of neighbors in the first little house and of an old gentleman in town, Edward J. Stevens, whose maternal Grandfather Pasco bought this second house from Albert Belden, was that it contained on the first story but three rooms and a pantry, and in the half story above probably no more room than was in the first house. Mr. Stevens believed, on the testimony of his mother, that his grandfather bought the house in 1845. Thus it was not occupied by Albert Belden in 1848 or 1849. Mr. Stevens stated that Albert Belden, on selling, went to live in the next house beyond, which is still standing, and is of proportions more suitable to the description. He probably built this house at the time. It has an upright of two stories, 20 by 30 feet, a rear addition 18 by 20, and a story-and-half ell 20 by 30. The second story of the upright, of those really "large" proportions, is still only partly finished, the rafters showing, though the space is divided into four rooms. Such evidence as there is therefore points to this house as being the one in which was the "large unfinished chamber" in which was held the conference of 1848, and which perhaps made the dwelling rooms of the Whites in 1849. Mrs. White does not state (*Life Sketches*, p. 123) that the "large unfinished chamber" constituted the "part of Brother Belden's house" which they occupied; that is conjectural. But as the ell gives evidence of comparatively recent erection, the upper story of the main building seems the most likely to be partitioned and occupied by James and Ellen White, with Clarissa Bonfoey and her furniture. Here in this house the first numbers of *Present Truth* were edited, wrapped, and mailed.

Page 182.[12] James White, *Life Sketches*, p. 265. J. N. Loughborough, however, writing in the *Review and Herald*, September 24, 1908, says that they occupied part of the house of Elias Goodwin, borrowing furniture from the brethren of the place. This Elias Goodwin, a pillar of the church there, had been converted in 1843, says Loughborough, from being a professional gambler. One night, at the gaming tables, he suddenly lost all interest and decided to go home. As he walked along the street he passed an open stairway that led up into a hall from which he heard some powerful preaching. Curious, he went up, took a seat, and listened, astonished, to a discourse on the prophecies of Daniel. He felt impressed that the speaker needed money, so at the close he impulsively

walked up and handed him a five-dollar bill. Then, as he went down the stairs, he cursed himself for his foolishness. But he could not get out of his mind the lecture and the images on the chart. So he went back to the hall again and again, but never saw the same speaker. Nevertheless, he listened to the message of Christ's soon coming, and in the end was soundly converted. Then, several months later, the man to whom he had given the money appeared again. In the course of his address that evening he said, "On my first visit here, I had only fifty cents left. On the steamer, approaching the town, I went to my cabin and prayed, 'Lord, if my work is done, I can as well stop in Oswego as anywhere; but if there is more for me to do, open the way!' At the close of my sermon, a man handed me five dollars, and I have not lacked since. None of the brethren could tell me who he was. I should like to meet him." Elias Goodwin went up to him and said, "I am the man, and that sermon was the beginning of my conversion. I want you to go home with me." So he went with him, and they had a glorious time recounting the providences of the Lord. That was the beginning of the hospitality of Elias Goodwin, who according to Loughborough, took in James and Ellen White. However, in his correspondence of the time James White gives as his address, "Care of Luman Carpenter."

Page 197.[7] Saxby gave him the tract "Elihu on the Sabbath," and on a trip to Canada, Haskell left the boat five miles before his destination, went to the woods, and spent a whole day wrestling with the truth in it. Then he surrendered. (*Review and Herald,* April 7, 1896.) "Elihu on the Sabbath" (that is to say, "The Last Word on the Sabbath, by a Young Writer," Job 32:1-6) was written by a young Seventh Day Baptist, Benjamin Clark. (R. F. Cottrell in *Review and Herald,* April 1, 1880.) It was a clear-cut, concise, telling argument for the Sabbath, and made one of our most popular tracts, for all its anonymity. We young folks in the old days often wondered who that Elihu was.

Page 198.[12] J. O. Corliss, an early worker and companion of these men, tells a nimble story of this interview (*Review and Herald,* Oct. 11, 1923) which well illustrates Cornell's impetuous nature, a story which I am tempted to give verbatim; but in view of letters in the *Review and Herald* (Sept. 16, 1852, pp. 79, 80) from M. E. Cornell, his wife Angeline M. A. Cornell, and her father, Henry Lyon; of a letter from J. P. Kellogg (*Review and Herald,* Jan. 6, 1853, p. 136); and of a report from Joseph Bates (*Review and Herald,* July 8, 1852), Corliss' story seems somewhat apochryphal, perhaps due to the natural accretions of seventy years around the core of a single memory. I have therefore combined the accounts in what seems a rational form and sequence. Loughborough has still another account. Corliss has Cornell deciding in that first hour when he interviewed Bates, while Angie waited for him, and then they drove on fully convinced and ready to preach. But, in a reply to Joseph Marsh, editor of the *Advent Harbinger (Review and Herald,* Sept. 16, 1852, p. 78), Cornell says that he took two weeks to study and decide on his course, and "four days of the time, I was constantly engaged in the most thorough investigation, listening to ten lectures from two to four hours in length, and continuing my search until 11 and 12 o'clock every night." So it seems that his own final decision was made after Bates's visit to Plymouth, when his father-in-law and J. P. Kellogg also decided.

Page 201.[14] The Washington, New Hampshire, church was prior to it; but that was built as the Christian church, and was known by that name long after 1844. It was retained by the Sundaykeeping members of the congregation; but much later, in 1863, it was turned back to the Sabbathkeeping group. The Battle Creek, Michigan, church, sometimes claimed as the first, was built in 1855-56; Buck's Creek, in 1855. It was a small church, 20 by 30 feet, with a rear extension of fifteen feet. About 1907 it was sold to a man named Spears, who tore it down and used the lumber for a farm building. Nothing but the loose stones of the foundation now remain.

Page 205.[15] M. E. Olsen, *Origin and Progress of Seventh-day Adventists,* p. 238. The cowboys dubbed Lawrence, "Old Horn." After he left, a preacher one Sunday was attacking him vigorously, when one of a group of cowboys outside called through the open window, "Parson, you wouldn't dare talk like that if the Old Horn were present; and inasmuch as some of his friends are here, the

less you say against him, the better it will be for you." The remainder of the sermon was benign.

Page 207.[18] Philander H. Cady joined the Seventh-day Adventists in 1855 under the ministry of J. N. Loughborough. He was a carpenter, afterward a minister; he was also an accomplished violinist, and conducted "singing schools." In an adjoining schoolhouse John G. Matteson, too, conducted a "singing school"; and as he likewise was a good violinist, the two became friends. But in theology they were opposed, and spent long hours discussing points of faith. When the argument waxed warm, Philander would end it by saying, "Let's play and sing." Finally Matteson determined he would blast the Sabbath nonsense out of Cady; so he came on the Sabbath with both barrels loaded. After a long tirade, during which Cady kept silent, Matteson took breath and asked, "Now what do you think of your seventh-day Sabbath and your third angel's message?" Philander Cady replied, "I think it is God's truth, and I shall continue to believe it." Astonishingly, Pastor Matteson said, "I am with you." They knelt together and prayed God to keep them true and faithful. Matteson announced a series of sermons to his church, in which he presented his new faith; and at the close his whole church rose and with one voice said, "We are with you; we will keep it too." And a new Seventh-day Adventist church was born. M. E. Cady letter, Jan. 22, 1947.

Page 222.[19] The common tradition among Seventh-day Adventists is that this third stanza refers to J. N. Andrews. Andrews had not at that time, however, come to the stature which he afterward attained; nor did the stated conditions well fit his case, for most of his friends went along with him. He did doubtless resign pleasure and the hope of honor, but certainly not wealth, unless in anticipation. It is a question whether Annie had him in mind.

Another tradition is that the stanza refers to Uriah Smith, Annie's brother. But at the time she wrote the poem (*Review and Herald*, Aug. 19, 1852), Uriah had not yet made his decision to unite with the Sabbathkeeping people; therefore, it cannot refer to him.

Here is a tale told me by Mrs. Genevieve Webber Hastings, daughter-in-law of that Mr. and Mrs. Leonard Hastings who figure so largely in the early spiritual friendships of James and Ellen White. The Webbers, as well as the Hastings, lived at New Ipswich, New Hampshire, seven miles from West Wilton, the home of the Smiths, and the families were well acquainted. Mrs. Rebekah Smith, the mother of Annie and Uriah, frequently visited the Webber home, and they visited hers. In her old age she told Genevieve, "In that third stanza Annie really meant herself; but she said she couldn't write 'she' and keep it in harmony with the first two stanzas; so she wrote 'he,' and let the brethren think it meant whomever they wished."—Statement of Mrs. Genevieve Hastings to me, at New Ipswich, New Hampshire, May 21, 1947. The stanza really fits the experience of Annie, and to quite a degree later, that of her brother; for they did leave behind "the cherished friends of early years," and "honor, pleasure, wealth resigned." And it well bespeaks the consecration of Annie R. Smith, whose whole soul was wrapped up in the blessed hope.

Page 229.[19] H. S. (Hiram) Guilford, the five-year-old brother of fifteen-year-old Irving, when the latter was sent on his errand in 1831, in letters written to me in the early part of 1907, furnished much information on this and later events. He was then living in Chesaning, Michigan, where he died in 1921. James E. Shultz, veteran minister, missionary, and editor, lived as a boy in the family of Hiram Guilford, and he corroborates the information here given. He states, however, that Irving Guilford did not become a Seventh-day Adventist, but that Ransom, Hiram, and Oscar did.

Page 232.[23] One Seventh Day Baptist family in Milton who later became Seventh-day Adventists were Elder and Mrs. A. C. Spicer, the parents of William A. Spicer, eighth president of the General Conference. It was after their removal to Minnesota, where their son William was born, that in 1874 they accepted the third angel's message. One of their friends, a Seventh Day Baptist minister, D. P. Curtis, had accepted the faith, in which he afterward became a prominent worker. Spicer went to recover him. Instead, he was convinced, through study with Curtis, and he himself became a Seventh-day Advent-

ist. He preached, and wrote for the *Review and Herald,* and was soon called to Battle Creek, where he afterward resided.

Page 234.[27] Corduroy roads, very familiar to the early workers from bumping over many of them, were made of logs laid transversely on the peaty surface of the swamps, and usually surfaced with muck or earth. Their durability depended upon the character of each log; and when in time some sappy specimens rotted out, the result was chuck holes which the settlers called "thank-you-ma'ams"—a pious expletive designed to avoid transgressing the third commandment. *Crossways* was the vernacular; *corduroy,* the more classical term.

Page 239.[1] This first successful experiment was speedily followed in other States. In the same year Vermont, New York, and Maine each purchased and put into the field a tent; and Elder White was so anxious for Wisconsin to have one that he borrowed the money and furnished it until the Wisconsin brethren could make up the amount. This tent was used also in Illinois. Ohio soon followed; and in 1859 Iowa, to make up for lost time, was the first to put two tents simultaneously into the field. Evangelistic meetings in tents were a novelty in this western country, and attracted good audiences. Their use continues even to the present time.

Page 240.[2] As a girl Alma Caviness lived in Battle Creek in the 1860's. She died May 26, 1946. Her father, a Union soldier, died in the Civil War; and the mother, who with her family accepted the faith in Ohio under the labors of J. H. Waggoner and Hiram St. John, moved to Battle Creek.

The first little meetinghouse had, in my youth, become the humble woodshed of a house on the corner of Van Buren and Cass; the second house had been sold to a colored congregation; the third house was removed and incorporated in the Review and Herald building, with which it burned in the fire of 1903. (Information from Mrs. Mary Gould Smith, aged 100, widow of Asahel Smith, son of Cyrenius, July, 1946.)

Page 268.[6] Gurney remarks that "Bro. [Frederick] Wheeler was fully satisfied that the action of the church was in Gospel order," reflecting the somewhat balky attitude on the question of organization of that cautious pioneer, which greatly grieved James White. (*Review and Herald,* Aug. 27, 1861, p. 100.) Joseph Bates's communications constantly refer to his organization of churches, with deacons and elders.

Page 269.[7] He received credentials from the Michigan Conference, and later from the General Conference, when these were organized; but being the oldest and most experienced minister among them, the father of them all, who should ordain him? Above all others, he was under the ordination of God.

Page 270.[13] To set some goal, the address recommended the following:

Each brother from 18 to 60 years, 5 to 25 cents
Each sister from 18 to 60 years, 2 to 10 cents
Both brethren and sisters, initially, 1 to 5 cents on every $100 of property owned.

Page 273.[22] The delegates present included:

New York: E. A. Poole, J. N. Andrews, C. W. Sperry.
Ohio: T. J. Butler, G. W. Holt, Joseph Clarke, H. Craw.
Michigan: Joseph Bates, J. H. Waggoner, James White, J. N. Loughborough, J. B. Frisbie, R. J. Lawrence, J. L. Edgar.
Wisconsin: W. S. Ingraham.
Iowa: M. E. Cornell, Moses Hull. (*Review and Herald,* Oct. 2, 1860, p. 156; Oct. 9, 1860, p. 161.)

Page 278.[32] Perhaps no more scathing rebuke was voiced than that of Joseph Clarke, of Ohio, the farmer-teacher-layman who had been a delegate to the initial conference in 1860, and whose many articles in the *Review* made him practically a corresponding editor. The uniformly balanced and sensible and quiet tone of this brother's writing presented a distinguished background for his blazing indignation in this article: "From the first I have admired the plan of

organization, and I have been puzzled beyond measure to see the part acted by those opposing it; especially that men of talent, of piety, of largeness of mind, should fail to move most heartily for complete organization.

Why is it? Why don't we all hasten? Is not destruction at hand? What! can it be! Are our officers acting like the army officers at the defeat at Bull Run? Men of God! Is it so? Are the soldiers cut to pieces for want of pluck in our officers?

"Is it possible, we exclaimed, as we read the article on Organization in No. 18, by Bro. White, that antiorganizationists still are hesitating? Why don't you come up, to a man, in this business? When I think, after all that has been said and done on this matter, how Bro. White is tantalized, how the testimony is trampled on, how the church is trammeled, how the good Spirit is slighted, oh, it is provoking, it is sickening, it is discouraging, it is positively flat nauseous as the lukewarm water from the stagnant pool."[33]—*Review and Herald,* Nov. 18, 1862, pp. 197, 198.

Then he used Paul's comparison of the church to the human body, and supposing a case where a body is brought broken and bruised and "disorganized" to the operating table, the chief surgeon calls upon his assistants in vain.

Page 278.[34] The churches which thus formed the first Seventh-day Adventist conference were as follows: Battle Creek, Burlington, Cheaning, Colon, Convis, Greenville, Hanover, Hillsdale, Jackson, Lapeer, Monterey, Orange, Otsego, St. Charles, Tompkins, Watson, and Wright, all of Michigan, and Salem Center, Indiana.—(*Review and Herald,* Oct. 14, 1862, p. 157.)

Page 278.[35] This may seem a normal and uneventful action; but as a matter of fact, there had been great opposition to paying preachers, and there was still considerable criticism. It was "ccmmercializing the gospel"; it was "making hirelings"; it was "doing what the churches of Babylon are doing." It was all right, perhaps, if the preacher actually would starve otherwise, to give him a dollar or two in the collection plate, but not a fixed salary, though so low as $4 to $7 a week.

Page 279.[36] The delegation to the first General Conference was as follows:

New York: J. N. Andrews, N. Fuller, C. O. Taylor, J. M. Aldrich.
Ohio: I. N. Van Gorder, H. F. Baker.
Michigan: James White, Joseph Bates, J. H. Waggoner, John Byington, J. N. Loughborough, Moses Hull, M. E. Cornell, R. J. Lawrence, James Harvey (of Indiana), W. S. Higley, Jr.
Wisconsin: Isaac Sanborn.
Iowa: B. F. Snook, W. H. Brinkerhoff.
Minnesota: Washington Morse.

Page 280.[37] Compare this first General Conference, numbering twenty delegates from six of the United States, with the present General Conferences, where nearly seven hundred delegates come from every country and every people on the face of the globe, and ten to fifteen thousand people are in attendance. But "who hath despised the day of small things?" In this first gathering for organization and despatch of pressing business lay the germ of the world-wide work now being carried on, the acorn which, in the providence of God, has developed into the mighty oak whose branches reach to the farthest limits.

Page 285.[1] Hinton R. Helper, of North Carolina, published in 1857 his book *The Impending Crisis,* in which he boldly condemned slaveholders and slavery, and declared the purpose of himself and his people to be the abolition of slavery. In the ensuing conflict he was driven from the South, to find refuge in the nation's capital and to enter upon a distinguished career in diplomacy, business enterprise, and literature.

Page 287.[9] The Underground Railway was the name of mystery given to the system of transporting fugitive slaves through Northern territory to Canada or places accounted safe in the North. By night in covered wagons such escaping slaves were moved from station to station, a business that was made unlawful and dangerous by the Fugitive Slave Law. The "stations" were the homes or barns or hideouts of members in the system, sometimes being attics or cellars, and the latter type of refuge, as well as the secrecy of the moving, probably

suggested the facetious title "Underground Railway." The Quakers, that people of peace but inflexible conviction, were foremost in this business, but many other church people engaged in it, and some not so peaceful as the Quakers. John Brown, of Ossawatomie, who made a name for ruthlessness in "Bleeding Kansas," was of the latter type. Fiercely religious in the Old Testament tradition, he counted all slavery men Philistines, and scrupled not to kill, as he might at any time be killed, for there was a price of ten thousand dollars set on his head. He started a little Civil War all his own; and he died on the gallows after his abortive Harper's Ferry fight. While the sober sense of the nation condemned his flaming insurrection attempt, he yet became the symbol of militant emancipation; and the first camps of the Union Army echoed to the refrain,

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on,"

to the tune of which Julia Ward Howe wrote her "Battle Hymn of the Republic."

Page 287.[10] Mrs. Martha D. Amadon, daughter of John Byington, who often saw Mrs. White in vision, thus testifies of the atmosphere of those scenes: "Mrs. E. G. White was a woman very gifted in prayer, her voice clear, her words distinct and ringing; and it was almost always during one of these earnest seasons that she was taken off in vision. . . . Her appearance in vision was heavenly. . . . Her eyes were open, there was no breath, but there were gentle movements of the shoulders, arms, and hands by herself in expression of what she saw. And yet it was impossible for anyone else to move hand or arm. She often uttered words singly, and sometimes sentences, which told to those about her the view she was having, either of heaven or of earth. . . . There was never any excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, lasting about an hour or less. . . . These impressive scenes encouraged and strengthened the faith of those present, not only in her work, but in the word of God, which liveth and abideth forever."—MS. D.F. 105 in White Publications.

Page 295.[15] The office of the provost marshal returned Andrews' papers to him with the following letter, which established the order:

"PRO. MAR. GENL'S. OFFICE,
Sept. 1st, 1864.

"RESPECTFULLY RETURNED TO REV. J. N. ANDREWS:

"Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrollment that they are conscientiously opposed to the bearing of arms, and are prohibited from so doing by their rules and articles of faith, and that their deportment has been uniformly consistent with their professions, will be assigned to duty in hospitals, or to the care of freedmen, or shall be exempt on payment of $300, to such persons as the Secretary of War may designate.

"By Command of the Provost Marshal General,

THEO. MCMURTRIE,
Capt. & A. A. A. G."

Andrews therefore recommended as the proper course for Seventh-day Adventists to follow in case of draft:

"1. An oath or affirmation before the District Marshal that they are conscientiously opposed to bearing arms.

"2. The presentation of the pamphlet entitled, 'The Draft,' as showing the position of our people. To this it would be highly proper to add the certificate of the clerk of the church to which the drafted man belongs, showing (1) that we are a non-combatant people, (2) that the individual is a worthy member of this religious body.

"3. It may be proper to introduce the testimony of the drafted man's neighbors, showing that his life has been consistent with this declaration of his faith." —*Review and Herald,* Sept. 13, 1864.

Page 309.[4] Smith lost his left leg from an infection when he was fourteen years old. At first he wore the clumsy "cork leg" of the time, which had an unbendable foot. Annoyed at this, he invented a pliable foot, the patent for which he sold for sufficient to buy his first house in Battle Creek. Another invention, of a superior form of school desk, built his second house, on University Avenue. *Dictionary of American Biography*, Dumas Malone, editor, N.Y. Charles Scribner's Sons, 1943, vol. 17, pp. 350, 351.

Page 314.[9] That house of Aaron H. Hilliard's still stands, though greatly altered outside and in. It is in the country, three miles west of Otsego. The interior of the main upright, first story, originally contained parlor and sitting room; they are now thrown into one living room. At the rear the original long kitchen has been divided. The space formerly occupied by the parlor seemed to me too small to have contained the company indicated; but both Arleigh Hilliard and Alta Hilliard Christensen, cousins, and grandchildren of Aaron Hilliard, think it was held in that room.

Page 316.[13] In my childhood home, as in others of our acquaintance, a familiar drink was home-manufactured "bran coffee," made by mixing bran, molasses, and a little salt, and drying them in the oven. Sassafras tea was another though less frequent concoction, since only my mother had been a tea drinker, and this substitute was not at all to her liking. Graham bread, either "raised" or "stirred," the latter a little sweetened, was the staple, and gustatory memory holds no keener pleasure than the supper of graham bread and milk, with fresh huckleberries from the swamp dropped in. My parents had not progressed to full vegetarianism, but I never tasted pork in any form until at my Gentile uncle and aunt's I one day encountered a soft, salvy piece of something hidden in the beans which was far from savory. Homemade graham crackers, tarts, and piecrusts educated our palates to refuse denatured wheat, and we did not particularly mind the half-taunting, half-affectionate epithet of "bran eaters" which some of our schoolmates flung at us.

Page 318.[16] In her eighty-sixth year, at her home, Elmshaven, in California, one evening as she retired from family worship, and with her brisk, light step started to mount the stairs, I, a visitor, accompanied her across the room and offered to help her ascend. "Oh, no, thank you," she said, turning to me quickly, "No, thank you! I am very able to climb the stairs by myself. Why, I am as spry as when I was a girl. As when I was a girl? I should say so! When I was a girl, I was ill, and weak, and in wretched health. But now the Lord has made me well and strong, and I am better, much better, than when I was a girl."

Page 322.[2] In 1867 Kilgore was made treasurer of the Iowa Conference, which, though started as two separate conferences, Northern and Southern, was by this time united. In 1868 he acted as tent master to Cornell and Butler. In 1872 he was ordained, and began his long service in the evangelistic and administrative fields. The five who were ordained with him nearly all became distinguished in the work: Henry Nicola, a steady wheel horse whose descendants to the third generation have also given wide and valuable service; J. H. Morrison, a prominent worker, one of the founders of Union College, and father of notables; Squier Osborn, who was the first pioneer in Kentucky and the South; J. T. Mitchell, a conference president; and Jacob Hare, who also labored in Kentucky. (*Review and Herald*, Aug. 12, 1867, p. 144; June 25, 1872, p. 14.)

Page 323.[6] Just once in his twenty years of reporting he records an attack of malaria, which he conquered in three days. He died when eighty years old, only eighteen months after the death of his wife (*Review and Herald*, Sept. 6, 1870, p. 95), and the breaking of this close and long held tie was doubtless a highly contributory cause of his own demise. His obituary (*Ibid.*, April 16, 1872, p. 143) states that he died of diabetes and an attack of erysipelas. But at a health reform convention in Battle Creek in July, seven months before his death, he gave his experience (*Ibid.*, Aug. 22, 1871, pp. 74, 78; Joseph Bates, *Life of Joseph Bates*, pp. 312-316), in which he said, "I am entirely free from aches and pains." James White comments, "He then stood as straight as a monument, and would tread the side-walks as lightly as a fox. He stated that his

digestion was perfect, and that he never ate and slept better at any period in his life."—*Ibid.* Indeed, he continued to visit the churches in Michigan, as his constant reports in the *Review and Herald* indicate, the last of them being written but one month before his death. There is an inexplicable discrepancy between his words and deeds on the one hand and the diagnosis of chronic diabetes on the other. It seems probable that the very imperfect diagnostic science of the time here made a mistake. Let erysipelas, a streptococcus infection, bear the blame.

Page 334.[18] This building, when displaced by the new brick Battle Creek Sanitarium, was moved back on Barbour Street, and in the 1880's was known to us call boys, for reason undeclared, as the Club House, later as the Annex, and was used first as a nurses' home, then as one of the many cottages for patients.

Page 337.[23] It is true that some attention was given to this counsel, and in the minds of those unaccustomed to gardening it doubtless seemed adequate to the call, as similar slight exertions may in modern sanitariums. A skilled gardener, John Q. Foy, for many years pioneered in this work at the Battle Creek Sanitarium, and made the grounds and greenhouses attractive. He also was interested in helping patients assigned to him, but they were few. The tendency of the typical invalid is to take his exercise in games rather than creative labor; and physicians who themselves are not enthusiastic gardeners, having no such vision, easily yield. The possibilities in nature study, in graduated and instructive trail walks, in cultivation of flowers and vegetables, in landscaping, have never been explored very far.

Page 339.[24] Kate Lindsay first took "a two-year pioneer course in nursing in a New Jersey institution, where physical therapy, as well as surgery and other current approved methods, was in use."—*The Ministry*, December, 1939, p. 27. After that she took her medical course in the University of Michigan, at Ann Arbor. Joining the staff of the Battle Creek Sanitarium in 1876, she took the lead in establishing the nurses' training course in 1884.

Dr. Kate was both loved and feared by her nurses, and incidentally, it was rumored among us, was the only one of whom Dr. Kellogg stood in awe. With her harsh features softened by a whimsical benevolence, her masculine stride, her dry and perspicacious wit, her sound and quick judgment, and a tongue that could lash like a bullwhip or croon the lullabies that Scotch nurses know, she was an institution in herself, of whom we all were proud and some of us afraid.

As a "call boy," or bell boy, at the Battle Creek Sanitarium, I always quickened my pace when Dr. Kate came upon the scene. Her office was at the end of a corridor passing the dressing rooms of the ladies' bath department, a rather make-shift arrangement, and the only other access to it was through a window opening on the veranda. It was too early for a telephone system in the old sanitarium; there was only a speaking tube, with a whistle, in the hall on each floor, leading to the front office; any particular message must go by call boy. Sent to Dr. Lindsay, we boys had to halt at the bathroom door, and hammer until an attendant should come and relay our message to the doctor. One day the bath attendant, perhaps suffering from some recent brush with Dr. Kate, refused to take my message, and waved me through to the doctor's door. Upon her opening it at my knock, she was speechless for a moment, while "the sharp heat lightnings of her face" burnt over my scared boy's soul. "How did you get here?" she thundered. I started to stammer my explanation, but before I was a sentence along she grasped me by the shoulder, whisked me through the room, and with objurgations that lasted me for fifty long years put me through her window out onto the veranda. Yet at other times she astonished me by her mild and beneficent favor.

Page 354.[5] To those unfamiliar with the maple sugar industry it may be explained that in the northern United States the early run of sap in the spring, before the snow was off, found many of the farmers ready to tap the hard-maple trees and boil the sap down into the delicious maple syrup or sugar. The cherished maple grove was called a sugar bush. In the country's early history maple sugar, with honey and sorghum, formed the chief sweetening for the

countryside, even as far south as North Carolina and Tennessee. But the sugar bush as a distinctive lot was characteristic of that most northern tier of States represented by Vermont and Michigan.

In July, 1946, with my son, Dr. Ronald Spalding, I visited the farm of E. H. Root, now included in the holdings of his grandson, Ruel Root, who operates a very productive fruit farm. The church at Wright, of which he is the elder, was first raised up by J. B. Frisbie in 1861, Wright being one of the charter members of the Michigan Conference. On a lot in the Root farm is the second church structure, the first having been removed from the spot, and afterward torn down. This second church building was completed in 1869, the year after the camp meeting, but the old record books in the Root farmhouse tell the efforts of the church from before the camp meeting to raise the funds for the new building. The farm home of E. H. Root burned down in 1944; his grandson occupies a home down the road on the other side of the church.

Just behind his house, in the midst of one of his extensive orchards, is the site of the camp meeting. We stood on the spot of the central assembly place, encircled and enclosed by heavy-laden apple trees, and tried to visualize the scene. There was a slight depression where we stood, and Brother Root indicated where, on one side, the speakers' stand was erected, while on the other side the scarcely perceptible slope was occupied by the log-and-plank seats. Around this open space circled the tents. This was the sugar bush. It stood about a hundred rods northwest of the old Root homestead. There were then only about forty acres cleared on the farm.

A few rods away, a little distance behind the church, is the township cemetery, where are buried a number of the early pioneers, including E. H. Root and his wife and Dr. J. H. Ginley, the second head of the Battle Creek Health Institute.

Page 413.[5] *The tradition in New Ipswich, New Hampshire, is that this organization* took place there in Union Hall, still standing. Maine and Vermont were early organized into conferences, while the southern part of New England remained a mission field, of which in the 1860's S. N. Haskell was the director. But in 1870 the New England Conference was organized, said to comprise the whole of New England (Proceedings of the General Conference, *Review and Herald,* March 22, 1870); yet the Vermont and the Maine conferences seem to have maintained their separate organizations; and later the Southern New England Conference was formed, not including the other two. At the present time there are two conferences: Northern New England, including Maine, New Hampshire, and Vermont; and Southern New England, containing Massachusetts, Rhode Island, and Connecticut.

Page 422.[5] The educational writings of Mrs. White, running through her early *Testimonies* (e. g., "Parental Responsibility," vol. 1; "Christian Recreation," vol. 2; "Proper Education," vol. 3; "Our College," vol. 4), have flowered into volumes devoted wholly to the subject, such as *Counsels to Teachers, Fundamentals of Christian Education, Ministry of Healing;* and the incomparable pearl, *Education.*

Page 444.[4] While not a pupil under Professor Bell in the years of his schoolteaching, I had the privilege of being tutored in grammar and rhetoric by him at a later date, when he was taking private pupils. And I can, therefore, testify to the interest and enthusiasm he aroused, the thoroughness in study he required, and the brilliant illumination of his subject which he always brought to the task.

Page 446.[5] No known records of the time mention the disposal of Hussey's house, though later reminiscent accounts say that he built a new residence, as here stated. Considering the probable value of his mansion, however, the historian is loath to suppose that it was torn down; and the conjecture seems plausible that he removed it to the near-by new site, rather than that he allowed it to be torn down and then built another. This residence, whether the original or a new one, is still to be seen (1946), moved a little way down Manchester Street, and at present labeled, "North Lodge," a home for nurses of the later Battle Creek Sanitarium.

The old Battle Creek College, flanked on north and south by later additions, though unused and boarded up, still stands, with one of its dormitories. It remains one of the two original Seventh-day Adventist buildings in Battle Creek, the other being the second brick office of the Review and Herald, standing on the southwest corner of Washington and Main (Michigan Avenue). From the neglected state of the college building, however, it would appear to have no long expectancy of life.

Page 447.[6] Brownsberger was made not only president of the college but secretary of the General Conference. Thirty-five years later, after extended and sometimes sore experience, Professor Brownsberger said to me of those times, "I was a young educated fool." The self-condemnation of a man may not be taken at face value, yet age offers a retrospect that to the sincere man is often most just; and our study of the issues of that early educational period confirms the opinion that Bell was in accord with Mrs. White's teachings and held the right view, whereas the ministerial backers of the enterprise and the president were greatly influenced by the conventional education of the day.

Page 452.[7] Nominally, W. W. Prescott was president of three colleges—Battle Creek, Union, and Walla Walla; and Loughhead and Sutherland were his deputies as principals; but, as in the case of the first year of Battle Creek College, the principals were in effect, and the following year by formal election, the presidents of their respective colleges.

Page 458.[1] Dr. W. C. Palmer and his wife Phoebe lived in New York City. Their home was ever open to Christian wayfarers, and especially to the family of Charles Fitch. The identity of this hymn writer is established in a semi-diary of Fitch's, in my possession, in which is a poem addressed to Zerviah Fitch, Charles's wife, in the handwriting of the author and signed by Phoebe Palmer. And there are also letters from Fitch to the Palmers.

Page 466.[1] Four years previous, however, there was published in the *Review and Herald* of February 6, 1855, page 174, a letter addressed to James White by Daniel Eaton of California—the place not given. Eaton had evidently been in California less than a year, as he speaks of having met James White in "Oswego City" (presumably Oswego, N.Y.) the previous spring. From his letter he seems to have accepted fully the Seventh-day Adventist faith, having been rescued from the influence of spiritism by "some of the Advent brethren," who "took me by the hand." He mentions no family or other relatives. In the *Review* of June 12, 1855, page 248, he writes from Yreka, California, acknowledging receipt of a supply of literature. But nothing more is recorded of him. He is the only believer heard from in California before Kellogg's arrival, and we are in the dark as to his further experience.

Page 476.[9] The Bond family measures with the Farnsworth and Hare families in multiple service. James, the father, sold his stock and his farm, and went to medical college in San Francisco. After graduating, he practiced in the city, and later in Kings County, always a strong supporter of the message, and, with his devoted wife, a trainer of missionaries. Will, the oldest son, was for forty years elder of his home church. The third son, Dr. E. C. Bond, likewise served as church elder till the day of his death. The oldest girl, Emma, wife of a devoted Christian physician, was an earnest church worker. Five sons became ministers, and they and two sisters served in both home and foreign fields: J. Ernest, Frank Starr, Walter Guy (these two pioneers in Spain), C. Lester, Harry C., Edith Irene, and Jessie May. (Letter from C. L. Bond, Feb. 17, 1947.)

Page 497.[16] According to Corliss, this literature was sent by two ladies, one living in Haverhill, Massachusetts, the other in Mill Grove, New York. (*Review and Herald*, Dec. 16, 1880, p. 397.) Mill Grove was the home of R. F. Cottrell, and it is presumed that he informed Taylor of the interest in the mountains, information which Taylor utilized on his way South.

Page 498.[17] This old church building was last used for meetings in 1910, new meetinghouses being then built in Valle Crucis (at the head of Clark's

Creek) and in Banner Elk. The old building passed into non-Adventist hands, and though still standing, (1946) has been used as a storage room for farm products. I went in and sat on the preachers' bench on the shaky platform, these two alone remaining of the church furniture. The pulpit was removed to the Asheville Agricultural School at Fletcher, where it perished in a fire.

Page 502.[32] District No. 3 comprised the Lake States, except Wisconsin, most of the present Lake Union Conference; District No. 4 consisted of the trans-Mississippi States in the North (the present Northern Union), plus Wisconsin and Nebraska; District No. 5 ran from Missouri to Texas, in general the present Southwestern Union Conference and part of the Central Union; District No. 6 contained California, adjacent States on the east, and States north, now the Pacific Union and the North Pacific Union. (*General Conference Bulletin*, 1889, p. 90.) Later the arrangement was extended to territory outside the United States, District No. 7, being Australasia, and District No. 8 Europe. (*Ibid.*, 1893, p. 478.)

Page 512.[11] Czechowski published at Boston, in 1861, an autobiography, *Thrilling Narrative*, for short, or, title page, *Thrilling and Instructive Developments, an Experience of Fifteen Years as Roman Catholic Clergyman and Priest*. Access to a copy was given me through the courtesy of the owner, Arthur W. Browne, of Mountain View, California. The book carries Czechowski's story only to his arrival in America. His connection with the Seventh-day Adventist people is not included, and nowhere, except in a reference to the heathen origin of Sunday (p. 155), is there any indication of his new faith. The autobiography does, however, serve to correct a number of erroneous or apochryphal statements made about him, which probably had their origin in some of his oral remarks. Thus, his visit in 1844 to Rome, where he had an audience with Pope Gregory XVI, was undertaken, not primarily because of his zeal for the church, but because he had to flee on account of political machinations. Poland, his native land, had in the early part of the eighteenth century been dismembered and divided among Russia, Prussia, and Austria. Czechowski, like many other Polish priests, joined himself to the underground movement of patriots, and was discovered. His adventures in escaping to Italy did indeed make a "thrilling narrative." The pope did not directly offer to make him "bishop of Jerusalem," but through subordinates offered him a mission to Jerusalem which might result in riches and honors, and lead to a bishopric. He did not go into the front door of the Vatican a devout Catholic and out of the back door in less than an hour a Protestant, though he was greatly disillusioned by his visit, and he may sometime have made that remark; but it was six years before he left the Catholic Church, and within that time he did some of his most fruitful work as a priest, in Silesia, as well as a good share of patriotic activity. His imprisonment was not for abandonment of the Catholic Church but because of suspicion by the Prussian Government of political intrigue, and it was not for two years but for one. Upon his release from prison, he was exiled to France, where he was not allowed to stay. He then made his way to Switzerland; and it was there, in 1850, that he finally decided to leave the church. He married, not "a nun," but the daughter of a Savoyan hotel proprietor. After a short trial at bookbinding in Brussels, whence he was driven by the Jesuits, he went to England, and from there he and his wife sailed for America, arriving in New York in 1851.

Page 555.[4] The comparatively peaceful emergence of the United States as a nation is represented by the locale of its origin, the stable earth, as contrasted to the stormy sea from which the others arose. The lamblike horns of the beast typify the mild government, assuring both civil and religious liberty. But the dragon voice betrays the character that shall yet be revealed in persecution of the people of God, and in keeping with this are the actions of the beast in its alliance with the previous persecuting powers. There is in its history a progression from its beneficent infancy to its malignant end.

The first pictorial representation of this beast by the Seventh-day Adventists on their prophetic chart was no work of art. The terrifying descriptions of the beasts of Daniel and the Revelation had resulted in pictures by no means defamatory nor yet attractive. The milder appearance of the two-horned beast on the scroll of the prophet induced an attempt to present something less ugly that

only succeeded in producing a figure which their opponents justifiably, if inaccurately, called a "horned hog." The prophet's very obvious description of the American bison, with his two lamblike horns and his hoarse bellow, was long overlooked. The early limners of the prophetic symbols were not consummate artists; but there is little room for reproach from a historic Christian church whose unimaginative painters still persist in putting bird's wings on angels and portraying Noah's ark as an army barracks deposited in a scow.

Page 557.[6] Col. Richard Mentor Johnson (1780-1850) served in the War of 1812 at the head of Kentucky volunteers, deciding the Battle of the Thames, where Tecumseh died at his hand. He was a member of the House of Representatives from 1807 to 1819, Senator from 1819 to 1829, again representative from 1829 to 1837, in which year he became Vice-president of the United States. In 1840 he continued on the Democratic ticket as Vice-president, with President Van Buren, but the Democrats that year were defeated. Thereafter Colonel Johnson lived mainly in retirement, though he was a member of the State legislature when he died.

Page 560.[12] The flaw in the argument so presented was felt by more moderate spokesmen, since *no one would be held guilty of sin if he voluntarily ceased* work on Sunday, and the qualification was made that the sin consisted in obeying a law which required rest on Sunday as an act of worship.

Page 563.[15] James T. Ringgold, a member of the Episcopalian Church, had independently, before he had any knowledge of Seventh-day Adventists, written a book attacking the spirit and aim of Sunday legislation. This came to the attention of A. O. Tait, corresponding secretary of the Religious Liberty Association, who opened correspondence with Mr. Ringgold, and furnished him literature on the principles of liberty published by that association. When the Tennessee prosecutions came up, Mr. Ringgold volunteered to enter the defense free of charge. His employment, and his subsequent study of the principles of liberty championed by Seventh-day Adventists, elicited this testimony from him: "I may say that the first great principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious organization of which I had ever heard—and that was the absolute separation, not merely of other churches from the state, but of every form of religious belief, including even your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood that toleration and zeal could never exist together. Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet, not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe."—*General Conference Bulletin,* 1893, p. 436.

Page 564.[16] James Davis Porter, born and died in Paris, Tennessee (1828-1912). A prominent lawyer, legislator, soldier of Tennessee, judge of the Twelfth Judicial Circuit, 1870-74; governor of Tennessee, 1874-78; United States Assistant Secretary of State, 1885-89. The year following this trial he was appointed minister to Chile, a position he occupied until 1897.

Page 564.[17] Mr. Ringgold related this story about the case: "An interesting as well as amusing incident occurred in one of the cases. One of the witnesses for the State was a little boy about ten years old. The little fellow had evidently been impressed with the idea that he was to be charged with something or other, and that he might be ordered out to be hung at any moment, and so he took the position of the Irishman, who, when called before the judge and asked if he pleaded Guilty or Not Guilty, said it was impossible for him to tell which he was until he had heard the evidence. Well, the judge in this case asked the little fellow his name. He gave that all right; then he asked him if he knew anything about swearing as a witness. 'No, sir,' was the answer. 'Do you know what will become of a witness that does not swear to the truth?' 'No, sir.' 'Do you know what would become of a boy who didn't tell the truth?' 'No, sir.' 'Do you know anything about heaven or hell?' 'No, sir.' 'Ever been told anything

about them?' 'No, sir.' You see he was not going to commit himself until he had heard the evidence! The State's attorney excused that witness."—*General Conference Bulletin,* 1893, p. 480.

Page 577.[11] The character of this book is well shown by an episode in a mission field, India, in the year 1898. Some opponents of the Adventist faith, which was then just beginning in that field, thought to defeat it by sending for a supply of Canright's book. When they arrived and had been distributed to those who seemed interested in the message, and had been read, the Seventh-day Adventist missionary would say to one of these readers, "Now you have read Mr. Canright's book. You know all the arguments he has. Now take your Bible and tell us why you keep Sunday." Not one could do that simple thing. And the Word triumphed.

And this is the book which the less perspicacious of our opponents, despairing of any saner champion, present as the unanswerable argument, vociferating that Seventh-day Adventists have never answered it and have no answer. Without elevating it into a major problem there has been sufficient answer: two or three tracts in succession—*Canright versus Canright, What Did D. M. Canright Renounce?* a book by W. H. Branson, *In Defense of the Faith—A Reply to Canright.* The message of Seventh-day Adventists is not negative; they have a gospel to affirm. There may be occasional need to refute the slanders of apostates, but this is minor; their great work is to proclaim the positive, constructive truths of the last gospel message. It is true of Canright's writings as it was of the slanders of Case and Bezzo of the *Messenger* party, concerning which Mrs. White wrote, "Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it and come down to answer such falsehoods, misrepresentations, and slanders as the *Messenger* party have fed upon and have scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down."—*Testimonies for the Church,* vol. 1, p. 123.

Page 584.[3] *The law* is a Biblical term as loosely used as *the soul,* and consequently often misunderstood. It has a dozen variant meanings, four of which may suffice to cover the field of our present interest. First, the law, in the broadest Jewish sense, comprised all the divine doctrine (Psalms 1:2; John 10:34), in which sense it included not only the statutes but the psalms and the prophecies. Second, in a somewhat restricted sense it meant the Mosaic legislation, comprised in the last four books of the Pentateuch (John 1:17), and in this sense it included the Decalogue, the ritual of the Jewish sanctuary service, and the civil and criminal codes. Third, in a still more limited sense it was used of the ritualistic or ceremonial laws pertaining to the sanctuary service (Ephesians 2:15; Colossians 2:14), and it was this law, or this part of the law (in the second sense), which naturally was abolished by the fulfillment of its typical meanings in the great antitype Christ. Fourth, in a sense most space restricted in the Scriptures yet most comprehensive of human behavior, the law was the moral law, the Decalogue, or Ten Commandments, and by extension all the moral ideas and rules emanating from or connected with it. (Matthew 5:17-19; Romans 7:12, 14.) When a New Testament writer speaks of "the law" he may be speaking in any one of these senses, or even outside of them, and of which one he speaks it is not always easy, from the immediate passage, to determine. His meaning must be determined by reference to the whole theological picture.

Page 585.[4] This may be called the natural law of Christian growth, just as in the vegetable world planting the seed, germination, growth, flowering, and fruitage make the natural method of propagation. It is admitted that there are examples of instantaneous conversion, and it may be presumed of sanctification and perfection. The thief on the cross, instantly converted, was promised Paradise, though he had no time to develop the Christian life naturally. Just so in the plant world, Christ turned water instantly into wine, whereas the natural process would have been for the water during a season to gather other constituents through the vine to make wine. These all are in the realm of miracles.

Page 592.[13] An example is related by one in attendance. "Elders Uriah Smith and A. T. Jones were discussing some features in connection with the Ten Kingdoms into which western Rome was divided. One day Elder Smith, in his characteristic modesty, stated that he did not claim originality for the

views he held on the subject, that he had taken statements of such men as Clarke, Barnes, Scott, and other men, and drawn his conclusions from such authorities. In opening his reply, Elder Jones, in his characteristic style, began by saying, 'Elder Smith has told you that he does not know anything about this matter. I do; and I don't want you to blame me for what he does not know.' This rash statement called forth an open rebuke from Sister White, who was present in the meeting."—A. T. Robinson, MS., Jan. 30, 1931.

Page 607.[3] Joseph Hare had nine children by his first wife. After her death he married a widow who had five children. There were born to them five more. After some of the children were married, there were frequently as many as twenty-eight persons around the Hare board on festive occasions, a family comparable to William Farnsworth's. Elder Haskell reported in 1886 that forty members of Joseph Hare's family, children and grandchildren, had accepted the Seventh-day Adventist faith.

Of Joseph's children, William, the eldest, had two daughters well known in the work: Maggie, long a secretary to Mrs. White; and Jessie, matron at Pacific Union College.

His sixth son, Metcalf, had two sons prominent in the work: Milton, a conference president in America, and later a physician; and Robert A., physician and medical superintendent of one of our largest sanitariums. The sons of Milton are also in the work in America: Milton, Jr., a teacher, and Harold, a minister.

Robert, the seventh son, finished his education at Healdsburg College, married, and returned to New Zealand and Australia, where he has shone as evangelist and one of the denomination's most loved poets. Two of his sons are Reuben, once vice-president, now secretary of the Australasian Division Conference; and Eric B., missionary to Burma, beloved youth worker, and associate secretary in the General Conference Sabbath School Department. Ruth, Nettie, and Enid were, with their husbands, missionaries in Fiji, China, the East Indies, and are now at work in Australia, New Zealand, and America. Two children of Eric served in mission fields in educational work: Eileen, now deceased, in India, Leonard in Burma.

Stephen, first-born of the second union, came to America later as an evangelist, and as chaplain at Loma Linda Sanitarium until his death.

Practically all the numerous descendants are active workers in the church, in clerical or lay capacities. An exemplary family, caught by a month's visit from the prince of missionary workers, S. N. Haskell.

Page 635.[4] Charles M. Kinney, the first Negro ordained to the ministry by Seventh-day Adventists, was born in Richmond, Virginia, in 1855. After emancipation he worked his way West, and in 1878 was in Reno, Nevada, where he heard J. N. Loughborough and Mrs. White in a tent meeting, and accepted the Seventh-day Adventist faith. He spent two years in Healdsburg College, then did missionary work in several Western States and in West Virginia. In 1889 he was assigned by the General Conference to the work in Louisville, Kentucky, "provided the colored brethren there are willing to co-operate with him in his work, and to assist him financially as far as they are able."—*Review and Herald*, April 9, 1889, p. 235. The same year he was ordained at Nashville. His long and fruitful labors have made him the pastor emeritus of the Adventist Negro people. Still living (1947) at the age of ninety-two, he is resident at the Riverside Sanitarium, near Nashville.

Page 639.[5] J. E. White's style of plain preaching, with the use of many illustrations, captivated his simple auditors. For years after he had gone, they talked of him and his ways. "White's the man!" exclaimed one of them to me twenty years afterward, "White's the great man! He could do anything—preach, and teach, and work. One day he had us all guessing how long a stick was. He was showing 'em how guessing wouldn't do. They guessed everything—ten inches, and twenty inches, and two feet. Then he took his rule and measured it; it was eight and one-fourth inches. So, he said, are the Ten Commandments the rule of our lives. You can't just guess at what is right. You have got to lay down the Ten Commandment rule to measure your living."

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