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For Mr. Droualt

STORY OF A MEETING

In the spring of 1901 before the General Conference Session, Sister White called a meeting in the South Vestibule of the Battle Creek Tabernacle of representatives of Battle Creek Sanitarium, Battle Creek College, Review and Herald, and Pacific Press with the General Conference Committee.

It so happened that there is no official record of this meeting as Sister White spoke without notes and none of the bodies represented had stenographers. Elder W. A. Spicer and myself took notes for ourselves. From the College were Professors Sutherland, Magan, Salisbury, and myself. From the Sanitarium, Dr. Kellogg, Dr. Paulson, Dr. Stewart. From the Review, Elder Jones, Elder Amadon. From Pacific Press, Elder M. A. Wilcox, editor of Signs.

Elder Irwin called the meeting to order and asked for prayer and then asked Sister White if she had a message for us. She arose and without notes began to talk. She thanked us for coming and said she had a burden on her heart that she had to tell us of. She then turned to those of us from the College and said, "God is not pleased with the way things are conducted at the College. It is not His plan that the school should be in the city. He wants the young people to be trained where they can come in contact with nature by working in the soil, as physical education by outdoor labor is as important as book knowledge obtained in the classroom. The College should be moved into the country where there will be opportunity for outdoor work and enjoyment. Unless there is a change, God's hand will be laid heavily upon you."

She then turned to Dr. Kellogg and the Sanitarium people and said, "God is not pleased with the way the Sanitarium is run. It should not be in the city, but in a rural location so the patients can be close to nature, some of them have gardens to tend and not so much time on their hands to worry about themselves. The institution should be moved into the country and not be so large. Unless there is a change, God's hand will be laid heavily upon you."

Sister White then turned to the Review and Herald group and said, "God is not pleased with the way the Review and Herald is being conducted. It is not right to bring a large number of our young people into the city to do missionary work in the Review and Herald office and use most of their energy in doing commercial work for the world. Our publishing houses should do no commercial work except for our own institutions. All their energies should be used to produce literature that presents the Truth so it can be understood by the souls who are in need of help. Unless there is a change at the Review and Herald, God's hand will be laid heavily upon you."

Turning to Elder Wilcox from the Pacific Press she said, "God is not pleased with the conditions at the Pacific Press. The strength and ability of our young people should not be used for commercial work, but for the publishing of our Truth. The Pacific Press should be moved out of the city to a rural area where our people can be nearer to nature and nature's God. Unless there is a change at the Pacific Press, God's hand will be laid heavily upon you."

RESULTS: The College representatives reported to the faculty and Board and immediate steps were taken to find a rural location and to pack the College supplies to get ready to move. Berrien Springs was located and early the following summer the College equipment was moved and the building sold to the Sanitarium.

The Sanitarium continued to enlarge and increase its facilities and the following winter the fire destroyed the Sanitarium and Hospital and its spiritual standards degenerated.

The Review and Herald continued printing Montgomery Ward's catalogs as their big business and the Review, Instructor, and religious books as a side issue. Shortly after the Sanitarium fire the Review and Herald office burned and only enough equipment saved to produce the Review.

The Pacific Press moved to Mountain View but continued making theater, street car, and other tickets their big business. And the new office burned down. Then after rebuilding, the work of the Pacific Press was confined to religious publications.

Thus we see that the College, Review and Herald, and Pacific Press finally complied with the instruction given and are now important parts of the world work. The Sanitarium refused to obey and was ultimately lost to the denomination.

--Dr. S. P. S. Edwards

011638

S. P. S. Edwards
Memoirs of SDA
Pioneers

Please Read This!

These memoirs are fascinating (at least to anyone interested in Adventist history), but they are not inspired. In other words, you can't assume that *everything* Dr. Edwards says is absolute, unadulterated, Gospel Truth.

Even if he made his comments with as much sincerity and honesty as I like to think he did, he might not have known everything about every circumstance.

Just remember that.

The highlighting and bookmarks in this file have been inserted by Dave Fiedler, so none of them should be blamed on the Adventist Heritage Center or anyone else. If they're helpful, great; if they're not helpful... well, I suppose you can change them to suit yourself.

011639

TABLE OF CONTENTS EDWARD'S LETTERS

March 20, 1956:-

- Extends editorial privileges
- Pictures, etc.
 - None of B.S.
 - Abundance of B.C.
- Keeps in touch with E.M.C.

Memories of Berrien:-

	Page
First faculty meeting	1
Was present at 1901 G.C.	1
We move	1
Barnes and Edwards have much to pack	1
Edwards recounts his packing work	1
Left B.C. for the summer early	1
Train trip and arrival at B.S.	1
Visits Ononoko & Institute site among oaks & former county buildings	1
Visits College farm and envisions the future	2
Faculty town rentals	2
Describes county buildings in detail	2
Indicate variety of hard work in future E.M.C.	2
Edwards had motor boat on the river	2
Recounts 1902 summer school in the grove	2
Very first building erected on farm	2
Other early buildings put up	2
Edwards gets Michigan Conference to pay two salaries	2
Magan combs churches for money	2
"Rustic Ida Hall" recalled	2
Mentions 1904 council, Sr. White, etc	2
Meditates on first Friday night chapel 1903	2

March 21, 1956:-

Unsure how name E.M.C. chosen	4
Salisbury eager to get off to England	4
Supposes Banker Dick invited to B.S.; was very friendly to college	4
Attendance guess, 1901-2	4
Discusses one-study plan	4
Explains why diplomas meant little	5
Discusses Bible as only text	5
Discusses no credit, no graduation plan (Degrees smelted of the world)	5
Tells of magnifying hard work	5
Discusses two meals-a-day system	5
Early E.M.C. dominated by Sutherland & DeGraw	6
Traces changing policies & presidents of B.C.C.	6
A.T. Jones' emphasis of Bible	6
Kellogg's speech at 1895 commencement	6

Tells of educational revolution of 1897	Page
Explains why Daniells had hard "nut" to crack	6
College-Sanitarium was the "reformer" element	7
That group not broken until B.S. 1904 meeting	7
Edwards explains his position to know these things	7

April 9, 1956:-

Edwards was at 1904 B.S. Conference	7
Explains Board criticisms of Sutherland regime	7
Efforts at Unity; shocks at resignations	7
E.G.W. steps into the breach	7
(Her words "recalled")	7
Covert eventually "picks" Kauble	8
Fox R. Academy strong on poultry	8
E.M.C. scholastic level sinks	8
Recounts Board's dismissal of Kauble	8
School spirit woeful	8
Edwards suggests Graf	8

April 16, 1956:-

Recalls his past & present living	8-9
Edwards leaves E.M.C. late 1902	9
Daniells & Spicer get Edwards because of his ability to teach rounded health reform	9
Tells of visit (1900) of Baptist editor A.H. Lewis	9
Lewis expounds his pantheism	9
(He influenced Kellogg, Fifield, Prescott, DeGraw)	10
Prescotts worked hardest on Edwards	10
Prescott & Waggoner influenced by S.D.B.'s in England	10
DeGraw chapels sometimes pantheistic	10
Edwards states what he once said publicly about pantheism & Kellogg & Prescott (1904)	10
Sr. White rebuked him on some points, but Prescott apparently got off easily	10
Edwards sent to Institute at Union College- "better wear your overcoat"	10-11
There Graf is met & "won"	11
The bitter Daniell's-Kellogg controversy	11
Edwards resigns to Moline, Illinois	11
Success at Tri-State Sanitarium	11
Refers to last meeting of Med. M. Board	11
(Jones, Kellogg, Stewart, Arthur resign).	11
Explains that Jones joined Kellogg over organization	12
Kellogg's "forty" at Oakland, 1903	12
Control fight goes on until 1904 meeting	12
Sr. White straightened out many from 1901-04	12

July 2, 1955 Letter to Nichol (a copy):-

E.G.W. gave special commission in 1903 to Paulson and Edwards to help Kellogg	12-14
--	-------

Post Script:-

Honor the dead and love the living! Page
14

April 27, 1956:-

Kellogg's dislike of W. C. White	14
Kellogg's affection for Mrs. White	14
Edwards tells of working hard way thru Med. course	15
Kellogg operates grates at Moline	15
Appraisal of Mrs. Kellogg	15
Explains his knowledge of A. H. Lewis	15-16
Lewis role in S.D.B. ranks	16
Lewis with Jones in Congressional Committee hearings on pending Sunday legislation	16
Influences in Kellogg's home	16
Anti-testimony and denomination attitude	16
K's pantheism of little permanent impact	16
C.M. Christiansen sketch	17
Early eagerness for more students at E.M.C.	17
Explains denominational sectionalism, 1888	17
Reformers vs. standpatters	17
Connects missions with 1901 reorganization	17
Kellogg's pantheism physiological	17
Jones and Wagner not vegetarians	17
Kellogg only used Jones in battle for control	18
Kellogg, Daniells, & Spicer fast friends until 1902	18
Explains what Kellogg fought for	18
West Coast & New England delegates controlled G.C. of 1901	18
Mrs. White's most stinging rebukes of 1901	18
Edwards unfolds his theory of 1888 message	18
Magan sketch	19
Sutherland sketch	19
DeGraw sketch	19
C.M. Christiansen sketch continued	19
(Placing gift stone on AMC campus)	19
J.H. Haughey sketch	19-20
E.E. Barnes sketch	20
1898 B.C.C. debt raising meeting	20
A.T. Jones sketch	21

May 11, 1956:-

Edwards explains how he stepped away from Kellogg & Daniells	21-22
Kellogg alone offered him work-at Moline	22
Work at Moline and Washington Sanitariums	22
Edwards is investigated at Moline	22
Edwards vindicated	22
Tide had turned in three years	22

May 17, 1956:-

	Page
Jones' visit to St. Helena was in 1910	22
Jones' meaning: "Nothing to come back to".	22
Edwards tells of his "break" at Moline	23
Is sent to St. Helena to recuperate, 1909	23
Sr. White has no new message for Daniells	23
Edwards is "butt" of Kellogg's 1895 commencement talk	23
B.C.C. ball was Magan's pet plan	23
Discourse on proper health reform	23-24
Spicer probably not a vegetarian	24
(Tells of stay above the Arctic circle)	24
Appraisal of Kellogg's work	24
Appraisal of Daniells; Kellogg's attitude toward him	24-25
Reference to W.K. Kellogg & his ability	25
Discusses E.M.C., 1904-08	25
E.M.C. to be a Bible Seminary	25
Sutherland & DeGraw make it a normal school	25
Educational vacuum in L.U. Conference after G.C. moved to Washington	25
E.M.C. only a poor academy under Kauble	25
First E.M.C. building was near landing	26
Discuss not granting degrees at E.M.C.	26
Edwards gave his students class certificates	26
Difference between Kellogg & Madison organizations	26-27
Ministers voted to close small sanitariums after Sr. White's death	27
God did the best with what He had	27
E.M.C.'s influence not great	27
C.C. Ramsey's "law" for A.U.C.	27
Explains E.M.C.'s small early attendance	28
Suggestions about McLearn, a former S.D.B.	28

July 28, 1956:-

Considers the antecedents and personal relationships of the old hands	28
Edwards recounts close friendship with Sr. White (She sends chapters of COL for his criticisms)	28
Lived in Haskell's home-visitors: Butler, Eldrige, Belden, Robinsons, Porter, Cottrell, Spicer	28
Acquaintance with the Prescotts	28
Jones-Waggoner institute at S. Lancaster	29
Edwards befriended by Jones	29
Jones got Edwards on B.C.C. faculty	29
Thus Edwards may be biased in opinions	29
Remarks about stalwart Uriah Smith	29
Thinks both Smith & McLearn had been Baptists	29
Both not understanding of college industries	29
Caviness was U. Smith's son-in-law	29
Caviness established a gymnasium at S.L.A.	30
Prescott says whole Smith family sedentary	30
Magan's admiration for Kellogg and Haskell	30

	Page
Magan got Haskell & Butler to B.S. in 1904 to help Kellogg's cause	30
Describes "harmony" at Mrs. Magan's funeral	30-31
Jones' embracing of Magan causes later talk	31
Jones did not figure in "general politics" until 1903	31
Question of "control" drew Jones to Kellogg, 1902	31
Sketch of aristocratic Prescott	31
"Daily" squabble at So. Lancaster of 1899 (Prescott, Jones, Gilbert) (The Norman mess)	31
1899 G.C., Prescott preaches pantheism, Jones prints it in <u>Review</u> (apology at B.S. 1904, for it)	31
O.A. Olsen sketch (Opened way for Jones-Waggoner after 1888) (Trouble was on the top level)	32
Jones switched to religious liberty; Waggoner, Prescott sent to England	32
Then a settling back to law & second coming	32
Lack of spirituality of the '80's to this hour	32
Explanation of extremism in the ranks	
1. Failure to estimate task	
2. Failure to gauge own inabilities	
3. Over concentration upon own line of work	
4. Lack of Pentecost experience	
5. Cancer of individualism	32
The Olesen's—father and sons (Dr. A.B. Olsen "father" of C.M.E.) (Dr. M.C. Olsen, great educator)	32-33
Dr. Kellogg's role chiefly ethical & professional	33
In 1904 Kellogg pressed for finance (bond sales) and young recruits	33
In 1904 he would surrender on theology but not on control	33
On control he had backing: Sutherland, Magan, etc.	33
Sr. White's influence alone overcame that	33
After 1904 a "settled" attitude came in	33
After 1901 G.C. majority did not treat Kellogg in a Christian manner	33
Sr. White <u>strongly</u> reprov'd their methods	33
She may have been influenced somewhat by W.C. White	33-34
She often sought Edwards' ideas on the side	34
Chief element lacking in 1904: common Christian courtesy	34
Sr. White reprov'd Edwards for utterances then & later	34
We need <u>all</u> her writings today	34
She advised Edwards to stay at Moline	34

June 29, 1956:-

Recalls exalted reputation of B.C.C.	34
Mentions long struggles over organization	35
Haskell, U. Smith, Jas. White	35
Organization of B.C. Sanitarium, Co. 1876	35
Two organizational ideas in the denomination	35
Struggle over these, esp. in 1903-04	35
The Conference at B.S. in 1904	35

	Page
Mrs. Magan's funeral	35
Resignations raise question of E.M.C.'s future	36
Always factions around idea or theory	36
King of North, R. by Faith, The Daily, but "Control" all the way through	36
Caviness & San. not on terms	36
War on classics unites Kellogg & Sutherland	36
Extremists & dogmatists—Sutherland & DeGraw (Kirby, Salisbury & Edwards get out).	36
One-study plan was not sound	36
Trouble at R & H after Smith lost control	36
Olsen pro-Jones and Waggoner	36
Discusses outside printing done at B.C. and Oakland & reason for it	36
Brief mention of Capt. Eldridge & Belden	36
Ruling clique of B.C.C., 1897-1901	37
Why they disliked Prescott; classics; & meat	37
Back to very early personalities & factions	37
Rise of Butler and Morrison	37
Lack vision of unity.	37
Each thought his line was "it"	37
Tells how printing establishments balanced budgets	37-38
Some rivalry among presses	38
Press workers on missionary wage	38
Sanitarium too eager for popularity	38
All too well eyed the world	38
Simplicity of Jesus	38
Recalls how hard & slowly organization came	38
Always the simplest & the least possible prevailed	38
Eulogy: The Brethren did the best they could	39

Notes on 1904 Lake Union Conference Sessions:-

Notes by E. K. Vande Vere	39-
Comments by S.P.S. Edwards	42

June 27, 1956:-

Kellogg's vegetarianism and pantheism were largely biologic and sociologic	42-3
Vegetarian banquet at St. Louis World's Fair.	43

August 24, 1956:-

Discusses the possibility of influencing Sr. White	43
Recounts her independence in investigating him at Moline	44
Sr. White was well aware of the problem of her son.	44
Points out instance when she kept W. C. in ignorance	44
Sr. White a great clarifier and suggester.	45
The Prescotts in North Berwick, Me.	46
The Prescotts in Battle Creek	46
The W. W. Prescotts	46

September 1, 1956:-

	Page
Steward opinion of Brownsberger	46
Prescott's great influence	46-7
Kellogg's money & popularity and boosting of young people	47
Cites Kellogg's "plagiarism" of ideas	48
God will bless simplicity	48

October 19, 1956:-

Edward's arrival in Battle Creek	49
Kellogg's 1895 Commencement Address	49
Many of early leaders had been public school teachers	49-50

November 13, 1956:-

Concentrations at Battle Creek	50
Why it failed: too rapid growth	50
And Sr. White opposed it	50
Prescott and manual labor at ECC	51
No real industrial education under Sutherland	51
The matter of college charters in 1903	51

December 27, 1956:-

C. H. Edwards pleads for work to be done in our large cities	52
Sr. White urges Daniels strongly to enter the large cities	53

March 13, 1957:-

Why Sr. White went to Australia	53
Edwards recalls overhearing pre-conference planning	54
Few repudiated Sr. White, yet deviated from her counsels	54
Contrasts Sands Lane and A. T. Jones	55
Meaning of Minneapolis	55
Sr. White the strongest drawing card	55
Yet all assume the right to question & reject her counsels	55

October 29, 1957:-

Lengthy discussion of classical education at B.C.C.: McLearn, Smith, Prescott, Caviness, Salisbury, Lacey, Rable, Magan	56
Bell's program of education	56
Jones "supplants" Smith at B.C. in the 1890's	57
Alliance with J. H. Kellogg	57
Kellogg opposed to Smith	57
Describes the group behind the 1897 upheaval	57
What Jones wanted at B.C.C.	57
What Kellogg wanted at B.C.C.	57
A pack based on policy not mutual love	57

	Page
Bell's product was good	57
The old-time strictness	57
What McLearn and Ramsey did	58
Discusses O. A. Olsen's part in the 1897 revolution	58
Edwards affirms that both classicists and anti-classicists made good	58
Why Sr. White "feared" Smith and McLearn	58
Sr. White: "I have not written a book of proverbs"	58
Edward's description of Sr. White	59-60

November 3, 1957:-

In 1901 Sr. white reproves emphasis upon "hobby" subjects	61
Edward's tells of conversation with D. E. Robinson regarding Sr. white	61

LETTERS OF DR. S. P. S. EDWARDS
RELATING TO DENOMINATIONAL
HISTORY

1626 Newport Blvd.
Costa Mesa, California
March 20, 1956

Professor E. K. Vanderve
Emmanuel Missionary College
Barrien Springs, Michigan

Dear Brother:

I am enclosing a poorly typed and clumsily written statement of some of my memoirs of the early days at Emmanuel Missionary College. At eighty-two, and only a part of one eye to guide me, my fingers did not always track properly on my ancient Royal, but your secretaries, with modern machines, can make a presentable copy omitting mistakes of spelling, grammar and punctuation. Feel free to exercise editorial privileges, even to using the waste basket if desirable. *editorial*

As to pictures; there was no time nor money, in those days, for such luxuries as cameras. I have looked through my relics and I find nothing of Barrien. I have an abundance (of pictures) of Battle Creek. I will be delighted to see what you produce in the way of history of Barrien. I have always kept in touch with the school through faculty members and students, as it has always been very dear to me. Mrs. Holser, my wife's sister; Professor O. J. Graf, a former pupil of mine at Union College; Harry Edwards and wife, my nephew; Clara Mass, a former nurse of mine, and many others have furnished an unbroken chain of contacts with the school, besides the many students at College of Medical Evangelists in Loma Linda, where I was located for so many years. So far as I know, Mrs. Sutherland (Miss Sedgwick) and myself are the only members of the original faculty still living. I had a visit with Dr. Brunie, daughter of Dr. A. E. Sutherland, recently, and she was of the same opinion. I am very glad if I can in any way connect the "beginnings" with the present.

Thank you for writing to me. It makes one feel good to be remembered. I forget your instructions to be brief in what I wrote.

Yours of E. M. C.,

S. P. S. Edwards

MEMORIES OF BERRIEN

At the 1901 General Conference, which I attended, a resolution was adopted providing that a rural location should be found for Battle Creek College and that the College should be moved out of the city, so that agriculture and industries could be used more advantageously in the educational program of the school.

At the first faculty meeting held, after the close of the General Conference, President Sutherland remarked, "It looks as though we would have to move, so I guess we will have to begin packing our things." Those "things" had been accumulating for over thirty years and they were of quite a varied assortment. Professor Hagan spoke up, as always, "It will not be hard for Professor Salisbury [he taught Bible] to move, as he only has to pack his desk and chairs and Bible; and Professor Kirby [Greek and Hebrew] has just desk and chairs and a box of chalk. The trouble will come for Professor Barnes [Music] with his piano and pipe organ and a lot of noise, and Doctor Edwards [Sciences] with all those bottles and dishes and laboratory stuff, and all that museum stuff in the attic. Doctor, you had better start packing right away or you won't get aboard the train".

So I did. With the help of students, we began on the Museum. There were many boxes of very precious relics of our church history, of missions and missionaries, of archeology and shells, of birds and animals and a nondescript collection of papers and books, to be boxed and labeled. The laboratory equipment for Chemistry, Physics, Biology, Botany, Astronomy and Physiology made up a carload, and they were all packed and labeled and loaded when the train started. I was not there when the train started. It had been previously planned that Mrs. Edwards and myself should spend the summer at the Marine Biological Laboratories at Wood's Hole, Mass., taking post-graduate work, she in Botany and I in Biology. So we missed the train.

When we returned in September, we went to Berrien and this was our introduction: At Buchanan we left the Michigan Central R. R. and were asked to risk our lives and property on the MBHC R. R. to get to Berrien Springs. We were informed that the said MBHC (Humps, Bumps, Humps and Curves) had an untarnished record for jumping the track and always being behind time, but given time and assistance, it always got through, some time. After due meditation, we boarded the combined passenger and freight train and were finally landed at the east end of Main Street in Berrien Springs, which was the location of the depot of the infamous MBHC R. R. Following the Main Street west to the St. Joe River, we came to the remains of the Berrien Springs Hotel, which was to serve as Dormitory for E.M.C. till better facilities could be built. After visiting with Mrs. H. P. Helser, Mrs. Edwards' sister, who was the matron for several years, we went to the grove on the East side of the village where the summer school had been held while we were East. After visiting with old friends and inspecting the summer school grounds, we returned to the Main Street and, taking the County Road, started for the new college site. Two blocks from Main Street, on the left hand side of the County Road, we were introduced to the abandoned County Court House and its accompanying buildings which were to serve as school buildings while the buildings were being constructed at the farm. After an inspection of the County Buildings we continued about a mile and a half where we turned to the right to the site of the new college buildings. We were greeted by Professor Haughey and C. M. Christiansen who had already built their new homes on land abutting the road to the new campus. What a joy it was to envisage a fine group of new buildings spread over the level acres of farm, with

a lovely grove on the "Point" and the St. Joe River forming a permanent northern boundary. With an abundance of fruit and pastures and cultivated land belonging to the school, how beautifully it was protected from the encroachment of residential or industrial development. Our hearts went out in thankfulness to God for having provided such a lovely new home for His school. The picture of E.M.C. to be, was so indelibly implanted in our minds that day, that hardships, difficulties, snows and rains, long walks and hard work were all but incidents in a short journey to E.M.C. that was to be.

Professors Sutherland and Magan and other members of the faculty secured temporary residences on Main Street. I was fortunate in obtaining a new house, just completed for a business man, but not occupied, only a block from the Court House.

For school work, I had been assigned for the science department, two rooms, kitchen and dining room, in the Sherrif's hom, and some of the equipment for my work had been placed there when unloaded from the train. How much back breaking work I had escaped by that trip back East! But my share came later. The Court House's main auditorium had been used as a Movie House and Theater and so was rather gaudily decorated for a College Chapel. With our eyes on E.M.C. to be, and on the Pipe Organ, which had been installed temporarily beside the platform, we enjoyed the daily chapel service and the Sabbath School and Church Services, which were held there. Some of the classes were held in the Court house and its adjacent rooms. The Sherrif's Home, the office building each furnished additional rooms for classes. The barn and the jail furnished an abundance of storage space for the surplus material we had brought from Battle Creek. That was the only use we had for the jail, and it gave us a wonderful sense of security for the goods stored there for future use.

When time came for school to open, fortunately there was not a very large group of students, just about what we could handle. Our program was full but effective. We had Chapel and classes from 7 a.m. to 12, then dinner, and every able-bodied person was supposed to report to the farm at 1 or soon after for work. Brother Christiansen, in charge of the farm, and Brother Baird in charge of construction were well able to find work for everyone who showed up. Shovels and hoes and rakes and pitchforks and pickaxes and saws and hammers and trowels, all came very handy, and what a joy it was to hoe vegetables or dig ditches or lay brick, or saw boards, or drive nails, and even to just tote lumber for the other fellow to saw and nail. One had a chance for an almost unlimited variety of experiences, for if you did not fit one place there were a lot more waiting for you. Was it hard to work? Yes, physically, but think of the appetites we enjoyed, and how welcome the retiring bell was, and what wonderful times we had talking about the good things ahead; the days when the dormitory would be completed, when the administration building be started and the first graduation day, and when there would be room for a large number of students to register and, in groups, go out into the field to work for souls. The picture of E.M.C. to be occupied our minds most of the time. Mistakes and blunders and an occasional exceptionally successful completion of a job, kept up our interest in the task at hand. To get to the farm, some rode on the farm wagon, some on bicycles and some went afoot, and I had a small motor boat on the St. Joe, which sometimes furnished transportation, but gas engines were not so dependable in those days.

We enjoyed picking the concord grapes which Professor Haughey so carefully pruned and cared for, and many were the baskets we picked and packed to put on the Mae Graham, the river boat that carried our freight to St. Joseph to catch the Chicago Boat. What a pleasure it was to pick and barrel the Bartlett pears for the same trip.

How well I remember the second summer school. It was held on the "Point" and the students lived in tents. The classes were held out doors mostly, under the trees. How much fun it was to move our chairs and books from tree to tree, for shade or sun, depending on how hot or cold we were. We had just received a shipment of Bosch and Lomb microscopes and they were first used by my class in Biology. I still hear the shouts of joy as the students saw their first amoeba as they examined a drop of water from the Spring. The requests to get a drink decreased, materially, after they had examined the spring water under the microscope. When it rained we huddled in tents or the Print shop.

The first building we constructed was near the boat landing. It was called the work shop and served as a store house for materials; for machinery and some boys. We next built the Print Shop, a two story building with offices upstairs and printing downstairs. Next came the first dormitory, a two story building with kitchen, dining room and utility rooms on the first floor and bed rooms on the second floor. The dining room served as chapel and class room as well as for eating purposes. Most of the classes were held in bed rooms on second floor. Everything had to serve double duty, in those days, even the students and the faculty. Most of the students worked most of their way through school, so receipts from tuition were very small. Because there was no reserve after the farm was purchased, and moving expenses paid, FINANCES AT E.M.C. WERE VERY MUCH CRAMPED. Because of supposed services rendered at Camp meeting, I had been elected to the Michigan Conference Committee in 1900 and again in 1901, so I was in a position to make an appeal to the Conference for aid for E.M.C. They agreed to pay the salary of the Bible teacher, as he would also act as pastor of the church. They also agreed to pay my salary on condition that I would act as Superintendent of a Conference district of sixteen churches. I could teach, etc., from Monday morning to Friday noon and then I started to some church to conduct the quarterly meeting and other services over Sabbath and Sunday, and then back to school. I did it. So I worked for the college week days and for the Conference on week-ends, drew my salary from the Conference, and was no expense to the College. Professor Magan spent more time visiting the churches to raise money than he did teaching. Everybody doubled gladly, for we saw the school to be, and the boys and girls to come and go to hasten the coming of Jesus. A little sacrifice, a few hardships, a few disappointments and some tears then, has brought a wonderful reward in the years that have passed and are passing. The names of General Conference Presidents and workers, of College presidents and teachers, of doctors and nurses, of Missionary leaders and workers and of true S.D.A. fathers and mothers whose children are going into the work, all these have paid immeasurably for anything we were able to contribute to getting the school started.

We well remember the day when we dedicated the Rustic Ida Hall on the Point, a gift of love from Mrs. Magan. I also remember the day when we sat with bowed heads and weeping eyes, while Elder A. T. Jones preached Mrs. Magan's funeral sermon; Also, those days when the leading brethren from all over the world gathered in the Administration Building for the Perrien Springs Council, where some very important decisions for the success of God's work were made. Sister White was there and gave us a wonderful sermon on Sabbath. I still have the letter which she wrote to me and other doctors of council and reproof and advice. The personal visit she made to my home shortly after the Council, one of several visits exchanged by us during her life, I also remember, and her wonderful gift of the book "Christ's Object Lessons" to help pay the college debt and the wonderful letters she wrote to cheer us in the tasks we had undertaken, made those early days, happy days.

From the discomforts of a too hot or too cold class room in the old dilapidated County Buildings till the words of "Sweet Hour of Prayer" were sung on Friday night in the Administration Building Chapel after the worst was over, I have but the sweetest memories of trials and victories, of troubles and blessings, of hardships that became joyous pleasures. And so I say "Good Bye, May I see you in the kingdom."

March 21, 1956

Your letter of the 19th was just received and eagerly read. I had just mailed some typed matter to you and will try to answer your questions at once.

As to the choice of the name, I cannot speak other than offer a suggestion, as the name was chosen while I was in the East. I would be inclined to accept the Sutherland story, as Prof. Salisbury had been chosen at the General Conference to go to England as President of their school. He was so pleased with his new job that he took but little interest in the new project here. Hence, I question his being involved in the new name.

As to the location. As my memory serves me, someone saw in the press a statement that Battle Creek College was to move to a rural location yet to be chosen. I think this was Mr. Dick, the president of the Berrien Springs Bank. A letter was written to Battle Creek College stating that an abandoned farm near Berrien Springs was available. There were numerous such letters received calling attention to sights, but this one attracted attention and contact was made with Mr. Dick and after inspecting the farm and contacting the owners it was recommended to the Board and voted to secure it. Mr. Dick was a father to the school as long as he lived and I think he started the booking process.

Anyone's guess will go for the attendance the first year, as it fluctuated. We always said it was from 100 to 120 during the year.

As to the one study plan, I never approved of it from a psychological standpoint. The mind becomes fatigued after so much intensive thought on one line. It is better to use another channel of mental activity after a reasonable time and rest the first channel. It gives a new zest to the mental powers to have a variety of interests. I assented to the plan temporarily, as there were but few students. We had but limited facilities, and our big problem was to get new buildings going and better facilities. Another factor; we had no really college grade students the first year. Most of the students were normal, church school teachers, next, ministerial, and a few pre-medical. Many of them had had some high school training, but the science work we were able to give was of the High School level, except at summer school when a better class of students came in. Then we gave college Biology and Botany. The normal students were mostly interested in methods for grade schools, so one study worked well for them, under the circumstances. The ministerial students wanted mostly church and general history, Bible Doctrines and some language work. They were mostly interested in being able to give a series of studies or sermons so they could get into the work. What you knew and how you could use it went farther than any credits or diplomas, with a Conference Committee in those days.

The Bible the only text book, was only a theory to talk about. I do not know of a single class that was ever conducted on that basis. Always, the many reference books used became the textbook, or the knowledge of the teacher filled the place of a text book. I taught Physiology for years from the Bible plus my knowledge of the subject from years of college study and research. We also had a text book for reference.

In other sciences I did likewise. I used the facts of the science text to teach spiritual lessons. Bible texts gave zest to the learning of basic facts to better know God and His way of working through physical agents. My class in Physiology, consisting of 40 ministerial students, one day asked for a testimony meeting. They got up and said they had gotten more personal spiritual help in the Physiology class than in all their other classes. In that group were, W. H. Branson, Arthur Spaulding, L. M. Anderson, Gus Ward, N. P. Nelson, and a lot more conference and General Conference men. The Bible truth as a basis for teaching is preferable. The Bible as the only text book is a theory only.

About the no credit-no graduation plan, all I can say is that I never knew of it only as a result of circumstances. There were some years in Battle Creek and E.M.C. when there were no students taking a prescribed course that would lead to a degree. Everyone was taking the subjects he wanted, but they wanted a grade when they passed the exams. The normals, the pre-medics and the ministerials all got credits for the individual studies they took in my classes. In those days a fellow with a degree, hid it under his hat. It was almost as bad as smoking a cigarette. It smelled of the world, and I am not sure but that in some cases, it still does. No charge for the last remark.

About work; it was due to circumstances. We all hated to work as bad as they do now, but we had a job to do and it could not be done except if we all pitched in and helped. I'll admit that Sutherland, Magan or Miss DeGraw never soiled their hands by touching a shovel, hammer or any other symbol of manual labor. Their job was to do the writing and preaching and begging. The rest of us all worked hard and long. The only way we got the students to come to school, and work after they got there, was to magnify the value of labor as a preparation for life's work. The students came, they worked nobly and that is why you have a farm and buildings and a nice faculty with all the degrees, and a tennis court and baseball field and swimming pool and a lot of other pleasant things. Thank God someone, that that work was beneficial as a means of education in 1901-6.

Two meals: I have never seen it worked except in some private homes, and an occasional student for financial reasons. I started at South Lancaster Academy in Mass. in 1883. They served two meals in the dining room, but every student in the school, except an occasional one who was too poor, went to the store and bought anything from an apple to a full meal, at supper time. I have been connected as student, teacher, board member or emeritus with the large majority of our colleges and numerous academies and it has always been the same. It is better to serve three simple, wholesome meals and know what they get, then to stuff them twice and turn them loose to get what they want for the third period.

I never heard of any such ambitious hopes. It must have erupted after I went to work for the General Conference. Read Isaiah 62:2 and Jeremiah 17:19. These were often quoted by leaders and may have been exaggerated some.

It would be easier to name those who favored some of the so-called "reforms" than those who opposed them. It is not polite to talk about people behind their backs or after they are dead. I would not want to condemn nor criticize honest opinions held by persons who were friends and co-workers. May I say this: some of the ideas along educational lines advocated in the late 90's and early 1900's were often the opinions of one or two people. They were often discussed in faculty meetings, never combatively, but frankly and freely. Often Prof. Sutherland and Miss DeGraw were the only ones who positively endorsed certain ideas. Others expressed varied degrees of disapproval and some assented on a sort of self-defense basis. The plans adopted for E.M.C. were definitely the opinions and beliefs of the two mentioned above and assented to by other faculty members on a matter of policy, hoping that time and trial made correct the errors; as they did.

Your question (6) covers a lot of ground. I could write a ^{book} on that. I won't, I'll try to be brief. At the time of the late 80's and early 90's the center of our educational system was Battle Creek College. The president of B.C.C. was W. W. Prescott, graduate of one of our old New England Colleges, (I think it was Amherst, the same that Uriah Smith graduated from.) He was young, relatively, and very ambitious for the college to become like his Alma Mater. It had already begun to lean heavily toward the Classics so it did not take so much urging on Prescott's part to make the school a practical duplicate of any of the colleges and universities of the world. Some of the old men like G. H. Bell, Elder Haskell, Geo. I. Butler and even Uriah Smith were disturbed over the dropping of agriculture and industries, introduction of gymnasium and sports and especially the swing to so much emphasis in the Classics. Sr. White sided, or I should say led this group in their call for a change. Prof. Prescott got a call to England to carry on some work Elder Haskell and W. A. Spicer had started and to perhaps start a training school over there. Prof. G. W. Caviness was called to Battle Creek College as President, but he was a fine Greek and Hebrew scholar and things did not change much. He got a call in three or four years to join a committee of linguists who were to translate the Bible from the original into Spanish. He went to Mexico to join the translators and E. A. Sutherland was called from Walla Walla College to come and duplicate what he had done at Walla Walla, where they, reportedly, had a model industrial school. But Battle Creek was not Walla Walla. Battle Creek College was in the city, crowded on all sides. Two industries (broom making and tailoring) were started but not very heavily patronized, as most of the students did not care to work and most of the daddies had fat pocket books. They did increase the number of normal students and cut down the classics. Dr. J. H. Kellogg was elected on the Board, also A. T. Jones, both of whom were set against the classics and for industries and Jones was especially strong for parable, teaching Bible. He always quoted the statement, "Make the Bible the basis of every educational effort." Kellogg was hiring the north wing of the college building for the Medical school. He wanted the rest of it as an overflow for medical training. Sutherland and Magan wanted out of the city. Sister White urged it. The stage was set for change. At the 1895 graduation Dr. Kellogg gave the graduation address at the Tabernacle in which he gave the classics a horrible basting. I was there. That was the last big classical class to graduate. Sutherland came a year or so after that and Jones and Kellogg became the controlling influence on the Board. Degrees were dropped. Normal and ministerial work were given every preference with the sciences, kept up for pre-medics. Greek and Hebrew were only for advanced ministerial students. Higher Mathematics and English disappeared and the real college rating gradually disappeared. In 1899 Prof. Kelley, the science teacher resigned to study medicine in Chicago. Prof. Sutherland, Magan, Jones and Kellogg all came to me, individually, and asked me to take Kelley's place. This was two weeks after I had graduated in Medicine. Elder G. A. Irwin

threw in a few licks, and finally I gave in after Dr. Maria Loughborough, a class-mate, had agreed to marry me before school opened, and assist in the science teaching. The above long-winded dissertation answers part of the question as to how the Battle Creek College and Sanitarium faction were tied together and how, because of common beliefs on some matters and preponderance of control by sticking together, made the Sutherland-Magan and the Kellogg-Jones combination a hard nut to crack for Elder Daniells when he was newly elected to office in 1901. The College-Sanitarium combination was the reformer group and the rest of the denomination was the conservative group. The college group was primarily for educational reform, but stood with the Sanitarium or Jones and Kellogg against the form of organization for the denomination that was adopted at the 1901 General Conference. Organization was the issue with Kellogg and Jones. The theology in Dr. Kellogg's book, "The Living Temple", was not material only as a club to fight with, by the G. C. The combination was not broken until the Berrien Springs Council in 1904, when Sutherland and Magan resigned and left E.M.C. and went on their own, independent of G. C. control. The school (E.M.C.) continued to deteriorate until Prof. O. J. Graf came in as president. He started a complete reorganization of the educational policy and the curriculum of study of which the present program is the outcome.

I have tried to answer your questions as simply and plainly as I could. Being part of the time under Conference control and part of the time under General Conference control when all this happened, I had a chance to look on, in a way, from the outside, and also get the information that enabled me to keep from joining either side, but still look on. I was a member of the Michigan or W. Michigan Conference committee all the time I was teaching in B.C.C. and E.M.C. except the first year at Battle Creek. I drew my salary from the conference and was released to teach five days a week and pastor at churches every week end. I hope this is O.K. If you send another such a lot of questions, I will hire a stenographer and send you the bill.

April 9, 1956

Here are some more thoughts about E.M.C. At the Berrien Springs Council in 1904, there were expressions of discontent with the situation of the College. Some were outspoken, others suggested. These were from General Conference men and other members of the Board. Some criticisms arose over the character of the curriculum and the type of scholarship, and some from the rather intimate relationships of the leadership of the school and Dr. Kellogg. Both of these factors were very vital questions before the council. I might say, that I was at the council as a representative of the Lake Union Conference, of which I was an official. Things came to a semi-climax when Sutherland, Magan, Miss DeGraw and Mrs. Drulard, all handed in their resignations. This came as a shock to the council, as a desperate effort was underway to try and iron out some of the differences, find a common ground for making a start toward unity of action and smooth the rough waters between the General Conference and the Medical factions. Sister White stepped into the breach, and in her quiet motherly way, pointed the path to take. She said something as follows: "Brethren, Brother Sutherland and Sr. DeGraw and Sr. Drulard have, for some time, had their eyes focused in the southern field and its needs. This is a good time for them to show what they can do for that needy field. Brother Magan needs a rest and change. His wife's death has been a terrible blow to him. He should have a vacation, on pay, to recuperate from the hard experiences of recent years. I recommend that the resignations be accepted and new blood brought into the college." A big question

was thus thrown into the council. Who and what type of man shall be chosen to lead the College? There were many suggestions, but not a man of known caliber was available, mostly because none would accept the place under the circumstances. Finally N. W. Kauble was chosen at the urgent request of Elder Wm. Covert of Illinois. Kauble was former president of Illinois Conf. and resigned to become principal of Fox River Academy, the Illinois Conference school. That school, at the time, was in a predicament, its principal having been dismissed because of immoral charges, and it needed help badly. Kauble did a good job for the school, more from an industrial standpoint than scholastic. Because of these facts and because no one else was available, Kauble was elected President of E.M.C. I might add that one outstanding accomplishment at Fox River had been the establishment of a very successful poultry industry. He tried to make that the foundation stone of his activities at E.M.C. As I attended most of the Board Meetings and, being a very close friend to and associate of the president of the Board, Elder Allen Moon, I was in a position to know what was happening. Under Kauble's leadership the school degenerated into a poor secondary school, scholastically. It turned out a few good workers, church school teachers, preachers and a few medics. They would have made good anywhere, with half a chance.

The last Board meeting I attended was the final turning point. The meeting had been formally called by Kauble to convene at his office on a certain date. All the board members were present except the secretary (Kauble). His office and desk were cluttered with boxes and baskets of eggs and resembled a hatchery more than the office of the president of a college. I was there by invitation of Elder Moon, as a special advisor because of my previous connection with the school. While the Board was seriously deliberating the next step, a telegram came from Kauble, at a Poultry Show, somewhere, stating that his hens had won first prize in the show. He would be home the next day. Various members of the faculty were called in and a number of students and questions were asked as to the class work and other features of the school work. The attendance was way down, the school spirit lower, the faculty discouraged. Conclusion: a complete change. Again the question came up. Who? There was a young man in the north west who had been a pupil of mine at Union College, and who was being heard of as a coming educator, Otto J. Graf. He was an Honor student at Union and a leader of all lines of student activities. He was contacted and was willing to try. What he did is history. It takes a big man to start with nothing or worse and lay a good foundation and start a building which is still growing. Such a man was Otto J. Graf. God bless his memory. I loved him.

April 16, 1956

Your letter of the 12th started a lot of memories. Those names! Dear Elder Wight! We were together on the Michigan Conference Committee and on the Lake Union Conference Committee and in General Conference work. I too attended some of those meetings he describes. May I give some personal history to elaborate a little on what he stated? Late in 1902, Elder Daniells and Elder W. A. Spicer came to Berrien for personal visits. They were both intimate friends of Mrs. Edwards and myself. Mrs. Edwards had been Elder Daniell's bible worker in the Minniapolis work before he went to Australia. Elder Spicer was Elder Haskell's secretary when I lived in his home and we played and slept together. Hence, my statement, that we were intimate friends of long standing. Their visit was two-fold. First, to get me to join the General Conference staff as medical secretary and also, to get my release from the E. M. C. faculty.

This was a turning point in my life. At first, I said no. Sr. White had said publicly, in the Tabernacle during the 1901 Conference, that "Dr. Edwards should stay with the college when it moves." The committee on distribution of labor had recommended that I go to Graysville as principal. She said no. The General Conference now, was willing to send two other doctors to Berrien to take the place of Mrs. Edwards and myself on the faculty. After talking with Sutherland and Magan, I found them agreeable to the change, so I consented to go, with misgivings on the Kellogg rumpus. The situation was this: I had been wonderfully blessed in making health reform not only attractive, but a real blessing to our people at camp meetings and church gatherings and also in my classes in College. In 1900 I had a class of 40 young ministers who requested that I teach them Physiology. In that class were, M. L. Andreason, Gus Ward, N. P. Neilson, Arthur Spaulding and others who went to the "top". I was 26 years old, but knew the power of prayer. As that class came marching into my classroom the first morning, I was startled. Those men were there for a purpose and God was going to use them to save souls. They were getting ready for that work. Just plain ordinary science was not what they needed. They must know life better and God better, for being in my class. When they were seated, I asked to be excused a minute, and I went back into the laboratory and into the dark room and got down on my knees and said "Dear Father, thou hast sent these boys to me for help to be better Christians and better workers for Thee. I know not what to do or say. Help me Lord and speak through me as I go back to the class." I got up and went back. My Bible was lying on my desk. I took it up and it fell open to John 10 and the 10th verse shone out. I read it, "I am come that ye might have life and have it more abundantly." Then I said, "We are here to study Physiology. Physiology is a study of life and its manifestations. Whose life?" The answer came back, "Christ's life." And we did! They got all the facts of physiology, but in the setting of the life and work of Jesus. God wonderfully blessed in that class. After two months or so, one morning Andreason raised his hand and asked to speak. He said, "Last night our class had a meeting and voted unanimously that I tell you how much we appreciate the studies you are giving us. We get more spiritual food out of our physiology class than from any other class." Was that not nice to say to a young medic just two years out of College? Their word spread and we had visitors in our class. One day a white bearded gentleman came in and took a seat with the class. It was Rev. A. H. Lewis, D.D., LL.D. etc., the editor of the Sabbath Recorder, churchpaper of S.D. Baptists. He and his wife were patients at the Sanitarium. I had heard him preach at the Tabernacle, so recognized him. He motioned for me to go on with my class and he just wanted to listen. At first I was afraid, but a little prayer settled that, and I had the most freedom ever, and the Spirit was there. After the class, Dr. Lewis came over, shook hands and said "You gave a wonderful talk to your class. Is this not an unusual approach to a scientific subject like physiology? Where did you get it?" My answer was, "Oh my knees in the dark room." He thought a minute and then said, "If more of us got our sermons in the same way, we would be better preachers." Then he began a discussion, which is why all the above detail. Dr. Lewis, "Dr., do you think that you may be stretching a point, in emphasizing the exact features of God's being? He is a Spirit? You talk of His hands, His feet and eyes and ears and tongue just like He were a physical being. God is a presence, an essence, He is everywhere, in the trees, in the flowers, the food we eat. Are you not in danger of getting too narrow a view of God?"

After a minute's thought, I answered, "Admitting for the time being what you have said about God, to me He has hands; he holds my hand. He has feet; I walk in his footsteps. He has ears; He hears my prayers. He has eyes; He sees my sins and forgives them, my weakness and gives me strength, my heart yearning and gives me grace. God is a person to me." The discussion ended with my having learned where Dr. Kollogg, George Fifield, W. W. Prescott, M. Bessie DeGraw and E. J. Waggoner got some, if not much of their Pantheism. Dr. Lewis was once Mrs. Kollogg's pastor and President of Alfred University where she got her degree. His paper, the Sabbath Recorder, was steeped in Pantheism. It came regularly to the Kollogg home. George Fifield's book, "God is Love" is as strongly Pantheistic as "Living Temple". He was closely tied to S.D. Baptists and when dropped by S.D. Adventists became the pastor of the S.D.B. church in Battle Creek, of which Dr. Kollogg was a member. I personally was taught more pantheism by W. W. Prescott than by Dr. Kollogg. I never believed or taught it, but was the target for repeated talks and studies by Prof. and Mrs. Prescott for several years before 1904. Never after that. Here is the connection. Prof. Prescott and Dr. ^{Waggoner} were in London for years in the 90's. I have good evidence that while there they were closely associated with the Seventh-day Baptists who were an old established body in England. They both came back to the U.S. in 1900 strongly indoctrinated with pantheism and, knowing of my teaching in the college along spiritual lines, they made desperate attempts, repeatedly, to get me to follow their line in my teaching.

Mrs DeGraw was strongly leaning, I will say, in that direction. She gave talks in chapel that were beyond the zone of safety along those lines. From this you must gather that, to my certain knowledge, Dr. Kollogg was not alone in going astray on some doctrinal points. He and a few of his immediate associates were the only ones who got the blame and refused to recant.

At the Revision Council, I made a statement publically in a conference session, that "I felt that Dr. Kollogg was as much an S.D.A. as many other of my acquaintances and that I felt that he still believed the Third Angel's Message. I also stated that Dr. Kollogg had never tried to teach me Pantheism. All that I had ever been taught of it had been by Prof. W. W. Prescott." After the Council, I received a letter from Sr. White in which she said that in the matter of the statement that Dr. Kollogg believed the Third Angel's Message, I was wrong. There was not a word in the long letter about what I had said of Prof. Prescott. I might add that, for some time then, Prof. Prescott did but little public work except in the educational field, also editorial.

I have wondered a lot, but all leading to why Elder Daniells was so urgent for me to join the General Conference staff. The immediate situation was a group of ministerial institutes to be held in the Middle-West where the health reform question was a vital issue. Many, yes, most of our well to do members were farmers raising cattle and many of them hogs. There was a very strong sentiment, all through the Central Union, that health reform was vegetarianism and vegetarianism was a part of Dr. Kollogg's pantheism, therefore, we should throw it all out. Elder Daniells and Elder G. E. Russell, the president of Central, wanted someone to go into that territory and meet that issue. My experience in teaching in Battle Creek years of camp meetings with the same line of teaching led them to pick me to be the goat. The first attack was at Union College for two months. Over 200 ministers were called in from all over Central for a two-month institute. This was January and February of 1903. Elder Russell came to my room before the first

morning and said, "We have given you the best hours - from 9-11 a.m. daily. We are praying for you. You'd better wear your overcoat. It will be rather chilly over there." I went and it was freezing, at first. A little prayer for guidance and a sack of illustrating my talks by chalk drawings on the board soon won their interest, and after the first day I had no trouble. They all shook hands with me and asked questions and at the end of the first week it was noised around that there was something interesting in the ministerial institute and I was asked to talk to the whole school at chapel and the second Sabbath the Nebraska Conference President (my deadliest enemy at the start) came to me and asked me to speak to the College View Church. The children going home from school told of my chapel talks and the old folks wanted to hear it. At first I refused. With 200 preachers on hand, it was not fair for a Dr. to take up the time. But I did it, and at the close of my talk the Conference President got up and said, "Brotheren, if this is health reform let us have lots of it." During the two months I never once mentioned meat eating nor vegetarianism. I pictured to them by word and drawings what a wonderful beautiful body God has given us, and how we should love it and Him and try to always obey Him and care for our bodies by proper diet, exercise, rest, clothing, sunshine, bathing, etc. They provided all the "Thou shalt nots." I never had to mention one. That was when I met Prof. Graf. They had a large normal class at Union of which Otto Graf was president. He came and asked me to give some talks to his class on how to keep the sickness from the Bible. I went and had a lovely time with them. Prof. Graf was one of the fruits of that stay at Union. After Union there was an institute at Hutchinson, Kansas, then to the General Conference at Oakland. That was a stepping stone in the Kellogg debacle.

I had attended some of the meetings in Battle Creek of which Elder Wright spoke in his name. He did not exaggerate what happened. In fact the same thing happened after the return from Oakland. The fighting was so bitter and the result so, to my mind, unchristian that I went to Elder Daniells and told him I was resigning. "I was not called to engage in a knockdown and drag out fight, my business was to save souls. I could see no soul saving in these meetings." There was a long and sad time spent in arguing over my decision but it had been reached after long and earnest prayer by Mrs. Edwards and myself. I resigned and the word was soon out and I was a target from both sides. Dr. Kellogg asked for a visit. I went to his office. His first question was, "What do you plan to do?" I said I had no definite plan. I was going somewhere to get away from the sickness and go to work for a healthy last world. He asked if I would consider going to Moline, Illinois and take charge of the Tri-City San. It was bankrupt, but there was a good chance to save something. I knew of the situation and made a proposition which he agreed to. The property was in the name of the Medical Missionary Board. I knew they were going bankrupt too, and would pass out of existence. My proposition was this. If I succeeded in putting the place on a sound financial basis, they would deed the property to a new organization in Illinois which would be conference controlled. Thinking it a forlorn hope, anyway, and that it would be my grave, he agreed to my proposal. Mrs. Edwards and I, such to the disgust of Elder Daniells, packed our things and went to Moline and went to work, and I mean WORK. It was work and pray - pray and work. God in a most wonderful way brought that place out, so that, I appeared at the last meeting of the Medical Missionary Board at which A. V. Jones, Dr. Kellogg, Dr. Stewart, John Arthur and others resigned and threw it into the lap of the General Conference. I presented to that meeting a written promise from Dr. Kellogg to deed the Tri-City San. to a new board under certain conditions. I proved that I had complied with the conditions and demanded a deed to the property to the Northern Illinois Medical Missionary Association whose Board was made up of the N. Ill. Conf. Committee. I got the deed and had it recorded before the General Conference had the word that the old Board was defunct.

R Returning to the Oakland General Conference, Elder Wight stated that A. T. Jones had joined the Kellogg forces. I am not sure that it took any great persuasive powers to accomplish that, when we consider the real issue. At the 1901 Conference the system of organization adopted was a central controlling executive body of which the various departments; evangelical, medical, educational, publishing, religious liberty, which had been separate entities before, now became branches of the central body and subject to its control. I will not detail the rest as you know it. Kellogg and Jones and many others did not like this plan. They felt that it was concentrating too much power at the top. They favored a central advisory head with no executive power, the President merely a presiding officer when the committee was in session and each department an executive body with full control of its own activities.

The questions of vegetarianism or posthumism only entered in as a side question for fighting instruments. The big question was control. When we reached Oakland, there were Kellogg and Jones with a group of some 40 followers, well organized to revise the constitution adopted at Battle Creek in 1901 so as to change the organization in line with what I have before stated. There was a lot of campaigning all through the conference, and not until the last day of the conference did the matter come to a vote and the sentiment was so divided that on the standing vote it was a tie and Elder Daniells as presiding officer cast the deciding vote against the change. Conference presidents, college presidents, and managers of institutions voted for the change. It was not a mere spontaneous revolt, though they were the ring leaders who came out in the open.

Influenced by the good showing they had made at Oakland, Kellogg and Jones renewed their fight on the control issue at Battle Creek until the Berrien Council. The calling and mad slinging as told by S. E. Wight were only incidental to the big question of control. Much instruction came from Sr. White after the 1903 Conference which changed the way of thinking of many and by the time of the Berrien Meeting the question was definitely settled to continue the central control policy.

There were some side events at Oakland that did not influence the general result, but did give to some of us a lot to think about. I will enclose a copy of a letter to Elder Nichol about the Oakland Conference which states what I want to show as side events. You may keep it if you wish. I have tried to take notes and write down my names.

At this point, this enclosure was sent)

July 2, 1955.

Wm. V. E. Nichol
 Home and Herald
 1200 Park, Washington 12, D.C.
 Dear Elder Nichol:

In reading the report of the dedication of the Hinsdale Hospital, in a recent issue of the Review, I noticed the names of Doctor David Paulson and Doctor Mary Paulson. They brought to my mind some incidents that occurred at the Oakland General Conference in 1903, which I do not think are recorded anywhere. They were very definitely the central which God enshrined over the use Sister White made of the messages He gave her for this people. Doctor Mary Paulson-Nichol is at Annis Sanitarium, and myself are the only witnesses of all the details. About six years ago, at Long Beach, I talked the matter over with Dr. Gray, and she remembered quite clearly the items as I mentioned them.

This is the story:

The 1903 General Conference was held in the Oakland church, next door to the Pacific Press Publishing Company plant. The "Kellogg Incident" was approaching its climax, and Doctor Kellogg and a group of about forty doctors and leaders from the Battle Creek Sanitarium were present at the Conference for definite reasons. I was with the General Conference as Medical Secretary. I think I was the first person appointed to that office. As such I was quite closely in touch with the General Conference phase of the controversy. Being a graduate of the first class of the A.M.M.C. I was also quite familiar with the Kellogg program. At that time the question of organization was the big issue for which Dr. Kellogg and A. T. Jones were fighting. The Living Temple and its teachings was a vital issue as was the matter of the Gold Bonds which were being sold to our people to finance the New Sanitarium at Battle Creek. The Kellogg group came to the Oakland Conference determined to put through an amendment to the constitution adopted at Battle Creek in 1901, making the General Conference Committee merely an advisory body with no executive powers. The President of the General Conference was to be merely the Chairman of that committee when it was in session. All executive authority was vested in the local conferences and institutions and their officers. An amendment to that effect was introduced and discussed in committee and on the floor through the conference, coming to a vote on the last day of the conference. On a standing vote, it was tied forty to forty votes. Elder Daniells, as President, cast a vote against the amendment and so it was lost forty and to forty. This vote was taken on Thursday. On the morning of the Tuesday before, I received in the mail a note signed by Sarah McInterfer saying: "Mother wishes to call a meeting of all the Doctors at the Conference, to meet at the P. P. Chapel at 10:00 a.m. today. This is not a general meeting, but only for doctors. Please attend if you can. I did, and I think that every S.D.A. Doctor in Oakland was present at that time. Dr. White and Sarah came in with a manuscript and Bible. After prayer by Doctor Paulson, Sister White arose, placed the manuscript in her skirt pocket, took her Bible and read from the 17th chapter of John, made comments, thanked us for coming and walked out. The next day I met Sarah on the street and she said: "Mother wants the same group to meet today at the same place and same time. She has a message." The meeting was called and the group met and again Sister White and Sarah came in with manuscript and Bible, the manuscript went into the pocket and Sister White took her Bible and reading to John 11 read several verses and commented and walked out and the meeting was dismissed. Thursday morning I again received word to call another meeting and a third time the group met and a third time Sister White came in with manuscript and Bible, but again into the pocket went the manuscript and she read from the 50th chapter of Isaiah with comments, and then walked out. Shortly after the meeting was dismissed, I met Sarah in the P.P. Business office and she said that she and Mother were taking the evening train to St. Helena, and she wanted Doctor and Mrs. Paulson and me and my wife to accompany her. We were to get on the train at Fruitvale, so no one would know we were going. We followed instructions and when we entered the car found very few passengers. We sat down across the aisle from Sister White. She called and looked out of the window. Not a word was said until after we got off the train at St. Helena, then from Sarah a statement that Mother wished to see us at 10 the next morning at Elmshaven. We took the San. Bus to the Sanitarium in deep thought.

After being assigned to our rooms, Doctor Paulson, called me and said for me to find a quiet place where we could talk. We went out doors and up the hill until we found a secluded spot and then simply two questions: "What?" "Why?" We got down and prayed and our answer was, "wait." The next morning we went down the hill to Elmshaven where Sarah was waiting. We were taken to the

study and Mother met us with a smile and after we were seated she started on a most interesting story about events in her life and our lives with which she was conversant. For an hour she entertained us but not a word about "the message". Finally she turned to me and said: "I presume you brethren are wondering about those meetings in Oakland. I had a message, but it was not God's time or place. He took it away from me and only left my Bible to read from. I love Doctor Kellogg. He may be lost. I hope and pray not. If he is lost let him go with you brethren standing by with your hands on his shoulders trying to save him." She then sweetly dismissed us and Doctor Paulson and I walked up the hill arm in arm: we had a mission and a commission. We tried to carry it out. We made some mistakes in our methods. Sister White reproved us. We tried again. I have her letters of reproof and commendation. Very precious!

The last time, or one of the last times, I met with the General Conference Committee in 1903, Elder Daniells came in to the meeting with a letter from Sister White in his hand. It was "The Message". This was the time and place. I think it is printed in Volume 9.

The last time I met Doctor Kellogg, was at a dinner in the Loma Linda Sanitarium dining room. A group of us gathered around him. There was George Thomson, D. D. Comstock, Frank Abbett, Ben Colver and myself, all doctor friends. We said in parting: "Are you not coming with us?" He answered after a minute of thought, "Perhaps I am nearer with you than you know." And so he was left with God, with our hands on his shoulders.

This has been long, but it is worth saving. It may help someone.

P.S. After all I have written, this should not be necessary. Just by way of explanation I wish to say that what I have written has been purely my own opinion depending on my memory. What I have said of individuals is not intended in any way to reflect on their character or reputation. Most of them are dead, some living; all, better saints than I. I have confidentially stated facts as I saw them and opinions based on what I remembered. **I trust you to honor the dead and love the living.** What I have included in quotes, I think is accurate, as the dear Lord entrusted me with a photostatic mind, so that what I hear and see or rewrite is mine and I can reproduce it verbatim.

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April 27, 1956 - to 30th

The Kellogg family: All that you say about the Mary Kelsey affair is true with one exception. While Sr. Kellogg and W. C. White hated each other as poison, that did not extend to Sr. White, on her part nor on Dr. Kellogg's part. Dr. Kellogg rarely mentioned W. C., and when he did it was "weeping Willy" or some other such name. Throughout the years, I was intimate with Dr. Kellogg, I never heard him speak of Sr. White except with the greatest respect, and at times affection and deep appreciation for what she did for him in his boyhood. **He thought she erred in judgment, but not in character. He came to our class meetings on Sabbath p.m. frequently with a letter in his hand. He would hold it up, his face beaming, and say, I have another letter from Sister White, and then with the pleasure of a little boy with a new toy, he would read and comment, at times with tears on what a dear mother she was to keep writing to us.**

She wrote to the medical students most every month.. I have some of the letters. They were mostly addressed to Dr. Kellogg. You might think I am somewhat partial to Dr. Kellogg. Why should I not be. I owe him much. When I went to Battle Creek to study medicine. I was a poor boy. I had \$16 left after paying my R. R. fare to get there. I arrived Friday morning. Saturday evening Dr. Kellogg called me to his office and asked why I had come to Battle Creek. I said "to study medicine." He asked, "How much money have you got?" I told him. He remarked, "It costs a lot to take medicine. How far do you think that will go?" Not very far, but feel of my arm and back, I am not afraid of work. You give me a chance, and I'll make it, and you will not be sorry." Dr. Kellogg said, "That is good, now lets see what you know." He put me through the most grueling test I ever had. Algebra, geometry, trigonometry, calculus, Latin, English literature and History, chemistry, botany, etc. Then he said "That is good. We will admit you to the nurses course and see what you can do. Report to Mrs. Hall, the matron tomorrow morning at seven and she will tell you what to do." He gave me a card to give her. I reported as ordered and for two weeks I was given the dirtiest, most unpleasant, hardest jobs that could be dug up around the Sanitarium. When one was finished they had another. After two weeks, I got an order from Dr. Kellogg to report to the dean of men. He took me to the urine lab. where there was an accumulation of urine jars and other rubbish. I was to put on a rubber apron and clean up the place. The previous man had been sick a week. I did as I was told, and when I was through with that job, I was introduced to Dr. Richard Anthony and Dr. George Burleigh, two men who had spent some time at our home in New England before they started with Elder D. A. Robinson as members of our first missionary company to Africa.

After years of colporteur work in Africa they came home to study medicine to be better missionaries. They were entering at Battle Creek and took me in hand to break me in and they did. All this to let you know how much Dr. Kellogg did to be sure I got a right good start at being a doctor. I made it. I paid my own way and helped some others. I worked six hours per day during school and 16 hours during vacation. My sister-in-law loaned me \$100, somewhere along the way and a good brother in N.E. sent me \$150 so I could have some good clothes to graduate in. I paid them both back.

Through it all, Dr. Kellogg stood by, seeing I was kept busy doing hard jobs to the last, when he sent me to Moline, Illinois, the hardest of all. He never went through Moline on the R.I.R.R. but he stopped off to see how I was doing. Once a bad case came, needing surgery that only a few men in the world could do. Dr. Kellogg was one of those few. I wrote him about it. He phoned; "I'll be there on such a train, have the patient ready." He came and brought his assistant. The operation was a success, a gastroentrostomy. The patient paid \$500 and Dr. Kellogg would not so much as take his car fare. He said, "You need it here, use it." That was after 1904. I was an S.D.A. employee in an S.D.A. institution. (Too many details) There were times during those years when the going was hard. Sometimes I thought I did not know how to make it. I would go to him and he would feel my arm and back and say "you'll make it". And I did, with his help. I respected him and loved him in spite of his faults. I know many more faults than I will tell, for he was my friend. I am glad to get that on paper; I have wanted to say it for a long time.

About Mrs. Kellogg; she was a superior woman, intellectually. I never saw nor heard anything from her derogatory to S.D.A. I was in their home often. I do not know of her religious beliefs other than that she was a very strict Sabbath keeper, and was fully in accord with Dr. Kellogg's ideas on diet. She was very much attached to Dr. A. H. Lewis of whom I wrote previously. Perhaps I was somewhat restrained in my previous mention of him. He was my father's own

cousin. Their mothers were sister, **Fanner girls**. In early days when my father was young, the pastor of the S. D. Baptist church in Westerly, R. I. where I was born, took a great **interest in the young people of his flock**. One Sabbath, in a sermon, he suggested that it would be a nice thing if the church chose some of their young people and sent them **to Alfred University for preparation for the ministry**. The idea took and soon **three cousins, all about the same age, were put forward to be the first students granted a scholarship**. They were A. H. Lewis, E. A. Stillman and **Solomon Edwards**. They were approved and a farewell service held. At that service the father of Stillman got up and said that "before the young men were sent away they should be examined to see if they were in the faith." It developed on examination **that Edwards and Stillman were both S. D. Adventists and only Lewis was a S.D.B.** They all belonged to the S.D.B church as they had been raised in it and there was no S.D.A. church in that part of **N.E.** They had heard Joseph Bates preach and accepted the message and died in it. That was the beginning of A. H. Lewis.

Dr. A. H. Lewis graduated from Alfred and from other schools and became the **outstanding preacher among the S.D.B., also president of Alfred University and Editor of the Sabbath Recorder**. He was an outstanding speaker on Religious Liberty. He and A. T. Jones and my brother C. H. Edwards were present at the notable hearing before U.S. Congress in 1893 when the Sunday bill was defeated.

Dr. Lewis and his wife were personal friends of Mrs. Kellogg and visited **Battle Creek several times**. The paper which he edited was a weekly visitor at the Kellogg home and I saw it frequently, so know its teachings. I give you these details so you know I am not talking through my hat. This may also make clear why Dr. Lewis visited my class. He and his wife also ate with me at the college dormitory. I knew them well.

The Kellogg's home life seemed very pleasant. Mrs. Kellogg was very deaf. She often accompanied him to public gatherings and he sat beside her with a tablet and wrote little notes of what was said. Their home was an orphan's home. They constantly were taking in children and giving them an education. He was away often and for long periods so she had the full responsibility for the children. I had several of the children as pupils in college. I gave several of them their pre-medical training and some of them nurses training. They all seemed to be normal S.D.A. students in school. The things that influenced Dr. Kellogg was more intellectual than ordinary home life. His association with the pantheistic idea was not the same influence as those children received. I had as a pupil at St. Helena in 1910, one of the Kellogg girls who left Battle Creek and the Kellogg home because of the anti-S.D.A. atmosphere. Her brother was a nurse at St. Helena and she came to him. I had had her and her own blood sister as pupils at Battle Creek. She complained of no pantheistic teaching but of anti-testimony and anti-denominationalism that she hated. She and her whole family had been raised S.D.A. and knew nothing else. ~~Another factor that~~

Another factor that it is well to consider is the number of those who were intimately associated with Dr. Kellogg before and after the debacle, who have gradually drifted back into the fold. I could name a lot of them but will not unless it is necessary. I have a question: How much real harm was actually done by his theology? I have never yet seen a person who accepted it more than temporarily, as a pleasant thought. I hope I am right. I am not so sure but that he himself shifted to the idea of the social gospel as held by the Congregationalists and other liberals. God knows, I will not judge too harshly. I have too many glass windows. No excuse for his errors - only petty.

As to the life or thumb-nail sketches we will see later. About Christiansen or Chris., as we called him, he was a through and through Scandinavian. What he did, he did well. He wanted good horses and had them and took good care of them. The same with wagons and harness and plows. He wanted the same in buildings. We had no money. We must have buildings to have students. We built with the cheapest materials that were reasonable durable, and the simplest buildings usable, until we got the Administration Building. Then, things were a little easier and some help was coming in and we relaxed a little with more permanent ideas. I want you to never forget that these first two years were tough. We all had to take it. Chris. and Haughey had money. They bought their own land and built their own homes to suit themselves. The rest of us took what we could get and were thankful we had anything. They shared the hardships to some extent. They divided with us sometimes when they had an excess and they did work long and hard. Chris was for going slower, but better, rather than faster and more of it. With 100 students, where we had 600 in Battle Creek, we surely wanted more as soon as possible. We straightened nails, we spliced boards, we stretched distances, we did many things to get more out of what we had. If we had not, there would not be any E.M.C. now.

There were differences of opinions on a lot of things, but one unanimous opinion was, get as much done as quickly as possible, so more boys and girls can come. What we built was far from fancy, but they were better than the old courthouse and hotel and jail and Sherrif's house, and we were happy when we moved into the plain white buildings on our own farm. I haven't forgotten."

As to fundamental causes "for all this thushness", in a sense, you can put them all together and shake them up and they will all come out first. There were very marked divisions after '88, worse in some sections than in others. In the middle West it was more marked. Elder George I. Butler, an Iowa man and a farmer was very popular in the farm belt, which composed the bulk of our people. Elder Olsen, a Scandinavian, quickly drew all the Scandinavians and a large block of those who accepted the "new light." The geography had something to do with the division. Jones and Wagner were from the Pacific Coast, were little known in the middle States and the East, hence personality meant much to them except as they heard and accepted the new light.

As to doctrines. The position then taken by Butler, Smith and others, that this was simply an exaggeration of an old truth, always believed and taught by the denomination was, in a sense, true as to doctrine, but not as a personal experience. Those who accepted the new light as a new life to live by, clung to the reformers, while those who saw only the theology and not the life, stayed with the "standpatters." I do not think the doctrine matter had anything to do with the 1901 turnover. That was a movement to broaden the base, spread out the vision and make possible a faster and more complete coverage of all the world. Elders Daniells and Spicer had just come from very needy mission fields, one totally heathen and the other, partially. They were fired with missionary zeal and when the call came for re-organization so as to provide for more active missionary work, they stepped in with great enthusiasm and, naturally, were the unanimous choice of the conference, with Sister White's endorsement. Elder Daniells was an enthusiastic believer in the Righteousness by faith movement. I know from his own lips at the time. Kellogg's theology at the time was wholly physiological, if you know what I mean. His pantheism was more or less that character (physiological). It was not spiritual, but physical; eating, sleeping, exercise, dress, work. I cannot conceive of his hitching up with Jones and Waggoner on a spiritual religious basis, for neither of them were vegetarians and

that was Kellogg's ten commandments by which he judged all men. Kellogg was "against the government" of the General Conference and when he saw a movement against the "old guard," he was for it. **It was for control** then and always. Theology and personalities were side issues, always, with Kellogg. When Jones was loyal to the General Conference under Olsen and Irvin, he and Kellogg were not too good friends. I was stenographer for Jones part of that time and so know. Kellogg used and, at times, tolerated Jones when he could use him and his influence to help his own cause. Jones did not stay long in the Kellogg camp after 1894. Kellogg and Daniells and Spicer were bosom friends till after 1901. **It was the concentration of control in one body as brought about in the constitution of 1901 that meant the death knell to Kellogg's Medical Missionary World Wide Empire.** Every medical institution, up to then, had been owned by or affiliated with his legal property owning organization, incorporated in the state of Michigan. He got a law passed in that state so he could form such a body. None but vegetarians or those they approved, could be stockholders and voters in that body. A closed corporation, if you please, and self perpetuating. That was what he fought for and lost. I was a stockholder in that organization and attended some board meetings. It is convenient at times, to have been there.

It was the foreign delegates, the Pacific Coast delegates and the New England delegates who controlled the 1901 Conference and not the "Iowa Gang." They cooperated, for the sentiment, in response to Sister White's appeal, which was so strong that there was nothing else to do. I was through it all. I was in many of the committee meetings, including the one that Sister White called before the conference when she told what was to come. She gave the most stinging rebuke to some of the brethren, there, I ever heard her utter in over forty years of listening to her messages. In the fullness of time it will develop, if not already, that it was the Spirit of God that planned and controlled the 1901 conference. As I see it, 1888 was Isaiah 51 for this people. V.1. "Harken unto me ye that follow after righteousness." V.4 & 5. "Harken unto me my people....my righteousness is near." V.7. "Harken unto me, ye that know righteousness, the people in whose heart is my law." And then three times in verse 9-17 and 1 of 52 comes the call "Awake, awake." That call was "1901" to prepare us to give chapter 53. Christ and Him crucified to all the world. Read those chapters over and over and see S.D.A. history portrayed. I had not intended to preach, only to answer questions, but if it makes my belief any clearer, thank God!

Now, as to character sketches. That is rather distasteful to me. I like to look at the nice things, the beautiful, whatsoever things are of good report and forget the other things. What I write of personalities is simply to make clearer and more beautiful God's great plan to save sinners. I love to think of the men and women of God it has been my great privilege to know intimately, as God's instruments, were striving toward the higher calling of God in Christ Jesus. Just think of David. God has given us a wonderfully full story of his life. He did a lot of what, according to our present standards, were pretty bad. He violated all or many of the ceremonial laws of the sanctuary, he killed and killed and murdered all his life, he loved to kill. He had many wives, marriage and divorce were nothing to him. Adultery was among his acts with murder. And, after he was through his life, God says of him, "He is a man after mine own heart except in the matter of Uriah, the Hittite." If God can so forgive and forget that He only remembered one sin of a life like David's, I think

it is wise to look for the good and forget the others. I am trying to, and hope others will treat me that way. Some more preaching.

I'll try to state the things I liked in some of those you mention in your list.

P. T. Magan. He was Irish through and through. He had kissed the Blarney stone. His gift of gab with his delightful Irish brogue were a constant delight to everyone who knew him. To his last chapel talk to the Medical students at C.M.E. he was the same lovable Irishman. He had a phenomenal love for Bible stories. Nine out of ten of his sermons and lectures, through all his life, were woven around some Old Testament story. I was with him at Battle Creek, E.M.C. and C.M.E. and I thrilled as much to the sweet way he had of storytelling at 40 in C.M.E. as I did at 26 in B.C. I think of him as my champion story teller.

E. A. Sutherland: A one track man. His favorite text was, "And all the children shall be taught of the Lord, and great shall be the peace of thy children." I think he always quoted that text or referred to it in every talk. He loved children and wanted them all to be saved. His ambition was to train more teachers to teach more children for God.

Miss Bessie DeGraw: I think that somewhere, she had been unfortunate in some experience in life, for she, to put it mildly, carried a chip on her shoulder for men, at least for me. A brilliant mind, a fluent talker, an earnest Christian, but lacking a smile. She always had the same straight, almost sad face in her classes, in her chapel talks, in her personal conversations with me. Her ambition was the same as Prof. Sutherland's. When I heard they had married, "There, after all these years, two mutual ideals united.

C. M. Christiansen: A typical Scandinavian. A hard worker himself, everyone who worked with him had to work hard to hold their jobs. A very kind hearted and generous man who liked young people who were willing to work. To illustrate: In our senior year in Medical College, our class was anxious to set a good example as the first class to graduate, to those who follow. We planned to give a class gift to the college. In spite of our desires and efforts there was no money available for that purpose. We were out for an outing in the country on Sunday and someone saw a lone stone in the center of a pasture by the roadside. It was large, monumental in type, and looked lonely. We young people were interested and went and examined it more closely. It was a solid granite rock about five feet above ground and unknown below. The thought came to someone, what a wonderful monument to give the college of stability, durability and truth. The idea took with the class. A visit to the owner of the pasture brought hearty cooperation. The stone was ours if we would remove it. He had taken every other stone away but that was beyond him. A committee was appointed, of which I was chairman, to get that stone to the College Campus. Much figuring and planning developed a plan. A day's vacation was granted by the faculty. We needed tools and horsepower and some timbers and chains. I went to Chris and told him our program and our needs. He asked a few questions and then said he would supply the tools, the horses, the chains and the timbers and all the manpower we needed to move the stone and all for free. That was Chris. When you wanted to do something calling for good hard work he was always ready to help. P.S.: It cost us (Alumni) \$800 last year to move that stone to Loma Linda campus of C.M.E. as a monument of A.M.M.C.

J. H. Haughey: A great unobtrusive man, whom you had to know to know. A brilliant brain but slow of speech and halting delivery. He was very tender-

hearted and was easily moved to tears. I knew him first in South Lancaster, Mass. when he was principal of S.L.A. He came there in 1893 I think. I had graduated there in '92 and planned on going to B.C. the next year. My plans were changed in August that year by the sudden death by drowning, of my father. In place of going to college, I went to work as a carpenter to support a family of five to which I had fallen heir. My home was in S.L. I had attended the Academy from its beginning. It had been the biggest part of my life since I was 9 years old. My loss and disappointment were an awful blow to me, but Prof. Haughey, Fannie Dickerson Chase, Sural J. Hall, Rowena Purden and other school people rallied around me and made me a part of the school life as much or more than I had been before graduating. I was given charge of the telescope and the duty of demonstrating it to the students, evenings, after a days work. I was made curator of the museum to gather and provide materials and specimens for biology, botany and other classes. I was elected president of the Religious Liberty Society of the school; all this to keep me from losing my ambition to get an education. My working hard at carpentering was only a means to an end, a delightful evening with old school mates. Prof. Haughey led out in that wonderful helpfulness. There was an unspoken friendship between us when we pounded nails together to help other boys and girls attend E.N.C.

E. E. Barnes: A fine musician. He could sing, play the piano and the pipe organ and a wonderful leader. I have never seen anyone, and I have seen the best, who could lift an audience or a choir into the spiritual realm of music as he could. In 1899 (1898?) at the time of the South Lancaster General Conference, Battle Creek College was in desperate financial straits with a debt of \$3,650.00 to carry as well as to meet current expenses. Word had been sent to the General Conference of the need and asking financial help. You doubtless know that at that Conference a certain Captain Norman had appeared under the wing of Elder Westfall who had picked him up in his trip from S. America to the conference. Captain Norman (afterwards described by Sr. White as 'The Devil of his imp') took a wonderful interest in the conference and pledged \$100,000 and a missionary ship toward the finishing of the work. Word of this quickly reached B.C. and high hopes of financial help soared round the College. One day a telegram came to Magan; I think, to the effect that the General Conference budget had been adopted and that B.C. College had been left out. "What a blow." The next day at 10 o'clock, when the bell rang for change of classes, the piano in the hall near the chapel door began playing "Onward Christian Soldiers." The students, uninstructed, voluntarily started for the chapel, rather than their classes. In a few minutes someone came to the presidents office and said, "The students are all waiting in the chapel." It is hard to tell all that happened, but soon the faculty were on the platform and Prof. Magan was reading the telegram and telling the story of the desperate need of the school. Miss DeGraw got up and said, "I have received from the estate of my father \$3,500. I give it (\$1,000) all to help the school, and calmly, one after another got up and pledged. There was no excitement, no begging. In a short time we had over \$7,000 in pledges with many un-named promises of efforts to get help. As the end of chapel approached, Prof. Barnes stepped to the front of the platform and said, "Come, let us sing that beautiful song, "Beulah Land." One of his pupils stepped to the organ and played it and with his lovely baritone voice leading we sang as it was never sung before, those wonderful words.

As we started the chorus, "Oh Boulah Land," he shouted "don't you see it." We sang out our souls as his voice, his hands and his spirit led us. I always remember Boulah Land when I think of Prof. Barnes. It was he who played the piano that started the movement.

A. T. Jones: A tall awkward man with the features of a frontiersman; self educated, a tenor voice, a wonderful gift of language, a wonderful scholar in History and Bible. As a public speaker he had no equal in the denomination up to his time. He could quote whole chapters from Romans and Galatians and Hebrews and Revelation in a way to give you a new vision of the beauty of the Bible. At the close of one sermon he quoted the lovely hymn, "There's a Witness in God's Mercy," all through to the end. It was the most wonderful elocutionary effort I have ever heard. The audience (1500) was so deeply moved that for two hours they stood up and made confessions and reconsecrations. It was not a mass movement, but an individual movement. God spoke through Jones mightily in these days. I could tell many things God did by and through him. He was my friend for many years. When I was married to Dr. Maria Loughborough, he came at his own expense from B.C. where he was editor of the R. & H., to Mount Vernon, Ohio, to perform the marriage ceremony. He was not asked, he volunteered. He wanted to do it. I last saw him standing on a soap box on a corner in St. Helena, California trying to sell some of his tracts to get enough to get a place to stay over night. I went to him and took him to the Sanitarium. He was dirty and poorly clothed and suffering from boils on his neck. We gave him a bath, dressed his boils, washed and pressed his clothes, gave him a good bed and good meals until he was rested and the boils heald. Elder Daniells visited Sr. White while Jones was with us. I went to Elder Daniells and told him of Jones presence and asked if he would like to visit with him. He said yes, and so I got these two men together (probably the last time) in a room with God. They talked and prayed. What was said they knew and God knew. Jones told me that Elder Daniells begged him to come back, but he had replied that there was nothing for him to come back to. I watched him go down the hill, when he decided he was ready to go, and out of my life into the unknown went an old friend who had been good to me and in his need I had tried to be good to him. I hope to see him.

May 11, 1956

I had planned to write sooner, but other duties prevented. I was asked by the local church to give a sermon on the Eastern question. This involved the reproduction of a sermon by Elder Uriah Smith preached in 1887 at S. Lancaster, Mass. I was about 15 years old but with some over 1500 S.D.A.'s listened attentively as for two hours he gave the most complete presentation of that subject I have ever heard. My reproduction was some verbaton, but mostly abbreviated, because of time limits and at the close a review of the modern picture ending with his incomparable climax as given in the last chapter of Daniel and Revelation. I took a full hour and no one left except a sister who was called out. With that out of my system, I now take my pen in hand to, belatedly, try to prevent a misunderstanding as to my attitude toward Dr. Kellogg from statements in my last group of verboty.

I held Dr. Kellogg as a friend, because he made possible my getting a medical education, not by any financial aid but by giving me a chance and seeing that I improved that chance. Elder Daniells was also my friend from a different reason and standpoint. For Dr. Kellogg I also had a mission and commission from God. (See Nichol letter)

When the time came that two of my dear friends were in deadly combat, I could not, regardless of cost to myself, enter into the contest because I felt that they were both wrong as to methods of combat. I knew Kellogg was wrong in principal, but to fight him with his own weapons was equally wrong. I was an employee of the General Conference. I resigned not to join Kellogg's side, but because I could not join in an unholy warfare, even against the Devil himself. That action on my part was very costly to me. It cost me the loss of confidence as to my loyalty, on the part of some of my dearest friends. It cost me for a time, a chance to work in "the cause" which was all I knew how to do. But it gave me a thing I needed -- a chance to lean heavily on God and to learn the power of prayer. I had to accept an offer, for work, from Dr. Kellogg, for it seemed that every other avenue was closed. The job he offered seemed impossible of accomplishment, and he intended it to be my grave. God wished otherwise and by His continual help and guidance, a valuable institution was saved, not to Dr. Kellogg but to the denomination.

To make my cup doubly bitter, the General Conference called the man whose place I took at Moline to take the place I had resigned, as Medical Secretary of the General Conference. God's hand over-ruled and the same incapacity that lead to the trouble, financially, at Moline was manifest at Takoma Park and within a year or so, the one whom I had succeeded at Moline and who succeeded me at Takoma Park, was acting as head chef in the construction camp at Washington Missionary College and Washington Sanitarium and I was called, on leave of absence from Moline, as medical advisor in the construction of Washington Sanitarium.

This is told not to boast nor to throw stones but to show that God's hand is over His work, and He will guide the plan for one who trusts and leans heavily. To make the story complete--quite serious charges were filed against me to the General Conference and to Sister White by my predecessor at Moline. At Sr. White's request a thorough investigation was made, including a personal visit by Sr. White to Moline and an interview of helpers, patients and others, also a visit by a committee appointed by the General Conference at Spring Council. A personal statement from Sister White and an invitation from the General Conference for me to return to the General Conference as Medical Secretary was the answer to the charges. The committee that came to invite me to accept my old office consisted of A. G. Daniells, W. A. Spicer, W. W. Prescott, Allen Moore, W. C. White and Elder Thompson. It would seem they wanted me. I did not accept. I was too busy soul-saving. How the tide had turned in about 3 years! God is good and so lovingly kind to bind up the bruises. He has permitted for our good.

This may not be of any value to you in your literary endeavors, but I hope it will sweep away any cobwebs of doubt as to my loyalty first and always to the "truth."

May 17, 1956

I am quite sure it was in 1910 that Jones visited St. Helena. As to the interpretation of his remarks, I think he meant that all he had left was the organization, not the truth. He still felt the organization wrong and could not come back to it. May I interpose something here lest I forget. In probing around as to the above date, I came upon something I should have given in my last letter. I closed, as I remember, with the statement that I turned down the call to go to Takoma Park and join the General Conference staff. I should have added more, to make the story complete. In my decision not to go, I was not depending on my own judgment or wishes. I took the request to Sister White and asked her advice. She told me she had no definite light on the matter, but

having visited Moline and seeing the work we were doing there, her advice would be that, unless we felt a definite call from God to go, we should stay where we were. That advice was good. The work they had mapped out for me at Washington was to supervise the Science department at W.M.C., teaching two or three subjects, and also supervise the Medical Department of the General Conference. Less than two years after my refusal, I broke under the load I was already carrying, had a severe stroke and for years (two) was entirely incapacitated, with partial paralysis of one side, complete motor aphasia and diplopia etc. Had I gone to Washington, the same might have happened and maybe sooner, and there would have been an immense expense and disturbance in several institutions, which was largely obviated by some good advice at the right time. I was sent to St. Helena by the Lake Union Conference to recuperate in January 1909. That is how I was there when Jones came. Elder Daniells was there to see Sr. White. She refused to see him as she had no new instructions for him until he had carried out the instruction already given me to work in large cities of the East. Elder Daniells spent three weeks waiting, much of which was spent with me at the Sanitarium. That is another story --- some time. Much happened.

(Back to ??) I only remember the fact that the Lux et Veritas stone was placed on B.C.C. campus as I had recently arrived at B.C. I remember the graduation of the class; Ruble, Salisbury and (Englishman), were among the graduates. I was the butt of ridicule in Dr. Kellogg's commencement address at the Tabernacle. I can never forget that night. Another story.

About the B. C. C., that was Magan's pet plan. With Kellogg, there was a controversy over the bell and over the telescope. He claimed he loaned the telescope to the College, but that he bought the bell with the buildings. He won out on the telescope and kept it, but Magan stole the bell and got away with it. I lost my telescope which was of some value to the school. He got his bell which was only a memory.

This is a big one. I could write a book but will try not to. First, let me make a general statement. In my opinion the denomination, from the early centuries to the present time have had too narrow a conception of the question of health reform. One thing, vegetarianism, has stood out prominently in Kellogg's teachings, in the teachings of his followers, and of those who sought to follow the Spirit of Prophecy. Sr. White, in her writings and in her public work tried to make the broad, complete view, of temperance in all things, her theme. In her personal life it was emphasized. Vegetarianism had its place not as a thou shalt not, but is it not the best. As a general principle this expresses it: "Using the best material available, in the simplest manner that is efficient, as all things to the glory of God." To my mind that is true health reform as Sister White taught it.

Simplicity of diet; "two or three things at a meal properly masticated" - "a few things properly eaten with the blessing of God" - "avoid complicated mixtures." I could quote pages but that was the life and teachings of Sister White as I knew her. She was never an extremist. At times she spoke very freely and strongly on meat eating, but I heard her speak to an audience of 10,000 for over an hour on "Temperance in all things" and she never mentioned meat eating. As she said in a letter to me one, "I have not written a book of proverbs. Do not pick out a few lines here and a few there and say that is what Sister White says. Take my works as a whole, balance one statement against another and you will find harmony." That is true of every question. We are so prone to pick out the text that suits us or the hymn that pleases our ego and the sentence from Sister White that sounds so euphonious and think

think we have all the truth. I remember one time when Elder W. A. Apicer was teaching Bible at Loma Linda. At that time I was on the retired list at the C.M.E. and spent my time building a home, which was much needed. He spent his spare time watching me drive nails and telling me stories of his travels. He was not what you would call, an over-enthusiastic advocate of vegetarianism. We lived together in Elder Haskells home many years before and so each had yarns to spin. He said one day, "Sanford, as I remember, you have been quite a consistant teacher of health reform. What about this situation? I spent some time in Scandinavia on a recent trip to Europe. I went up to the north of Norway to the Arctic Circle where we have some wonderful S.D.A.'s. I had such a good time with them. Such prayers and such diligent Bible students, but do you know there is not a vegetarian among them. All they had to eat was fish and deer meat and black bread and occasional potatoes or turnips. I got tired of fish before I left, but think of those people. It was all they had. They used the best and it was a very simple diet."

I quoted the slogan I stated above and we shook hands and said we will do the best we can with what we have. When we learn simplicity, proper eating and a true spirit of thankfulness we will stop throwing stones and start singing Praise God from Whom All Blessings Flow." I taught a large ministerial institute of over 200 once for two months. They were outspoken oponents to vegetarianism. I talked on health reform for two hours a day. I never mentioned meat eating, but when we were through they were all good health reformers; work, play, rest, dress, eating, drinking, studying, praying, --- they are all a part and all as important as any one. Let us stop throwing stones at meat eaters. It is not a sin (perse) to eat meat. It is a sin to eat or drink anything that may injure the body or any of its functions if we can get something better. I had rather a patient eat moderately of meat than immoderately of ice-cream. "Large quantities of mild and sugar eaten together are more harmful than meat."

The narrowness of our vision often limits our view, to the little things of life that are but earthly, and we fail to see the bigger things that are eternal. It is so good that God's horizon was so vast that it saw not the sinfulness of a world but only the body of His son hanging on the cross to atone for that sin. I am so glad He looked above and beyond sin.

Now as to Dr. Kellogg and Elder Daniells. Dr. Kellogg was a wonderful surgeon. There have been few his superior. His surgery brought attention to S.D.A.s. He was a fluent talker and writer. In his day, more of his books were sold than any other S.D.A. books, unless Daniel and Revelation exceeded. The B.C. Sanitarium was the product of his enthusiasm and perseverance. Many lives were saved there and many a person received the truth there. Many a soul still living owes their training and skill to the schooling received at B. C. San. His ambition led him to attempt what God said should not be. His defiance of God's instructions led to his apparent gradual downfall. Like Jones, wonderfully used of God while humble, but useless when not willing to submit.

Elder Daniells was a man of God. He had faults, but in spite of them, God used him as he has many of the rest of us in spite of our faults. Why look at the faults when God so patiently overlooks them?

As to the effect his faults may have had on others especially on Dr. Kellogg, I question mightily. To some it may have been used as an excuse to go and do likewise. They probably would have done it anyway, but this was a good excuse. For Dr. Kellogg it simply was a good target to shoot at. It was about the only one he could find and as he was bound to shoot he let go at that. Most people are so vulnerable, there are so many good shots, it is no fun, no test of skill to hit. When you get a good clean specimen with only one small mark to aim at, every good marksman wants to take a shot. When will we be big enough to put away our microscopes and our telescopes and in the light of God's sunshine see the good things God has given and leave the sins and mistakes for Him to forget, as He has promised. Look through the whole list from Adam to today and only ONE has a clean record and that record has paid the price for all the rest of us. I am glad that God does not throw stones yet.

I have heard of the W. K. Kellogg biography but have not seen it. I understand it is outstanding. W. K. was an outstanding business man. Much of Dr. Kellogg's financial success was due to W.K.'s advice and council and for years his actual handling of the finances. I knew him to the last. We exchanged visits here in California until near his death. It was a great pity to see him with his blind eyes groping for some little thing he wanted. He was patient and kind under his affliction if something was doing, but did not like silence or thoughtfulness.

As to 1904-7 I spoke of that previously, but it was the natural result of the policy maintained. One study, no grades, no graduation cut down not only the number of students but also the class of students. Kauble was a good farmer and business manager but no scholar or teacher. He was more interested in crossing breeds among his poultry than in raising standards in his classes. The school had to reach bottom before it Board of ministers could see a change was necessary. It took a hard and desperate pull on the part of Prof. Graf and his faculty to get the upturn started.

It had been the thought on the part of the General Conference men to make E.M.C. a ministerial seminary. At Battle Creek, for years, they conducted a Bible School as it was called. The General Conference built a big addition on the old B.C.C. building for the Bible School. It was not altogether a success and the addition was rented to Kellogg for the A.M.M.C. and the Bible School was just the ministerial course in the college curriculum. When they landed in Berrien, the management Sutherland and DeGraw were bent on a normal school program rather than a ministerial or missionary program. That led to the 1904 shake up. From then till 1907 was a sort of vacuum waiting for something to fill in. In the meantime the General Conference moved to Washington with its backing and enthusiasm and the Lake Union had not quite caught its breath so as to begin to pump.

During Kauble's administration, especially the last year or so, it was a poor academy. Most of the students were working their way and they were, many of them, elementary grades mixed with a few highschool grades. I was not on the Board, but, as a Union Conference man, Elder Allen Moon drafted me to attend Board meetings because of my previous experience. It was pitiable to see, at chapel, not a single college grade student except a possible normal student who had drifted in, hoping for help in teaching.

The first building constructed was a mixed workshop and dormitory near the landing. The next was the print shop on the back street. The next was what served as dormitory, class rooms and chapel until the Administration building was put up.

There was more or less a promiscuous search for a new location. Ministers and church members sent in ideas about locations and some inspection trips were made. Up to the time I went East, it was in the air. I never heard any serious consideration being given to any northern sights.

I have always been of the opinion that more emphasis was placed on the degree than on the necessary brains or the ability to use them. I never did favor not granting satisfactory credits and diplomas and degrees. The question sometimes came up at Battle Creek, never at Berrien, - at Battle Creek, Kirby and myself were the pros. and Sutherland and Miss DeGraw were the cons. Magan laughed and Saulsbury held his peace. I took the cussing, especially from Miss DeGraw. She did not love me one bit. We agreed beautifully, on some points, but none to the fellow who was opposed to any of her schemes. In my science courses, I gave each individual a certificate of the work completed and their grades. Many of the students were pre-meds. or prenursing and many normal. I did it on my own. I think Magan or Sutherland O.K.'d the certificates. I do not think many were seriously affected by the failure to grant degrees. There were very few, if any, who could have qualified. I can not remember of anything in Math., English, Modern Languages, History except Bible, that went much beyond academic or high school grades. I gave some science work and there was some Ancient Language, Greek and Hebrew, that Salisbury or Haugh gave. The normal work was mostly methods and the Science was on the high school level. No one was hurt seriously I guess. By the time they were ready for the degree the degree was ready.

I can remember a few names; Pearl and Olive Holser, Marie Wilson, Will Floding. Faces come but not names.

The opening of B.C.C. was on a limited scale. I was to furnish high school work for Sanitarium helpers and some special work in nutrition and dietetics for nurses. I do not think it ever in any way overlapped the work E.M.C. was supposed to do.

P.S. - As to the difference between Kellogg and Madison, in a few words it is the difference between independence inside the denomination and independence outside. Kellogg's independence was entirely out from denominational control. The General Conference should have no executive power; only advisory. The Medical Missionary Board was accountable only to the state of Michigan.

The Madison organization was the beginning of what is now the Association of Independently Owned Institutions. It was subject to advisory and, if necessary, disciplinary control of the General Conference holding to the name S.D.A. and to its standards. Its board was elected by S.D.A. church members and acted as a conference committee would for a conference school. It was independent as to its finances and policies within denominational standards.

Kellogg's organization repudiated any denominational affiliation. It was purely philanthropic; its members were judged by dietetic habits and not by the ten commandments. Vegetarianism was the standard. A Hindu could be a member. The constitution and bylaws of the Medical Missionary and Benevolent Association were so cleverly worded that it was self-perpetuating and fully self-controlled.

It was deliberately so planned that it could never be controlled by nor taken over by anyone Kellogg did not approve of. It was a close communion organization. That proved its undoing. There were enough true S.D.A.'s who were members to out vote the outsiders and, in court, prove our ownership to the Battle Creek Sanitarium, after Kellogg's death. The court gave them the choice of making a settlement out of court for the property or he would settle for them. They agreed to give us a good share of the property in the settlement./ If this is not clear, ask some more questions. Perhaps M. Bessie knows more about Maddison than I do.

New names by delayed memory: Elihu Wood, Frank Wilson, W. H. Branson, Mary Cook-McReynolds, Ruth Cook, another Cook girl.

Further about the question of ministerial control of Sanitariums. Speaking of Wchitaw Sanitarium, I was present to represent the General Conference when the plans and the articles of incorporation and the bylaws were adopted in 1903. That is only one of some fifteen small institutions that have been squashed by ministerial vote. This has occurred almost entirely since Sister White's death. She preached and pled for many small institutions and no large ones. The present trend is the reverse--a few immense hospitals and do away with the small ones. Most all the small ones are privately owned and managed. We have one small one at Azusa, California, owned and operated by the S. California Conference. It is largely an old peoples home. It is somewhat exclusive as they charge \$195 a month for board and room. Most of us old codgers can't raise that much. My little trailer house is so comfortable and pleasant, I'll stay by it until I can't manage alone and then there will be a place provided somewhere. There always has. I have never needed yet but it comes. God is so good.

Here is a story to add to the Spicer story about health reforms: A little boy, not too well dressed but clean, turned up in a public school and soon attracted the teacher's attention by putting some little drawings on the edge of his papers that he handed in. The drawings were well done but always in black. As time wore on the teacher became anxious. Cows, horses, sheep, trees and houses; all drawn in black. Could the boy be color blind? The teacher went to the principal about it and he suggested a conference with authorities. The mother, family doctor, school psychiatrist and the principal and teacher all met and examined the drawings and shook their heads. The psychiatrist suggested that they call the boy for an exam. He came in and when asked why all the black things, he replied; "That was the only crayon I had." I did the best I could with what I had. That is Sister White's Health Reform as I understand it.

... We knew we were watched as to the Bible as a text book, as to normal methods and as to the degree matter, but so far as I know Union Haeldsburg and S. Lancaster all continued on their way serenely. So. Lancaster could not grant degrees and any work above secondary level was not recognized outside our own schools. We had a principal, C. C. Ramsey who had an A.B. and I think an A.M. from a western college. He applied for admission at Harvard. They would give him credit for nothing beyond his high school diploma. He had to enter as a freshman and spend four years in residency. Most of his time was teaching classmates, and at the end of four years, they graduated him cum laudo and with A.B. and A.M. on the same day. He then studied law and spent much of his time in fighting the restrictive educational standards. He got new laws and got A.U.C. recognized with powers to grant degrees.

A point about the 1904 period. One thing that contributed to the slump was the fact that E.M.C. was surrounded by a group or new schools-academies. There was Cedar Springs, and Holly in Michigan, Indiana Academy, Fox River Academy in Illinois, Bethel in Wisconsin, besides the Scandinavian School near Chicago. None of these were turning out high school grads. in any quantity so as to supply college material to E.M.C., but they did cut down the attendance of secondary pupils to E.M.C. As their standards rose, the attendance and standards of E.M.C. rose.

Another point to add to the question of source of pantheistic beliefs in Battle Creek. Sometime before or after Brownsburgers term as president of B.C.C. a man from Alfred University, a S.D. Baptist was elected president of B.C.C. and served, I think, two years. He was a close personal friend of A. H. Lewis and of the Kelloggs. I think it was Kellogg's influence that got him appointed. He was dismissed, as I understand, on theological grounds at Sister White's request. The devil may have been working before we suspected.

July 28, 1957

In considering these questions as to personalities and activities we must, if possible, consider antecedents and personal relationships as well as environments and propensities. In my study of these various individuals and the events in which they are involved, I am in a peculiar situation. They were all my personal friends. By that I mean, intimate friends. Starting with Sister White: she and Elder White visited at my home in Rhode Island for a week, when I was a baby. She held me in her arms and rocked me to sleep and sang to me then. When I was four this was repeated, again at nine and twelve and from then on until her death. When we were near each other, we visited, I at her home and she at my home and between times we corresponded, and in the later years, she sent me copies of letters to others, when she thought I would be interested in what she had written. When she wrote "Christ's Object Lessons," she sent me several chapters in which scientific questions were discussed and asked me to read them critically as to the language she used, as she was not familiar with scientific terms. I visited her frequently during her last years, sometimes once a week in a professional friendly attitude. These visits were at her request always. One day, as I came in, she looked up and smiled and said, "Brother Edwards, do you remember when you were a baby so big (indicating with her hands) how I sang you to sleep while your mother got dinner for my husband and I? Of course you don't remember it, but I do. You were a sweet baby and you had a wonderful mother." She was a real friend. All these details to let you know what I mean by saying they were my friends.

Elder J. N. Andrews and S. N. Haskell, the same way, made our home their home when visiting southern New England and later my mother kept house for years for Elder Haskell and I lived with him and his friends, Elder Uriah Smith, George I. Butler, Capt. Eldrich, F. E. Belden, D.A. and A.T. Robinson, R. C. Porter, H. C. Cottrell, etc. A boy 12-16 learns a lot about people if he eats with them, hears them pray, hears them tell yarns and gossip about other people.

W. A. Spicer lived a year with us, then as Elder Haskell's secretary. My brother Will was farmer for Prof. Prescott's father. I visited at their home and Prof. Prescott visited at our home in S. Lancaster, Mass. when he came there to visit the Academy or to attend meetings. I might go on and tell a lot of personal details, why all the principals in the drama were too

personal to be dealt with too freely. To illustrate again; my brother C. H. Edwards was one of the first ministers in the N.E. Conference to accept the Righteous by Faith Jones message. When Jones came to New England in 1900 to conduct some meetings I was one of his first converts. The next year he and Waggoner held a Bible Institute at Lancaster for all the workers in the Atlantic Union. I attended that institute when I could get away from the school which I was attending (S.L.A. - Caviness was our principal) We were trying to buy a telescope for the Academy. I had one bought but had to raise the money to pay for it. I went to Jones and told my dilemma and he said for me to bring the telescope to the meeting next night and he would let me talk to the ministers about it and then go outside and let them look at Saturn which was showing its rings at the best. I did it, and got my money. Three years later I was accompanying Jones to campmeetings as stenographer. He was the strong influence that put me on the faculty of B.C.C. and he came at his own expense to Mt. Vernon, Ohio from B.C., to marry me to Dr. Maria Loughborough. We were friends. So I would go through the list - Kellogg, Daniells, Olsen and all, - somewhere the good Lord has put me in the way so they had to run over me and so let me know them. Why, I often ask. Now, I frankly say, that in all the effort to evaluate the whys and wherefores and the meaning of this and that, the heart strings have been badly torn at times, to say it mildly. So you will forgive if some opinions are biased or warped. Put yourself in my place and try to do better.

We will start with Uriah Smith, as you do. He did eat meat and he did stand obstinately with Elder Butler in insisting that Jones and Waggoner had no new truth. They had always believed it, which was true, but they had not taught it nor made it an important part of the message. But the spirit Elder Smith showed, even when kicked out of the Editorship of the R. & H. showed what kind of a man he was. He still walked his beat. Every morning he went down to the R. & H. and asked if there was anything he could do to help; reading manuscripts or anything, he was ready yet. And remember, when Elder and Sister White and Joseph Bates and J. N. Andrews and others were struggling to draw together and hold a little flock, rescued from the Miller debacle, the only ones with literary ability and college training to come to their rescue were Uriah Smith and his sister Anna who had just graduated from Amhurst College. After Anna died Uriah Smith was the literary brains of this denomination for many years. If he had not had some faults, he would not have been left to us, for God took all the perfect men we have any record of. How good it was for God to tell Sister White to tell Brother Smith his errors so he could get rid of them and be ready when the stroke came that laid him low! I don't forget that in spite of her motherly friendship for me, she sent me some very severe rebukes as well as many sweet messages of encouragement. I guess that if you could see and read all the nice letters Sister White wrote Brother Smith and put them beside the reproofs she wrote him, you would have to work hard to keep from losing the reproofs in the bunch.

About the McLearn Business; as far as I know about it, the question was one of pre-eminence, not of men but of ideas. McLearn was a Seventh-day Baptist University man and Smith was a Baptist University man. The both were strong on classics and had much in common as antecedents. McLearn was not at all enthusiastic about industries and very weak on Theology. I think Smith was not over-enthusiastic about industries, but strong on Theology. Smith had a wooden leg. It was hard for him to get around, hence a sitting down job appealed to him. Caviness was his son-in-law and leaned the same way.

When Caviness came to S. L. A. he fitted up a gymnasium and encouraged us to get our exercise there, rather than in the wood-yard sawing cord wood. Incidentally, I may put in here, that Caviness discouraged the students at S.L.A. attending Jones and Waggoner's Ministerial Institute. He told us in chapel one morning that if we stayed home and studied our lessons more, rather than traipsing over to the Hotel to listen to Jones we would get better grades in the next exams. I disproved that. I stood at the head of the class in Latin at the close of the year and I was the most constant attendant at Jones' meetings.

Another item comes to mind. Prof. Prescott was with Jones and Waggoner part of the time during that Institute and he came to our house for dinner one Sabbath. He asked me some questions about the school and I told him of the above statement by Caviness (about students going to hear Jones) and he remarked that he was not surprised as the whole family (referring to the Smith family) were that way. If I keep on I may put two and two together and make - (something). I do not think Smith was influenced in the least by Canright. He worked hard to save Canright but never, to my knowledge did he side with him. He pitied him and prayed for him, but did not walk with him. I knew Elder Smith from in the late '70's until his death and the only things I ever heard anyone say against him was his controversy with Elder White over the King of the North and his reticence about the Righteousness by Faith. I guess that if we can, all of us have as good a record as he left, God will forgive us if we do eat a little meat occasionally. In fact I rather a patient of mine eat moderately of meat than eat all the ice-cream and malted milks, etc. all heavy mixtures of milk and sugar which Sister White says is worse than meat-eating. (I am a vegetarian, but I hate bigetry) I wish our people could get away from the idea the Health Reform is Vegetarianism. It is not true;- Health Reform is Temperance in all things, in working, in playing, in sleeping and recreation and clothing and in eating and drinking. A person who overworks is as much a sinner as the man who overeats and the one who over-eats is worse than one who eats meat moderately.

I do not take much stock in Harvey's opinions. He may be right, but Prescott knew all about Caviness' close relations with Smith from the time when he was a student in B.C. and went with Smith's adopted daughter. Caviness married her and he was a faithful son of Smiths long before he became president of B.C.C.

Now we must go back a little. Magan was Kellogg's secretary and then Haskell's secretary before he (Magan) became a power in the educational world. Those two men were his idols until his death. He would have named the church at C.M.E. in L.A. "Kellogg Hall" if he had dared to, but he did the next best thing - he called it "Paulson Hall."

Haskell and Geo. I. Butler were inseparably tied together. Magan got them to come to the Berrien Council to try and swing the tide Kellogg's way. Nathan and Sutherland were both Kellogg fighters. Here is what happened. When Ida died Percy went to bed. He sent for me. I went to his home and he said, "You must arrange for the funeral." At first, I declined, but he insisted that I was neutral. No one knew where I stood, as up to then I had not taken sides. They were all my very dear friends. Percy said, "I want it to be a harmony affair if possible." He had already asked Jones to preach the sermon and the college quartet to sing, so it was up to me to do the rest. He wanted Haskell and Butler and Daniells and Prescott to all take part and I was to get them to do it. One was to read the scripture, one offer prayer one give

the eulogy and one pronounce the benediction. I got them all on the platform together and each did his part beautifully, but Jones. He broke down and wept in the middle of his sermon and went down and put his arms around Magan and delayed the service for some time and caused a lot of talk afterwards. The funeral delayed the "stern" until later. Magan was a Jones-Kellogg man always but Jones did not figure in the "fight" only on the theology side until about 1903, I think. He was strong, editorially, either on Am. Sentinel or R. & H. but he did not figure in the general politics. He and Kellogg were not such good friends until after 1901 when the matter of control went against them both, and they united forces. Jones stood with Magan and Sutherland in the B.C.C. matter, but was indifferent to the Sanitarium or Kellogg issue until after 1901.

I remember E. L. Cardey. My memory of him at Berrien is rather edorisferous. I am glad he is doing such a good work. He was in Africa for quite a while, I think.

I have already written quite a lot about Prescott. I first saw him when he came to visit Caviness at S.L.A. about 1889. He gave us a fine chapel talk and told an unforgetable story. A British ship landed at an American Seaport and on Sunday, the crew were all given shore leave. All but one set out for a high time. The one saw a big church steeple and he headed for that. At night when they were getting ready for bunks, most of them had a rather confused idea of where they had been, but they were anxious to know what the cap found at the church. He described the inside of the church and all he could remember of the service was the "Hanthem" and the whole gang wanted to know what is a "Hanthem." And so he described it, "Now if I say, 'Bill give me a hand spike, that is not a hanthem, but if I say 'Bill give me a hand spike, Bill give me a hand spike - Bill give me - Bill give me - Amen, Amen,' that is a hanthem." People's ideas depend on their environment. He was a visitor (Prescott) at our home in 1890 and I was at his father's home in 1893. I next saw him in 1900 when he returned from England. He was an aristocrat. He loved to give orders but hated to take them. He would condescend to men of low estate, but preferred his own class. He was a very polished speaker, an exception in his early days. He had a very pleasant voice and very sociable at the right time. He told the above story without a smile, until the audience roared, then he joined moderately.

He lost the sight of one eye in his later years, but with a black patch over the eye he preached as usual. In spite of the drubbing he took at Berrien in 1904 he went on his way happily. I was at his home in Takoma Park in 1906 and was invited to his new home being built, to give advice about it, although I was one of those who lambasted him in 1904. He came to Moline, Illinois, to see me in 1907. He was one of a committee who came to ask me to go to Takoma Park to teach in W.M.C. So I guess he did not hold grudges very long. We have to mark him good.

That is a new one on me about the people who pulled the blinds at the Hotel in Berrien. I can't think who it was. It must have been visitors. I was away all through the summer school taking p.g. at Wood's Hole, Mass. at the Marine Biological Labs. so I do not know who was there.

I cannot say anything about Irwin other than that things were just floating. The General Conference at S. Lancaster had been mostly a scrabble over the "Daily" between Prescott and Jones and F. C. Gilbert. The Captain Norman debauch came off and things were much in a mess. It was fortunate that they got through until 1901 without more trouble. At the G.C. in 1899 Prescott preached pantheism and Jones published it in the Review. He apologized at Berrien

Elder O. A. Olsen was a man of God. He was a very even tempered man, but though he spoke broken English, he was a man who spoke from the heart to the heart. He smiled pleasantly like Sister White, but never giggled. He was immovable when he thought he was right, but always willing to listen to reason. He did much to soften the controversy over the Jones-Waggoner question. He arranged for a series of Ministerial Institutes in the various sections of the country where a comparatively few could study together under the Jones-Waggoner leadership and ask questions and discussed the matter and thus clear up misunderstandings. It helped mightily with the laity. I want to say that, in my opinion, the trouble with the situation then was not with the churches and the membership, but at the top level. Had the revival been continued indefinitely until all had a chance to hear and accept the added light I think the story might be different. In a relatively short time Jones was switched to Religious Liberty work. Waggoner and Prescott were sent to England and the denominational machine settled back on the Law and the Second Coming with an occasional remark about Christ our Righteousness.. We are still following that path with the big emphasis on ritualism, formalism, imitation, financial success. The deep spirituality of the '80's is rare in my journeys. That is true in our schools, our Medical institutions, our publishing work and in our churches. I doubt if Kadish-Barnes would change it. Nothing but a new crucifixion and pentecost will change things. We must be crucified to the world and have a filling of the resurrected body with the Holy Spirit, as the apostles did, if we are to finish, as He wants it finished, the saving of souls.

The extremistic characteristic so manifested in the middle ages of S.S.A. history, I think, was due to several things: 1) The failure of vision to grasp the bigness of the task. 2) A limited sense of their own inability and God's infallibility. 3) The exaggerated view of the importance of their own line of endeavor. 4) Most of all, a lack of Pentecost. The Devil does not care how many, nor how big, institutions we have if we own them according to his plan. He does not care how many papers and publications we have if we make them like the world and not after the simplicity of Jesus. We can have as many and as big churches as we want as long as we follow his pattern of ritual and formalism and forget, not the cross, but the dying Saviour on the cross. I may send you a copy of a talk I gave at prayer meeting not so long ago on the simplicity of Jesus.

I think your ideas about the de-centralisation of power in individuals as illustrated in the medical and publishing and as you state, in the educational is but a manifestation of the cancer that impeded the progress of the growth of our work. God has had to remove individuals all through the ages, when men have begun to see them more than the work He was trying to do through them. Not until we can say in all sincerity with Fannie Belten, "Not I but Christ Be Honored, loved, exalted," can God trust us to carry the load fully that He wants us to bear.

Elder O. A. Olsen did much for education. He had two bright sons and wanted them to have a better chance than he had. Our schools were inadequate. He sent his boys to the University of Michigan. The older, A.B., graduated with honors in medicine and was taken on by the University as a teacher. He left a promising future at the University, at his father's request, and came to Battle Creek as head teacher in the New American Medical Missionary College of which O.A. Olsen had been one of the most influential supporters. Dr. A.B. laid the educational foundation of that school, himself teaching three major subjects, - Histology, Pathology and Physiology. Six or more of the students he trained, formed the basis

of the faculty of the College of Medical Evangelists, namely: W. A. Ruble, Newton Evans, Alfred Shryeck, W. W. Woorstar, George Thomason, Martin Keller, Florence Keller, E. H. Risley and your truly among others I might name. It could be said without stretching the point that, in sending his son to Mich. University, Elder Olsen started a chain that has made C.M.E. what it is. Mahlen Olsen the younger son graduated with honors, having majored in Education. He served as College President at Atlantic Union having raised it from an academy to college grade, and later he saved W.M.C. until asked to organize the correspondence school for the General Conference. Elder Olsen was President of the Board of A.M.M.C. and it was to him that my class, the first to take training in the college, took solemn oath to uphold and maintain the beliefs of the S.D.A. church and give five years in missionary service to the work of the denomination. For this we get free tuition in the school and the privilege of earning much of the other expenses of the course. It was Elder Olsen and his sons who sought out and developed the timber on which our present medical structure is formed. Dr. Kellogg's function was of a different character. It was ethical and professional, not denominational, only as he could use denominational influence to further his aims. He depended on the denomination for nurses and medical students for his schools, but he did not emphasize loyalty to the denomination or the third angel's message, but to medical ethics and health principals. At the 1904 meeting Kellogg was desperately pressed from two sides. He needed the denominational influence to supply money to buy bonds to pay for his new building. The bonds were a drug on the market without denominational approval and Sister White condemned them. That hurt Kellogg awfully. The medical school was deteriorating for lack of students as were his nursing classes. Kellogg was ready to surrender along theological lines but not on control. It was on the control that he had his backing. Jones, Magan, Sutherland, and others I could name, some conference officers and many ministers feared centralization of power. That was the real issue all along. Other things like personalities and points of difference on theological points were incidental and gave points to talk about, but the issue was concentration of power in the General Conference Committee.

After Sister White spoke so positively at 1901 Conf. and emphasized it again at the 1904 Conf., many quit advocating or talking against it, but still had opinions for a time. (Note Haughey and Andreassen's statements as quoted by you.) I heard many such remarks up to 1904. After that it was a sort of "lets forget it. Its settled, why argue about it." A spirit of acquiescence because God had spoken, rather than a change of heart. That came gradually as events demonstrated the right of the matter.

I will express an opinion as to many things that happened at Berrien and before and after. I was the medical secretary of the General Conference in 1902-1903 and when I resigned and was elected to the Lake Union. All through the years before and after Berrien as well as at that meeting I was, as you might say, the grist between the upper and the lower millstones. I was the go between the two factions. I resigned from the General Conference to get out of it and stepped into a worse mess, in a way.

The question of control was settled for me at 1901 Conf. when Sister White stated her opinion. I never had favored Kellogg's theology, but he was a valuable man to the denomination, he was a soul to be saved. He was my friend and, as a Christian, I must treat him as a Christian should. This was not done by the General Conference majority. I was with the General Conference and Sister White, in principal, but not in their methods, and neither was Sister White. She reprovved their methods in stronger language than I dared use. At Berrien, Sister White stayed at Sutherlands. She did not attend the meetings except when she spoke. She kept in touch with the sentiment and what was going on through

W.C. and Sister Drulard. W.C. was always and forever bitter against Kellogg and vice versa. You know why. Sister Drulard was Sutherland's Aunt and might be prejudiced. Sister White wrote me letters asking about certain points and Sister Drulard came to me personally about some things that mother wanted to know, because I was neutral: I took no part, but once, on either side. I have told you of the funeral and my part. As I look back now, I think that the main element that controlled the whole situation, was a lack of even common courtesy let alone Christian brotherhood in many of the meetings at, before and after Berrien. I do not think that Dr. Kellogg was in a position to surrender and be converted but the other brethren could have been Christians holding out a kindly hand rather than a club and a threat. (See Nichol letter) I was told to stand by him with my hand on his shoulders trying to save him. I tried to do it, I, as others, was incensed at the acts of some, and spoke unadvisedly of some of my brethren. Sister White reprovved me and I repented and she saw that I was forgiven. I am so thankful for the closeness of her friendship. I wish she were still with us in person. We have her writings, but we search out the things we want to prove our point, and won't read the sharp reproofs and the kind council that would have prevented many of our blunders. If we would read more of her writings chapter by chapter and get a broad view of the whole picture, we would be a better people. As she wrote me once, "I have not written a book of proverbs. My writings are to be taken as a whole, not a line here, and a line there. Under one condition, I may emphasize one phase of a subject and on another occasion I may emphasize another side of the same subject, but taken together they give the right view. So do not be content until you have read it all." That is good advice yet.

Sister White came to Moline and visited me two years after Berrien. She was on her way home to California after a visit to the Spring Council at Minneapolis. At that council, it was voted that I go to Washington to teach, etc. Sister White stopped to see me about it. A committee from the General Conference also came, just for an hour or so, to give me "the call." Sister White stayed over night and visited with our patients and our nurses and helpers before talking much with me. When we had visited for some time about old times, she said, "The brethren want you to go to Washington. I guess they asked me to stop here to advise you to go, but I am not going to do so. You are doing a wonderful work here. I have talked with patients and helpers. Unless you feel a definite call to go to Washington, I say, stay where you are." I stayed, and, if time permitted, I could tell a story to prove she was right and the brethren wrong.

June 29, 1956

I am so pleased with the report from M. Bessie and Maddison. The tendency to detour is not exclusive to her. You have doubtless noticed I have the habit as do all elderly people to slip off the main highway, since the bypaths have become worn by much use. As to Prof. Haughey's letters, they must be intensely interesting, as he was so methodical and exact in everything, I can imagine his exact statement of facts. What he says of the reverence in which the name B.C.C. was held cannot be exaggerated. In my day, every S.D.A. youth looked forward to or hoped to go to B.C.C. and even today, in the obituaries of the old timers you will see the statement that they attended B.C.C. That was one of my fondest ambitions--to go to B.C.C., but I was denied that privilege. I went into the A.M.M.C. instead and did have the joy of teaching in B.C.C. after graduation from Medical College. I was very glad to hear of Frank Artress. He was never in any of my classes, though I knew him well. I remember all about the boat, but it was a mistake on their part to try to hide it. Everyone knew about the hiding, when if they had

left it in the river no one would have thought a word about it. There is so much that can be said of the general situation. Starting way back in the days of James White, there was factionalism that crept in here and there and Sister White had to intervene to keep peace. **The first move in the direction of discussion over control, after the organization of the General Conference, came when the International Tract Society was organized.** There was a lot of opposition to the organization of the General Conference but Sister White came out so strongly in favor of it that the opposition kept quieted. The R. & H. and the Rural Health Retreat and B.C.C. were all under our leadership with practically the same board and James White was President, all of them were in Battle Creek. When the International Tract Society was organized the board included some of the same group but some others and S. N. Haskal was president and it was located at South Lancaster, Mass. It had a complete set of officers and its work was not antagonistic to, but, in a sense, independent of the General Conference. There was never, so far as I know, any antagonism between Elder White and Elder Haskal but a difference of opinion, as there was between these two brethren and Eliah Smith. Sister White warned these brethren to not let their differences of opinion interfere with their working in harmony to further the message. They were either to harmonize their views or follow them in obedience until the Lord should reveal the right. When the time came for the building of the Battle Creek Sanitarium (not the old Health Retreat, but in its place) it seemed best or necessary to have an incorporated body to hold the property. There was, at that time, no Michigan law that fitted the case, so the State of Michigan passed a law especially adapted to the needs of the occasion and giving the newly created organization legal authority to do a lot of things. It was a legal organization only subject to the state. This went one step further than the Tract Society. It was subject to the church but not to the General Conference. This new organization had legal power independent of all but the state, except, theoretically, its board was chosen by the church, but that was only in theory. Thus there had grown in the system of organization of the denomination two ideas. One - That by a series of successive steps the members of the S.D.A. church establish and authorize to speak for it, a body known as the General Conference which shall supervise and control all activities of the church either directly or indirectly through subdivisions. A committee and other officers elected by the church shall have authority to carry on such legal business as the church approves. Two - Any group of S.D.A.'s may associate themselves together and having obtained legal or other authority may form a body of politic with authority to carry on any business within the province of such an organization. This organization may look to the General Conference for advice or council, but is independent of dictation or control by other than the body which created it and the legally chosen officers.

That was the actual situation when the Michigan Medical Missionary and Sanitarium Association was formed by the State of Michigan. **The two ideas prevailed and existed side by side until the 1901 General Conference session when the first system was made the legal law of the denomination. It was contested and fought bitterly by Kellogg and Jones and associates until and all through the Oakland General Conference when by the slimmest margin of one vote the first system was reaffirmed.** The

The Lake Union meeting at Barrien was the next large gathering after Oakland and it was evidently thought, by Kellogg and Jones, that, as they had come so near to victory at Oakland, in a smaller and, possibly, more friendly group they might win. Anyway, they were not willing to give up yet. They came to Barrien in force. The meeting was a series of discussions; pros and cons of organization, of personalities, of pantheism and on Kellogg's book, of various mistakes and failures and I do not know what was not talked about, including Ida Magan's funeral.

So far as I remember, there was no test vote on the general subjects discussed, but only a vote to refer the whole subject to the General Conference Committee. The death of Mrs. Magan threw a sense of gloom over the whole gathering and then the resignation of Sutherland and Magan and Miss DeGraw from the faculty, for a time, drew the attention of the delegates from Kellogg to the future of E.M.C. As I stated at first, personalities have been a factor all the way through. There have always been factions but they have always been around an idea or theory. At one time it was the "King of the North," at another "Righteous by Faith," at another "The Daily," but as far as I can figure out the question of control has been the deciding factor for one side or the other or both, all the way through.

As to Prof. Caviness leaving B.C.C. I only know what he told me, - that it was his knowledge of Greek and Hebrew that made him the choice of the brethren in sending him to Mexico to aid in translating the Bible into Spanish. I was on the Sanitarium side of the street at that time. The Sanitarium and College were not on speaking terms at that time. The marriage took place after Sutherland came. Kellogg hated the classics and when Sutherland said "good by classics," Kellogg flew to his arms. I could write quite a story on that sometime.

About Sutherland and the Byers comment. Sutherland and DeGraw were both very dogmatic, extremists. Magan clapped his hands and said Amen, but he never got in the fight as the other two did. They never did carry their faculty with them in their extremes. We had to consent or get out. We submitted, but Kirby and Salisbury and I accepted the first chance to get out, gracefully. The one study plan was not logical, either physiologically or psychologically. The brain, kept continually on one line of thinking, becomes tired, fatigued, and also becomes abnormally developed in that sphere. Like one muscle exercised continually makes a bulge. Irregular development in any part of the body is not physiologically correct. A fatigued brain does not make a harmonious record, I tested it out. Students who studied two or three subjects in the same period of time passed better exams than those who spent all of the same length of time on one subject. "Variety is the spice of life." Prof. Haughey's ideas and mine were agreed on that subject.

As to the control idea starting at the R. & H., I would be inclined to say that the fight for it or putting it into practice was more evident at the R. & H. from the time that Uriah Smith lost control. He and Elder White and Elder Butler pulled together well. When Elder Olsen came in, he was pro Jones and Wagner, while Elder Smith was not so warm. The management of the R. & H. were doing a lot of outside printing. Montgomery-Ward catalogues etc. at ridiculously low prices so as to keep the help at work. This, against the wishes of the General Conference. That was when the worst reproofs came from Sister White, not so long before the fire. Captain Eldridge was a good business executive, but not too spiritually minded. He visited at Elder Haskell's home in S.L. several times and I was acquainted with him there. I never heard of any fault with his work at the R. & H. except that he did not push the religious publications as he should. He was strong on pushing the thing that brought the most profit at the least outlay. F. E. Belden was a strong influence in the R. & H. at the same time. He and Eldridge both left at about the same time to make more money.

The coop. govt. plan did not become prominent until after I left Berrien. While I was there, everyone was so busy trying to keep soul and body together, I never heard of any misbehaviour or discipline. It took pretty good boys and girls to stand up to the grind in those days.

Haughey's remark about the B.C.C. having the full support of the R. & H. and San., as you suggest, meant Kellogg & Jones. They were, with Sutherland and Magan and C. M. Christianson, the majority of the College Board. Kellogg and Jones both hated Prescott because of his strong pro classic attitude. Prescott was the product of a strongly classical N.E. College and he pushed that in B.C.C. Another thing: Prescott insisted on meat in B.C.C. all the while he was there.

I am glad to hear of Kellogg's visit with Sutherland. What he said then fits in with the last statement he made to me as recorded in the last paragraph of the Nichol letter, of which I sent you a copy.

I have a copy of the new book, "That New England School." My picture is also in the group picture of the whole school with Prof. Caviness, Miss Purdon and I were unusually good friends for years. Her memory failed her on some of the details in her book, but in the main, it is very good. It was her last literary effort. I was with the school from the first shovel-full of dirt for the buildings in 1883 until 1895 when I went to A.M.M.C.

I think I will state my memory of the '80-90 period. Having been personally in touch with several of the leaders, (all I have named) and several of the institutions, as I have gone over wants and meetings and personal contacts, some conclusions have formed. They are not inspired nor ex cathedra. Just my ideas. Going back of '80, - James White, Joseph Bates, J. N. Andrews, Stephen Haskell, John Loughborough and Uriah Smith were all men of God, but at times they differed in opinions. At such times they united in prayer until they saw alike or Sister White gave them advice. If they could not agree, the matter was dropped and they all united in pushing the "Cause." The illness and death of Elder White in 1881 removed him from the picture. Up to that time he had been the controlling leader in founding the R. & H., B.C.C., the Sanitarium at B.C., the P.P. at Oakland. All of these were (closely) held together by the personality of Elder White supported by the advice and the council of Sister White. Elder Haskell had organized a home missionary movement in New England with a separate organization, "The International Tract Society," of which he was president. It's work was circulating the literature published by R. & H. and P.P. When Elder White dropped out Elder Geo. I. Butler and Elder Morrison came on the scene and Dr. Kellogg was looming big in medicine. Elders Haskell from the East, Loughborough from the Pacific and Smith and Byington from the mid-West were the "hangovers" from the early days. The Robinsons, D. A. and A. T. were rising in the east. The Waggoner's father and son and the Joneses - A.T. and the bus. man loomed up on the coast.

These men were all strong in some points. Had they been able to, and willing, to each contribute his part to a united whole, what a movement might have resulted! A lack of vision to see the value of united efforts to make one harmonious whole, resulted in many efforts on the part of various ones to make each ones line it. A lot of good ideas, good programs, each only partially covering God's plan, but being only loosely associated in a defective organization, each pulling his own way, and not all aiming at one goal and working together. To illustrate: The Review and Herald printed the Review, Youth's Instructor and a few books (Bible Readings, Daniel & Rev., Hymns & Times) for the denomination at a loss, and did a big lot of outside printing to make up their losses on denominational

work. The P.P. printed the Signs of the Times and Sister White's books for the denomination, but their big business was running automatic machines for a Niagara Falls Co. printing tickets in rolls. They had a large part of their plant so private that every door was locked and only those with permits were allowed in, where they operated these automatic machines to supply the Pacific Coast with tickets and similar duplicated stuff, all numbered. My cousin, Will Steward, was manager of that department and took me through one time in his regular inspection tours. He said that that was the gold mine that kept the P.P. running.

Elder Haskell wrote books at Sister White's request, but neither R. & H. nor P.P. would publish them. He started and operated successfully a printshop of his own with student help at S.L.A. and printed his own books. E. E. Miles did the same thing. J. E. White did the same thing at B.C. to get his books for the colored work in the south. The R. & H. was printing Montgomery-Ward's catalogues at 7¢ a copy but could not print J. E. White's Pioneers at a price the colored people could pay. J.E. printed them with B.C.C. student help for half what the R. & H. charged him and the R. & H. could get contracts for outside work because they paid only missionary wages to their employees and made them work on this outside stuff. The same was true at the San. Everything was done to make it popular so as to attract the crowd and make it pay, theatricals and all kinds of shows and entertainments and cut prices, using missionary labor.

The preaching of the Gospel was theoretically the work of the denomination, but to pay expenses at any cost was the motto of the biggest cogs in the wheel. God permitted for a while, and blessed to an extent, the organization, but the time came when He called for a change - 1901. For a time and still He is using such material as He can find who will try to follow, but we all have our eyes on the world and what wonders it is doing and we are trying as hard as we can to be like and do like the world as far as we dare and not get burned too much. We have forgotten the simplicity of Jesus. With Rome at the height of her splendor, He could still stoop to be born in a manger, live for 30 years in a disreputable town, work as a missionary for 3½ years with no home, no food only as furnished by others, not a cent of money, had to work a miracle to pay his taxes, borrowed a room to establish the Lord's Supper, borrowed a colt to fulfill prophecy. How sadly we have forgotten all this! Will there have to be some more fires or some other calamities to get our eyes off the glamor world and onto the needy world as Christ saw it?

1880 - 1901.

When we consider with what they started, I think the good brethren did very well not to make more mistakes than they did. At first, organization was banned, except the local church. Each church helped its own members as they were able. No salaries for anyone. Systematic Benevolence gave the first impetus to organization beyond the church. One church might have one minister, another three. The one minister got more pay from the Tithes of his church than the three got from their church. The necessity for a central body to receive and distribute equally the Tithes (S.B.) led the churches in N.Y. or N.E. to unite in a conference to handle the Tithes and control the workers. The spirit spread until there were six conferences. The R. & H. developed until it was too big for any one Conference to handle and there were calls from California and Europe for missionaries - a problem too big for a local conference. Hence the necessity of a General Conference to unite all the surplus energy of the local conferences for bigger jobs. Every step of the way had been fought bitterly, so that the simplest and the least possible had to be worked out. They had no binoculars,

their vision was very limited, as was their experience. I remember when we had a special praise meeting, when D.A. Robinson told us that there were 10,000 S.D.A.'s in the world. It is possible that some of the things ever which we are now craving so lustily, look about as muddled and mixed up to the patiently waiting Heavenly Father as what the dear brethren tried to do in 80-90. I am sorry they did not do better, but awfully glad for what they did do. Where would I be had it not been for Elder Haskell and Elder and Sister White, D.A. Robinson, R.C. Porter and Dr. Kellogg? Lets try to learn all we can from past mistakes but be sure we do not make worse ones.

NOTES ON LAKE UNION CONFERENCE SESSION OF 1904

Place: Most of the larger meetings were held in the chapel of Study Hall of Emmanuel Missionary College at Berrien Springs, Michigan.

Time: The schedule called for meetings from May 18 to 26, 1904. Morning devotional meetings held from about 5:45 to 6:45. Evening meetings were devoted to preaching and reports from the mission fields (E. W. Farnsworth from Australia; W. H. Anderson from South Africa--Matabeleland).

Personal: Elder A. G. Daniells was president of the Lake Union Conference (1901-04); at the second session of the Conference Elder Allen Moon was elected President of the Lake Union. Thus Daniells was president in a dual capacity--as president of the General Conference and as Lake Union president. There were about 150 delegates. Mrs. White's presence and speaking brought in a fair number of visitors. There was of course a large delegation from the Battle Creek church since that was the largest church in the Union and the denomination.

Daniells in reporting the session in the RH, June 23, 1904, p. 16, stated that sermons and addresses had been given by Mrs. White, and Elders Luther Warren, Prescott, A.T. Jones, G.I. Butler, S.N. Haskell, E.W. Farnsworth, and W.H. Anderson. In the RH of July 7, p. 6, however, Daniells wrote further about the Conference, mentioning stirring sermons by Mrs. White, and Elders Butler, Haskell, Farnsworth, Anderson and others. Thus three names were omitted from the first listing, namely, Warren, Prescott, and Jones. It is quite likely that their performances were not altogether pleasing to Daniells.

Tenor: This session of the Lake Union Conference was characterized by Sr. White, "Now in the time to save Dr. Kellogg!" The Doctor was estranged from key denominational leaders because of his independency and because of his recent unsanctioned publication of a book, The Living Temple, which was said to contain heretical ideas of pantheism. The Doctor had submitted this book to a committee (chiefly Prescott) for censor and revision. The corrected book as the Miracle of Life, however, was not accepted for denominational circulation for by this time the permission he had to rebuild the Battle Creek Sanitarium had been broken in that the size was nearly double that authorized. When the Doctor learned that Pressure was to be put on him during the session, he cast about to find friends who would distract the "opposition" by "running interference" for him. The Doctor, on his part, craved sanction of the leaders of the General Conference and of the Michigan Conference

(then the single most important state conference) for most, if not all, of the things he wanted to do.

(Comment) Dr. Kallegg was hard hit in two ways. He needed money. He was trying to sell bonds to S.D.A.'s, but could not. He needed nurses and medical students and they were not forth coming. That hurt terribly. He was willing to give up theology but not power.

Some Happenings: Toward the end of the sessions, Prescott held forth in an evening meeting, perhaps, on a Sunday (May 21 ?). In his discourse he lashed out against pantheism. To show its heretical nature he read from a book, many supposing it to be the Living Temple. When finished, he threw the book in disgust to the floor. Subsequent examination showed it to be a "foreign" book (perhaps from Prescott's own library!).

The next morning Jones was to lead out in the meeting. He carried along for about three hours, doing a lot of reading. His thesis was this, the Doctor is not a theologian; if he is a heretic, he has been taught heresy by some of the ministers of the denomination. In fact, his principal teacher has been Prescott! Jones then read a number of pantheistic passages purportedly written by Prescott and published in the English Present Truth.

"Did you write that?"

"Yes, I did."

"Do you believe what you wrote?"

"No, not now, I've changed my mind."

"When did you change your mind?"

So Prescott sat and took a "clubbing" from Jones. Near Prescott sat Daniells and Spicer, both of whom, along with Sister White, had "straightened" him out of his pantheism.

These forensics set off a meeting which lasted until noon. About a score of men boldly, and spitefully, exposed their hurts and prejudices.

At times Kallegg explained, cajoled, wept, and defied. Daniells occasionally interrupted him by saying, "Would it not be well to state facts?"

Elmer G. Butler, who was connected with the Sanitarium and food factory in Battle Creek, complained loudly against the persistent heralding of the Testimonies in Battle Creek counseling the SDA's to move out of that Babel. He demanded that the General Conference leaders humble themselves and realize that they were driving essential workers out of the city. "How do you expect us to keep these denominational institutions operating? Must we turn to the 'Gentiles' for aid? Stop your cruel course of action."

When matters were well warmed up, President Sutherland of the College stood up by a back window of the chapel and dramatically announced, "I've done my best to work with the denomination, but I can't. Now Elder Daniells you are driving me out of the organized work. Well, you hereby have my resignation. I believe the Lord is calling me to establish a school in the South."

At once two other resignations were uttered (Magan and DeGraw). At this Elder W. C. White arose and pled, "Let's stop, why this broadside of resignations?"

Many of the delegates and audience were perplexed with the arguments advanced by both sides of the controversy. They wondered where Right lay. Their perplexity was humorously voiced by Henry Darnell crying out, "I'm only a voice from the bathroom (he was a custodian at the Sanitarium,) but I want to know which side is right!"

Many, too, affirmed from the floor, "Doctor Kellogg, we love you! Come and go along with us!" But none spoke so persuasively as Elder Luther Warren. With all the Christlikeness he could summon--and that was considerable--he pled with all to forgive and forget. He wept over their hardheartedness. Whereupon Jones got up and wept with him. Finally, Kellogg got up and said he stood with Jones. He offered to shake hands with Daniells and others, but Daniells refused. The reaction of Daniells about cost him what sympathy he had in the meeting. (The reason evidently for Daniells' refusal was his conviction that the Doctor's hand and tears meant little; what he craved was actual cooperation from the Doctor. He wanted deeds not words.)

On May 23, at 3 p.m., as the Minutes show, Doctor Kellogg was given time to speak to the audience, for he was leaving that evening for Battle Creek. He had only begun to speak when Sister White, who had not been present at the previous unhappy meeting entered from the back of the rostrum and signified that she wished to speak. The Doctor bowed out gracefully, and soon left the chapel.

Sister White then pled for unity. She named certain ones and rebuked them for some of their words and actions. She entreated the Kelloggs, though the Doctor was absent, to remain in the Message and to come along to the Kingdom. She had promised their parents to make the effort to bring them along, she said. W.K. Kellogg wept freely when she thus appealed.

However the Lord's Messenger came out positively for unity and organization. She told of a dream she had had of a ship striking an iceberg and being unhurt. A Voice had commanded, Meet it! Meet it! (This was in regard to Pantheism) That must now be done, she affirmed. The denomination was not going to be shattered even if the Doctor did defect and carry the Sanitarium fully away from the organization. The Minutes assert that the meeting was closed by "testimonies of earnestness, power, and great helpfulness."

(Fred Green, though a youth, remembers that Sister White's general conduct-attitude throughout the meetings had been often in support of the Doctor; but in the end, she stood firmly against his policies.)

(S. E. Wight recalls that in the afternoon of the most unhappy day, that he had his North Michigan Conference committee meet in the Grove and voted to stand by Daniells in the controversy. Meeting Daniells and Spicer shortly thereafter, he reported this action. The two sorely tried leaders spoke words of thanks inasmuch as they had felt themselves very much alone.)

(M. L. Andreasen states that when Sister White had spoken, he was convinced in his mind that the denominational leaders were right, though his heart was still with Jones and Kellogg.) (He also states that at that time the denomination was saved from pantheism and individualism. But this is probably an exaggerated statement.)

Never again in public meeting were the leaders of the denomination in that day so close together or so far apart! From 1904 and on, Kellogg and Jones seemed to move farther and farther away. The unity Sister White pled for came truly enough, but at great cost, for great disruptions came into the medical work and the college work (as carried forward at Emmanuel Missionary College).

(M. N. Campbell and W. E. Straw are of the opinion that Sutherland resigned when he did because he was convinced that Daniells had come to the Conference determined to oust him from the College. Daniells wanted more of a "Union College program" at E.M.C.)

(Sutherland resigned in the manner in which he did because he lost his self control; (everyone did to an extent) his pent-up criticism of the General Conference leaders broke out temporarily. Afterward Sister White wrote that both Jones and Sutherland had been "wrought upon" to do as they did so--by Kellogg, probably.) (Haughy in one of his letters confesses that prior to this meeting that even his loyalty to the General Conference had wavered.)

Thus the educational revolution or "new order", which had been fired up in 1897 with the ouster of Caviness and the installation of Sutherland fell asunder in 1904 with even greater pyrotechnics. Twice during the period of seven years (1901, 1904) the College had come near to closure (Unknown to me). Reform was certainly coming to BC-EMC in the hardest way possible--all of which illustrates M. E. Cady's statement at the GC of 1903, "for some years our educational work has been in a chaotic condition."

But what had the 1904 Meeting settled? Much! Here are suggestions:

<u>"Settled"</u>	vs.	<u>Vanquished</u>
1. Centralisation	"	Decentralization
2. Orthodoxy	"	New Theology (pantheism)
3. Organization	"	Independency
4. A paid ministry	"	Self supporting work
5. Testimonies are valid	"	Testimonies are devils
6. Medical work is an arm	"	Medical work is all-important
7. Success of E.M.C.	"	B.C.C. re-opened & aggressive
8. B.C. was punished	"	B.C. fires were accidental
9. Hq., etc, moved to Wn.	"	B.C. is the name to exalt
10. Ed'l orthodoxy	"	Ed'l experimentation
11. Daniells, Spicer, Prescott, Morrison win	"	Kellogg, Jones, E.J. Waggoner, Sutherland lose
12. Conference control of E.M.C.	"	E.M.C. leaders possess a kind of divine right to control E.M.C. according to their own lights.

Letter, June 27, 1956.

In a previous letter I mentioned that, in my opinion, Dr. Kellogg's ideas on vegetarianism were largely pantheistic. I gave no reasons then as I remember. Here are two events that come to mind that influenced my opinion. Up to about 1896 or '97 they served meat on the Sanitarium menu. There were a few vegetarian tables, but for the most of the patients meat was served, if desired. Dr. Kellogg had a herd of deer at his home and he was very fond of them. One Thursday night at his regular lecture, he showed a number of slides taken of his deer and some of them with him. He talked about the deer and their lovely eyes and how affectionate they were and how he loved them and they him. Then he said, "Think of killing one of these lovely creatures to satisfy a depraved appetite. Taking the life

that God gave to keep our miserable sinful bodies going in sin. Let those eyes look in your face and shoot if you dare?" and a lot more of the same. He had the audience in tears and then said, "Other animals as loving and gentle as these deer are killed every day to furnish meat to serve on our tables here in this Sanitarium, for you people to eat. How many of you here tonight will vote to stop this killing and stop serving meat on the Sanitarium table?" The vote was almost unanimous, and shortly after that they stopped serving meat in the dining room. I was there and saw and heard all that was said. Not a word was said of diseased meats or disease from eating meat. It was purely a question of taking life. I heard more than one similar lectures by Dr. Kellogg in which not the physiological but the sociological phase of vegetarianism was emphasized. Sister White always emphasized the physiological basis.

Another occasion. In 1905 or 6 the world's fair was held at St. Louis, Mo. At the Y.M.C.A. building there was held an International Convention of Vegetarians. This was conceived and promoted by Dr. Kellogg. It lasted several days and ended with a banquet in the dining room of the Y.M.C.A. building. The expense was paid either by the Sanitarium or the Battle Creek Food Company. The banquet was furnished by the Food Company and served by Sanitarium chefs. There were present at the Fair, representatives of almost every country on the globe. Many of these were invited to the banquet. Those who attended were mostly Moslems and other orientals from India, Burma, the Middle East and other Pantheistic countries. Many of these spoke at various times during the convention and at the banquet. I spoke one afternoon on the Sacredness of the Body. During that convention not a word was said of the physiological basis for vegetarianism. It was all from the sociological standpoint. I think I came nearer emphasizing the physiological phase in my talk of any I heard. Those Moslems could talk about the sacredness of life.

One event was before and one after the split. They fit together perfectly, in my mind.

August 24, 1956

As to how much Sister White was influenced or controlled by family or other associates; I have very positive ideas based on observation and experience. Having known her personally and intimately from 1874 to 1915 I know that she had a very capable and unusually strong mind of her own. May I give some incidents: If anyone could or would attempt to control her it was her husband, Elder James White, and yet publically, several times, she restrained him or reproved him for being too dogmatic or positive about his opinions. How many times she restrained him privately no one knows, and yet she loved him devotedly, and, to her last days, spoke of him with tears in her eyes. Sister White listened to the word of others, but did not accept it as final until she had heard both sides, and even taken pains to investigate for herself. To illustrate: (This is extremely personal and not for publication). In 1903 I was asked by the Medical Missionary Board to go to Moline, Illinois and assist Dr. J. E. Froom in straightening out the financial affairs of institution (Tri-City Sanitarium). Dr. Froom was notified of my coming and asked to co-operate (I think by Judge Arthur). When I reached Moline, I was met at the station by the Business Manager and informed that Dr. Froom and family had left the Sanitarium, that the manager (he) was leaving on the next train and he was giving me the keys and wished me well. On arriving at the San. I found a group of helpers, fifteen or so, all personal friends of Dr. Froom, and some his relatives. They were waiting to get enough money to leave.

We had a family meeting and talked the whole situation over and not a helper left. We had a hard time of which I would gladly write but the story is too long. Dr. Froom was asked to come to Takoma Park and take the place as Medical Secretary of the General Conference which I had resigned before going to Moline. In 1904, at Berrien Springs, I was handed a letter from Sister White in which she stated that charges had been made against me and my wife by Dr. and Mrs. Froom and she wanted me to write in full my story of our going to Moline. This was during the Berrien Council. I borrowed a typewriter and wrote in full statement which I sent to Sister White. The next day I was told by Sister Druhard that mother had received and read my statement and for me not to worry about the matter as her mind was open. In the spring of 1906 I received a telegram from W. C. White saying, "Mother and Sarah and I will be at Burlington R.R. on 4.a.m. train. Please meet us. W. C. White." I met them with a two-horse pack and took them to the Sanitarium. This was a surprise to me as they were accompanied by a committee from the General Conference consisting of Elder Daniels, Elder Prescott, Elder Spicer, Elder Thompson and Elder Allen Moon. It seemed that they had come to ask me to go to Takoma Park and take up my former post as Medical Secretary, etc. Why, Sister White?

Mrs. Edwards and I went into conference and prayer. Sister White took a lovely room and went to rest. We decided that we could ask no questions of Sister White. If she had any message she would give it. Her sweet motherly welcome to us as she got off the train was as always and she had seemed so delighted when she saw the Sanitarium. Several hours later Sarah came to my office and said that Mother wanted to see Dr. Maria and myself in her room. We went up to her room and were welcomed with out-stretched arms and she started in on a reminiscent story of old times and finally she said, "I have been visiting with your nurses and helpers and patients and am well pleased with what I hear. I guess some of the stories must have been exaggerated." She had come to see for herself who was right before making any decision. For three years she had held an open mind, before deciding until she heard both sides and then investigated for herself. There was more to the story, but that was Sister White as I knew her.

Sister White knew of the sentiment as to Willie's influence over her and also knew of his attempts to influence. She also knew of his weaknesses and hatreds. To illustrate: At the Oakland General Conference, 1903. The Kellogg issue was paramount, but Kellogg and his supporters including Jones were there in force. The effort to amend the G. C. Constitution so as to eliminate the executive phase of power and substitute only advisory power almost succeeded. Had this passed, it would have been a victory of Kellogg et al over Daniels et al. Sister White already had a message for the denomination clarifying the whole Kellogg question. Knowing the tension that existed she did not want to give that message publically. She thought to call a meeting of the medical men only and give it there. Through Sarah she sent word to me to call a meeting and designated that Willie knew nothing of this meeting and no one but Doctors were to attend. Three meetings were held and at each Sister White tried to give that message and each time it was taken from her. Then she decided, unknown to Willie to slip away to St. Helena and call Dr. Paulson and myself with our wives and see us there. We were instructed when she would leave but we were to take the train at a different station so it would not be known to Willie. We met at Elmshaven secretly and again she said, "I have a message, but it is not God's time." She did give Dr. Paulson and myself a solemn charge to stand by Dr. Kellogg with our hands on his shoulders trying to save him. In this whole affair is shown very clearly that Sr. White knew of and avoided the opportunity for Willie to even try to influence her. There are other incidents but these are enough for me.

She was human, intensely so, but her humanity was controlled and used by something wise and more powerful. In 1878 she held me in her arms and told me stories like my own mother and at 3 p.m. the same day she spoke with power to over 10,000 people and held them spellbound. That was humanity controlled and used.

As to the influence of her reading or her associations in her early years on her writings in her writings in later years, as you refer to the Medical and Educational ideas she propounded as having been held by others before her writing on these subjects. There is one thing we must remember. In those days it was "A Little Flock." Like the twelve apostles there was a little group of Millerites who, led by Joseph Bates, J. N. Andrews, J. N. Loughborough and some others, gathered about Elder and Sister White, because of her visions, and hoping and trusting on leading through her, slowly felt their way toward the mark that they saw dimly but could not fully comprehend. They compared notes, they studied and prayed together, and they tried to be of one mind. Sister White did not claim to be an inventor or a discoverer. She did not discover the 2300 days nor the sanctuary nor the Sabbath, nor Tithing, but she was shown much to make those truths more clear, more beautiful and easier to understand. She was a very inept theologian and often times could not join with the brethren in discussing deep points in doctrine, but she would come from communion with God and tell them what she saw and make their misunderstandings all clear up. In many lines of study and planning she has given the seed thought which has enabled others in medical and educational and publishing lines to go far beyond what our fondest dreams had hoped for.

Moses is called the Law Giver. That is false. He merely copied the law and attempted to keep it ever before the Israelites and to lead them in keeping it. Sister White's talk has been to take things God had given to one here and another there, harmonize them and beautify them by a new view or a contrast and give a clearer view of God's plan when simplified by putting it in human language.

In connection with medical ideas she sometimes uses a word that opens up a new vista to medical science. In speaking of the brain she says, "The electric currents, etc." When she wrote that, such a thing had never been thought of, scientifically. Now we know of those currents and measure their volume and course. She talked of it many years before science dreamed of it. The same is true of certain things about cancer, also about education and about the gospel and Jesus. I do not believe we can too much emphasize the de novo, but I do think we fail to see how God has used it to make darkness light, complicated things simple and hard things easy -- to know the simplicity of Jesus and His life.

More doing and less talking; fewer big words and more words with power. Jesus used mostly one syllable words, but they were backed by power. It is "Christ in you the hope of glory." The two syllables come last. It must always be so with the successful Christian. "I am the way, the truth and the life. No man cometh unto the Father but by me." Count them and see the simplicity of His language. Sister White was not to reveal new light, but to open our eyes to see the light that was shining, but in our blindness, we could not see. I believe that some of her language may have been inspired. I would not say what, only there are expressions of unknown ideas that at times shine forth. Much of her published works have been edited, not for thought, but for grammar and euphonia. The editing was always subject to her approval. I know as I have done some of it myself.

The Prescotts: As I knew them, the family consisted of father and mother, two sons and their wives and one daughter and her husband. Father Prescott was a very Godly man who used his inventive genius to supply funds for his spiritual activities. The family home was at North Berwick, Maine, where they had a farm and a factory. Mr. Prescott invented a liquid stove polish called Enameline, which was a hit with the public and a tremendous seller and was the basis of the family fortune, large in the early days, but moderate now. Mother Prescott took her money seriously and was the source of aristocratic tendencies in all the children.

The children all married Adventists and all but one, (I think his name was Albert) remarried church members through life. Albert divorced his Adventist wife for a more worldly woman. He took over the business and handled it from New York when the father retired. Father and Mother Prescott moved to B.C. where W. W. and the daughter were located. He became one of the outstanding pillars of the B.C. Tabernacle Church. He was a man of prayer and was in constant demand as a pastoral worker among the Adventists in B.C.

My brother Will worked for the Prescotts at North Berwick both on the farm and in the factory. I visited their home in 1893 at the time of my brother's death and found it an unusually fine home for S.D.A.'s. I was treated wonderfully fine and they did all that was possible to make the occasion of the funeral respectable. Father Prescott asked the Methodist minister to conduct a simple service before we took the train with the remains for So. Lancaster, our home.

I knew the wives of both of the sons very well and they were unusually fine Christian women. Mrs. W. W. was immensely loved and looked up to by the students in B.C.C. Mrs. Albert, after her divorce, became a valuable Bible worker and worked under my brother, C. H. Edwards, in the Greater New York Conference. The Prescott sister married Prof. Bristol at B.C.C. and he, shortly after, lost his mind and passed away not so long ago at the state hospital at Patton, California near Loma Linda where his brother A. J. Bristol lived to be near him. I know nothing of her history after W. W. left the College. W.W. was a man of a keen mind, a good speaker and a good Bible student. He was erratic at times, I think it was extremistic, as on the "daily" and on "pantheism." He was not obstinate nor resentful and, after his errors had been public property, he had a tendency to stay in retirement, where he was well known. The last time I heard him speak was at Loma Linda on Sabbath following a General Conference meeting of some kind, connected with the C.N.E. He had a black patch over his blind eye but he gave a good sermon on the life of Jesus. I think that was 1916. It may have been later as he attended some of our constituency meetings after the 1916 fall council.

September 1, 1956

I did not know Brownsberger. He had fallen from grace and left B.C. when I went there in 1895. I had a cousin, Mary Steward, (who later became an editor for Sister White) who was a student under Brownsberger and from her I learned that he was greatly beloved by his students. That love led to his downfall, I guess. We heard but little of him in the East, but Prescott was it with all the educational people whom I knew - Ramsey, Caviness, Haughay, Griggs, and possibly with Magan and Sutherland until we moved to Berrien.

After 1901 Prescott was an uncertain quantity. His brains were respected but his judgment feared. (My opinion)

As to extremes in the "middle ages," your ideas as to the possible cause are true but do not fully cover the case, it seems to me. Add the sense of power or authority and the influence of popularity. To illustrate: Kellogg's ability to make money made him the envy of the poor preachers, but so did his popularity with outsiders as a surgeon. We see the same thing now. If an S.D.A. institution or worker or idea is mentioned in a popular magazine or over the T.V. or radio. someone rushes to Washington and it is heralded through the R. & H. Note the last page of the August 23, R. & H. If a public official anywhere appears at a public function connected with our work, if it is only a church dedication or a reception, it is spear-headed in the report of the event. That publicity is of benefit in advertising our movement, but before too long it, if not already, is going to make our work harder and the opportunities stronger. Adventist popularity is already becoming smoke in Catholic eyes in higher circles.

I believe that less fan fare and more deep spiritual soul-saving work will accomplish more than elaborate advertising. Willie Hearst newspaper publicity and appealing to the bizarre rather than to the souls of men. Our college papers, our medical journals and our church papers except the conference weeklies are copying the style and format and the tone of the popular worldly publications. The R. & H., the Signs, the Watchmen, Messenger, Life and Health and others I might mention are being made up to appeal to popularity and not to the soul. Blaring headlines widely spaced, pictures not in harmony with the gospel, blaring advertising, all sensational but nor soul saving. This same spirit was working in the 90's. Get copies of the Youth's Instructor in 1896 or 1897 and also of the Good Health. Kellogg was the big man among S.D.A.'s because he was the most popular, publically. . .

It was Jones who repented for printing Prescott's sermon delivered at S. Lancaster G.C. in 1899 and printed in the R. & H. by Jones who was then editor.

As to Kellogg, I do not know as we can gain much by talking about him except historically. As to his remarks at Oakland, there was no change of opinion on his part. Here is what he said as I understood it, "If the new building is too big we can tear it down and build a smaller one but I will control it." He never suggested a change of control. That was the basis of the fight from the first to the last, - control. He never had any confidence in the General Conference. He liked their cooperation in holding the good will of the denomination, but he always made fun of them for being meat eaters. The first time I heard him, about 1888, he sneeringly spoke of "so-called Adventists who slipped out between meetings to eat beefsteaks." The constitution of the Medical Missionary and Sanitarium Association was so worded that no one who ate meat could be a member. That is how he kept control of it. After his death the courts practically eliminated that clause so any S.D.A. church member could vote. They were forced to divide the property with the denomination. His popularity with the world was his surgery. His popularity with the denomination was due to his worldly popularity and his training of so many S.D.A. young people. The last covered a multitude of sins even after his apostacy. There were many times when his life and his conversation seemed to indicate that he was trying to be a Christian. When he came to a point where he could be benefited either financially or professionally, anything was permissible.

One time in surgery a patient was threatened with shock. He wanted a hot water bag in a hurry but none was available. Dr. Kate Lindsey was standing by. She reached up and grabbed the electric light hanging over the operating table and pulled it down and held it over the patient's chest. The shade reflected the heat to the body. That was the beginning of the electric light treatment appliance, but so far as Kellogg was concerned he claimed the honor of discovering the fact and made mints of money off of patenting methods of using it. So far as I ever heard he never gave Kate Lindsey even a thank you. Another instance: One of the instruments he designed to use the electric light was a cabinet in which a patient could be on a table rolled into the cabinet and a variable number of lights could be turned on to be reflected by mirrors in the top and sides of the cabinet. These cabinets were sold for \$1,000 to \$1,500. When I went to Moline we had no such appliances and needed one very much. We had no money and Kellogg was not inclined to supply one. I designed a cabinet that was much superior to Kellogg's and had it made locally for \$250 and installed it in our physiotherapy rooms. One day Kellogg visited us and, looking around saw the cabinet and remarked, "Oh, you have one of our cabinets. Where did you get it?" I replied that it was not one of his but a better one, and I had made it. His cabinet had more lights, but only a few of those lights shone on the patient, they only made heat in the larger cabinet. Mine had fewer lights, but they were all so arranged that they reflected the light directly on the patient and were all about the same distance from the patient so that the patient received violet ray treatment as well as heat. After looking for a while, Kellogg went and got a sheet of paper and took detail drawings of my cabinet and said nothing more. The next copy of the Good Health advertised a new style electric cabinet with increased efficiency and there was a picture of my cabinet. I was not even remembered in his will. I could tell other events in which he felt free to help himself to anything he wanted for his own advantage. I could have sued him and probably won out as I had all the evidence of his copying my design. I did not sue, as he had done me a lot of good turns. His ambition was to get for himself the control of people, buildings, schools and money. He used them to help others unselfishly, but he wanted the power.

As to the Haughey letters about Miss Cummins, it is better not to comment other than to say that it ended unpleasantly when it was necessary, to protect my name, to terminate the engagement, and the A.M.M.C. faculty exonerated me from all blame in connection with the affair. I hope my name is not taken in vain in any more letters.

P.S. To show that I am not alone in my thoughts about popularity and drama, Etc. read Nichols editorials in R. & H. of August 23-30. It is not how we can appeal to the senses of people, but how we can move their souls that counts. Study the instruction of Jesus to the disciples as he sent them out. See the simplicity of their equipment, what they were to leave behind and what they were to do. Until we get to the point where we can give the gospel of Jesus as He gave it, we will not have the outpouring of the second Pentecost. Compare the reports of results last year in Inter-America and S. African Union with the totals of the North American Division. They have very few modern improvements to entertain and appeal popularly but they each surpassed our totals in souls saved. God will bless simplicity with abundance but He does not approve popularity. Read Psalm 23. Study the wording and style and count the syllables in the words used. Study Isaiah the same way. The big words are mostly Jewish names. Righteousness and Holiness are God, but mostly it is I AM. "The I am hath sent you." That was God's order to Moses. It is a good study. I mean it is profitable for the soul to be simple.

October 19, 1956

I envy your visits with Pearlie Wood. She was like an own daughter to us. She lived in our home most of the time from the death of her father until her marriage. Elisha, her husband, was a frequent visitor at our home, of course to see me!

As to the Kellogg incident, there is not so much except for the context. On Friday, May 25, 1895 I landed in B. C. after two days and three nights on an immigrant train from Boston via Montreal and Detroit. There were only plain seats, no berths, no sleepers, no diners and no stops for lunch. The passengers were all foreigners on their way West to homestead. Elder R. C. Fosger sent me that way because the fare was cheap and I had little cash. My eats consisted of cold lunch from a lunch box that I carried. Sleeping, if any, was leaning back against the top of a seat. Three nights of that fare is plenty, to speak wildly. Toilet accommodations were very crude and inadequate. When I arrived in B. C. I was dirty and sleepy and hungry and bound up. I was given a bed in one corner of the attic of the main Sanitarium building temporarily until better quarters could be found. After one night's sleep and a bath and a change of clothes, I was called to Dr. Kellogg's office for examination. I got it all right.

He went over me physically and I was perfect in every way, but the hangover from 72 hours of immigrant travel was still apparent in my breath and my abdominal contents. I told him what I had been through but he evidently did not understand. After physical, he started on mental. He quizzed me on everything from ABC to College classics; Math., History, languages, literature and no music. He gave me problems in Algebra, geometry, trigonometry and Calculus and I could beat him in all of them. Then he tackled Latin and Greek and I could quote him whole chapters of any author he chose. Then he tackled history and I think he was satisfied. At least he gave me an admission ticket to the nurses' course. The Medical School came later.

The B. C. C. commencement was about a week later in early June. As I had friends in the senior class, I had an invitation and had a prominent seat at the Tabernacle. Dr. Kellogg gave the Commencement address on Practical Education. He ripped into the popular classical course and emphasized the practical education of mind and heart and hand. To illustrate his tirade against the classics he said that a prospective medical student had been in his office recently and had passed a thorough examination in the classics; could do any problems in Math. and could quote whole chapters of Latin and Greek, was thoroughly acquainted with all the classic English authors, but his breath smelled awfully and while his teeth were clean, he evidently had not learned the basic physical laws of internal cleanliness with all his classic training. It seemed to me that everyone of the two thousand in that Tabernacle turned and looked at me. He did not call my name but I was so well known and my coming so widely heralded that most everyone knew or guessed who he was talking about. It was ribbed into me for months and I don't know but years after. I was a typical classic graduate. In spite of that slam at me, Kellogg was always ready to call on me when he had a hard job to be done or needed some expert classical advice, which was often during the fifteen years I was associated with him.

About the church school problem, all I can say is that G. A. Irwin, E. W. Farnsworth, Wm. Covert, J. N. Loughborough and other leaders, Geo. I Butler among them had all been public school teachers. This may have influenced their sentiments

However, G. A. Irwin's son was one of our best proponents of Christian education and Wm. Covert, for years, made Wisconsin and Illinois the leaders in church schools. I never ran across any serious adverse sentiment from any of these men, although I knew them all very well.

November 13, 1956

... My mother's ancestors were Holland Dutch and came over here in about 1685 landing in what was New Amsterdam, now New York, and lived there until about 1850 when my mother was adopted by a S.D.B. family from Rhode Island...

As to Haughey's letters, I can say but little. I knew W.T. Rland very well, after the events of which Prof. Haughey wrote. From '95 to '99 I was in Medical school. Part of that time Haughey was in S. Lancaster and the latter part in B.C. My home was in S. Lancaster and because of my connections with the Academy I was well acquainted with him. When he came to B.C. after resigning at S.L.A. our acquaintance was renewed and intensified when we both joined the faculty of B.C. and E.M.C.

As to the question of concentration of educational facilities, I can only say that it was all a part of the so-called Kellogg idea. He wanted all missionaries to be Medical Missionaries and all to be trained at the B. C. Sanitarium. Jones, Sutherland, Prescott, Olsen and Butler all favored a diversified group of missionaries, but the majority of preachers and teachers and doctors and nurses were to be trained at B.C. They built a Bible School at the north end of the B.C. College building and for years had all young preachers come there for their special training, same as the Theological Seminary. There has been the same idea of concentration to a certain extent all through the history of the denomination. It has failed because the work has grown so fast and the young people increased so rapidly that, in spite of the wishes of the leaders, the people have demanded and financed local schools away from Battle Creek and Takoma Park, and in this they were supported by Sister White wholeheartedly. For years there was a definite plan to make Takoma Park the educational center of the denomination. **W. M. C. was to be the center for preparatory Medical and Nursing and preaching and teaching. The medical course was to be taken at George Washington Medical College and the Washington Sanitarium and the Seminary was to furnish the preachers.**

I was approached time and again to join the faculty of W.M.C. to strengthen the medical phase of the training, and up to 1916 a certain group fought C.M.E. and its progress so as to turn the medical training work to W.M.C. I was in that thing and attended the meetings, many of them, where that was talked or hinted at in a very knowing way.

So the centralization idea was not localized nor personalized. It has shown up often and persistently: every decentralization movement from Haskell and J. E. White, Pacific Press and Paradise Valley and Loma Linda all have gone through terrible labor pains and had to fight for their lives, and only Sister White's support has made them possible.

I knew A. R. Henry and W. C. Scisley only by name, though I have seen them both at General Conference and other meetings. Both men were strong in business lines. Good executives. A. R. Henry was the controlling figure in the building of Union College and Scisley furnished the brains for Elder Haskell's enthusiasm in starting the publishing work in England.

As to the "event" mentioned by Prof. Irwin as having occurred in B.C.C. in 1890 I know nothing but the results. Prof. Prescott was, to put it mildly, not over-enthusiastic about industrial lines in our schools. I do not think he ever had a callous on his hands in his whole life, and I have shaken hands with him a lot of times. The location of B.C.C. was, from the first, unfortunate as to growth or expansion and almost negative as to agriculture. They had only a half block of land surrounded, from the first, by S.D.A. homes on three sides and the Old Health Retreat across the street. For agriculture they had to go some distance even for a garden. They had a broom shop, a carpenter shop, a tailor shop and a laundry. They rented some land at times and a few of the boys were glad to go out and dig. I failed to mention the print shop. When I first struck B.C. in 1895 they had a ball field for baseball and football and a tennis court. They still had the tailor shop, broom shop and laundry and at times J. E. White did some printing. He was building a boat at Allegan so was away much of the time.

When I joined the College as a teacher in 1899 these industries were only makeshifts. Just a means of furnishing work for students who were too poor to go to school otherwise. They were not educational only as the students picked up some ideas as he did his stunt. No professional teachers in industries and no class work. I might interlude: the same situation exists in some of our secondary schools still. In other words there was no real industrial education, only a chance to work to earn your eats.

The situation has changed at all of our Colleges with which I am acquainted. Thank God!

About that B.C.C. situation in 1903 I can say I was only indirectly involved, though I know at the time some of what went on. Going back to 1901 when Dr. Kellogg offered to buy the B.C.C. property in B.C. it was generally understood that the College as such was moved and only the buildings and land were left. When E.M.C. was incorporated and secured a new charter that apparently abandoned the old charter and as I remember it, Dr. Kellogg put up the claim that he had bought the college and its buildings, but allowed them to retain certain equipment. Some of the equipment he retained, as for instance, he kept the telescope. I fought for that but Magan and Sutherland backed Kellogg in his claim to have loaned it to the College but not given it, so it was his to reclaim. They also sustained him in his claim to the college charter.

That is almost all I can say about the matter now, as the only thing that seemed to be involved was the question of who had the right to the title of B.C.C. Kellogg seemed to have won out as, so far as I remember, he was never stopped from using it and a lot of young people went there for special training.

December 27, 1956

As you know the wave of enthusiasm on which Dardiells, Spicer and Prescott swept into office in 1901 was enthusiasm for foreign missions. That backed by Sister White's influence led to the reforms in organization and the starting in a large scale of our world wide missionary campaign. What we had done before then had been almost exclusively for the European races. In India, China, S. Africa and S. America we had almost exclusively worked for Europeans with scarcely a single effort for native converts. We had sent some French and Scandinavian workers to work for their countrymen but not for heathen. We had made a start at Solusi in Africa, the Pitcairn had touched the S. Pacific islands and Guadalajara in Mexico, but most of those efforts were for Europeans or intellectuals in the localities they worked.

My brother C. H. Edwards was president of the Greater New York conference for several years from about 1900 to 1912. I think he switched to S. New England for a time during that period. He had a tremendous burden for the millions of all races in New York City. Excuse my family pride when I say he was a very fine speaker and evangelist. He could fill Carnegie Hall every Sunday night and create a wonderful interest but had no help to follow up the interest. He had two English churches which he pastored, a Scandinavian church which Andreason pastored, a German church with a German pastor and an Italian church which a layman, an undertaker, pastored. The colored people mixed with the white churches then. Captain Johnson was his missionary and as I remember he had two young men as interns.

The conference staff consisted of a President (my brother) and a secretary treasurer, a semi-invalid. That is the picture at the time of the General Conference in Takoma Park in 1906 I think. Dardiells and Spicer made some wonderful appeals for the foreign fields. Sister White spoke very earnestly for a broader view of the world field. At the close of the conference, after the committees on plans and distribution of laborers and on budget had all reported, my brother got up and asked the privilege of saying a few words. He spoke somewhat as follows, "I have listened with great interest to the plans that have been laid, to the names of workers who have been sent out and to the funds so abundantly provided to help the nations and peoples whose souls need saving. I have said Amen to everything that we have voted, but brethren, I ask with all the power God gives me, why do we spend money and send men overseas and through deserts and over mountains to find the lost when God has sent millions of them right here to our front door where they are waiting and waiting for the story of Christ's power to save and you put a paltry six or seven of us there with not enough money to pay decent living expenses to do the job. In my conference there are more Germans than there are in Berlin, more Scandinavians than in Stolkholm or Copenhagan, more Italians than in Rome and more colored people than in any city on earth, besides thousands of Jews, more than in Jerusalem and thousands of all races. I am glad you have so liberally given to those far away, but I beg of you in the name of the lost souls in Brooklyn, in Manhattan, in the Bronx, in Long Island, please send us help. God has sent them to us, lets feed them. That speech brought a hush over the audience that lasted for minutes. Finally Elder Dardiells got up and said, "Brother Charles our hearts are with you. We will see what we can do." They established an office there for a secretary to care for incoming and outgoing missionaries who had to pass through New York, thus relieving my brother of that burden.

Some few weeks after the close of the Conference, there was a letter which came from Sister White to the General Conference in which she repeated some of the things my brother had said and then said with much emphasis that her soul was much burdened about the large cities of the East, New York, Boston, Philadelphia and Baltimore. They had been neglected. While the foreign field must be worked, we must not overlook the vast field at our door. Work these big cities from the rural areas around them. There are many precious jewels waiting to be gathered in. There was much more. About a year later a similar letter came and later another. In 1910 Elder Daniells was greatly concerned over some questions before the General Conference committee and he came to St. Helena to talk them over with Sister White. I will not attempt to give details of what happened. I can say this without betraying confidence that Sister White asked what had been done toward working the large cities of the East. She said that she had three times written for the General Conference to do something. Until they showed some desire to carry out that instruction she had no more instruction for them. Elder Daniells spent some three weeks there, many days with me personally in which we talked over much of what I have written and talked of plans that might be carried out to make a beginning and these were submitted to Sister White and met with her approval and the tension was relaxed with the understanding that the work in New York would be started soon. It was the next year. Elder Daniells, Dr. Kress, Prof. Prescott and some others went there and joined my brother in a strong evangelistic effort. I have told you this as it has come to me after almost 50 years. The story is true. I may have erred in some details. It is not for publication. You may repeat as hearsay, but not as authoratative record.

March 13, 1957

As to Sister White's going to Australia - all she ever said in my hearing was about her experiences over there, but I have from Elder Haskell much as to his efforts to get her to go. He and Corliss and Starr had a wonderful experience in Australia and New Zealand. They raised up a lot of churches, started the school work, the publishing work and the medical work, but had hard work to get the Spirit of Prophecy over to them except as to the Old and New Testaments. It was vague and theoretical as to the present. They had to see and hear Sister White before she became a reality to them. Haskell came home enthused to get Sister White over there so the message would be complete as a reality. He pulled every string and talked and wrote and begged to get her to consent. She was working on Desire of Ages, and for her to go meant to move a lot of her library and files and secretaries and family. In fact it meant a change of home for her. I do not think there was any opposition to her going, as she had been to Europe for a long visit some time before. I never heard any reasons for her trip other than the evangelical phase of it. The results of her visit or rather her migration were immensely profitable to the cause. She supervised the development of a school wholly after the plans that had been revealed to her. She did the same with the medical work, and, to cap the climax, she supervised the organization of the Union Conference system and trained Elder Daniells to fill the place he filled for so long as President of the General Conference.

Whatever may have been in the minds of Butler and Morrison I do not know, but God used the event for the advancement of the cause in a wonderful way. There have always been differences of opinions on doctrinal points since I can remember; not on fundamentals but on details. The meetings Sister White had with the leaders of Battle Creek before the 1901 G.C. revealed the matter very clearly.

I think I told of that in a previous explosion. The necessity of sticking to the essentials and letting the details work out as time progressed, or in the ages of eternity, if necessary, was her instruction at that time.

I knew personally all the men you mention and many more of the middle period 1880 - 1900. Some of them very intimately. I lived in Elder Haskell's home for many of those years and it was headquarters for councils, committee meetings and for all gatherings in the East. The New England Conference covered all the Atlantic Seaboard clear to Florida and Adventists came to S. Lancaster for conference sessions and sent their children there to the Academy. That conference was as extensive, territorially, as three Union Conferences now: Atlantic, Columbia and Southern, and South Lancaster was the headquarters and Elder Haskell was the head, and I listened a lot. I have sat studying my lessons (supposedly) for hours at a time while Haskell, Butler, Eldridge, Scisley, Dr. E. Belden, Corliss, Goodrich, etc., discussed denominational politics and planned the next General Conference program. They had special names for themselves and for those absent, which they used in their conversation lest I should get too much information, but the family conversations between committee meetings filled in any blanks in my understanding of what and who. Elders Haskell and Butler were close friends and in the main saw things in the same light. This close friendship lasted to end of their lives. They came together to the Berrien Council in 1706 and to the Spring Council at Loma Linda in 1916 when it was decided to support C.M.E. as a full time Medical School. At both of these councils Elder Haskell and Elder Butler took strong stands for Sister White and her council. As to W. H. Smith and Sister White, my twenty five years of personal association with him as Bible Teacher, as personal visitor in my home. As public speaker and as editor I never knew him to do or say more than all of us have done and said; ignore or turn away from those teachings that did not suit our tastes or that condemned our course of action. We all do it and have done it all along. That does not mean that we have "repudiated" Dr. White or her work. I know of but few people who ever repudiated Sister White after knowing her. D. M. Carright and E. S. Ballinger, two of Sister White's bitterest enemies both attacked what they called her "mistake" and did not attack or repudiate her as a great teacher and leader. From Carright's brother, I have this statement: "The last time I met Dan he said to me, "Do not lose your faith in Sister White and her writings. They will be an anchor." This brother lives in Glendale, California with his son. I have met him several times and he is true to the truth. Capt. Eldridge and F. H. Belden and A. R. Henry and W. C. Scisley were all business men and saw all questions through the dollar microscope or telescope which ever was most handy. Questions of theology or of denominational policy only concerned them as they affected the budget and the cash balance. Their influence on the denominational history was more or less transient. They helped at times in some matters and they were negative or even deterrent at other times. God eliminated them when necessary. None of them were bad men, but not basically God men. They had all been vaccinated but it did not fully take.

We are repeating the history of Israel and its leaders. The Elders, the captains of thousands of the princes and even Moses and Aaron fall somewhere along the way, and only two out of two million get to cross the Jordan. We have one million professed church members. How many of us can stand up and say, I am Christ-like in my life? Only such are to see Him, for it says, "We shall be like Him for we shall see Him as He is." God had a wonderful

way of taking those whom He sees can finally be refined and do His work and putting them through trials and afflictions and suffering and using them here and there in spite of their deformities and finally translating them or giving them a name in the Book. Look at Abraham and Jacob and Moses and David. They all went through the mill and most of them had some rather questionable traits of character. Most of them would have been put out of the church today. But God stayed by and led them through deep waters and kept talking to them and making promises to them, and then left the record of good and bad for us to study and try to learn a lesson. I am reading my Bible by course the 25th time and learning more than ever before. About the "law" question it was always a point of controversy. Elder Sans Lane was one of the strong "law men. He was very eloquent and full of anecdotes and he could draw a crowd anytime and anywhere. He was lame (a broken or dislocated hip in childhood) but mighty in the scripture. How we children loved to hear him preach! He would make us laugh while A.T. Jones would make us weep. One, the law and the other the gospel.

Minneapolis was Kakish Barnea. It could have been the beginning of the loud cry and the entering in. We did not choose to go God's way and so, as you say, we are still in the wilderness or perhaps just at Jordan waiting to cross over. It is the most solemn time in our history. As then, it is now the little kings in Canaan that are preventing the crossing. How soon will the armies of the nations gather for the fight for Jerusalem?

To sum up; no one ever dared to reject or repudiate Sister White, for she was the biggest drawing card in the denomination. Her writings in books and papers (R. & H., S. of T.) was the big factor in the publishing work and at any public gathering. She would draw a crowd when everything else failed. But everyone from the General Conference to the children in S.S. assumed the right to question or reject what she said or wrote if it did not meet their mind. It is the old sin of forgetting the covenant, tearing down the Altar and finally worshipping Baal(the world). And we are still doing it. We take and quote the words that please us and forget and turn our backs on what is not pleasant to our taste.

October 29, 1957

Now to the questions. I will handle both of the first three paragraphs together as they all are, ultimately, one subject.

Starting with McLearn, he was a Seventh-day Baptist from Alfred University and a very much died-in-the-wool Classical man. He found BCC somewhat like Ramsey found SLA in 1885 when he came there. It was a school. Any one came, regardless of age or previous schooling. Kids 9 and 10 were in the classes with men 25-39 or 60. Just classes, in what ever enough persons wanted, but no grades and no graduations. They came and went when their money ran out or they had enough. Ramsey organized the school on a High School standard and graduated the first class after three years. Rowena Purdon was in the first class. I have been told by relatives who were there then, that McLearn tried to mould BCC like Alfred University. To do so, he had to have the cooperation of the students as well as the Board. Uriah Smith was president of the Board and he was a graduate of Amherst College, an old, radically classical New England College which in the early days was the Baptist duplicate of the Congregationalist Harvard. Smith and McLearn could speak the same language and worked together. Part of it was good for the school. The organization of class work and grades was desirable, but the emphasis on the reorganization was wrong. The classics were the end not simply a means of obtaining an end: (to know God better and His word more clearly). The end was ability and not salvation. Prof. Bell was a product of experience as a public school Principal. I do not know where he graduated, but, in his teaching, he had settled on the "three R's" as the only essentials and was the best English teacher I have ever seen. He wanted Grammar and Rhetoric and English Literature to stand at the head and McLearn and Smith wanted Latin, Greek and Hebrew and History to be the standard of efficiency. That was where the real controversy started. So far as Sister White's interference, I think it was over the point of emphasis. She wanted the Bible to be the basis and standard and not Rome nor Athens nor Jerusalem: they were to look forward to the New Jerusalem and not back to the old Jerusalem. But it did not end there. After McLearn left, there was a president whose name I cannot remember. It was to him that the stigma of intimacy with the opposite sex belonged and it led to his dismissal from the school. As to McLearn, he was very sociable and tried to win the good will of the students to the new program which he tried to introduce into the school. Prof. Bell had a number of students, mostly ladies, who showed unusual interest in language work. To them he did give special attention and each became outstanding in literature. Mrs. Sarah Hall at South Lancaster Academy, Fanny Dickerson Chase at SLA and for years editor of Youth's Instructor, Mary Steward who, for years, was the head proof reader at R & H and was Sister White's book editor for the last five books she wrote. I do not think Prof. Bell hurt any of their characters. After Prof. ——— was dismissed, I think that W. W. Prescott was called from (I think) Dartmouth in New Hampshire, another N. E. classic college. He continued the classic emphasis and Caviness, who followed him, was one of Prescott's products plus Uriah Smith's help. He was Smith's son-in-law and great admirer. The last class to graduate before Sutherland's reign was made up of Homer Salisbury, H. C. Lacey, W. R. Ruble and several more whose names are gone now, all of whom were noted classics. Ruble later changed to medicine but still hung to his Hebrew. Magan was also one of the classic group, but his years with Elder Haskell had made short hand and literature his hobby. But even at EMC he still liked to quote from some of his old classics occasionally. As to when the "marriage" between the College and Sanitarium began I cannot say

definitely. Jones was Editor of the Review. Kellogg had been friendly with Jones ever since Jones had succeeded in gaining the ascendancy over the Smith, Morrison group, after Minneapolis. Jones became Editor of the Review finally and president of the BCC Board, all of which had formerly been Smith's posts. Kellogg hated Smith because he was a classic and ate meat. Jones ate meat but Kellogg did not know it. Those of us who had been his stenographers knew all about it but tried to keep our eyes on our shorthand at the proper time. When the AMMC was started they (the college board) rented the north wing or Bible School wing of the BCC building and Kellogg was a member of the BCC Board. C. M. Christian, the San. Farmer and later of EMC, did some favors for the college and was made a member of the board. With Smith out as president and Jones in, the anti-classics held a majority on the board and hired Sutherland from Walla Walla where he was trying to make the Bible the only text book. With Caviness gone, Kirby and Salisbury were the only classics left at BCC. Jones was for more study of Romans and less Latin, more of Galatians and less Greek, more of Hebrews and less Hebrew, in other words he was for more Bible and less classics. Kellogg was for more science and less classics. (You can make your own paragraphs)

Jones and Kellogg were united on two things: Both were anti-classic and both were for institutional independence or against central control in GC. They each helped the other in his personal fight, though each approached the subject from a different angle. Sutherland and Magan and DeGraw supported Jones and Kellogg because they stood by the College under their administration. Personally I know that every one of them laughed at the others and joked about them, behind their backs. It was a pact based on policy and not on mutual love or friendship. In politics we would say they belonged to the same party.

I have spoken very freely to you, expressing my opinion, based partly on personal observation, but some on personal contact with those who knew. About the early days at BCC, I am indebted to those who were there. Dr. Mariah Edwards, my wife and a BCC student from the earliest days till Prescott, Mrs. H. P. Holser, sister and the first matron at EMC, Mary Stewart, my cousin and Dr. Mariah's cousin and a student under all presidents up to Prescott.

About Prof. Bell, I can speak more fully of his product than of him personally. I studied for ten years and worked longer with those whom he trained, and if he could turn out such good products he was a good man. One year at SLA and several years in BC, after he had retired, I knew him and in both places he was looked up to by every one as a person to respect. I spent several years studying his text books and he made me work. What I know of English grammar I owe to him and his products. Forget any yarns. I do not believe them true. As for McLearn, he was not a SDA and his standards were not our standards as of that time. And ours today are not what they were at that time. Horace Tucker was fired and so was his wife from SLA by dear Elder Haskell because they got married. Two valuable workers in the school. A boy and girl could not walk to school together unless they were brother and sister. I proved that one of the nurses at BC Sanitarium was a cousin of mine so I could take her to a sacred concert, she paying for the tickets. Ha-Ha! You speak of rigid discipline. I can tell all about it

from twenty years experience. But I also can testify that youth can find a way, and a most enjoyable way.

McLearn at BCC, Ramsey at SLA, both did a good work—much needed. Their motives were good, but their ideals were defective. When they had done what was necessary, each was dismissed, one went back to his SBD friends, the other went to Harvard and became a brilliant school man there. God uses many odd shaped and odd sized things to make what He wants and then may, like Moses, take them up on the mountain and let them see and then lay them aside for some Joshua to finish the job. His ways are perfect. We mar them but they still go on.

More of the same. Elder O. A. Olsen and Dr. Kellogg were very close friends. They were both friends of Jones. Olsen was an enthusiast about higher education. He sent his two boys, A. B. and M. E. to University of Michigan after they had gotten what they could at BCC. A. B. took medicine and taught at the University till AMMC was started when he came to Battle Creek and taught in AMMC for four or five years when he went to England to start the medical work and took degrees at London, Dublin, and Edinburgh, each a LSCP, and then he received at London FRCS. This last is the highest degree given in medicine. Papa Olsen liked the best in education and was proud of his sons degrees. M. E. specialized in Education and Literature. After graduating at Ann Arbor he taught, after some secretarial work. He was president at AUC before founding the Correspondance School. Of those who followed the Kellogg-Jones-Sutherland plan of anti-classic, the majority made good either in medicine or teaching or the ministry. Of those who followed the Prescott-Caviness classic line, the majority made a mark for themselves in education, medicine or the ministry. Shake them up and they all come out on top. Conclusion: It is the man and what he has in him that triumph and not necessarily the type of education. They would have made a mark if they never saw a college. Jones did, Lincoln did, and many others have. Circumstances do not necessarily make the man.

As to Sister White spanking Elder Smith, I can only say this. She loved and admired his educational ability and often said she wished she had had his opportunity to go to school. She feared and rightly that Smith and McLearn were emphasizing the classics as an end and not as a means to an end. She wanted the emphasis on the Bible and the classics to be only an instrument in better understanding the Bible. She regretted, much, her lack of education and leaned heavily on her editors to fill in where she lacked. I know, personally, as she sent me manuscripts to edit for her because I had the educational advantages she did not have. We must not take a single testimony or paragraph in a book as the last word in what she believed or advocated. In a letter in my file, she says "I have not written a book of proverbs. Under certain circumstances I may make a statement suitable to the occasion. Under other circumstances I may make another statement on the same subject. Take the two together and you have a balanced opinion. Either alone might be one sided. Study all my writings and not a paragraph or few lines here and there. And the same applies to the Bible." In her preaching, she never picked out a verse and spent all her time on that one verse. She would read all the context and get the thought in the light of the time and place and

people. Some of this may be irrelevant, but it comes to me and I keep on writing.

Of Sister White's appearance and characteristics I fear to start; the paper is too short. Structurally she was short, about 5 ft. 4 in., I judge, rather stockily built but not overly obese. Her features were round and full, her hair dark and always parted and combed back simply to a braided knot in the back of her neck. She always looked you straight in the face unless she was reading. She was not handsome nor was she homely, she always looked good. I mean it did you good just to look at her face. You never thought of how she looked—it was always what are you seeing. She had the sweetest smile that broke out frequently and made her face beautiful. Her eyes were large and became larger if she was in earnest or excited and grew smaller when she smiled. Her voice was a contralto tone but very soft and pleasing to listen to. When in conversation she spoke with a deep, almost base voice. It had tremendous carrying power. In the Tabernacle at BC, before three thousand listeners, she could be heard clearly at the top seat in the balcony, and the acoustics in that building were far from the best. Many of our ministers had to shout to be heard. At Ballard Vale Campmeeting she spoke to over ten thousand and every one heard every word, and she did not raise her voice, just spoke in that deep voice. She called it a stomach tone. When she was much in earnest, as when giving instruction to an individual or group, her eyes were wide open, her voice indescribably—you heard the words rather than the voice. I know for I have been there more than once. I knew her love, her pity, her sympathy and her reproof. It all brought joy. The sound was lost in the joy of the presence and the message. Even the reproof was sweet. She sang to me as a child and rocked me to sleep, she patted me on the back and smiled to encourage me, she talked to me as a long lost friend as though she never had a care in the world, when I knew that she was holding back a message she knew would hurt, but she could not say it until she was sure I was ready to take it like a man. When I was recovering from a severe stroke in 1910 and had just been prayed for by Elder Daniels and other of the ministers available, she sent for me to come to her home. I went and found her sitting in her easy chair by the door of her study. I was welcomed with a warm hand shake and asked to be seated, and then for half an hour her face smiling all the time, she talked to me about the times we had met and visited, of the time when I was a baby and she had visited our home for a week and she rocked me to sleep every night and she said some of the dearest things about what a sweet baby I was and what a nice mother I had, and then she came on down through my life when and where we had met and visited and of some of her own experiences and suddenly her face straightened and she looked so kindly at me and said "Willy tells me that the brethren prayed for you yesterday. You were blessed?" I answered, "Yes", and then she continued "It was right that you should be prayed for but I am instructed to tell you that you will not be completely healed. You are a willing horse and will do any thing that the brethren ask of you and the brethren are willing to ask a lot of you. God cannot trust you with your old strength and vigor. You have done more than your share already and He wants others to carry the load. He has work for you yet but it is your job to sit still and wait His time.

There will be things come up which you can do better than any one else, or no one else is willing to do. He will then give you the strength for the task and lay you aside when it is finished. Let us kneel in prayer." And we knelt and the prayer is unquotable. She talked with God and told Him all about me and my suffering and my need and my failings and my efforts in the cause and then she turned to me and laid her hands on my head and said, "And now Father as I lay my hands on his head and his shoulders and his arms and his back, let the healing power, as Thou seest best come in". And she prayed on for my wife and for wisdom for me to use wisely the health that He trusted to me. If she had told me I was to die the next day, I would have been happy about it, for that was the nearest to God's presence I had ever known and I was satisfied whatever came. That was forty-seven years ago this summer. The best nerve doctors in the country had said the year before that I had but three years to live at the most and that only under the most careful living. But in spite of them, God had His way and I am still trying to do the little things He sends and finding joy in doing them.

I could tell much more about her. we all called her Mother. She was much more than a mother to all who knew her. She was not eloquent in the sense we commonly use it. She never used a big word in talking. The largest word I ever heard her speak was "righteousness". Her language was always simple; one and two syllables, like Jesus. Where you find any big words in her writings, you can be sure that her editor put it there thinking it more euphonious. Mother would laugh at those big words but leave them, if Willie or the secretary pled for it. I will stop.

It is good, in regard to some things, to have been there. In regard to that council meeting preceeding the 1901 G.C. I would prefer not to try to quote too much of what Sr. White said. I think that it may be in the G. C. Bulletin of the Gen. Conf. Elder Spicer took down in shorthand some of her talk. As I remember, most of it was extempo. I can't be too sure of that, but I do not remember seeing a manuscript.

This has been a wandering approach to answering your letter. Take it for what it is worth. Pardon the fingers that strayed from the right key. I have enjoyed trying even if I have made a fiz.

Thanks for your kind words. I am anxious to see your product. Be kind to the dear brethren who have left us. I have tried to be fair but honest, but my judgement is so human. He may see it differently after the things we see are all washed away.

November 3, 1957.

An after thought about Sister white and Uriah Smith. She never took a stand in regard to the controversial points of doctrine most often debated or discussed or advocated: take your choice. She mentioned them at times but did not take sides only as she had special light. She reproved Elder white for entering into controversy with Uriah Smith over the King of the North. She did not side with Smith but rebuked their quarreling over it. She rebuked Jones and Prescott for quarreling over The Daily but sided with neither. She rebuked Doctor Fulmer for spending his time arguing about who

was to be the 144,000, but only said "Be sure you are one of them and then you will know who the rest are." And at that Council Meeting before the 1901 G.C. she definitely mentioned The King of The North, The Daily, The 144,000, and Armageddon, as subjects on which we had spent too much precious time studying and discussion, while souls were dying without a knowledge of Christ's power to save from sin. "Preach Christ and His love. Compared to that, those subjects are but jots and tittles. You will have all eternity to study those questions if they have not been revealed by time. They are not necessary for your salvation or God would have made them plain." These are the exact words Sister White used. She called the names of the men who were most guilty of such waste of time and called on them to change their course and repent. The words she spoke to those men were what I referred to in a previous letter as the most severe I ever heard her say.

I think that "Great Controversy" was printed before "Daniel and Revelation". Elder White and Elder Smith had each written for the Review and given studies at Battle Creek and other places on these books and Elder White started to write a treatise on Daniel. His health and overwork let him to turn it over to Uriah Smith. Sister White in G.C. quotes historical facts from Wm. Miller, Joshua V. Himes and others of that group and from Smith. In her first edition there were statements that were questioned by some. When the time came for a new edition, she decided to make sure that everything was true. She sent Elder Dores Robinson, her grand son, to Europe to make research in British Museum, Oxford and Cambridge Libraries and where ever necessary and find the original sources. She had quoted from other quotes. After a long search, he found that a few minor statements could not be verified. These were not from Smith's work but from the early Adventist writers whom she had quoted. She had all these questionable statements eliminated from the next edition of G.C. The revision was made by Dores Robinson under Sister White's supervision. Five years ago Dores Robinson and I spent considerable time going over all the above (and lots more) in regard to Sr. White and her work, as there were some things with which I was familiar, of which no record was in the vault. I had letters which had not been copied, and this gave me a chance to check my memory and relieve their anxiety over missing documents, and so we both were made happy. You see, Dores Robinson and his parents, A. T. Robinson and Loretta Farnsworth Robinson of Washington, N. H. came to my home when he was only four years old, and lived in an apartment in our house while my father secured work for A. T. to earn a living for his family. I was seven then and we played together as kids and now having grown up somewhat we sat down and ate dinner together and spent much time in rehashing much that had happened since Westerly, R. I. Verbosity again, but I do not know why the dear Lord put me in so many places at so many important events if it was not so I would have something to talk about when I got old.

This came to me this morning while I was listening, before time to get up. It is nice to listen as well as pray.

QUESTIONS FOR DR. EDWARDS -- I

- what would you say were the objectives of the Battle Creek Sanitarium, and of the other sanitariums you have been associated with? Of course we can read in the writings of Ellen G. White what the objectives should be. But what were the leaders, and the workers, actually trying to accomplish, as far as could be seen? Did they grasp the high goals God has set before us? Have you seen any evidence of progress through the years in comprehending and undertaking the inspired program?
2. Did the workers and leaders at Battle Creek regard the health and medical work as a means of winning souls to Christ? Of converting people from sin to righteousness? Of advancing God's special message for the last days? Of winning people to the SDA church? Of preparing souls for translation?
 3. If they did have such spiritual objectives, what means and methods did they use in seeking to accomplish these things.
 4. What spiritual instruction was given to students of medicine, nursing, etc., at Battle Creek? At Loma Linda in the early days when you were here?
 5. What was the concept of "medical missionary work" in those days, and what practical training for such work was given?
 6. In your judgment, what conditions or viewpoints called forth the following inspired statement in 1903: "Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few." --Special Testimonies Series B, No. 8, p. 23. I am thinking particularly of the last sentence in the quotation.
 7. What progress, if any, have we made since 1903 in comprehending and practicing, "genuine medical missionary work"?
 8. What spiritual work was done for patients at the Battle Creek Sanitarium? By whom? How? How did various members of the Sanitarium family cooperate in such work?
 9. What was done along these same lines in other sanitariums with which you have been acquainted?
 10. Do you still have any outlines, notes, manuscripts, or illustrations of the health lectures you have given to your classes, at camp meetings, at ministerial institutes, etc? If so, would you be willing to let these be copied or somehow made available to workers and students at Loma Linda University? If you have no written material like this, could you recall and write out any of it?

January 9, 1964

Dear Elder Moran:

The objective of the B. C. Sanitarium as a group, and as an institution, was to hasten the giving of the Third Angels message and so hasten the coming of Christ. There were times when the objective was more clearly defined and more actively lived up to. There were revivals and backslidings, but never a complete abandonment until the final separation of the institution as such, and then many of the leaders and helpers either left the institution or maintained their loyalty to the Truth and were a continuing influence for the Truth in spite of Kellogg's attitude.

As illustrations I would name Drs. David Paulson, A. B. Olsen, George Thomason, Newton Evans and many others who never openly fought Kellogg, but followed much that Kellogg had taught them from the Spirit of Prophecy and the Bible. In fact, Dr. Kellogg himself did not apostatize from the Truth as a whole as he had taught it and lived it.

In the 1920s when he was spending his winters at Palm Springs at W. K. Kellogg's home, he was invited to come to Loma Linda by Dr. George Thomason to visit a group of us old Battle Creekites. He came one Sabbath and we had a dinner together in the Old Annex dining room. He was asked if he would like to speak to the medical students. He said, "Yes." So Newton Evans called a meeting in the Old Chapel on the Hill and Kellogg gave the finest talk on the "Work of a Medical Missionary" I ever heard from anyone but Sister White. In fact, it seemed to us he was quoting Sister White in thought, if not in words.

It made some of us wonder if he did not have a longing somewhere to come back and forget the wandering and cling to the straight and narrow path with us. Someone, (I think Thomason asked him), "Would you come back?" His answer was, "I fear it is too late." Yet we prayed for him, for we loved him for all that he did for us during the years we were so close to him.

The workers, from Elder L. McCoy, George B. Murphy, Mrs. Foy, down to the call boys on the bench were all SDAs, the same as all the church only some of them more so, --more loyal in soul saving, in tithe paying, in working for others than many of those in the Review and Herald office. Many, to my knowledge, kept up their loyalty and work as SDA church members after the institution was out of denominational control. When it was later sold to the Government, then many of them including A. B. Olsen and Murphy came back to the cause as loyal SDAs. In the San as in B. C. College and the Review and Herald, there were always backslidden Adventists who were Adventists in name only but the main body and influence and objective was the same--soul-saving, preparing for Christ's coming, and getting ready.

The instruction given students and nurses in addition to thorough medical training was the same exactly as given in our colleges and churches plus healthful living, which was not too enthusiastically taught generally in the denomination until after Kellogg was a dead dog denominationally. In fact, to tell a not generally known and not to be bragged truth, I could name many of the real leaders of the denomination till long after Kellogg's time who were never over-enthusiastic in teaching or living health reform as we know it, and as Sister White taught it. They gave Paulson and others, including myself,

free hand to teach and preach but even the dear old Review was not too enthusiastic. Of course, what I am writing is not for publication. God had His hand over it all and is still sifting the tares from the wheat.

About the training of workers in the early days--having had all my schooling in our institutions, I can say that the training at B. C. San was more complete and more successful in results than I have ever seen. It included not only health principles fully, but the use of physical therapy and healthful living in the treatment of disease in place of drugs; and it was taught that what was done for the bodies was only a means to reach the souls of men.

Of your quotation from Sister White: I am clear about that from Sister White's own talks to me. When she used the term "medical Missionary" she always had in mind the life of Christ as our example, "the great medical missionary." We were to follow Him, always working as He worked, and if we did we could see the results He saw. Few have ever grasped the whole of it, nor followed fully.

As always in God's work, some have always come nearer our Pattern. As a denomination we have gradually grasped a deeper meaning of the Truth, and have been more ready to follow Him in medical missionary lines as in doctrinal lines. To be a good medical missionary one must be a good Christian and to be a good Christian one must be a good medical missionary--must follow in His footsteps. This is all practical, not theory.

The type of work at B.C. San was the same as everywhere--as described above. Everywhere I have been in our institutions, both medical and educational, the standards have been the same; some differences in intensity of activity, but all working to the same end with variations in emphasis and results.

I have always talked without more than suggestive notes. At times my talks were taken down but I have only talks in my school days and not too valuable. Often times in my work in teaching in our schools and in public, I realized a power guiding my speaking in lines and views I had never reasoned out in my studies in preparation. At times some thoughts come back but I cannot voluntarily recall a talk or sermon.

Lest you be wearied, I'll stop.

S. P. S. Edwards

QUESTIONS FOR DR. EDWARDS -- II

1. Some of the material in your letters would be clearer to me if I knew Dr. Vande Vere's questions which you were answering. I have numbered these places in red in the right hand margins. I will appreciate it if you will write out, by number, the questions he asked, as nearly as you can. Begin with No. 1 on page 5, and you will find other numbers scattered through the rest of the manuscript. Or if you still have Vande Vere's letters, and would feel free to let me read them, this might be even better.
2. In your letters to Dr. Vande Vere you speak of the two-meal-a-day plan at Battle Creek College. Can you give any information about Sister White's attitude and practice on the number of meals a day? What about the practice of other pioneers? Statements published by S.D.A.s in the 1860's and 1870's suggest that the two-meal-a-day plan was then regarded as an integral part of the health reform.
3. Who was George Fifield, and what can you tell about him? Is Dr. Fifield, the present noted pastor of the 1st Congregational Church in Los Angeles, a relative of his?
4. Do you have copies of "Living Temple," or other Kellogg books? Do you have a copy of Fifield's "God is Love"?
5. Have you any idea where Prof. Prescott got his pantheistic ideas, or how he came to abandon them?
6. Was the "Dr. Wagner" you mention on page 10, who returned from England in 1900 with W. W. Prescott, the same E. J. Waggoner who was associated with A. T. Jones at Minneapolis and afterward?
7. Can you give any further information about the later history, (or any history) of Elders Jones and Waggoner? Jones was with Kellogg at Battle Creek for most of the time between 1903 and 1910. I have seen his name frequently in the B. C. San board minutes. Do you know why he left there? Do we know the position of Elder Waggoner regarding pantheism and other controversial issues of the early 1900's?
8. I have heard of reports by those who thought they knew that J. H. Kellogg, W. K. Kellogg, and E. J. Waggoner showed evidences of real heart conversions before they died? Do you know anything about this? Or about any similar experience of Elder. A. T. Jones?
9. Did you ever know my parents, Dr. and Mrs. Frank B. Moran (nee Adelaide Adams)? Did you know anything of their relationships to the work in California or to the situation at Battle Creek?

COMMENTS ON QUESTIONS

2. **About the so-called "two-meal-a-day plan."** So far as I can remember **I have never seen it actually carried out** only by private individuals **rarely.** In New England where many of the Adventists pretended, they only sat the table twice but at suppertime everyone ate some fresh fruit or a cookie or an apple. It was so at Elder Haskell's home where I lived for years. I have seen a few elderly people eat a hearty breakfast at 9 a.m. and a hearty dinner at 3 p.m. and go to bed early. I personally have found that three light meals at 7:30 to 8 a.m., 12 noon to 1 p.m. and 5:30 to 6 p.m. at night work better. It does not overload the stomach at any time and there is no temptation to be hungry when in the presence of food. It was never to my knowledge made a must. Farmers and other hard workers ate their three meals unless some on Sabbath had two table meals and a hand-out at night. I am speaking only for the New Englanders I lived with.
3. **George Fifield** was an Adventist born and raised in New England. He had a wonderful baritone voice and from boyhood was known for his musical ability. In his late teens and early twenties he was a leader in music in church and at campmeetings. He also was an elegant speaker and was ordained when quite young. He and my brother Charles were teamed together for years in evangelistic work or tent efforts as they were called then. His downfall came when they were conducting a tent effort one summer at a suburb of Boston. They were supposed to take turns speaking, but Fifield would have some excuse not to speak the nights the audience was small. It finally developed that he did not come at all some nights. My brother became suspicious something was wrong and early in the morning after an absence went to the hotel where Fifield stayed and knocked on the

door. He came to the door, stepped into the hall and closed the door quickly behind him. After some conversation, my brother suddenly grabbed the door knob and opened the door and there in the bed was a woman, not Fifield's wife but a saleslady for the Battle Creek Food Company who was demonstrating Battle Creek foods in a large Boston store. There were apologies and explanations but my brother reported to the Conference President and after a thorough investigation, Fifield's credentials were taken away and he was dismissed. For a time Fifield was a wanderer as the woman's husband was after him with a gun. After some time things quieted down and Fifield applied to the Seventh-day Baptists for work. On the strength of his story, they took him on as pastor of a church and when Kellogg organized a Seventh-day Baptist church in Battle Creek, Fifield was sent there as pastor and proved a great help to Kellogg with his fine voice and eloquent preaching. I never heard of him after his Battle Creek service. So far as I know Dr. Fifield in Los Angeles is no relation.

4. I have none of Kellogg's books, nor Fifields.
5. Is answered fully on another page.
6. E.J. Waggoner was with Jones as editor of the Signs for years and were one in their teaching of righteousness by faith as of Minneapolis. They worked together for years in that campaign and Waggoner went to Europe to spread the truth when Jones became editor of the American Sentinel.
7. Jones never was a health reformer in any sense (nor was A.G. Daniels). Jones was with Kellogg only on the question of standards for our schools and limitation of power of the General Conference. He left Kellogg soon

after the final split from the General Conference. Some churches followed Jones, as a colored church in Washington, and he tried to form a new body of believers. He published some tracts, etc., but the rebellion collapsed and Jones took to the road as a corner preacher selling his tracts for a living. In 1910 he came to St. Helena and spoke on the street or on a soap box and sold tracts. I invited him to the Sanitarium and he came as a personal friend. We found him in bad shape physically; a bad boil on his neck, dirty all over, clothes in bad shape, etc. We gave him a good room, bath and clean clothes, dressed his boil and cared for him for days till we had him quite a man.

Elder Daniels was visiting Sister White and Charley Taylor, and I arranged a meeting at the Sanitarium between Daniels and Jones. They visited cordially about two times and Daniels asked him, "Alonzo when are you coming back?" Jones answered, "If you mean to the Third Angel's Message, I have never left it. It is as dear as ever. If you mean to the General Conference organization as now constructed, never, as I believe it wrong." They shook hands and parted as friends. Jones later had difficulties in Washington.

Of Waggoner, I can say that he and his wife were both untrue and got a divorce and each married their paramour. Kellogg would not have Waggoner and I do not know of his future career. As for Waggoner's pantheism, he and Prescott saw eye to eye until Prescott repented after 1904.

8. I knew nothing of what you mention of a last-minute repentance of any of those mentioned. I told above of my last contact with Kellogg, Jones and Waggoner.

9. I knew of your father, but not personally--only hearsay. I was tied up at Loma Linda and knew little of eastern events only by hearsay, as we had our own troubles.

meeting

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STORY OF A MEETING

L. A. White Research Center
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In the spring of 1901 before the General Conference Session, Sister White called a meeting in the South Vestibule of the Battle Creek Tabernacle of representatives of Battle Creek Sanitarium, Battle Creek College, Review and Herald, and Pacific Press with the General Conference Committee.

It so happened that there is no official record of this meeting as Sister White spoke without notes and none of the bodies represented had stenographers. Elder W. A. Spicer and myself took notes for ourselves. From the College were Professors Sutherland, Magan, Salisbury, and myself. From the Sanitarium, Dr. Kellogg, Dr. Paulson, Dr. Stewart. From the Review, Elder Jones, Elder Amadon. From Pacific Press, Elder M. A. Wilcox, editor of Signs.

Elder Irvin called the meeting to order and asked for prayer and then asked Sister White if she had a message for us. She arose and without notes began to talk. She thanked us for coming and said she had a burden on her heart that she had to tell us of. She then turned to those of us from the College and said, "God is not pleased with the way things are conducted at the College. It is not His plan that the school should be in the city. He wants the young people to be trained where they can come in contact with nature by working in the soil, as physical education by outdoor labor is as important as book knowledge obtained in the classroom. The College should be moved into the country where there will be opportunity for outdoor work and enjoyment. Unless there is a change, God's hand will be laid heavily upon you."

She then turned to Dr. Kellogg and the Sanitarium people and said, "God is not pleased with the way the Sanitarium is run. It should not be in the city, but in a rural location so the patients can be close to nature, some of them have gardens to tend and not so much time on their hands to worry about themselves. The institution should be moved into the country and not be so large. Unless there is a change, God's hand will be laid heavily upon you."

Sister White then turned to the Review and Herald group and said, "God is not pleased with the way the Review and Herald is being conducted. It is not right to bring a large number of our young people into the city to do missionary work in the Review and Herald office and use most of their energy in doing commercial work for the world. Our publishing houses should do no commercial work except for our own institutions. All their energies should be used to produce literature that presents the Truth so it can be understood by the souls who are in need of help. Unless there is a change at the Review and Herald, God's hand will be laid heavily upon you."

Turning to Elder Wilcox from the Pacific Press she said, "God is not pleased with the conditions at the Pacific Press. The strength and ability of our young people should not be used for commercial work, but for the publishing of our Truth. The Pacific Press should be moved out of the city to a rural area where our people can be nearer to nature and nature's God. Unless there is a change at the Pacific Press, God's hand will be laid heavily upon you."

RESULTS: The College representatives reported to the faculty and Board and immediate steps were taken to find a rural location and to pack the College supplies to get ready to move. Berrien Springs was located and early the following summer the College equipment was moved and the building sold to the Sanitarium.

The Sanitarium continued to enlarge and increase its facilities and the following winter the fire destroyed the Sanitarium and Hospital and its spiritual standards degenerated.

The Review and Herald continued printing Montgomery Ward's catalogs as their big business and the Review, Instructor, and religious books as a side issue. Shortly after the Sanitarium fire the Review and Herald office burned and only enough equipment saved to produce the Review.

The Pacific Press moved to Mountain View but continued making theater, street car, and other tickets their big business. And the new office burned down. Then after rebuilding, the work of the Pacific Press was confined to religious publications.

Thus we see that the College, Review and Herald, and Pacific Press finally complied with the instruction given and are now important parts of the world work. The Sanitarium refused to obey and was ultimately lost to the denomination.

--Dr. S. P. S. Edwards

In the spring of 1901 before the Gen. Conf. Session, Dr. White called a meeting in the S. Vestibule of the B. C. Tabernacle of representatives of B. C. Gen. B. C. College, Review and Home and Pacific Press with the Gen. Conf. Committee. It so happened that there is no official record of this meeting as Dr. White spoke without notes and none of the books represented had stenographers. Elder H. A. Spicer and myself took notes for ourselves. From the College were Profs. Sutherland, Mager, ~~Spaulding~~ ^{Salisbury} and myself. From the Gen. Dr. Kellogg, Dr. ^{Paulson} ~~Spaulding~~, Dr. Stenograph, from the Review, Elder Jones. ^{Amundson} ~~Amundson~~ ^{Editor of Signs} ~~Editor of Signs~~. Elder ^{Irwin} ~~Irwin~~ called the meeting to order and asked for prayer and then asked Dr. White if she had a message for us. She arose and with our notes began to talk. She thanked us for coming and said she had a burden on her heart that she had to tell us of. She then turned to those of us from the College and said "God is not pleased with the way things are conducted at the college. It is not his plan that the school should be in the city. He wants the young people to be trained where they can come in contact with nature by working in the soil, as physical education by out door labor is as important as Book knowledge obtained in the class room. The college should be moved into the country where there will be opportunity for out door work and enjoyment. Unless there is a change God's hand will be laid heavily upon you. She then turned to Dr. Kellogg and the Gen. people and said

Story of a meeting

God is not pleased with the way the Sanitarium
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so much time on their hands to worry about them-
selves. The institution should be moved into the country
and not be so large. Unless there is a change God's
hand will be laid heavily upon you."

So White then turned to the R & H group and said
"God is not pleased with the way the R & H is being
conducted. It is not right to bring a large number
of our young people into the city to do missionary
work in the R & H office and use most of their energy
in doing commercial work for the world. Our pub-
lishing houses should do no commercial work except
for our own institutions. All their energies should
be used to produce literature that presents the truth
so it can be understood by the souls who are in need of
help. Unless there is a change at the R & H God's
hand will be laid heavily upon you!"

Turning to Elder Wilcox from the P & P she said
"God is not pleased with the conditions at the
P & P. The strength and ability of our young people
should not be used for commercial work but for
the publishing of our truth. The P & P should be moved
out of the city to a rural area where our people

can be nearer to nature and natures God.
Unless there is a change at the P.P. God's law will be
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Thus we see that the College, R.H. and P.P. finally complied
with the instruction given and are now important
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was ultimately lost to the denomination.

Written by Dr. S.P.S. Edwards in 1964 and
given to me shortly before his death. G.A.M. 1/1/68

NOTES ON THE SPECIAL COUNCIL HELD AT BATTLE CREEK IN 1901.

27 967-J

The following is purely a personal opinion of one who was present as to what happened and what was said at that meeting.

When the time approached for the session of the General Conference to be held at Battle Creek in 1901, delegates from all parts of the world began to assemble. Among them were Sister White and Elder A.G. Daniels from Australia, and Elder W.A. Spicer from India, and others from Europe and South America and the islands of the sea. These were the tangible reasons why a different Conference was coming and different plans were to be laid and a different organization established. God's plans had changed things. When the General Conference was first established, there were less than ten thousand Seventh Day Adventists and most of them were east of the Mississippi and north of the Mason and Dixon Line. The denomination, its members, its churches, its institutions and its funds could easily be handled by the Committee of five, or so, members chosen at that time to constitute the governing body of the organization. I remember when Elder D.A. Robinson arose in our church at South Lancaster, Massachusetts and announced that he had just received word from Battle Creek that the membership of the denomination had passed the ten thousand mark, and the church arose and sang the Doxology. During the half century since the denominational wonder, the General Conference, had been established, God's plan had crossed the Mississippi and the Mason and Dixon line and the Atlantic Ocean and the Pacific Ocean and the Panama Peninsula and had opened doors and hearts too many and too hungry for the Mail Bag method of administration to be able to care for them.

As we came to the end of the nineteenth century, God called for a new order of things. He had been trying it in Australia and it had so hastened the work over there, that he sent his messenger, under whose advice and council the Australian plan had been developed, and Elder Daniels who had been the instrument in developing the plan, to Battle Creek to be present at the General Conference when He planned to put into action, on a world wide basis the plan which had so blessed the

the growth of the cause in the islands.

During Sister White's absence in Australia, many things had happened in America and elsewhere. Of these things she was aware and had, by letter, tried to council those at the head of the denominational work and to lead them in God's way. Now, at the beginning of the last century of the third two thousand years of earth's history, the time had come for a new start, a new rate of speed, a new method of doing more quickly the larger plan than we had been able to comprehend. To be nearer to the center of activity and to see more closely how things were done, Sister White came back to America and to Battle Creek to attend what she knew was to be such an important gathering of God's remnant. As she counceled with the brethren as to the plans for the coming conference, and looked back over the changes that had taken place while she was absent, she felt impressed to call a council of representatives of institutions in Battle Creek to meet with the General Conference Committee and the foreign delegates and do some preparatory work.

The council was called to meet in a Vestry of the Tabernacle. We were informed that those present had been designated by Sister White. There were four from the Sanitarium and four from the College and several from the Review and Herald Office besides the General Conference Committee and the foreign delegates. I think there were between seventy five and one hundred present. Elder Irwin called the meeting to order and, after a prayer, turned the program over to Sister White. She arose and, contrary to her usual procedure, had no manuscript, but began talking extemporaneously. She was deeply moved at the importance of the coming General Conference and also with her sense of the unprepared condition of those present to do what God wanted done. She referred to past actions of some of those present, calling names and pointing out mistakes that had been made. She, in no mistaken manner, called for a deeper sense of the work we were supposed to do. Our work was to save sinners. To tell them of the love of God and His power to save. ^{IT WAS A RING} To spend time in studying and

writing and arguing over matters of doctrine which were only jots and tittles as compared to the story of Jesus and his life and death. The ages of eternity would be ours to settle the unrevealed things that time did not reveal before that time. We should make soul saving our big task. First, be sure we are saved and then put all our energy into saving the lost. The object of the coming Conference was to learn how to save more souls and to lay plans to accomplish it.

I have not attempted to quote, only to state impressions. The impressions are unerasable. It was the most solemn meeting I ever attended. During nearly forty years of association with Sister White, during which time I heard her speak under all conditions, both public and private, I never saw her so moved and so deeply in earnest as she was that day. What she said and the impress it made upon those present, laid the foundation for the work of the Conference which followed. That conference was very deeply burdened on her heart. She attended nearly every business session and frequently engaged in discussion of the questions under discussion, a thing I rarely saw her do before nor since. I am so sure that God's hand, in a special way, was over that Conference-- in the planning for it, in the conducting of its sessions and in the carrying out of the plans that were laid. Thank His Name for permitting me to see it all. I am sure that if parts, at least, of the talk given that day could be made available to our workers, it would hasten the work and save much wasted time.

S.P.S. Edwards.

07 967-j

Elder Edwards

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WHAT SISTER WHITE WAS TO ME

This is not a narrative but a testimony of what one person was to another.

From my earliest babyhood to the last of her active days before her death, Sister White was like an own mother to me. When in 1874 she rocked me to sleep, it was not a mere kindly act or friendly gesture; for in 1911 she sent for me one day, and, dropping everything she was doing, she sat down and told me all about my babyhood and how big I was and of her rocking me to sleep and what a nice baby I was. Thirty-five years had passed and she had seen many babies and held them and sang to them, but she still remembered me as a baby and how I looked, and she wanted to tell me about it. It was love she had put in the Rock of Ages she sang to me. I still hear, in my subconscious mind, the sweet voice and the loving words, "Rock of Ages cleft for me!"

In my childhood days when we met, which was often, she was rarely too busy to stop and visit or tell me a story about her boys or about Jesus. If she was busy when I called, she would send me home, but when through with her task, call me to her and tell me about her letter or her sermon she was to give. My youthful days were spent from 12 to 16 at Elder Haskell's home. Sister White was a frequent visitor. At the table, though many of the brethren might be there, she never neglected the boy. She was anxious to know of my school work and about my teachers, and at family worship she always prayed for me, and how I needed it. That's why I am here.

In my more mature years, while in college and in active work she knew where I was and wrote me, either personal letters or sent me copies of letters to others she thought would help me--and they did. When I was struggling

to recover from a serious stroke in 1910, she sent for me to come to see her. I did, and after a kindly visit, she asked me to kneel in prayer, and, taking me in her arms of faith into the presence of God, she placed her hands on my head, on my shoulders, and on my back and told God what I needed and asked for what was best. God heard and answered. I had been told the year before that I had not over three years to live. I would have another stroke which would be fatal. That was over 45 years ago, and I am still going though every doctor who predicted my demise has long since passed me. As we rose from our knees, Sister White said: "Brother Edwards, the Lord is not going to fully heal you. You are a willing horse and will again overdo if given the strength to do it. So the 'thorn in the flesh' will still remain as a reminder, but there are things you can do better than anyone else can or is willing to do. He will give the strength for that and then lay you aside till next time!" And so it has been all these years. But I have never forgotten the one who through the many years was always somewhere to advise, to reprove, and to pray for me. She never scolded. She never spoke harshly or unkindly—firmly and intensely but always in kindness. I have heard her give the most scathing testimonies in which she called names of persons condemned, but the sweet voice of love in which it was spoken broke the heart of the sinner and they repented. This is enough though not all.

From beginning to end under all circumstances Mother White while in a sense supernatural at times was always a sweet, loving mother to me. Amen.

97 967-j

Christ's Object Lessons in Teaching. E.G. White Research Center

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(Addition to former story by S. P. S. Edwards. In letter of Jan. 20, 1958.)

In 1900, when I was teaching at Battle Creek College, Sister White sent me a copy of the manuscript of the book Christ's Object Lessons, with a note asking that I read it critically as to the language used, as she was not familiar with scientific terms. I read the book prayerfully. It gave me such a view of Jesus and His teachings, it greatly widened my view of my work as a teacher. I had several classes: one of forty young ministers from the Bible Department who wanted a class in Physiology, another group of about thirty normal students who were to become church school teachers, they wanted Physiology and Nature work; another class of some twenty-five premedics who wanted pure science. These were all preparing for service and it was my duty to help train them. As I read the manuscript, my eyes were opened and as we studied Physiology, the life of Jesus was the basis of our study. As we studied nature, the parables were the theme, and even in physics and chemistry, the wonders of His power and love and diversified manifestations made the facts of science the ground work for a more lovable knowledge of Jesus. As the names and faces of those young people pass before me and my memory recalls what and where and when they have played a part in God's work, I am led to think that it was not for my linguistic criticism of her writing that the manuscript was sent to me, but because she knew it would be so helpful to me in my task of training future workers. I never changed a word in the manuscript, but it changed my whole life and especially my method of teaching. I learned to use the text books as a dictionary for facts, but the Bible as the source of true wisdom.

The gifts of God's love He has wrapped in so many different packages, one suited to each individual need, but all labeled the same: "God so loved--- that He gave." There are seed and Sower, loaves and leaven, sea and ships, fishes and fishermen, publicans and prostitutes, lilies and lambs, shepherds

S. P. S. Edwards story.

and sheep; the whole alphabet of packages but all signed by the same name,
"I Am."

How many lives, like mine, have been made more like Min, by a little
act of thoughtfulness of Mother White? From a loving and grateful heart,

S. P. S. Edwards, M.D.

D7 967-j

E.G. White Research Center
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MY VISITS TO EIMSHAVEN

by

S. P. S. Edwards

As a part of God's plan for me, I was permitted to spend three years, 1909-1911, as a guest at St. Helena Sanitarium, about one-half mile from Elmshaven. I was recovering from a serious illness, and while ambulatory spent much time in resting or exercising at some hobby.

It was not long before Sister White knew of my presence "on the hill," as she called it; and she sent for me. She doubtless thought that walking would be very advantageous in my recovery of health; so she sent for me frequently, sometimes once a week or more often. Many of the visits were purely social. It seemed to rest her to lay aside her work for a few minutes and talk about things and people of the past--to get away from her books and her family and take a trip with me to New England and visit about Elder Haskell and Elder Butler and Elder Smith and others, who with her often visited South Lancaster. How she seemed to enjoy those little visits! They were rarely over fifteen minutes or half an hour long, but how much good it did me and I hope her also!

Mother seemed to have considerable confidence in my ability as a doctor. She occasionally talked quite intimately of some of the maladies old people fall heir to and asked for instructions that Sarah could carry out to make things more pleasant or comfortable. Mother was troubled with a conjunctivitis, or soreness of the eyelids. They would itch or smart at times, making it unpleasant for her to read or write. After examining her eyes, I told her I had some simple drops which would give relief to her eyes; and, after explaining the composition of the drops, she said for me to get some for her. Taking a piece of paper from

my pocket, I wrote a prescription for the drops and handed it to her, but I said that Sarah or Willie could get it filled at the pharmacy. Mother handed the prescription back to me and said, "You get it and then I will know it is all right." And so the next day I took a bottle of drops and a medicine dropper to Mother and showed her how to use the drops and heard her words of praise for how good the eyes felt. In a few days came another call for a visit; and on my arrival, I was joyed to hear that she wanted to tell me how much good the drops had done her. What a joy to know that I had so easily and happily been permitted to thus contribute relief and comfort to those dear eyes that had never hesitated nor wavered in guiding the pen that had for so long directed God's people toward the Kingdom. What a privilege! It is so sweet to remember.

Sometimes she wanted to share with me a letter she had received from Australia or Takoma Park or some new proofsheets from the Pacific Press. At times Mother or Sarah took me to the kitchen to see some of the nice dishes the good sister from Australia had prepared for the family dinner.

Her editorial secretary was Mary Stewart, a cousin of mine. Some of my visits to Mother were extended to a visit with Mary in her office where she was doing the proofreading on the sheets from the printers or new manuscript from Mother. It was intensely enjoyable to see and handle words that were to go to the ends of the earth and save many souls.

Sometimes Mother's calls were to offer me the use of Mellie and the buggy to take a ride up the valley. She usually took a ride every afternoon. She was known by parents and children all the way to Calistoga, as she never went empty-handed. She always carried with her articles of needed clothing for the children or canned fruit or books or papers that she could give out when she passed the homes by the way.

Her ranch was under the management of Paul Mason, a school mate of mine in New England. Some of my visits were with him, watching the pruning or the drying of fruit or the preparing of fruit for market; and sometimes I was permitted to go into the vault and look at the sacred manuscripts or the letters yellow with ages that told of people and events when Jesus went into the sanctuary.

It was a joy, yes more than a joy--an education, to be near and see the handwriting and hear the voice dictating or praying, and thus come in contact with the word of life that has shaped the destiny of the last message to a dying world.

MEMORIES OF ELLEN G. WHITE

S. P. S. Edwards, M. D.
1626 Newport Blvd, Costa Mesa, Calif.

[Portion of letter from Elder Ernest Lloyd, March 4, 1963: "Now, regarding dear old Dr. Edwards' material re his memories of Sister White. . . . Dr. Edwards refers in this material to Sister White holding him on her knees when he was a baby. You perhaps know that the Edwards family lived in Connecticut in the long ago. His mother was the first matron of the old South Lancaster academy. He and his brother Charles were students there. Charles entered the ministry eventually and became the first (I think) president of the Greater New York Conference. Long deceased. Sister White and her husband were frequent visitors in the Edwards home."]

For a long time I have felt the urge to write the following, not because of my ability but because of what God has permitted me to see and hear and feel of the evidence of a fact, to me undeniable.

Because of the unapproachableness of God by sinful men, and because of the unbounded love of His character, He has sought to bridge the impassable by messengers of His own choosing, to tell to lost men in simple language of the love that would give all to restore man to God's likeness. The nature of His choosing has been varied. The chosen one must have three characteristics: he must be humble, he must know how to pray and enjoy doing it, he must be obedient. Education, physical ability, or attractiveness were unessential. Position might be useful, also physical efficiency, but if the called had the three essentials, he could tell the story. He called kings and farmers, and shepherds, and slaves, and unborn babes. It was not position, nor worldly qualifications that determined the choice, but what infinite wisdom saw the instrument could and would become and how fit into His plan.

When the time had come for the atonement to begin, and the judgment to begin, and the remnant to be called out, preparing the way for the fulfillment of the promise to the first sinner, God sought a messenger to be His voice to the remnant and to lead them through the waters and

Memories of Ellen G. White-2

the wilderness to the promised land. He chose for the task one physically unfit, one educationally unprepared, one devoid of personal attractiveness, but a humble, obedient, praying child. It was while in prayer He first demonstrated what He could and would do through and with her, and finally led her to surrender to His call. I love to think of the feeble girl on her knees, pleading, finding God near, showing her the first vision of His glory. It was not a pope, nor a cardinal, nor a bishop, nor even an ordained minister, nor a school teacher, but a crippled and uneducated girl on her knees, praying. I guess more people would be called if more of us, in our helplessness, were on our knees seeking help.

God was calling into being a remnant, a little flock, to give the last warning message to a dying world, and He called the weakest of the weak while on her knees. I can't get away from that praying. In after years, when a boy of school age, it was my privilege at family worship to hear her pray with her tears flowing and hands moving she plead with God for wisdom and guidance for the remnant and its leaders. Those prayers were the birth pains of the baby that has become the denomination of which we are so proud.

She first came to me when I was a baby, and rocked me to sleep singing "Rock of Ages" in her sweet voice. I can hear, in my subconscious mind during the night season that fine voice and the dear words, "Let me hide myself in Thee." To her death she watched over me, by personal visits, by letters and by messages through individuals.

Sister White had two personalities. She was two in one. She was intensely and wonderfully human. She was a wonderful mother, not only to her own family but to the many "adopted" children her heart went out to because of their need. Her love took in all whom God brought to her for loving, from the president of the General Conference with his burdens, to

Memories of Ellen G. White-3

a helpless baby whose tears touched her heart, and lovingly she followed him and guided him and reproved him. She prayed with him and for him at family worship and in the hour of trial. That baby was I, and I am still here to tell this story. When I had but a few months to live, medically, she took me to God in prayer and He heard and answered her prayer.

Often when talking or preaching her sweet smile swept away the deformed features of her face. Sometimes when giving needed reproof and warnings, the smile would break through, and the sweet words, "and Jesus said," with an appropriate quotation, would soften the rebuke or warning and make you love the blow, and the one who gave it. I know for I was there. She could look very stern but never angry, and the smile was always driving the stern look away. Many of her reproofs were quotations from the words of Jesus. As I have read over and over the Word (more than 25 times) I can but think how like the language of the Bible, and especially of Jesus, was in the conversations, the letters and the sermons I remember so well.

She loved children intensely. In her younger years she missed her own so much when she left home for campmeetings and other gatherings. Many a time she held me on her knees, and told me of Willie and Edson at home, and I got the hug she longed to give them. She was a wonderful mother to me. More than once I have seen her stop a conversation, or the horse when driving, to speak to a little child who was walking by or playing by the roadside. She enjoyed visiting with people. In her later years, when she became weary with writing or studying, she would rest by talking a while with her secretary or a visiting friend regarding the farm or a trip, or what happened at such and such a time, or in telling a little joke on herself.

Her other personality laid aside her own will, and another power ruled the purely human. That power was manifest in its control in various

Memories of Ellen G. White-4

ways. A few times I saw Sister White controlled beyond her ability to resist. To illustrate: At the General Conference at Oakland, California, in 1903, when I was medical secretary of the G. C., Sister White asked me to call a meeting of the medical men present as she had a message for them. I called the meeting, offered a short prayer, and requested Sister White to speak to us.

She arose with a manuscript folded in one hand and her Bible in the other. She hesitated a moment, looking at the audience of some 75 doctors, including Dr. J. H. Kellogg. Then she put the manuscript in her dress pocket, opened her Bible to Isaiah 56, read it with running comments, thanked us for coming and walked out. That was repeated several times, only the chapter reading was different at each session, reading from John 14 one day, and the third day from John 17. Each time the manuscript was there but went into her pocket and was never mentioned.

On the fourth day of the meeting, I received word from Sister White to go that night with Dr. David Paulson and our wives to St. Helena. As we got on the train we saw Sister White there. The trip was made in silence on the part of all of us. At St. Helena we were requested to come to Elshaven the next day at ten a.m. The Paulsons and Mrs. Edwards and I went to the Sanitarium and found rooms. Dr. Paulson and I went out for a walk. We went up the hill to a secluded spot and sought God earnestly to know why and what.

We went to Elshaven at the appointed time, and after some pleasant visiting about mutual interests, Sister White became very serious and said, "I suppose you folks are wondering about those meetings. I had a message and I was anxious to give it but my plan was not God's plan. It was not the time nor the place where He wanted it given. It was taken from

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Memories of Ellen G. White-5

my hand and my mind, and my Bible was all I could see. In His time, the message will be given. It concerned Dr. Kellogg. I love him very much and pray such for him and hope he will be saved. If he is lost, let him go down with your hands on his shoulder trying to save him."

As we walked up the hill to the Sanitarium, Dr. Paulson and I realized we had a new commission from God,—a soul to rescue if possible. That message was given to the General Conference committee some months later through Elder A. G. Daniells. I was present and heard what God's hand had hidden three times in Oakland, months before. Not only the message but the time and to whom it was to be given was not for Sister White to say, but the Voice that spoke through her. I could tell of other events, but that tells the story. God did not always use the same method of giving the message. At times it was as a mother counseling her children that she talked to an audience, at other times it was the stern, compelling voice of an Isaiah or a Jeremiah or a John the Baptist. It was most often the compelling words of Jesus, His simplicity, His pleading, His forgiving, His loving.

Sister White loved John 14 and 17. In her sermons she rarely took a single verse or sentence and discussed it. She took a chapter and helped us live it over with her. She made the words so real we did not see the marred nose or the feeble body. We heard the Voice calling and pleading and loving and smiling, and we were ready to follow her leadership home, and to try like her to lead others to want to come. Her talks and sermons were never formal. Her words were mostly of one or two syllables words children could understand. Her prayers were conversations with a friend. He was near and she knew it. That I knew her, and loved her, and was led by her,—all is such a precious heritage, and I hope through all eternity to praise the dear Lord for sending her to us, to me.

S. P. S. Edwards, M. D.

DF 467j

MEMORIES

Dr. S. P. S. Edwards

The accompanying letter is only a part of the story of the memories started by Elder Nichols' sermon (preached the first Friday evening at the General Conference in San Francisco, 1962).

While Elder White was waiting for the word about the Cottrell printing press (in 1874 for the Oakland plant), he and Sister White spent their time visiting the scattered flock in the vicinity. During the spare time Sister White seemed to enjoy holding me and showing some of the mother love she had for her own boys left at home in Battle Creek. My own mother in later years told me often of the great love Sister White had for children, and in 1910 at Elmshaven, Sister White sent for me one day and as I came in to her room, she rose and holding her hands to indicate what she was saying, "Brother Edwards, do you remember when you were about so long, and I held you in my arms and rocked you to sleep? Of course you do not remember it, but I do; you were such a sweet baby, and you had such a good mother and she was such a good cook!" What a wonderful thing for a woman with her own children and having met so many in her travels back and forth, that after thirty-five years she remembered this one little tot among the thousands she had seen and doubtless held! That shows how Christ-like she was.

During the years between 1874 and 1910 on many occasions I met and visited with Sister White and learned to love her as a mother and a counselor. When I was between four and five years old, I attended my first camp meeting near Lowell, Massachusetts. Sister White was there and at her request my mother and I occupied part of the same tent in which she and her secretary were located. Sister White spoke every day during the camp, and as she would be studying her Bible in preparation for the next talk, she would call me to her and taking me on her lap, hold me with one arm while using the other to handle her Bible. She often read verses to me. It showed how much she missed her own boys at home.

In 1883 we moved to South Lancaster, Massachusetts, and my mother became matron of the academy just starting. Sister White visited us that summer between Eastern camp meetings and was there over the fourth of July. The church held a picnic at Speck Lake north of Lancaster to get away from the noise and excitement of the holiday. Sister White accompanied Elder Haskell and wife and seemed to enjoy the day very much. She spoke to the whole group in the afternoon of the great good done by such get-togethers on special occasions, in holding our children and encouraging Christian fellowship. As she talked to me and other of the children present, she complimented me on the fine big boy I had grown to be since she last saw me. Mother love again!

At the Lowell camp meeting on the last Sunday afternoon, Sister White gave a temperance lecture to over ten thousand people and no one left the tent during her one hour's talk. Following the meeting she called me to her and asked if I listened to her talk. When I replied in the affirmative, she asked me to tell her what she had said. When, in my childish voice, I repeated some sentences she had used, she gave me a big hug and kiss to reward my faithfulness. Mother love!

Sister White was a combination of the human and divine in many ways. In conversation she used a semi-soprano voice with a smile. In her public speaking she used a deep contralto voice with a serious face occasionally breaking into a smile. Her voice had great carrying power, and she spoke slow enough so that every word was distinct and easily understood. Her gestures were few and simple; and only used to emphasize a thought. There was a sense of restfulness, physically, but a sense of activity spiritually when listening to her. One felt like listening forever, physically, but an urge to do something spiritually.

When she was visiting at Elder Haskell's home in South Lancaster, in the '80's, when I lived there, she always asked me to sit by her at the table and no matter who or how many were at the table, she always took pains to keep definitely in touch with me either by smile or touch, or, at times by direct conversation, to make me know she thought of me. Mother love--missing her own boys.

When she was in Australia she often wrote to Elder Haskell in South Lancaster or to Dr. Kellog or Dr. Paulson at Battle Creek. I was in one or the other places all that time, and here letters were usually shared. On her return from Australia, she came to Battle Creek where I was teaching in Battle Creek College. Among other things, she sent me a copy of the manuscript of Christ's Object Lessons, with a request that I read it critically as to the language used, as she had never studied science and was not familiar with the words to use in referring to facts of science. After reading it prayerfully, I returned it to her without changing a word, as I felt that she had made herself understood clearly and her inspired words were better than my scientific words would be.

In 1904 I was a delegate to the Lake Union Conference session at Berrien Springs, Michigan. At the time I was medical superintendent of the Tri-City Sanitarium at Moline, Illinois, and also a member of the Lake Union Conference Committee. Sister White was there and one day I was accosted by Mrs. Bruillard an aunt of Prof. Sutherland at whose house Sister White was stopping. She handed me a letter from Sister White and said, "Answer this in writing as Mother White does not wish to have any visitors." The letter was a series of questions about matters at the Tri-City Sanitarium. After reading it over several times, I borrowed a typewriter at the college and answered the questions and handed my reply to Sister Bruillard. The next day when I met her she told me my letter had been satisfactory and not to worry about the matter. Some two years later, after the Minneapolis Council, I received a telegram from W. C. White saying that his mother and Sarah, her traveling companion, would be at the Burlington depot the next morning at 4 o'clock. Please meet them. I did and they were accompanied by some five or six

General Conference officials. Sister White came for a visit and the brethren to notify me of my election as General Conference Secretary for Medicine. I told my wife I did not know why Sister White was there other than a visit. We would ask no questions and if she had a message for us she would make it known in her own time. About ten o'clock that forenoon a call boy came to my office and said Mrs. White wished to see me and Mrs. Edwards at her room. We went and after a few friendly greetings, she said, "I do not know for sure why the brethren wanted me to come here unless it was to influence you to go to Washington where they think you are much needed. I will not do any such thing. I have spent the morning visiting with your patients, your helpers and your neighbors, and I find that you are doing a great work here and are being greatly blessed. Unless you feel a definite call from God to go to Washington, I think you should stay here. About that letter which I wrote you at Berrien Springs; I have investigated it thoroughly and find you were right in that matter and your accusers wrong. So we will drop it." Thus again the dear woman had held in abeyance an important decision for two years until she personally could investigate the facts and then be sure it was right. Always thorough in her investigations and careful and fair in her decisions, she was truly God's messenger.

Two years later I had a stroke due to overwork, and was advised to go to California for the winter at least, so I could have complete rest and a chance to regain my health as far as possible. Also my wife, Dr. Maria Loughborough, was much needed at St. Helena, so we went there in January of 1909. Here I found myself near to Sister White, and she seemed as glad as I was. He visited often at her request always, sometimes weekly and at times more often. She blessed me with advice and counsel and at times warnings or reproof as needed and so kept close watch over me. Early in 1910 Elder Daniells came to Loma Linda to consult with Sister White and while waiting for his opportunity, spent some time with me at the sanitarium. He talked with the doctors there and they spoke favorably of my ultimately fully recovering. He suggested my being anointed according to James' advice. There had been many prayers but no anointing, so it was arranged and he and Elder St. John, Elder Charles Taylor and others met in my room and had a wonderful season for all present. For me the blessing was full and abundant but no physical change. Sister White sent for me the next day to come to her house. Mrs. Edwards and I went and after a short visit she said, "Let us pray." We knelt together and such a prayer as she offered in my behalf ending with these words, "And now, dear Lord, as I lay my hands on his head, his shoulders, his arms, his thighs and his legs heal him Lord as far as thou seest best." He arose and she asked if I had been blessed. On my replying Yes, she said, "I am instructed to tell you that God does not see fit to heal you fully, as you are a willing horse and the brethren are willing to drive you, which is not in God's plan. He still has a work for you to do and when the time comes He will give the strength, but lay you aside when the task is done until another task comes when He will repeat." It has now been over fifty years and several times He has fulfilled His promise and used me in various needy places for a time, until the emergency was over. It is so good to know that He does the best when we let Him.

Memories of E. G. White--4

When I attended the memorial service at Loma Linda, where I was teaching in the Medical School at the time, it seemed to me that I more than anyone else could mourn her death, and when I went back to my classes, I could but tell them I had lost my dearest friend and counselor in her death. The remaining years have been spent trying to follow her counsel and hoping soon would come the glad day when if faithful I again could see and tell her how much good her life had been to me and how the hope of meeting her again made any task easy and my burden light if it made me more ready for His coming. Let us all be faithful.

S. P. S. Edwards, M.D.

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